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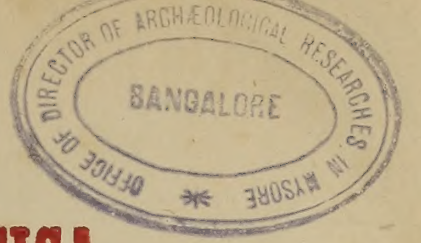
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MYSORE ARCHÆOLOGICAL SERIES



EPIGRAPHIA CARNATICA

VOL. VII

INSCRIPTIONS IN THE SHIMOGA DISTRICT

(PART I)

Published for Government

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(೧ನೇ ಸಂಚಿಕೆ)

BY

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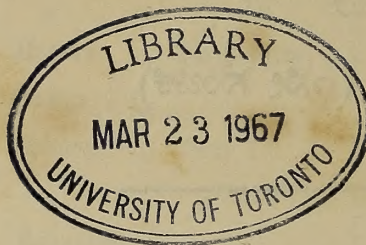
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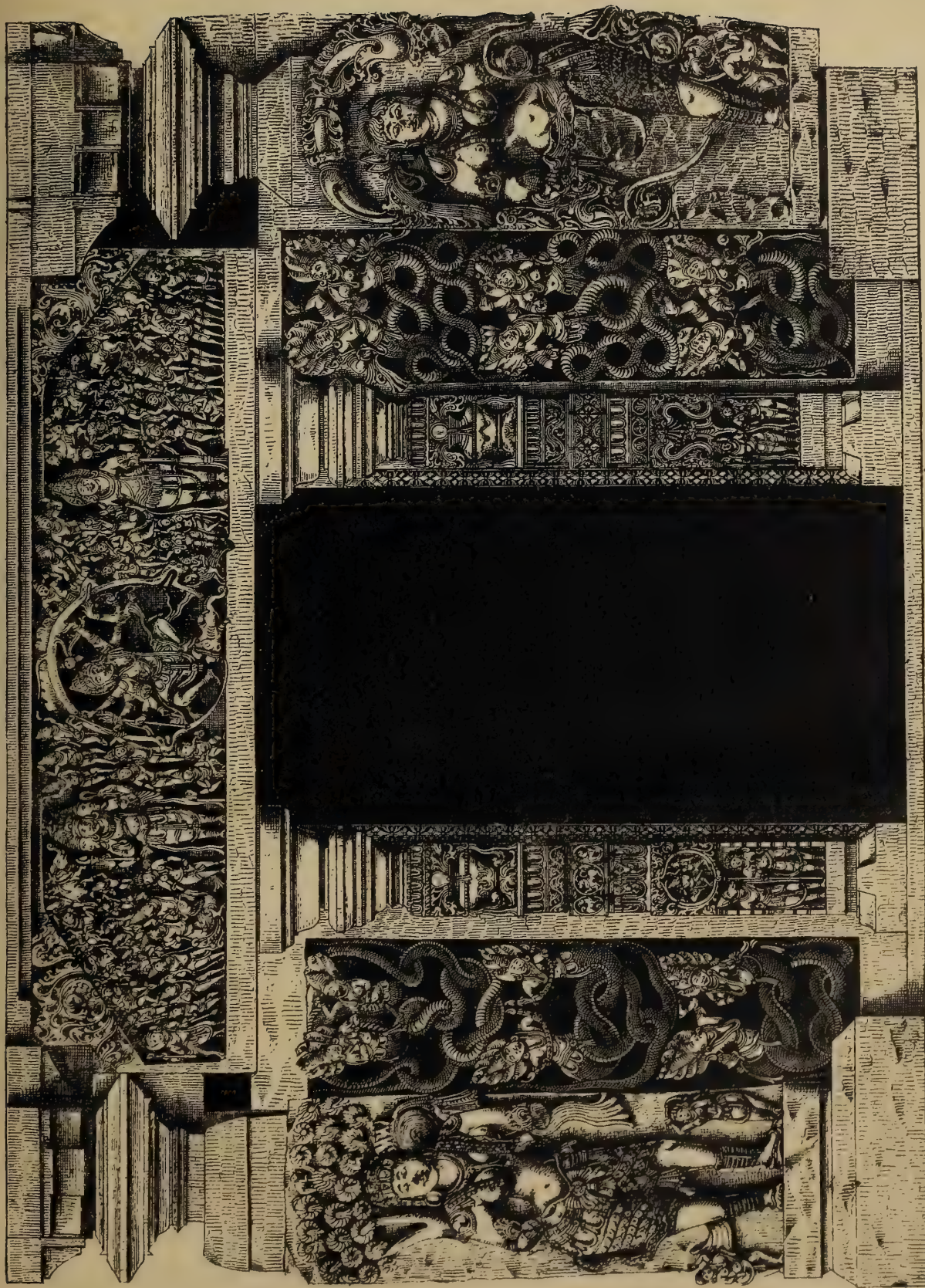


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DOORWAY OF TRIPURAHANTESVARA TEMPLE.
BELGAMI.

SCALE 12 6 2 FEET.

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PREFACE.

Though dealing with only four taluqs, no volume has involved more labour than the present, owing chiefly to the numerous and often elaborate records of the Shikârpur taluq. The inscriptions cover the entire period of the Christian era from the 2nd century, and contain fresh information of the highest importance on a great variety of subjects.

In the first place, the alleged Janamêjaya grants have been located as to their origin, and their probable period determined. But the oldest genuine inscriptions are those of Sâtakarṇṇi and a Kadamba king on the Malavalli pillar (Sk 263, 264), inscribed in Cave characters and expressed in Prâkrit language. Next to the Edicts of Aśoka discovered by me, these are the most ancient in the Mysore State. Of the origin of the Kadambas we have a romantic but apparently realistic account in the highly interesting Tâlagunda pillar inscription (Sk 176), one of the most learned and valuable in the country. The traditional account is also found in Sk 117, but Sk 236 gives an entirely different version from either, and one which seems largely mythical. The dearth of Brahmans in the South and the consequent foundation of the great Sthânapagûndûr agrahâra by Mukkanna Kadamba are related in Sk 186.

With regard to the Gangas, there are very long and detailed accounts of their origin, tracing them from the North, and ascribing their acquisition of Gangavâḍi, the main part of the Mysore country, to the aid they received from the Jaina guru Simhanandi. This part of the narrative seems entitled to credit, and the derivation of the family name from the Ganges is probably correct. Some farther remarks on the subject will be found in the Introduction.

The Châlukya and Kalachurya inscriptions are elaborate compositions, mostly connected with Balligâve, the flourishing capital of the Banavâsi province. The description of the Kôḍiya matha and of the âchâryas at the head of it convey an exalted idea of the learning and the charities of those days. The account of Lakuliśvara in Sk 126 is of the first importance. Sk 96 shows that the poet Mâgha was well known in 1179. Historically, Sk 136 is full of information, relating the tragic end of Sômêśvara I, who drowned himself in the Tungabhadra, and the defeat of a Chôla invasion by his son, Sômêśvara II, who, for the protection of his dominions on the south, formed three buffer provinces extending from coast to coast, the middle one of which is called Noḷamba-Sindavâḍi.

The Nâga families of the Sêndrakas and the Sindas are of special interest. The Pândyas of Uchchangi will be found more fully dealt with in the Chitaldroog volume.

Of the Hoysala inscriptions, Sk 225 asserts that the Kuntala country was at first ruled by the Nandas and the Mauryas. Hl 8 gives the legend of the formation of the Kuruva island in the Tungabhadra, a place referred to in connection with the Râmêśvara tîrtha in Râshtrakûṭa plates of the 8th century. Sh 68 informs us of the return from Delhi of the king's son, who had been taken there by the Turukas, no doubt as a hostage.

Among the Vijayanagar inscriptions, Sk 281 is remarkable for being dated in the S'âtavâhana śaka, and contains details of special interest and importance regarding Mâdhava, the great minister who was instrumental in founding the Vijayanagar empire.

The Arabic and Persian inscription of the Bijapur Sultâns at the Mâsur Madak tank (Sk 234) is deserving of notice. Also the inscriptions (Ci 43 and 44) of their governor at Basavapaṭṭana.

The illustrations have been prepared by Namassivâyam Pillai of my office. But a separate volume would alone do justice to the architectural remains of Balgâmi, Bandalike and other places of great repute in former times.

Bangalore, Xmas 1901.



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INTRODUCTION

This volume contains 658 inscriptions found in the eastern half of the Shimoga District. They present great variety, extend over a long period, and include many of the most interesting and important in the country. Those which can be assigned to specific dynasties or periods may be arranged under the following heads :—

Pāṇḍava	3	A.D.	Kalachurya	35	1158 — 1208
Ayōdhyā	1	....	Hoysala	72	1111 — 1340
S'ātavāhana	1	150	Sinda	31	1061 — 1247
Kadamba	22	250 — 1235	Sēvuna (Yādava)	36-36	1215 — 1295
Sēndraka	1	685	Vijayanagar	41	1368 — 1621
Sēnavāra	1	700	Kūḍali	6	1154 — 1683
Gaṅga	41	357 — 1245	Keladi	24	1544 — 1758
Rāshtrakūṭa	12	830 — 963	Sante Bennūr	13	1558 — 1667
S'āntara	19	830 — 1287	Bijapur	6	1632 — 1758
Chālukya	130	640 — 1189	Chitaldroog	2	1675 — 1689
— Nolamba-Pallava	4	1048 — 1054	British	1	1863
Pāṇḍya	8	1083 — 1180	Mysore	1	1885

The above inscriptions are noticed in this Introduction, as far as possible in chronological order, under the specified heads, calling attention to what seems of importance in regard to each.

In order to save space, the following abbreviations have been made use of for the names of taluqs:—*Sh.*=Shimoga ; *Sk.*=Shikārpur ; *Hl.*=Honnāli ; *Ci.*=Channagiri.

Pāṇḍavas

It is necessary to begin with the alleged grants on copper plates by the emperor Janamējaya, their professed date being about 3102 B.C., the commencement of the Kali-yuga, when Janamējaya is said to have reigned.

The best known are the Gauj agrabhāra plates (*Sk.* 45), which were brought to light at the beginning of the last century by Colonel Colin Mackenzie, who made the Survey of Mysore, and are said to be mentioned in 1746 in a *sanad* by Chennamāji, queen of Bednur. They are engraved in an old form of Nandi Nāgarī characters¹ and expressed in the Sanskrit language, except for certain Kannada forms in describing the donees. Similar to these are the Kuppagadde plates (No. 183, Sorab taluq, Vol. VIII). In the present volume the Bēgūr grant (*Sk.* 12) is similar, but no plates are forthcoming : there is only a copy on paper. *Sk.* 86 is another of these grants, since discovered, at Sirālkoppa, but the characters appear modern. From *Ak.* 110 (Vol. VI) we also learn that the Brahmans of Koḍaṅganūr claim to have had a Janamējaya grant, but that the Hoysala king Vishnuvarddhana offered them a much better village and removed them to Kellangere. This was apparently in 1142, which therefore seems to furnish some guide towards the period to

¹ One variation of the letter *r* seems intended to represent the Hala-Kannada *r*.

which we can assign these grants.¹ In 1879 I published a grant (*Ind. Ant.* VIII, 89) in precisely similar characters and terms, but dated S'aka 366 (A.D. 444,² and attributed to Vira-Nolamba of the Châlukya family, which evidently afforded a probable clue to their actual date. For this was a name of Jayasimha³, the Châlukya king Vikramâditya's younger brother, who was entrusted with the government of the Banavase province and held it from about 1076 to 1082. With him therefore I was disposed to associate these grants, and published in the same place parallel versions of them to show their substantial identity.⁴ It is of course an easy process to scout them as palpable forgeries or spurious, and cast them aside as unworthy of serious attention. But a little consideration of the details will suffice to show that they are not forgeries [in the sense of being records of grants that were never made, for most of the villages can still be identified. The grants themselves therefore were probably genuine, but owing perhaps to some insecurity or instability in the authority making them, they were attributed to a period safely too far removed for criticism. The figures of the S'aka year are wrong, but there is no forgery about Vira-Nolamba's grant, and it expressly says that it was written by the highly accomplished (*ati-kusâla*) Odvâchâri. This and the Bêgûr and Kuppagadde plates are signed *Ari-râya-mastaka-tala-prahâri*. Now we find that the title *Vira-tala-prahâri* was given by Ahavamalla, father of Vira-Nolamba, to the Huliya chief Sthira-gambhira, for the bold manner in which he rescued Nolamba's queen from her captors; and the title *Gandâ-tala-prahâri* to the Nirggunda chief, for a feat performed at Kalyâna, the capital.⁵ These coincidences are significant.

The four Janamêjaya grants above named (including here, for convenience of comparison, Kuppagadde) are said to have been made by the emperor Janamêjaya, son of the emperor Parikshit of the Pândava-kula, lord of Hastinâpura, with titles usually applied to the Châlukyas. He made the grants while on an expedition to the South, in the presence of the god Harihara, at the confluence of the Tuṅgabhadra and Haridra, on the occasion of his performing the *sarppa-yâga* or serpent sacrifice. The actual moment of the grant is thus expressed in each,—

(Begur)—sarppa-yâga-ârambha-samâh

(Kuppag)—sarppa-yâga-pûrṇâhuti-samâh

(Gauj)—sarppa-yâga-pûrṇâhuti-tad-aṅga-samâh

Janamêjaya was the son of Parikshit, who was the grandson of Arjuna, the third of the five Pându brothers. Parikshit died from the bite of a serpent,⁶ in revenge for which Janamêjaya performed a great sacrifice of serpents. These so-called serpents were no doubt a Nâga race. Local tradition describes this serpent sacrifice as taking place at Hire Mugulur in Kadur District, where the *yupa-stambha* or sacrificial post used on the occasion is still shown. The connection of the Pândavas with Mysore is asserted in inscription Sk. 126, which says that after performing the Râjasûya sacrifice they returned and came to Balligâve, where they set up the Five Lîngas, which is also mentioned

¹ The copy of an alleged copper plate inscription of 1568 at Holalkere (Chitaldroog District) says that the god Gôpâla-Krishna there was set up in former times by Janamêjaya, buried in the earth by Vishnavarddhana, restored by Krishna-Râya and Râma-Râjaya (of Vijayanagar), and liberally supported by Kâmagëtti-Kastûri-Medakeri-Nâyaka (the Chitaldroog chief). There is also a reference to Janamêjaya in Ci. 83. But this is a local traditional history of modern date, to which the author has prefixed in a confused manner some ancient names known to him. Farther notice of it is not required here.

² The cycle year is given as Târana, which is right for S'aka 966 expired, the date of a Nolamba stone inscription (Davangere No. 20, Vol. XI), but not for 366, owing to the cisting out of samvatsaras when two begin in the same solar year (see *Ind. Cal.*, p. 33). But this practice ceased in the South in 909 A.D. (see *Ind. Cal.*, p. xxxviii), and the inscription thus seems to stand self-convicted of being later than that.

³ His mother being a Pallava princess, he assumes all the Pallava titles. Nolamba and Nolamba are the same name.

⁴ But Vira-Nolamba's grant is not one made to Brahmans. It is a reward to a merchant for an act of bravery at Henjeru, which I have identified with Haniyoti, just over the northern border of Siru taluq. Henjeru was a chief city of the Pallavas.

⁵ See my notice of the Hazeri inscription in *Ind. Ant.* VIII, 97; also Kd. 30, 33 (Vol. VI). For Prof. Jacobi's interesting note on Tala-prahâri, see *Ind. Ant.* VIII, 201.

⁶ The *Bhâgavata Purâna* is said to have been recited to him in the interval between the bite and his death!

in Sk. 123. Pānuṅgal or Hānuṅgal, moreover, which is a little over the Mysore border, in Dharwar, is called king Virāṭa's city, at which the Pāṇḍavas spent a year of exile in various disguises.

But these traditions are of no help towards determining the period of our present grants. Nor do the data given in the grants themselves suffice to clear up the matter. It has been proposed to derive the year from the phrase *kaṭakam utkalitam* which immediately precedes the month and day, —just in the place where the year should be given if mentioned,—by applying the *kaṭapayādi* system to the first word,¹ resulting in 1115 (S'aka) expired or 1193 A.D., and for many reasons this date seems not to be far wrong. The day is given as Monday, the third of the dark fortnight of Chaitra, at the time of *sankrānti* and *vyatī-pāta*. To this Gauj adds a partial eclipse of the sun. From data which Colebrooke furnished to the Astronomer Royal, Sir G. B. Airy, the latter calculated that the solar eclipse mentioned occurred on Sunday, the 7th of April 1521.² But he was evidently not informed of Monday being the week day, as it is broken off in the Gauj inscription, being at the edge of the plate. Hence this estimate, though accepted at the time on such high authority, cannot be relied on. We may safely take as a guide the period of Vira-Nanamba, the Chālukya prince Jayasinha, which is known, the end of the 11th century; and assuming that his grant was the model for the others (to which the similar terms and signatures bear witness), we have to allot these to some king suggestive of the Pāṇḍavas and connected with Harihara. These requirements are met by the Pāṇḍya kings of Uchchaṅgi, of whose inscriptions there are several at Harihara. From Sk. 99 it appears that early in the 12th century they were governing Koṅkana, but later on were governors of the Noḷambavādi Thirty-two Thousand and the Sāntalige Thousand (Ci. 61, 39). Vijaya-Pāṇḍya, ruling in about 1166 to 1187, for part of the time seems as if independent. The Chālukya power had been now overthrown by the Kaḷachurya usurpation. The Hoysaḷas under vira-Ballāla, and the Sēvūṇas or Yādavas of Dēvagiri under Jaitugi, were contending for the possession of the late Chālukya territories. The Chōḷas had besieged without success for twelve years the impregnable Pāṇḍya stronghold of Uchchaṅgi and abandoned it,—which Ballāla then captured, re-instating Pāṇḍya on his claiming protection. The Lingāyit revival in the time of the Kaḷachurya king Bijjala had spread with alarming rapidity throughout the Kannāḍa-speaking countries, superseding the Jains and ousting the Brahmans from their pre-eminence. The times were thus full of great political and religious convulsions, which might well furnish ground for the apprehension that led to the assignment of a fabulous antiquity to these agrahāra grants, their real period being the 12th century.

In the Bēgūr grant, 12 villages, including Bēgūr and its hamlets, are given to 1300 Brahmans of Bēgūr,³ situated in the northern Edenād Seventy of the Banavāsi Twelve Thousand. In the Kuppagadde grant, 10 villages, including Pushpagadde⁴ and its hamlets, are given to 2000 Brahmans of Pushpagadde, situated in the Edenād Seventy of the Banavāsi Twelve Thousand. In the Gauj grant, 12 villages, including Gautama-grāma (the Brahmanical name of Gauj) and its hamlets are given to 32000 Brahmans of Gautama-grāma,⁵ situated in the Sāntalige Thousand of the Banavāsi Twelve

¹ *Utkalitam* would mean counted or reckoned up; calculated. If only *kaṭaka* be taken, we get 111, which, in the Chālukya Vikrama era then in use, yields 1187 A.D., or nearly the same. Vira-Nanamba's grant contains this phrase as well as the S'aka year, but has *utkalitam*, not *utkalitam*. ² *Journal Bo. Br. R. A. S.*, X, 81.

³ Bēgūr may be the Vēgūr of the early Kadamba grant (3rd century), Sk. 264. There are also grants made to the 1300 Brahmans of Bēgūr agrahāra in Sk. 14 to 18, dated 1035, 1088, 1039 and 1158. In 19 and 20 it is called Bēhūr.

⁴ The Brahmanical form of the name Kuppagadde. Sorab No. 184, dating in 1033, shows that Kuppagadde was then an agrahāra.

⁵ From Sk. 455 it appears that Gauju or Gautama-grāma was an agrahāra as far back as 890 A.D. In that only a thousand Brahmans are assigned to it. But in the other inscriptions at the place (Sk. 46 to 51), dating 1027 to 1076 and one in 1150, thirty-two thousand are mentioned, and the name also appears as Gauda. On the way from Shikārpur to Tāgartī, where the path to Gauj branches off, is a cave called Gautama-rishi's cave, in the face of a small cliff. It contains only a bare stone pillar or post. Gautama was also the name of the distinguished head of the celebrated Kōḍiya-maṭha attached to the Kēdārēs'vara temple in Balgām, in 1129 to 1149 (see Sk. 100, 103).

Thousand. In each of the above only the names of the four chief Brahmans are mentioned. In the Sirālkoppa grant, fees in certain villages are given for the duties of astrologer, and the grant is signed *Ari-rāya-kula-vilaya-kālānala*.

Ayodhya

There is another dubious grant of professedly great antiquity to be noticed before we can proceed to the examination of undoubted inscriptions. This is **Sh. 86**, on copper plates at Kūdalūr, claiming to be a grant made by the emperor Dharmmāngada, son of the emperor Rukmāngada and grandson of the emperor Hēma. These rulers are described as of the Sūrya-kula or Solar race, lords of Ayôdhyâ pura (Oudh), and having a flag bearing the crest of a golden peacock. The plates are said to have been discovered when digging in the ground about 50 or 60 years ago. They are engraved in perfectly preserved Nāgarī characters, and expressed in a curious mixture of Sanskrit and Mahratti, of which the latter part is to us unintelligible. The grant, apparently some land to a Brahman, was made by the emperor when on an expedition to the South, in the year **Ānanda**.

Rukmāngada is mentioned in the Nārada Purāṇa, and he is there said to have had a will-born daughter named Mōhini, who having extracted from him a promise to do for her whatever she may desire, calls upon him either to violate the rule of fasting on the eleventh day of the fortnight, a day sacred to Vishṇu, or to put his son to death; and he kills his son as the lesser sin of the two. Professor Wilson, from whose Preface to the Vishṇu Purāṇa this is extracted (p. 52), gives reasons for setting it down as possibly a compilation of the 16th or 17th century. The grant no doubt refers to this legend in saying that the king was purified by the burden (or strict performance) of the *Ēkādas'ī* (or eleventh day) fast.¹ The peacock crest, so far as my knowledge goes, belongs to Burma. The Kadambas derive their origin from Mayūravarmā, whose name is accounted for by a story about a peacock², but this was not their crest. The present grant appears to be a fabrication, and the Mahratti in it shows it to be quite modern. I have conjecturally put it under date 1750, when the Mahrattas were predominant in that part of Mysore.

According to tradition Rukmāngada was the king of Sakkarepattāṇa (Kadur District), and made the Ayyankere lake, for the stability of which Honbilla (still worshipped at Sakkarepattāṇa) was sacrificed.

S'ātavāhanas

The Sātakarṇṇi inscription on a stone pillar at Maḷavalli (**Sk. 263**) is of special interest, being, next to the Edicts of Aśōka discovered by me in Molakālmuru taluq in 1892, the oldest that has been found in Mysore. Sātakarṇṇi belongs to the S'ātavāhana dynasty of kings, a name since corrupted into S'ālivāhana.³ In the purāṇas they are described as Āndhrabhṛityas. They ruled over the entire Dekhan, including the Nizam's Dominions, with the districts east and west of them, and as this inscription and other indications prove,⁴ over the northern parts of Mysore. Their chief

¹ Compare the statement in **Ag. 64** (Vol. V) that the Mysore king Kanthīrava-Narasa-Rāja enforced the observance of the *Ēkādas'ī* fast, like Ambarisha and the kings of old.

² See my *Gazetteer of Mysore* (revised edition), I, 297.

³ **Sk. 281** is actually dated in the S'ātavāhana s'aka, for S'ālivāhana s'aka.

⁴ In a find of leaden coins some years ago at Chitaldroog by Mr. Mervyn Smith was one bearing the name of Pulomāyi (*Mys. Gaz.*, I, 802, plate I). Also a Sātakarṇṇi inscription was found by Dr. Burgess at Banavāsi (*Ind. Ant.* XIV, 381).

capital appears to have been at Dhanakataka in the east (Dhāranikotta on the Krishna, in Guntur taluq), but their chief city in the west was Paithan on the Gôdāvari. Sātakarṇṇi, though perhaps originally the name of one person, was an hereditary designation, borne by several kings who were distinguished from one another by a matronymic, as Gôtamīputra Sātakarṇṇi, Vasithīputra Sātakarṇṇi and so on. Khāravēla's inscription in Kaliṅga shows a Sātakarṇṇi ruling there in the 2nd century B.C., and they continued in power up to the 3rd century A.D. The reign of the Sātakarṇṇi of the Banavāsi inscription (and therefore of this one) Dr. Bühler considered falls probably in the end of the 1st or beginning of the 2nd century. Dr. Bhagvanlal Indraji thought that it might be placed somewhat later.

Our present inscription is engraved in what may be called Cave characters, on the shaft of a six sided pillar, of an indurated dark stone, about 6 feet in height. The lines run lengthwise from bottom to top along each face, which is about 6 inches wide. There are eight lines of inscription, of which three form the Sātakarṇṇi inscription, and the remaining five the Kadamba inscription next to be noticed. The third and sixth sides contain two lines each, and the other sides only one. The third side, where the first inscription ends and the second begins, is very much worn, and must have been the side on the south-west, exposed to the monsoon. The pillar was found lying neglected on the ground in front of the village temple, and the writing is so small and superficial that it might easily escape notice. All trace of base and capital have disappeared, but a sort of bracket for a light has been fixed on to the lower end, and the stone has probably been erected as a dīpa-māla (upside down) on festival occasions.

The Sātakarṇṇi of this and the Banavāsi inscription is described as a Haritiputra and of the Vinhukaddachutu (or Vinhukaddavuṭu or Vinhukaddadutu) family. He is also in this one said to be of the Mānavya-gôtra, and is styled the rāja of Vaijayanti-pura or Banavāsi. After the word Siddham, and an ascription of victory to the adorable Mattapatti god, he issues his command to the mahāvala-bhan rajjukam,¹ or chief Revenue Commissioner, informing him that the village of Sahalāṭavi has been granted, free of all imposts, to Koṇḍamāna, son of Takiñchi, as a Brahman endowment, for the enjoyment of the Mattapatti god. Mattapatti is evidently the original form of Maḷavalli, the present name of the village. There is no trace now of any temple or god of antiquity, only a common linga in a most ordinary little mud-walled village shrine. Another temple at the village, dedicated to Rāmanātha, that is Rāmanātha, has near it the Chālukya and Yādava inscriptions Sk. 265 to 271, of the 12th and 13th centuries. In these the village is already called Maḷavalli, and they throw no light on the present inscription. This latter is in Prākṛit, with various ancient terms, and in accordance with the practice of that early period, is dated according to the seasons,—in the second fortnight of the hot season, the first day of the first year. Unfortunately the succeeding words are effaced.²

¹ The rajjukas are an interesting survival from the time of Asōka, the 3rd century B. C. The word, as Dr. Bühler has shown (Z. D. M. G. xlvii, 463), literally means "holder of the rope," that is, his proper duty was the measurement of the fields with a view to the revenue settlement. They were originally appointed by Asōka, but perhaps for pious purposes. In the 7th and 8th Pillar Edicts he says,—“I have appointed numerous (officers) over the people, each having his own jurisdiction, that they may spread abroad my instructions, and develop (my wishes). I have also appointed rajjukas over hundreds of thousands of living beings, and they have been ordered by me to instruct the faithful.” In the 4th Edict he says,—“Just as, after confiding a child to a skilful nurse, a man feels secure, saying to himself ‘a skilful nurse sets herself to take care of my child,’ so have I appointed these rajjukas for the happiness and prosperity of my subjects.” See Ind. Ant. XVIII, 9, 307; Ep. Ind. II, 263, 271. The rajjukas or commissioners were “high officers intermediate in rank between the governors and the district officers (pradēs'ikā)” Mr. V. A. Smith's Asōka, p. 148.

² The Banavāsi inscription is dated in the 12th year of the reign, the seventh fortnight of the winter season, the first day. It is a grant of a Nāga slab, a tank and a vihāra, by the king's daughter S'ivakhada-Nāgasiri.

Kadambas

The earliest Kadamba grant in this volume is **Sk. 264**, which is on the Malavalli pillar above noticed, and follows after the Sātakarṇṇi inscription on it, being engraved in the same Cave characters and expressed in the same Prākṛit language. After the word Sidḍham, and an ascription of victory to the adorable Maṭṭapaṭṭi god, as in the previous inscription,—the dharma-mahārāja dhurāja of Vaijayanti (or Banavāsi), versed in the views he has adopted on the sacred writings,¹ rāja of the Kadambas, S'iva[khada]varmā² (that is, S'ivaskandavarma), of the Mānavya-gōtra, a Hāritiputra, and Vaijayanti-pati, states that the ownership of the estate formerly said to be given (that is, in the preceding inscription) having been abandoned, he grants it a second time, and bestows upon Siri-Nāgadatta of the Koṇḍamāpa family, maternal uncle of . . pi, 12 other villages in addition, as a Brahman endowment, for the enjoyment of the Maṭṭapaṭṭi god, who is styled the great refuge (mahā-saraṇṇa). The inscription was engraved by Viśvakammā, by direction of Nāga-datta, as the rāja had commanded, on this pillar of unburnt suitable stone. There are various benedictions at the end, which are of interest. The grant is dated in the 4th year, the first fortnight of the autumn season, the second day, the first asterism Rōhini. From the script, style and situation of this inscription, and the relationship of the donee, it is evidently not removed very far in time from that of Sātakarṇṇi which precedes it. I have therefore marked its date as about 250 A.D. The Prākṛit employed is the Mahārāshtri form, and Dr. Bühler considered the inscription an evidence that this was already at that time a cultivated language in the South.

The next Kadamba inscription is **Sk. 29**, the Kūdagere copper plates³, engraved in the so-called box-headed characters which are identified with the early Kadambas. The grant is one made at śrī-vijaya-Vaijayanti (or Banavāsi) by the dharma-mahārāja of the Kadambas, śrī-vijaya-siva-Māndhātṛivarmā, in the second year (of his reign); and consisted of a parcel of land named Modekarani in the village of Kodmāla⁴, the situation of which is not stated. The grant was made to a Brahman named Dēvaśarmā, who was a dattānuyōga or guru (? of the king). The plates (paṭṭikā) were written by Dāmōdaradatta, the private secretary (rahasyādhikṛita). The usual epithets of the early Kadamba grants are applied to the king, namely, “purified by meditation on Svāmi-Mahāsēna and the group of Mothers, of the Mānavya-gōtra, a Hāritiputra, versed in the views he had formed on the sacred writings.”¹ Among the terms used in the conveyance of the land occurs what has been read here as su-khaṭva-vās-audanam, it being customary to make grants with such accompaniments (see **Sr. 64**, Vol. III), and the phrase would connect with those which precede it. But Dr. Kielhorn has read the first letter *a* and translated the phrase—“exempt from (the duty of providing) cots, abode and boiled rice.” It is difficult to distinguish between *su* and *a* in this alphabet, but the letter written here certainly appears to be *a*. By adopting this however we are landed in a meaning which runs counter to all Hindu custom, the giving of food and shelter being enjoined as a sacred duty. If *a* is to stand, we can only it would seem take *dana* as meaning *dhana*, in the sense of tax, and translate “free from tax on cots and cloths.” Of the phrases which follow, antashkara-vishtikam occurs in the same connection in **Hs. 18**. (Vol. IV), where the first word was left untranslated. Dr. Kielhorn renders it “internal taxes”. The name of the king who makes

¹ This difficult phrase, which occurs in so many Kadamba grants, has been translated by Dr. Kielhorn,—“studying the requital (of good or evil) as his sacred text.” *Ep. Ind.* VI, 15.

² The two letters in brackets are worn out, but the faint traces left represent *khada*.

³ They have been published by Dr. Kielhorn in *Ep. Ind.* VI, 12, from impressions by Dr. Fleet to whom I had lent them.

⁴ Dr. Kielhorn has read this name as Kōlāla, and Dr. Fleet (*Kan. Dyn.* 290) as Kodāla. But there certainly seems to be a subscript *m*, though it is not altogether distinct.

the grant has not been elsewhere met with, and his descent is not given. But on comparing this inscription with that of Mrigêśavarmmâ in the Hitnahebbâgilu plates (Hs. 18), it will at once appear how similar they are throughout. The unusual prefix s'rî-vijaya-s'iva to the king's name also occurs there, and in both the plates are described as paṭṭikâ. Māndhâtṛivarmmâ was therefore of the same period as Mrigêśavarmmâ, and perhaps a near relation who may have come just before or just after him. There are no data for fixing the exact time of either, but they no doubt belong to the 5th century.

We next come to the Tālaguṇḍa pillar (Sk. 176), than which no more important or interesting inscription has been discovered in Mysore, whether we regard its contents, its style, or its execution; and it has attracted much attention in Europe.¹ The pillar, which is of a very hard dark grey granite, is standing in front of the ruined Pranāmêśvara temple. Its pedestal is 5 feet 4 inches high and 1 foot 4 inches square at the top, a little more at the base. The shaft is octagonal, 6 feet 4 inches high, each face being 7 inches wide, but tapering slightly towards the top. The finial is a pear-shaped ornament, 1 foot 11 inches high, with a considerable piece split off lengthwise on one side, taking off a little bit from the end of line 10, but no letters are lost. The engraving is in artistically cut box-headed characters, and there are two lines on each face except the last, which has only half a line. The invocation at the beginning is on the pedestal, and runs up connecting with the first line. The inscription reads from the bottom upwards. It is mostly in excellent preservation, except on the side exposed to the south-west monsoon, which is a good deal worn. The language is Sanskrit throughout, and the composition is in the high-flown Kāvya style, which it is evident was in full vogue in the South at that early period, as pointed out by Dr. Bühler. I had gladly consented to the publication of the inscription by him, than whom no one was better qualified to do it justice; but his lamented death put a stop to this. The first 24 verses are in a very rare metre, which Dr. Kielhorn has stated² is not described in any Hindu work on prosody, nor does it occur throughout Hindu literature. But a minute search has resulted in his discovery of a verse in the same metre in each of two Gupta and Vākātaka inscriptions of the 4th or 5th century.³ Also two verses in the celebrated Bower manuscript,⁴ a Buddhist work of about 400 to 450 A.D., written on birch bark, and obtained in Tibet, which has been deciphered and published with so much labour and skill by Dr. Hoernle. Dr. Kielhorn is of opinion that other specimens may be probably found if a search be made in old writings.⁵ "It is clear" he says "that we have to do with a Mātrāsamaka, in which each of the four pādas of the verse contains 15 mātrās. The following is the scheme,—

Pādas 1 and 3: — — — — — — — — — —

Pādas 2 and 4: — — — — — — — — — —

In pādas 2 and 4 this scheme is followed throughout the 24 verses. In the two odd pādas it is strictly followed in only 30 (out of 48) first and third pādas; in 14 other instances, where there is the short for the 6th mātrā of the pāda, a long is used, and then the following long sometimes (altogether three times) will be substituted by two short; and in the remaining four, the existing instances show in place of the same short, one long and one short. The secondary form of the scheme for pādas 1 and 3 is therefore,—

and — — — — — — — — — — 16 mātrās
 — — — — — — — — — — 17 matrās"⁶

¹ A summary of the contents was given in my Introduction to Vol. IV, and Dr. Bühler directed attention to the importance of the inscription in the *Academy* of the 21st Sep. 1895.

² *Ein unbekanntes Indisches Metrum*, in the *Göttingen Nachrichten* for 1899, Heft 2.

³ *Tusām inscription*, l. 1 and 2, (*Gupta Inscriptions*, p. 270); *Vākātaka inscription* at *Ajanṭā*, l. 5—8, (*Archæological Survey of Western India*, Vol. IV, p. 125).

⁴ Part I, p. 4 (*iti sureyam*), and verse 36.

⁵ My Assistant, Mr. R. Narasimhachar, M.A., finds the metre in *Bhīmaḥṭṭa's Rāvaṇārjunīya*, (a work illustrating Pāṇini's *Sūtras*, published in the Bombay *Kāvya-mālā*). See vv. 41 (p. 68) and 58 (p. 174) for instance, and there may be others.

⁶ But the second mātrā of the third pāda in verses 19 and 21 is long.

After the usual expression *Siddham*, the inscription opens with obeisance and ascription of victory to S'iva, and praise of the Brahmins. Next follows praise of the king Kākusthavarmmā, the Kadamba Sēnāpi, the moon in the sky of a great race (*brihaṭ-anvaya*). Then commences the highly important historical portion of the inscription. There was, it says, (at Tālagunda is implied) a family of very devout Brahmins,¹ born in the *gōtra* of the Hārītiputra, the chief rishi Mānavya, of the path of three rishis. An interesting account is given of their ritual and domestic habits, decidedly archaic in character. Their hair was constantly wet with the final ablutions after many kinds of sacrifices, they had performed the *avagāha* (or bath on completion of vedic study), maintained the sacred fire, drank *sōma* juice, and grew fat on sacrificial animals and offerings. They had a *kadamba* tree growing near their house, from tending which they acquired its name and qualities. In this Kadamba family there arose a distinguished and learned Brahman named Mayūrasarmmā, who, together with his guru Virāsarmmā, went to the city of the Pallava kings (*i. e.* Kāñchī), and desiring to be proficient in *pravachana*, entered into every *ghaṭikā*,² and (thus) became a quick (or ready) debater (or disputant).

There a sharp quarrel arose in connection with the Pallava horses or stables,³ and he became so enraged that Kshatriyas should lord it over Brahmins, that he resolved though he was a Brahman to become a Kshatriya for the purpose of revenge. Accordingly, practising himself in the use of weapons,—very different from the sacrificial implements he had been accustomed to handle,—he overcame the Pallava guards at the frontier and escaped to the inaccessible forests at S'ripārvvata (in Karnul District, near the junction of the Tuṅgabhadra and Kṛishṇā rivers). Here he grew to such power that he levied tribute from the great Bāṇa and other kings. These proceedings made the Pallava kings frown, but aided him in carrying out his designs, and in making preparations for a vigorous campaign. The kings of Kāñchī (the Pallavas) now marched against him with their ocean of an army, resolved to put him down. But journeying in various difficult disguises, he penetrated to their camps at night, and smote them down like a powerful falcon. Eating the food of disaster, and being rendered helpless, they were forced by him to carry his sword after him. They therefore quickly resolved to make friendship with him; and gave him a crown, at the same time conferring upon him a territory bounded by the Amarārṇava (or Western Ocean) and extending as far as Premāra (Mālva), with an undertaking that it should not be entered (or invaded) by others. And having meditated on Sēnāpati and the Mothers, he was anointed by Shadānana.

His successors were his son Kaṅguvarmmā; whose son was Bhagiratha; whose son was Raghu; whose brother was Bhāgirathi or Kākustha. A glowing account is given of the prosperity of the kingdom under the latter; and his daughters, it is implied, were given in marriage to the Gupta

¹ The punctilious enumeration of details savours somewhat of the perfervour of new converts.

² The meaning of *ghaṭikā-sthāna* is not accurately known. Mr. Pāṭhak has translated it 'religious centre' (*Ind. Ant.* XIV, 24). Dr. Kielhorn has published an article on the subject (*Göttingen Nachrichten* for 1900, *Heft* 3), with special reference to the use of the word in this inscription, and gives quotations in support of his view that it means something like *brahma-puri*. At the same time I met with the following inscriptions in Mysore. In *Cn.* 178, (Vol. V), we have

Dundubhau hāyanē Bhādrapadē māśē s'ubhē dinē !

Uttāṅkētyā Sāma-vēdē vyadhātām ghaṭikā[s'ra]māp || (or ghaṭikā [kra]māp ||)

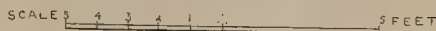
I have been unable to obtain information as to what Uttāṅka says in the Sāma-vēda, but the Ādi-parva of the Mahā-Bhārata contains some weird stories about Uttāṅka. He paid a visit to the serpent world to recover certain earrings which the serpent king had stolen. He it was who urged the emperor Janamējaya to perform the serpent sacrifice. Observing some women weaving, it suggested to him a method of reckoning time.

On the other hand, in *Sk.* 197 in the present volume, in the description of the beauties and attractions of Kuntala, we are told that it contained—*dharmaṁkē-nermmam bhōgakk-āgarām dā ghaṭikā-sthānam*—*ghaṭikā-sthānas* that were supports of piety and mines of enjoyment. The latter clause seems to convey an idea quite opposed to the former, but we here certainly have the mention of some kind of institution.

³ All that we are told as to the cause of a quarrel that led to such dire results is,—*tatra Pallavās'va-samsthēna kalahēna tivrēna rōśnitak*.



A detailed line drawing of a tall, slender column. The column has a fluted shaft with several decorative bands or capitals along its length. At the top, there is a large, ornate capital. On top of the capital sits a sculpted figure, possibly a deity or a personification, standing and holding a staff or scepter. The figure is flanked by two smaller, seated figures. The entire column is set against a plain background.



SCALE 12 9 6 3 0 1 FOOT

SŪLA BRAHMĀ STONE (SK 152)

and other kings. This king, Kākusthavarmmā, caused a tank to be made for the celebrated temple here at which Sātakarṇi and other great kings had worshipped. The king's son S'āntivarmmā, who it appears had acquired three crowns, commissioned Kūbja (the hunchback), who had composed this poem (*kāvya*), to have it inscribed on the stone. The inscription closes with a benediction on Sthānakundūr (now Tālagunda), which was the resort of people from all quarters.

This learned inscription is full of interesting and important matter from beginning to end. It gives what appears to be a realistic and true account of the origin of the Kadamba line of kings, free from the numerous legends that are current regarding it,¹ and Mayūrasarmmā is no doubt the Mayūravarmmā who is always represented as the progenitor of the line (see Sk. 117). The information about the Pallavas, Kāñchi, Bāna and S'ripārṇvata are highly important, as well as the references to the Premāra country, the Guptas, and Sātakarṇi. In fact, the various lines of inquiry it suggests are well nigh inexhaustible. It is much to be regretted that Dr. Bühler was not spared to elucidate, as no one could so well do, the different questions it offers for investigation. The inscription is not dated, but every thing points to the 5th century as the period to which it belongs.

Another ancient Kadamba inscription is Sk. 66, on a stone at Taḍagani, in front of the Rāmēśvara temple. In it we have the king Madhuvarmmā of the Kadamba family,—who were purified by meditation on Svāmi Mahāsēna and the group of Mothers, of the Mānavya-gōtra and Hāritiputra,—making grants in the villages of S'atōmahilā (which means the hundred women) and Kētakaḍā. There is no date, but from the style it may be assigned to about 500.

HI. 13 is a *virakal* dating in 870 A.D. Unfortunately, of the name of the paramount sovereign only . . . *rasa* Mārasatya remains. From the date the inscription falls in the reign of the Rāshtrakūṭa king Nṛpatuṅga or Amōghavarsha, but I am unable to identify Mārasatya, unless it was that king's name. In any case, Indra is said to be ruling the Banavāsi Twelve Thousand, which is the reason for placing this under the Kadambas.

The next inscription (Sk. 45 b), which is on a stone at the Gautamēśvara temple in the Gauj agrahāra, is filled with somewhat confused lists of donations, principally *sāle*, to that god, and to the Brahmans of a number of villages, first among whom come the thousand of Gautama-grāma. At one point we have mention of Kannarasa as ruling the kingdom of the world. This was the Rāshtrakūṭa king, and fixes the date at about 890. And Ajavarmmarasa, son of the Kadambas, is mentioned. Again, when S'āntarasa was ruling, the Kadamba Ajammarasa, no doubt the same, made a grant

From Sh. 122 we only get the name Kuvara (or the prince) Taila (see Sk. 117). Its date may be about 1030. Sk. 151 gives us Chāvūṇḍa-Rāya ruling Banavāse, Sāntalige and Hayve, as far as the Western Ocean, under the Chālukyas, in 1047. He is described as making sport of Koṅkaṇa, as Āhavamalla's Hanumān, a wild-fire to Kaṇagila-vāḍa, and thruster aside of Kannama. The Gurjara-Chēra, Chōla and other kings were moved at the grandeur of Rāya. He set up the fine *ganḍa-bhērūṇḍa* pillar at Balligāve, on which this inscription is engraved, and made a grant for the Bhērūṇḍēśvara (? at the top). Sk. 120 shows him making a grant in 1048 for a Jain *basadi* in Balligāve. By his order Nāgavarmmā erected habitations (*nilaya*) for the different sects.² He recurs in Sk. 11, dated 1063, in which he is called Chāmūṇḍa-Nāyaka. In Sk. 152 we have a Kadamba Satyāśraya-Dēva ruling Kāṇanūr, also under the Chālukyas, and making a grant. This singular inscription, which is on what is called the *śūla-Brahma* stone, will be noticed in another place farther on. In Sk. 191 we have a *vira*-Kadamba . . . rjuna-Dēva in ? 1075.

¹ But there is an evident design to exalt the Brahmans at the expense of the Kshatriyas.

² There was also a famous Chāmūṇḍa-Rāya connected with S'aravāna Belgola in the 10th century, who had a younger brother-Nāgavarmmā.

Sk. 117 is on copper plates at the Virakta-maṭha in Balgâmi. It contains a genealogy of the Kadambas, and records a grant in 1118 by the king Sôma for the establishment of an agrahâra for 67 Brahmins. In accordance with the usual legend, Kadamba is said to have sprung from a drop of sweat which fell from the brow of S'iva under a *kadamba* tree, and he was born with four long arms and an eye in his forehead. He begat Mayûravarmâ, who begat Ravivarmâ, whose son was Nrigavarmâ, and he begat Kirtivarmâ. In his line arose Vikrama-Tailapa, who destroyed his enemies, watching for them with the sword in his hand like a black serpent with hood expanded, and who performed from his birth numerous sacrifices for the promotion of *dharma*, which, as a four-footed bull, still wanders about at will in the shade of his sacrificial posts, rejoicing in the streams of the final ablutions. In his line was born the king Tailama, who won the earth by his courteous manners. His son was Kâma-Dêva, whose bounty was proclaimed by heralds from road to road, from city to city, and from village to village, in all directions. His son was Malla, whose queen was Padmâvatî. But he also had a favourite queen Basavala-Dêvî, who was the mother of Sôma, at the sound of whose kettle-drums his enemies swooned away. Though some of these names occur in other grants,¹ this genealogy as a whole appears to be new.

Sk. 100 is an elaborate account of the Châlukya kings. In the reign of Sômêśvara Bhûlôkamalla, when he had come on an expedition to the South,—the Kadamba king Taila, whose abode was at Virâṭa-nagari (Hânugal), delivered a very long speech praising Balligâve and its temples in the highest terms, especially the Kêdâra temple and maṭha, and the gurus of the latter. The emperor was overcome by his eloquence, and wished to perform some work of merit in so auspicious a place, on which Taila skilfully brought to his notice a grant he had himself already made, and procured confirmation for it. The date is 1129. **Hl. 47**, which is one year later, records the death of Tailapa, on account of which event a man named Boppana made good the vow he had taken for the occasion (*vêle-vâkyam*), and went to *svargga* with Tailaha-Dêva. And Mayûravarmâ-Dêva with all his officials made a grant for the family, in consideration of Boppa's having fulfilled his time vow (*sumeya-jôla*). We have had instances of similar self-sacrifice, on the death of the Gaṅga king Nîtimârgga in about 915 (see **Ag. 5** and **27**, Vol. V), and on the death of the Illoysala king Ballâla in 1229 (see **Bl. 112**, Vol. V). There was apparently the same thing on the death of Bammarasa-Dêva, the Gaṅga king of Âsandi, in about 1180 (see **Kd. 146**, Vol. VI). **Sk. 249** records another most determined case of the kind in 1185, on the death of Lachchala-Dêvi.

The next grant is **Sh. 79**, on a copper plate belonging to the Kûḍali Sringêri maṭha. It is engraved in a most confused and irregular manner, in small and rough Nâgari characters, and it is difficult to read or make any sense out of some parts. It professes to be a grant of villages originally made by a Kadamba king Purandara-Râya (also apparently called Âditya-Sindhu in another place), in 1154, to Vidyâsankara-Bhârati, the S'ringêri guru, and confirmed by the Vijayanagar king Harihara-Râya, presumably at the instance of his minister Vidyâranya.² Near the beginning are a number of professed quotations from the *S'ankara-vijaya*, giving only the first and last words. But they have not been found in the copies of that work that have been consulted. A good deal of the inscription is taken up with the titles and pretensions of the gurus, the countries over which they claim to have travelled, the languages they knew, and the various branches of learning in which they were proficient, one of which seems very like hypnotism. **Sh. 80** is another precisely similar

¹ As the Kargudari grant of 1108 (*Ind. Ant. X, 249*).

² It is mentioned by Buchanan in 1801 in his *Travels* (II, 412), but I had never been successful in getting a sight of it till a few years ago, when it had been produced before the Bombay High Court in connection with some law suit and translated by a committee appointed for the purpose, who, however, to judge from a version shown to me, were not very accurate in their interpretation.

copper plate in the same maṭha. It professes to be a grant, to the guru Vidyâśankara-Bhârati, of the Sringapuri and two other agrahâras, each containing 360 shares, also other villages yielding altogether a revenue of 12000 *nishkas*, by a Kadamba-Râya, on a date expressed in a peculiar manner, meant apparently as equivalent to 1235. Then follow lists of the insignia and symbols of the guru, and of the countries between Sêtu and Hima in which the S'ankarârya-guru is worshipped by 2032 great Brahmans.

In Sk. 236, of date 1174, we have an altogether new and different account of the origin of the Kadambas, which is deduced from the Nandas. When Paraśurâma was destroying all the Kshatriyas, a king of the Lunar race named Sôma, from whom the Kaḷachuryya family arose, was preserved by his guru Aśvatthâma or Īśvarâmsa, who disguised him by letting his mustaches and beard grow thick, and instructed him in the use of weapons. Rejoiced at their escape, the king and his guru went to the Kailâsa mountain to offer thanks to the lord of Pârsvati, and there they saw the honoured king Nanda worshipping S'iva with flowers. He had been so engaged for many days, supplicating S'iva for a son, and was turning away in despair that no response had been vouchsafed to him, when, as if saying, "Do not be distressed," some *kadamba* flowers fell before him. Accepting them as a sign, he worshipped S'iva with these flowers, and obtained from him the boon, the god announcing to Īśvarâmsa that two brilliant sons would be born to the king under the name of the Kadamba-kula, and that he was to teach them the use of weapons. Accordingly, Kirttivarmmâ and Maytavarmmâ were born. The latter had a son Tayta, whose son was S'ânta, whose son was Maila. After he and many others of the line had ruled, there was Boppa, the husband of S'ri-Dêvi. Bopparasa, lamenting that since the Kadamba Taila no one had arisen in the family worthy to protect the whole world, together with his wife supplicated Dakṣiṇa Sômanâtha for a son. And Īśvara granted the boon that they should have a son equal in bodily strength to Râyamurâri-Sôma, who should transfer the glory of the Kaḷachuryyas to the Kadambas. And after his birth, in order that he might be recognized as the Kadamba Rudra, the god appeared to the wife in a dream,—clad in white garments, mounted on Nandi,—and marking the child's forehead with *vibhûti* (or ashes), gave him the name Sôma. A long account follows of his growth and distinction. An officer under him, named Mâchi-Nâyaka, erected in Bandanike in Nâgari-khanda the Boppêsvara temple, which the king Sôma, his wife Lachchala-Dêvi, and others endowed. And the Kaḷachuryya king Râyamurâri-Sôvi-Dêva's minister Nâcharasa granted certain taxes for it in 1174. Sk. 197 gives us the farther information that the Kadambas were the rulers of Nâgara-khanda, and that Boppa was the son of Brahma and Chattala-Dêvi. His son was Sôma, praised as in the former inscription, to whom and to Lachchala-Dêvi was born Boppa, who is said to have had an army of 18 *akshôhîni* and whose capital (*râjadhâni*) was Bândhava-pura (Bandanike). A list of Jain gurus is then given, ending with Nayakirtti, who was the preceptor of S'ankara-sâmantâ, Boppa-Dêva's chief supporter, his descent being traced from the Nanḍu-vamśa. He built a splendid Jina temple for S'ântinâtha in Mâguḍi, which gained such approval even from Sûryyâbharana, the priest of Tripurântaka in Balipura (Balgâmi), that he granted an endowment for it. S'ankara-Dêva now distributed all his wealth, and marched away to join the king Ballâla, in whose service he came with him to Tâṇagunda. While they were there, Rêcharasa, the Kaḷachuryya minister, came to Mâguḍi to worship at the temple, which he did along with Boppa and S'ankara, and was so pleased with it that he made a grant for it. This was in 1182. The merchants and others also granted dues for it.

Sk. 183 of 1200 gives an account of the establishment of the Sthâṇugûḍha or Tâlagunda agrahâra. When Mukkanṇa-Kadamba was ruling the Kuntala country, he sought diligently throughout the region of the South for any Brahmans, but found none. He therefore without delay went forth,

and doing worship to the Ahichchatra agra-hāra, succeeded in obtaining thirty-two Brahman families, purified by 12000 agnihōtras. These he sent before him, and settled them in the outskirts of the city (Baḷligrāma), in the great agra-hāra of Sthāpugtīdha, which he founded in a tract he had noted, where were the god Prāṇan-ēśvara, famous throughout the four yugas as set up by Brahma, and the *tīrtha* encircled by the five Lingas set up by that and other gods. Verses follow, praising Tānagundūr, its vegetation, and the learning of its Brahmans. Each couple of the gods congratulated themselves throughout the night on the abundance of the offerings they obtained there. Trilōchana-dēva, a Brahman of the Chakra-vamśa in it, set up the god Mādhava, in consequence of a dream in which that god appeared to him, and he and his brothers made grants for it. Though well acquainted with all learning, Trilōchana-dēva in the presence of learned men pretended ignorance of even how to read; one thing he had not learnt, namely to say the two letters *i-lla* (no) to beggars. In **Sk. 225** we have Brahma, son of Boppa-Dēva, as ruler of Nāgara-khaṇḍa, under the Hoysāla king Ballāla, in 1204.

Sēndrakas

Of these kings there is one inscription, **Sk. 154**,¹ in which we have Pogilli-Sēndraka-nabārāja ruling the Nāyarkhaṇḍa (that is, Nāgarakhaṇḍa) and Jedugūr, under the Chālukya emperor Vinayāditya Rājāśraya, in about 685.

The Sēndrakas are a line of subordinate kings mentioned in early inscriptions, who seem to have much in common with the Sindas, (see the section on these farther on) and to occupy contiguous parts of the Bombay and Mysore countries. They claim to be of the Bhujagēndrānvaya or lineage of the snake king², just as the Sindas claim to be of the Phanirāja-vamśa, which has the same meaning. They were thus both of Nāga race. The Sēndraka-vishaya is mentioned in the Bennūr plates, containing a Kadamba grant of the 5th century. (**Bl. 245**, Vol. V). One of the witnesses in the Mercara plates, of the same period, (**Cg. 1**, Vol. I) is a Sēndrika, but this may perhaps not be the same name. In **Ci. 43** the country south of Basavāpattana seems to be called the Sēndra country so late as the 17th century, and this must have adjoined the Sinda country, as appears from their inscriptions in this volume.

Sēnavāras

The Sēnavāra kings were brought to notice in Vol. VI. There is only one inscription here (**Sk. 278**) referring to them, in which we find the prithuvi-vallabha Sēnavāra-bhūvara under the Chālukya king Vijayāditya-Satyāśraya, in abot 700. It is too much defaced to supply any information.

Gaṅgas

The earliest Gaṅga inscription in this volume is **Sk. 52**, engraved on copper plates which apparently belong to the Tāgarti agra-hāra.³ A peculiar feature is that they are inscribed in an extraordinary mixture of alphabets, of which there are at least three, used indiscriminately. The oldest has not been met with elsewhere, and in certain respects bears some resemblance to the *Asōka* characters; another is *Hala-Kunnala*, and the third is a form of Nāgarī.⁴ Commencing in

¹ A fac-simile is published in *Ind. Ant.* XIX, 144.

² *Ind. Ant.*, VII, 106.

³ Originally published by me in 1878 (*Ind. Ant.* VII, 172) as the Harihara plates, as they were sent to me by the Superintendent of Inam Settlements from that place, to which it was understood they belonged.

⁴ Similarly, the Parlā-Kimedi plates of the Kalinga Gaṅga king Vajrahasta (published by Dr. Kielhorn in *Ep. Ind.* III, 220), and the Chicacole plates of Satyavarman of the same dynasty (published by Dr. Fleet in *Ind. Ant.* XIV, 10), are in a mixture of alphabets. Of the former, Dr. Kielhorn says,—“The characters present a curious mixture of the Nāgarī alphabet as written in Southern India, and of several southern alphabets properly so called ... The writer has not merely shown his familiarity with several kinds of writing, but has also displayed some skill in the arrangement of the different characters ... Every letter appears in at least two forms, and for some we have no less than four (or even more) different forms.”

the usual manner of the Gaṅga copper plate grants, we have first Koṅḡulivarmmā, who divided the great pillar of stone with a single stroke of his sword, and was adorned with a coronet of *karnāṅkāra* petals (see Sh. 4). His son was Vishṇugōpa, whose son was Taḍaṅgāla-Mādhava-Rāya, ruling in Talavana-pura. On the date given, which apparently corresponds with 357 A.D. he granted land as a reward to Rāma-dēva, the son of a *gaṇḍa* or farmer, for an act of bravery in killing Heñjera, and rescuing Rājamalla's wife and guards.

After a considerable interval we come to Sh. 96, in which we find that when Ereyappa assumed the crown, Bātuga was governing the Maṇḍali-nāḍ and had a queen Chikkabbe, to whom he gave a tank for the god. No date is mentioned. In Sh. 24, also without date, Satyavākya-Permmāṇḍi is ruling, and Kōṭe . . . governing the Maṇḍali-nāḍ Thousand. Sk. 83, of 1058, and Sk. 152, of 1060, are of the time when the Chālukya prince Vikramāditya, who was a Gaṅga on the mother's side and adopts all the Gaṅga titles, was in Baḷligāve, ruling Gaṅgavāḍi, as well as apparently the Banavāsi, Sāntalige and Nolaṃbavāḍi provinces, under his father, called Āhavamalla and Trailōkya-malla. His minister for Banavase was the Perggaḍe Nāraṇayya. In Sh. 6 we have a Barmma-Dēva, with his wife, son and other relatives, making a grant at Maṇḍali. From Sk. 109, of 1070, to Sk. 130, of 1075, we have the Brahma-Kshatra Bhuvanaika-vīra Udayāditya-Dēva ruling first Gaṅgavāḍi, and then the Banavase and Sāntalige provinces, under the Chālukya king Bhuvanaika-malla. His wife was Luchchala-Dēvi, whose beauty and accomplishments are highly extolled. In the last inscription the Eighteen agraḥāras are added to his administration, and he is said to have taken tribute from the neighbouring Chēra, Chōla, Pāṇḍya, Pallava and other kings, extended his territory as far as the four oceans, and to be living in peace in the royal city Baḷligāve. From Hl. 14, of 1076, to Sh. 115, of 1103, we have Tribhuvanamalla Gaṅga-Permmāḍi-Dēva ruling Gaṅgavāḍi under the Chālukya king Tribhuvanamalla. In 1085 (Sh. 10)¹ the king is said to have given him the Maṇḍali Thousand, with all the rights as regards treasure trove and underground stores, according to the rule of one-third (*tribhāgābhyantara*).² And he in turn rewarded Perggaḍe Nokkayya, who had enlarged a tank, formed paddy-fields, built basadis and established places for the distribution of water and food, with the government of Taṭṭekere and the headship of eight villages, also giving him 20 horses, 500 servants, and a village, besides granting royal insignia for the basadis, and taxes for their support. The poetry of the inscription was composed by the minister for peace and war, Dāma-Rāja. With Sh. 51 of 1108 we have Bhujabala-Gaṅga-Permmāḍi-Dēva, who was ruling Gaṅgavāḍi and the Meghutti-Maṇḍali Thousand. Sh. 97 of 1113 informs us that this king's wife was Gaṅga-mahādēvi, and they had four sons—Gaṅga, Mārasiṅga, Goggi, and Kaliyaṅga. The king's residence was at Edehalli (now in Koppa taluq) and here he appears with a second wife Bāchali-Dēvi. The way in which she fascinated her husband, it says, was like a play (*nāṭaka*).³ He gave her the title *pātra-jaga-dale* (head of the world of dancers) and seems to have bestowed on her the village of Bannikere, where she built a Jina temple, and the king endowed it, the whole of his family and ministers being present. Among other grants given for it the Lokkigundi prabhu gave 1½ Lokki gadyāna, a coinage not met with before.

Sh. 57 of 1115 brings us to Nanniya-Gaṅga, the eldest son of Bhujabala-Gaṅga and Gaṅga-mahādēvi. This inscription also contains the detailed genealogy of the Gaṅgas and list of gurus which will be noticed under Sh. 4. The king continued to reside at Edehalli and made a grant for

¹ This inscription is the earliest here that contains the long account of the origin and genealogy of the Gaṅgas. They will all be noticed together at the end of this section.

² So in the original, but it may be a mistake for the usual *tribhāgābhyantara*.

³ But this word is doubtful.

a *basadi*. In 1118 he made (Sk. 127) a grant for Umâ-Mahêśvara of the Pañcha Liṅga temple at Balgâmi. In 1120 he was attacked by the Poysala king Biṭṭi-Dêva's general Boppa (Sh. 12) and a battle was fought at Halasur. Sh. 15 also mentions a great battle in 1122. From Sh. 4 we learn that Nanniya-Gaṅga built of stone the Paṭṭada-tirtha basadi of Maṇḍali which his grandfather had erected, and built also 25 other chaityâlayas. His queen was Kañchala-Dêvi and they had a son Hermmâḍi or Permmâḍi.

In Sh. 56 we have Vira-Gaṅga-Permmâḍi-Dêva, whose general Gaṅgimayya made an attack upon Belagavatti in 1125 but lost his life in the attempt. In Sh. 99 we are informed that the king had built a fort in Kannakâpura in Maṇḍali-nâḍ, and in 1127 made a grant for a well dug for the temple to the east of the fort. Sh. 37 and 20 and Sk. 18 are again of the time of Nanniya-Gaṅga who was ruling the Eḍevatte Seventy, the Ballave Seventy, Narivelige and agrahâra Bêgûr.

Ci. 73 carries us to the Gaṅga kings of Āsandi under the Hoysalas. Barmmarasa was ruling in 1180. In Hl. 79 of 1185, he is called Mâra Bammarasa. Ci. 64 gives us the history of the family to Nârasimha as already published in Vol. VI. In 1214, while the latter was ruling, a nâl-prabhu founded a village, constructed tanks and erected a temple, which he endowed. Among other gifts was one for the *salâkâchârya* of the god Harihara, a man who answers questions by putting a *salâk*i or stick into a book at random and so finding a suitable passage. In Sh. 5 the minister Gaṅga's son Madhusûdana erected a Gaṅgêśvara temple in 1218 in the name of his father. In Ci. 72 we have a Vaijarasa ruling, in 1220, who must therefore be a Vaija III, and in the second part of the same inscription is another Bammarasa in 1221. Sh. 87 of 1245 is too much defaced to make out the connected meaning, but begins with an enumeration of Bhujabala, Vira, and Nanniya Gaṅga, who have been mentioned above as ruling Maṇḍali-nâḍ.

We may now proceed to consider the detailed account of the origin and genealogy of the Gaṅgas as given in the following inscriptions—Sh. 10, 64, 57, 4, 39 and 56 (only the beginning), dating in the end of the 11th and beginning of the 12th centuries¹. The most complete are the Purale and Kallûrgudda stones (Sh. 64 and 4), of 1112 and 1122. Both begin with acknowledgement of the Châlukya sovereignty, after which the second gives an account of the Hoysalas to Nârasimha. Then both continue alike, the former professing to give the *Ikshvâku-vamśâvatâram* and the latter the *Gaṅgânayâvatâram*, of which the following is a summary, from the latter.² In Ayôdhyâ-pura was born the head-jewel of the Ikshvâku race, Hariśchandra (according to Sh. 10, the son of Dhanañjaya,—capturer of Kanyâkubja,—and Gâudhârî-Dêvi), who ruled in peace for a long time. His son was Bharata, whose wife was Vijaya-mahâdêvi. When the longing of pregnancy arose in her, she went to bathe in the Ganges and recovered her brightness. In due time she bore a son, who from the above circumstance was named Gaṅgâdatta. He in turn had a son Bharata, whose son was again Gaṅgâdatta, whose son was Hariśchandra. His son was another Bharata, whose son was also Gaṅgâdatta. While the Gaṅga line was thus continuing, there arose in it a king named Vishnugupta, who gained an empire and ruled from Ahichchhatra-pura, where he performed the Aindra-dhvaja-pûjâ, and Dêvendra being pleased thereat gave him Airâvata (his elephant, regent elephant of the east). To Vishnugupta and his wife Prithvimati were born the sons Bhagadatta and S'ridatta. To the former the father gave Kâlîṅga, which he ruled in peace as Kâlîṅga Gaṅga. To S'ridatta he gave the ancestral kingdom and the elephant, which thenceforward was adopted as a crest. Then there arose in his family Priyabandhu or Priyabandhuvarmmâ, to

¹ Actually the earliest containing this account is the inscription at Humcha dated 1076 (to appear in Vol. VIII.) which is much superior in execution, the characters in these Shimoga inscriptions, being small and cramped.

² To note all the variations would be tedious and of no use. Of the kings some have probably more than one name.

whom Indra, pleased with his faith, gave five ornaments (or tokens), saying—"If in your line any who countenance falsehood (or a false faith) should arise, they (the ornaments) will disappear." And giving to Ahichchhatra the name of Vijayapura, Dêvendra departed. The Gaṅga line continued to flourish, and in it, to the king Kampa was born a son named Padmanâbha. The latter, distressed at having no sons, brought Padmaprabha's *śāsana-dêvati* into his power, and thus obtained two sons, whom he named Râma and Lakshmaṇa. At this juncture, Mahîpâla, ruler of Ujjayini-pura, attacked Padmanâbha, demanding the five ornaments. Padmanâbha indignantly replied that it was as impossible for him to part with them as for Mahîpâla to wear them, and added a defiant message. Meanwhile, taking counsel with his ministers, he sent his sons away, with his younger sister a virgin, and forty-eight chosen Brahmans. And as they were going to the south, he gave to Râma and Lakshmaṇa the names Daḍiga and Mâdhava.¹

Continuing by daily journeys, they arrived at Pêrur (or Gaṅga Pêrur), where they met with the distinguished muni Simhanandy-âchâryya, and informed him of their circumstances. He, taking them by the hand, made them proficient in all learning and obtained for them from the goddess Padmâvati the boon of a sword and a kingdom. Mâdhava, seizing the sword, gave a shout and struck with it a stone pillar, which immediately broke in two.² Recognizing this as an auspicious sign, Simhanandi crowned them with a coronet of *karnnikâra* petals, provided them with a suitable retinue, and put them in possession of the Ninety-six Thousand kingdom, with Nandagiri (Nandidroog) as their stronghold, and Kuvaḷâla (Kôlâr) as their capital. And the boundaries of that Gaṅga-vâḍi country were,—north, as far as Marandale; east, Tonḍa-nâḍ; west, the ocean and Chêram; south, Koṅgu. Thus secure in the kingdom, they were marching to subdue Koṅkapa, when they passed through Mandali, and being pleased with the place, by the advice of Simhanandi erected a chaityâlaya there.

On their return to Kôḷâla, a son was born to Daḍiga, named Mâdhava, who succeeded to the throne. His son was Harivarmma, whose son was Vishṇugôpa, who associated with falsehood (or a false creed) and the ornaments given by Indra accordingly disappeared. His son was Prithvi-Gaṅga, who favoured the true faith, and his son was Tadaṅgâla-Mâdhava. There followed in succession Avinîta, Durvvinîta, Mushkara, S'rivikrama, and Bhûvikrama, whose sons were Nava-Kâma and Eraga. From the latter there succeeded Ereyaṅga, Srivallabha, S'ripurusha, S'ivamâra, and Mârasimha, who subdued the Mâlava Seven and named it Gaṅga-Mâlava, cast aside Chitrakûta and slew Jaykêsi in battle. His son was Râchamalla, whose grandsons were Marulayya and Bûtuga. Then followed Ereyappa, Vira-Vedaṅga, Râchamalla, Ereyaṅga, Bûtuga, Marula-Dêva, Guttiya Gaṅga, Mârasinga, Gôvindara, Saigotta Vijayâditya, Râchamalla, Mârasinga, Kurula Râjiga (in some called Satyavâkya), and Garvada Gaṅga. Gôvindara's nephew was apparently Rakkasa Gaṅga, whose younger brother was Kaliyaṅga.

Here a diversion is made to give the descent of the âchâryyas of the Krânûr-gaṇa. These were, briefly,—Simhanandi, Arhadbali, Dâmanandi, Bâlachandra, Mêghachandra, Guṇachandra, Guṇanandi, Prabhâchandra, Mâghanandi and Prabhâchandra, whose colleagues were Anantabîryya and Munichandra, and their disciples S'rutakîrtti, Kakananandi Vâdirâja, Mâdhavachandra and Bâlachandra. Prabhâchandra's disciple was Budhachandra, and his lay-disciple Barmma-Dêva Bhuja-bala-Gaṅga-Permmâdi-Dêva.

¹ No farther mention is made of what occurred in their father's kingdom, the remainder of the narrative following the fortunes of these two sons. I have omitted some of the supernatural details introduced into the preceding story, such as the *nirvâna* of Nemi-Tirthakara, the *kêvalajñâna* of Pars'va-Bhaṭṭâraka and the visit of Saudharmendra.

² This incident is mentioned in nearly all the old Gaṅga plates and in one place it is described as a bar or bolt which was an obstacle preventing his securing the throne.

He appointed the *basadi* which Daḍiga and Mādhava had formerly built of wood and established on the hill of Maṇḍali, and for which the Gaṅga kings had continued to provide offerings, to be the chief *basadi* in the Eḍadore Seventy of the Maṇḍali Thousand, giving it the name of Paṭṭada basadi (the Crown church), and endowed it. His sons were Mārasīṅga, Nanniya Gaṅga, Rakkasa Gaṅga, and Bhujabala Gaṅga, each of whom made grants for it. Here dates are given for each. And Nanniya Gaṅga had the basadi built of stone in 1112, and erected 25 other basadis, endowing them. His wife was Kanchala-Dēvi, and they had a son Hermmādi or Permmādi-Dēva. (From Sh. 64 it appears that he became Ereyāṅga-Hoysala's son-in-law).

Such is the account, and parts of it have the appearance of fable, while others are undoubtedly true. The origin of the Gaṅgas is derived from Ikshvāku and traced back to Ayōdhyā-pura.¹ Under Viṣṇugupta the seat of government is moved to Abichchhatra, which it is hinted was Vijaya-Pura.² To this king is attributed the separation into the two lines of the Eastern and Western Gaṅgas, those of Kaṭīṅga and Mysore. With the arrival of Daḍiga and Mādhava in the south, at Gaṅga-Pêrûr, and the establishment of the Gaṅgavāḍi kingdom in Mysore aided by Simhanandī, we seem to come to historical events. For Gaṅga-Pêrûr is in the Kadapa District, and still bears that name to distinguish it from other Pêrûrs. Simhanandī is known from literature and other records, and is in several places described as the founder of the Gaṅga kingdom. The succession of rulers is in general accord with what we know from inscriptions in various parts, but many of the details vary, which is only to be expected in such extended annals.

The name Gaṅga which designates this line of kings,—whence Gaṅgavāḍi, the name of their kingdom, and Gaṅgavāḍikāras, now contracted to Gaṅgādikāras, that of its people,—is not an ordinary one. The stories all derive it from the Gaṅgā or Ganges river, and they may be right. For the only race known to us bearing a similar name are the Gaṅgaridæ mentioned in Greek and Roman classical writers, who, along with the Prasii, the people of Behar, were the subjects of Chandra Gupta, and occupied Bengal. Pliny calls them Gaṅgaridæ Calingæ, and describes them as a powerful people with a large military force.³ Now when we consider the alleged and probable connection of Chandra Gupta, and the proved connection of Aśōka, with Mysore, grounds are not wanting, it seems to me, on which to base a derivation of the name of the Gaṅgas here from that of the subjects of those rulers in the north. Mauryas and Guptas, who had their origin there, survived in the south; why not Gaṅgas? The intimate relation that Jainism, which they professed, bore to the same region, lends support to the tradition, however overlaid with subsequent mystification.

Rāshtrakūṭas

The Rāshtrakūṭa inscriptions in this volume begin with Sk. 283, not dated, which is of the reign of Nripatūṅga or Amōghavarsha, about 830. Hl. 13 of 870 is also of his time, but the only name remaining of the king is Mārasatya. The actual name of Amōghavarsha seems not to be known. Perhaps the information is now obtained here. Indra was ruling Banavāsi at that time. The next three inscriptions belong to Kannara-Dēva II (Sk. 45^b of about 899, 284 of 902, and 219 of 911 so far as his reign is concerned). In this last we have a Kaliviṭṭarasa ruling Banavāsi, in the execution of whose orders the nāl-gāvunda of the Nāgarakhanda Seventy died, on which the king gave the office to his widow Jakkiyabbe. She seems to have held it with great credit for seven years, rejoicing in her beauty, until incapacitated by some bodily ailment, on which she resigned everything to her daughter, and coming to the *tīrtha* of Bandanike, expired in performance of Jaina

¹ The Chālukyas also claim to have been originally in Ayōdhyā-pura (see Sk. 125).

² There was a place called Vijayapura from which a Chālukya grant of the 5th century was issued, supposed to be in Gujarat (see *Ind. Ant.* VII, 241).

³ See Ptolemy's *Geography* by Mc Crindle (*Ind. Ant.* XIII, 365).

vows. The inscription was composed by Nāgavarmma. **Hl. 21 to 23** are of the time of Suvarṇavarsha, a title of Gōvinda IV. Their date is 934. **Sk. 194** is of the same reign, (and **322**) though no overlord is mentioned. In it Puliyyamma, perggade of the Sāntalige Thousand, who had attained the rank of great minister, is said to have constructed the big tank at Tāpagunda in 935, and made it over to the town on condition of certain annual payments being kept up. The remaining two are of the time of Akālarvarsha, Khandara-Ballaha, or Kannara-Dēva. **Sk. 183** is of about 950, and Sankaragaṇḍa was governing Banavāsi-nāḍ. **Sh. 22** is dated 963.

Sāntaras

The S'āntaras were brought to notice in Vol. VI. But **Sk. 103** gives the following account of their origin and genealogy. They were born from the arms of Brahma, that is, were Kshatriyas, and being free (*s'ānta*) from the quality of *tamas* (darkness), free (*sānta*) from enemies by their might, and free (*sānta*) from fear and avarice, they acquired the name of S'āntaras. Among them arose Ammaṇa, whose brother was Siṅgi-Dēva. Ammaṇa's son was Taila, whose son was Kāma. His wife was Bijjala-Dēvi, and they had a son Jagadēva. Bijjala-Dēvi's sister was Chaṭṭala-Dēvi, who bore to Vijayāditya-Dēva a son Jayakēsi, who was reckoned as Jagadēva's elder brother. He ruled the Seven Koṅkaṇas, and had a younger brother Siṅgi-Dēva.

The earliest mention of the S'āntaras here is in **Sk. 283** of about 830, in which we have Jagēsi (? Jayagēsi) ruling the whole of Sāntalige, which corresponds with the present Tirthahallī taluq. **Sk. 45b**, of about 890, mentions Sāntarasa without specifying any name. In **Sk. 284** we have Vikramāditya Sāntara ruling in 902. An Eṇṇaya-Permmāḍi Sānta-Kāmapa is also mentioned, whose son was ? Ambinayita, whose son was Chandiga, but the inscription is not clear. **Hl. 21 to 23**, of 934, only mention Sāntara, without any name. In **Sh. 114** we have Jinadatta-Rāya in ? 950. He is said to be born in the Kanaka-kula, and of the line of the Kalase kings. These were Sāntaras, as we have seen in Vol. VI. In **Sk. 195** Oddamana appears as king of the Sāntalige Thousand in 1007, when he made a raid on Tālagunda, carrying off the good looking women and the temple cows. **Sk. 47** shows a Vikrama-S'āntara S'rivallabha-Dēva making a grant in 1027 to the thirty-two thousand Brahmans of the Gauda agrahāra. **Sk. 53** presents a Nanni-Sāntara Annala-Dēva in the same year making a grant for a temple erected by the son of the chief Brahman of Tāgarache (now Tāgarti). In **Sk. 63** there is Trailōkyamalla Vira-Sāntara-Dēva, who in 1063 remitted to certain Brahmans of agrahāra Kaṇṇavūr all the taxes that had been imposed by the members of his family. The imprecations at the end are novel. **Sk. 46** gives as apparently a Vira-Sāntarāditya (no doubt the same as the preceding), who made a grant in 1068 for the god Gautamēśvara of the Gauj agrahāra. **Sk. 62** of about 1070 mentions Trailōkyamalla Vira-Sāntara-Dēva's death, on which the Gavuṇḍa of Porapale, it says, bore the burden (apparently the body) on his back for three days more and then released it, receiving from the succeeding Sāntara money for preserving (? the body of his predecessor). The inscription is obscure as to its meaning. In 1076 a Kali-Sāntara-Dēva lays siege to some place (**Sk. 50**).

It is here, in 1149, that **Sk. 103** shows us Tribhuvanamalla Jagadēvarasa in the residence of Sēta¹, ruling the kingdom. Surrounded by learned men and his court, he was discoursing on *dharma*, and said,—“As water though of one substance is used under many names, so one is the Divine essence but it is served under many modes of life ;” on which his son Bammaraśa made a petition representing the merit of the Dakṣiṇa Kēdāra and virtues of its āchāryya Gautama. The king and his son therefore united in making a grant for the god. In 1173 and 1191 a Vira-Sāntara-Dēva was ruling (**Sh. 116, Sk. 38**). In the latter, the wife of a warrior who fell in battle performed *sahā-*

¹In the south-west of Sāgar taluq.

gamana and died with him, taking *svargga* by force. **Sk. 312** of 1287 gives us the continuation of the line from Bira. His son was *Brahma* or *Bommarasa*, whose son was *Tammarasa*. He is described as breaker of the pride of the Lâla king, destroyer of the Kadamba king, hunter of the Koṅkani king, setter up of the Tulu king. His residence was at *Hosagunda*, the chief jewel of the *Sântalige* kingdom. His minister *Sôma-Nâyaka* had the *Kâliya-gaṭṭa* of *Sanḍa* built, in return for which, the Brahmins of *Sânḍilya*, in the presence of the Brahmins of all the 96 villages (several named), resolved to call it *Sômanâtha-gaṭṭa*, and made a grant to him of lands and a house.

Châlukyās

The inscriptions of the Châlukyās, as was to be expected, are the most numerous in the volume. The first is a fragment which refers to the early king *Polekêsi*, and may therefore belong to about 640. Next comes **Sk. 154**, of the time of *Vinayâditya*, about 685, *Pogilli-Sêndraka-mahârâja* being the governor of *Nâyarkhaṇḍa* and *Jeḷugûr*. **Sk. 278** is of the time of *Vijayâditya*, about 700. It mentions the *Sênavâra* king.

We then come to the later Châlukyās, and there are two inscriptions (**Ci. 7, Sk. 179**) of *Âhavamalla*, a title of *Tailapa*, dating 992 and 997. In the latter, *Bhîmarasa* was governor of *Banavâsi*¹, *Sântalige* and some other provinces. **Sk. 71** is of the time of *Satyâśraya*, 1002, and *Bhîma-Râja* was still governor of *Banavâsi*. **Sk. 287**, dated 1012, belongs to the reign of *Tribhuvanamalla*. *Irivabedaṅga-Dêva*'s (that is, *Satyâśraya*'s) son *Kundamarasa* now appears as viceroy of *Banavâsi* and *Sântalige*, and this position he held throughout the reign of *Jayasingha* till the accession of *Âhavamalla* in 1042 (**Sk. 184**). He is also called *Kunda-Râja* (**Sk. 307**) and *Kundaka-Râja* (**Sk. 9**). In **Sk. 287** a predicament is presented which it says was like the suit in the *Bhîrata*, in which the well, the pot and the rope each belonged to a different man. **Sk. 307** quotes a text which occasionally recurs in the inscriptions, saying,—By these two (classes of) men only is the disk of the sun burst through²;—the *sannyâsi* absorbed in *yôga*, and he who dies facing the foe in battle. In **Sk. 285** *Kundamarasa* is styled a *Mâri* to the *Tivūḷas*, and *Sattiga*'s (that is, his father *Satyâśraya*'s) *haṭṭa* (or stubborn one).

With **Sk. 125** begin the inscriptions of *Jayasimha-Dêva*, *Jagadêkamalla*. In this, *Tailapa* is described as a fierce fear of the last day to *Chôḷa*, and as eager for war with *Chôḷa*. Of the kings of the Châlukya dynasty, it says that 59 had sat on the throne in *Ayôdhyâ-pura* with great glory. In their line was born *Satyâśraya-Dêva*, who became a *sârḇba-bhauma* or universal emperor. In that *Satyâśraya-kula* arose *Nûrmmadi-Taila*. The land and the crown having fallen into the hands of the *Raṭṭas*, he drove them out, this millstone to the *Raṭṭas*, and took possession of the crown of the Châlukya kingdom. *Jayasingha* was a sun to the lotus king *Bhôja*, and a lion to the elephant *Râjêndra-Chôḷa*. The Seven *Mâlava*s he made to pack up their bundles, and forced *Chêra* and *Chôḷa* to plunge into the sea. *Kundamarasa* was ruling the *Banavase* Twelve Thousand, the *Sântalige* Thousand and the *Hayve* Five Hundred, *ubhaya sâmyadi* (? with both rights) as far as to the Western Ocean, and had his residence in *Balipura* (*Balgâmi*). **Sk. 9** says that he was also ruling the *Eighteen agrahâras*. In **Sk. 177** the thirty-two thousand Brahmins of the *Sthânakundur agrahâra* make a grant for the god *Pranâmêśvara*. In **Sk. 30** a *Satyâśraya-Dêva* appears ruling *Sântalige* under *Kundamarasa*. He is credited with victory over the *Tivūḷa* forces, and is styled *Kundama*'s warrior (*aṅkakâra*). **Sk. 20a** shows *Jayasimha* in 1032 in the residence of *Etagiri*, (*Yâtagiri* in the *Nizam's Dominions*)³. There is mention of a *Padmanâbhayya*, minister of *Vijayâditya-Dêva*, no doubt the viceroy of *Noḷambavâdi* (see **Ci. 18**).

¹ Very commonly written as *Banavase* in the inscriptions.

² That is, they force their way into *svarga* or paradise by an heroic end.

³ Dr. Fleet's *Ean. Dyn.*, 45.

Sh. 126 is an interesting and important inscription. The opening portion states that after the Pāṇḍavas had performed the Râjasûya sacrifice, they came to Balligāve and set up the Five Lingas. The king was now, 1036, in the residence of Poṭṭalakere, and he made a grant for the repairs of the temple of the Pañcha Liṅga set up by the Pāṇḍavas, which was the Kâlāmukhi Brahmachâristhâna of Balligāve. The grant was made to the celebrated Lakulîśvara-pandita,¹ who was living there and whose prâṣas are given at great length. He had the title Vâdi-Rudraguṇa, and the opponents he overcame in disputation were Akalaṅka, Vâdi-gharaṭṭa, Mâdhava-bhaṭṭa, Jñânânanda, Viśvânala, Abhayachandra, Vâdibha-simha, Vâdirâja, and Nayavâdi. The inscription closes with what I am informed is a quotation from Kumârila-bhaṭṭa, affirming that Mahâdêva is god, and that the rules enjoined in the three vêdas for the order of castes and âśramas are *dharma*; moreover undertaking to refute in public assembly any one who casts aspersion on these two statements. The town is directed to maintain the work of merit: "let the irreligious leave it entirely alone." **Sk. 153** shows the king in 1039 residing at Chaṭṭadakere.

With **Sk. 323** begin the inscriptions of Trailôkyamalla or Âhavamalla, whose name was Sômêśvara. We here find Singanna-Dêvarasa as governor of Banavâsi and Sântalige, besides other districts as far as to the Western Ocean. Among the epithets applied to him he is called guardian of Kollipâke, the door of the South. He repaired the temple of the goddess Bhagavati Balliyabbe near Balligāve and endowed it. In the same year we see in **Sk. 160** that Châmunḍa-Râyarasa was made governor of Banavâsi and other provinces. **Sk. 151** describes him as lord of Banavâsi-pura, a brave at the courts of three kings, making sport of Koṅkaṇa, a wild-fire to Kaṇagile-vâḍa, thruster aside of Kannama. The splendour of his elephants and horses moved to jealousy the Gurjjara, Chêra, Choḷa and other kings. He erected in 1047 the fine Bhêruṇḍêśvara pillar at Balgâmi, which is surmounted by a *ganḍa-bhêruṇḍa*, and has this inscription engraved on its base. From **Sk. 120** it would appear that he himself was known as the *ganḍa-bhêruṇḍa*. In **Hl. 107** and **119**, of 1048 and 1054, we have Trailôkyamalla Nanni-Noḷamba Pallava-Permmânaḍi-Dêva as governor of certain provinces. In **Sk. 118** the king is described as a lion to the elephant Chôḷa, a gale to the cloud Kâlîṅga, a sun to the darkness Pâñchâḷa, a wild-fire to the forest Magadha, a thunderbolt to the mountains Mâlava, a garuḍa to the serpent Kêraḷa, and a submarine fire to the ocean the Nêpâla army. In a moment he sent the Seven Mâlava, which came against him, to destruction; the Seven Koṅkaṇa and Seven Male, which united together, he terrified and forced to obey him; in the middle of the battle the Chôḷa king grew faint and died. The son of the *vaḍḍa-byavahâri* or senior merchant of the royal city Balligrâme erected a temple there to Abhinava-Sômêśvara. **Hl. 1** gives us the interesting information that Trailôkyamalla's chief queen was Hoysala-Dêvi. She made a grant for a *tirtha* which a Gaṇḍa of Onnâḷi (the earliest form of the present Honnâli) had established on the bank of the Tuṅgabhadra.

In **Sk. 83** we find Châlukya-Gaṅga-Permmânaḍi Vikramâditya-Dêva, who was a younger son of the king by a Gaṅga mother and assumes all the Gaṅga titles, appointed in 1058 as viceroy of Gaṅgavâdi, with Banavâsi, Sântalige and Noḷambavâdi, holding his residence at Balligāve. **Sk. 152** records a strange event that took place there in 1060 in his time. This inscription is on what is called the *śûla-Brahma* stone and is somewhat obscure. A man named Tuḷuva Chaṇḍiga seems

¹ Lakulîśvara was a famous S'aiva teacher, often mentioned in the inscriptions, as well as the *Lakulâgama*, his system of doctrine. His career seems to have begun at Melpâdi in North Arcot District, as he is named in connection with a grant there in the time of Râjendra-Chôḷa, 1020, as brought to notice by Dr. Hultzsch (*So. Ind. Ins.*, III, 27). Here we find him in 1036 settled at Balgâmi in Mysore. Eventually he went to Kirâṇa in the Lâta country, identified by Dr. Bühler with Kârvân in Baroda, where he founded the Pâśupata sect, whose doctrines are explained in the *Sarvadars'ana-saṅgraha* (see *Ep. Ind.* I, 271; V, 226). But an inscription of 1079 in Arkalgud taluq (Vol. V) shows us a Nakulâryya who was minister for peace and war to the Koṅgâḷva king Adatârâditya, and boasts of being able to write in four languages.

to have made a vow that he would not let (the nail on) his finger grow, in order to avert some agreement about the Banavāse fort to which he was apparently opposed. But Ballavarasa¹, on paying a visit to Pānuṅgal, when Kadamba Satyāśraya-Dēva was ruling Kāpanūr, these two made a grant of the fort, on which Tuḷava Chaṇḍiga cut off the finger which he had given, at the Permmālu, temple, and climbing up to the Bhêruṇḍēśvara on the top of the pillar above mentioned, threw himself down on the points of spears and died. There is a figure of a man impaled on a row of stakes, whence the name of the stone, which is erected near the base of the pillar.

Sk. 11 shows Chāmuṇḍa-Nāyaka acting as king of the Banavāsi province in 1063. He is apparently the same as the Chāmuṇḍa-Rāyarasa of Sk. 151 above, who held that position in 1047. Ci. 18 shows us Viṣṇuvarddhana-Vijayāditya as a viceroy. He is called the Bengi-mandalēśvara, being a son of the king by an Eastern Chālukya mother. He had made a victorious expedition to the South, and was encamped at Mudukakere in 1063. In the same year we are told by Sk. 170 that the great minister, the daṇḍanāyaka Rūpabhaṭṭayya, who was in charge of the *vaḍḍa-rāvuḷa* (? the principal taxes) and the Eighteen agrahāras, established the Jayanti Bauddha vihāra in Balligāve, and made grants for it and for the worship of Tārā Bhagavatī and of the gods Kēśava, Lōkēśvara and Bauddha (*Bauddha-dēva*), with all their attendant gods, and for distribution of food to the *yōginis*, *kus'alis* and *sunnyāsis*. Buddhism therefore survived to a very late period here. The site of this vihāra is still pointed out, and I found there the image of Tārā Bhagavatī. This was made, according to Sk. 169, by Nāgiyakka, wife of the *nād-perggaḍe*². She was apparently of the Bāppura family, no doubt the same as the Batpūra family³ from which the Chālukya king Pulikēsi obtained his wife in 550, and the *ādi-mahā-Bappūra-vams'a* to which Satyāśraya-Dhruva-Indravarmma, the Chālukya governor at Rēvati-dvīpa in 611, belonged⁴. In Sk. 19 Lakshmarasa appears as the governor of Banavāsi.

With the highly important inscription Sk. 136 we enter upon the reign of Bhuvanaikamalla, who was Sômēśvara II. It begins with laudation of his father's rule, which left no evil persons or enemies in Kuntala. The worthless kings of Laṭa Kaḷiṅga Gaṅga Karahāṭa Turushka Varāḷa Chōḷa Karṇāṭa Saurāshṭra Mālava Daśarṇṇa Kōśala Kēraḷa and other countries gave tribute and were confined to their own boundaries. He also slew Magadha Āndhra Avanti Vaṅga Draviḷa Kuru Khasa Abbira Pañchāḷa Lāḷa and others, and made their forces serve him. Even so the muscles of his arm and the energy of his mind not being exhausted, he set out alone (for *svarga*) as if to fight against Indra, defeat him, and make him give tribute. And on the date corresponding with the 29th of March 1068, performing the rites of supreme *yōga* at Kuruvartti, he ascended to heaven in the Tuṅgabhadra. Bilhana in his *Vikramāṅka-charitra*⁵ states that Āhavamalla was seized with a severe fever, and feeling that his end was approaching, had himself conveyed to the banks of the Tuṅgabhadra. Bathing in the river and giving away much gold in charity, he waded in until the water reached his neck, and amid the din of the waves and of all manner of musical instruments deliberately drowned himself⁶.

The inscription goes on to say that on the date corresponding with the 11th of April 1068, or fourteen days after this tragic ceremony, his eldest son Sômēśvara assumed the throne, with all the royal insignia, and the desire of the whole world was drawn to him. The Chōḷa king thought to take advantage of this juncture, exclaiming,—"A new reign; (a kingdom) fit only for a hero; now is the time to invade it; I will surround Guttī and besiege it." This he did, with an immense army.

¹ Ballavarasa appears again in Sk. 124 and Hl. 30.

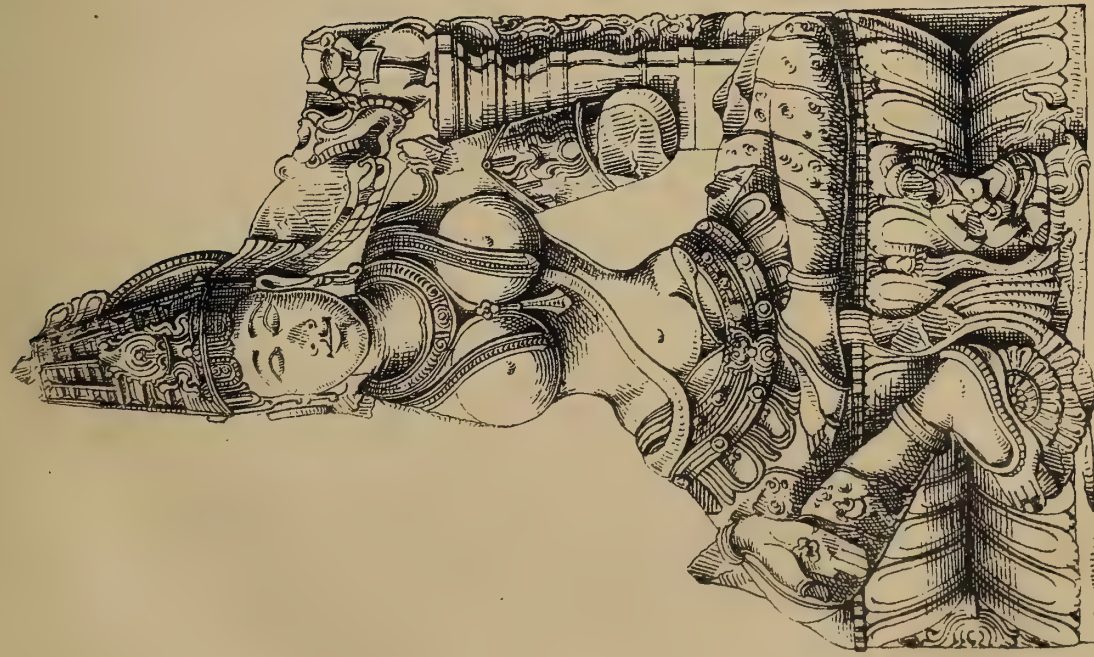
² She was still living in 1078 (see Sk. 106), where she is called *sāvāsī* of the Bauddha temple.

³ *Ind. Ant.*, XIX, 19.

⁴ *J. Bo. Br. R. A. S.*, X, 34.

⁵ Published by Fr. Böhler.

⁶ This mode of death, Dr. Bhanu Prasad says, is called *Jalasamādhi*. (*Early Hist. Del. Kan.*, 84).



SCALE 12 9 6 3 1 FOOT.

TĀRĀ BHAGAVATĪ
From Buddhist Vihāra, Balgāmī.



SCALE 12 9 6 3 1 FOOT.

UMĀ-MAHĒS'VARĀ
From Pancha Linga temple, Balgāmī.

Sômêśvara at once put his forces in motion to oppose him, and on the advanced cavalry coming into contact, a fierce battle ensued, in which Vira-Chôla turned his back and fled. All the foreign kings were in consequence stricken with terror, and gladly became Sômêśvara's servants. He retained Lakshma, who is represented as indispensable to the Châlûkya kingdom, as the governor of Banavâsi, writing a śâsana and conferring royal honours upon him. Junior is king Vikrama-Gaṅga to me; to that Permmâdi-Dêva the next junior is Vira-Nolamba-Dêva; to me, to Permmâdi, and to Siṅgi, you are the junior; but to you all (the rest) are juniors; ¹—said the king, thus ranking him next to the royal family. Lakshmaṇa became lord of the great Banavâse-nâḍ, Vikrama-Nolamba became lord of Nolamba-Sindavâdi, and Gaṅga-maṇḍalika became lord of the territory beginning from Aḷampura,² —Bhuvanaikamalla giving them those countries with the view of their being like a long bar (or bolt) to the South. Lakshma trod down Koṅkana, drove back the Seven Kombu, and uprooted the Seven Male. He is called Râyadaṇḍa-Gôpâla, and united in himself the chief heroic characters of both Râmâyana and Bhârata. His minister and chief treasurer was Sômanâtha, a Jain, who was a very distinguished poet, having the cognomen Sarasvatî-mukha-mukura, and being the author of Sukumâra-charita. He persuaded Lakshma to build of stone the Mallikâmôda-S'ântinâtha basadi in Baḷigrâma, which was of wood; and he set up a stone pillar, he says, at the principal entrance, recounting all his names and titles. He also with the emperor's permission granted for it some land which had formerly belonged to other basadis.

With **Sk. 109** and **110** we come to the Gaṅga prince Udayâditya as viceroy of Gaṅgavâdi, Banavase and Sântalige, in about 1070. He was of Brahma-Kshatra descent, and had the title Bhuvanaikavîra. His wife was Lachchala-Dêvi, of great beauty and accomplishments. In **110** we have the following list of the later Châlûkyas, which is also repeated in **130** and **135**:—Tailapa, Satyâśraya, Vikramâditya, Ayyana, Jayasimha, and Trailôkyamalla. In **Sk. 129** we find him in 1071 applying to the king, who was in the residence of Baṅkâpura, for a grant on account of the god Hariharâditya of Baḷligâve, and for the maṭha attached to it. At the head of this was the Advaita luminary Guṇagalla-yôgi, whose virtues are highly extolled. Among the sculptures at the top of the stone is an effigy of him, with his name over it. He is also called in the inscription Guṇagalla Nâgavarmmâchârîya. A list is given of several temples and a tîrtha he had erected. In **Sk. 295** Udayâditya, by order of the senior queen, granted in 1074 the tax on marriage pandals of the Seventy families and on looking glasses of dancing girls, to provide for the offerings to the god Râmêśvara of agrahâra Bhaṭṭara-Posavûr. In 1075 the king was still at Baṅkâpura, with Udayâditya as his viceroy (**Sk. 221**). He made a grant for a new basadi erected at Bandanike. In **Sk. 130** of the same year we find the Maṇḍali Thousand and the Eighteen agrahâras added to Udayâditya's jurisdiction.

With **HI. 14** of 1076 we find Tribhuvanamalla Gaṅga-Permmâdi-Dêva on the throne, with all the Gaṅga titles. This was Vikramâditya, who is said in **Sk. 124** to have easily overcome the Chôla and Lâla kings, with their feudatories, and secured the kingdom. He terrified Dhârâ and Chôla, and his feet were revered by the Saurâshṭra Āṅga Kaṭiṅga Vaṅga Magadha Āndhra Avanti and Pāñchâla kings. Scorning to share it with others, he took the whole burden of the world upon himself. His governor of Banavase, Sântalige and the Eighteen agrahâras was Barmma-Dêvarasa, who was persuaded by Pratikanṭha-Siṅgayya in a discourse on dharma to obtain a village from Ballavarasa and give it to the Permmâdi basadi in Baḷligâve. This the emperor sanctioned, as it appears the basadi was one established by himself when he was a prince (kumâra), and

¹ Siṅgi evidently means Jayasimha or Jayasiṅgha, Vira-Nolamba.

² I am sorry I have not been able to identify this place. Gaṅga-maṇḍalika was perhaps Udayâditya, see below.

viceroy of Banavâsi. The grant was made to Râmasêna-pandita, who is very highly praised as being in grammar Pûjyapâda, in logic Akalaṅka, and in poetry Samantabhadra. **Sk. 107** introduces the king's younger brother Jayasimha, who is praised as a *Naṭamba*. He so shot his arrows that they went through the body and came out at the back. He seems to have added the Seven *Koṅkaṇas* to the kingdom, but the inscription is much defaced.

Here our attention is directed to the line of gurus of the *S'akti-parshe*, in the *Mûvara-kôṇeya-santati* of the *Parvvatâvali*, who frequently recur. In this place we have *Kêdârasakti*, whose disciple, an ornament to the *Lâkula-samaya*, was *Rudrâbharâṇa*, and his disciple *Vâlmiki*, described as a *Lâkula* hand.¹ *Parvata* is no doubt *S'ri-parvata*, a great *S'aiva* sacred place in the *Karnul District*, near where the *Tuṅgabhadra* joins the *Krishṇâ*. From **Sk. 99** it appears that the *Mûvara-kôṇeya* sect included or was connected with the *Kâlâmukhas*. Of these, *Divyajñâni Kâsmîra-deva* was *chakravartti* (**Sk. 114**). *Mûvara-kôṇeya* is literally the cell of the three.² There is no information to explain the term, but **Sk. 108** prefaces it by *Dêvavrata-muni-santati*. Of the *S'akti-parshe*, *Kêdârasakti* is said to be the *agrani* (**Sk. 98**) or chief, and may have been the founder. **Sk. 94** and **99** describe his son and disciple *Srikantha*, who was as another *Lakulêśa*. His son and disciple again was *Sômêśvara*, praised at length in **Sk. 98**, where he is said to have made the *Lâkula-siddhânta* to blossom. **Sk. 99** says that war appeared to him as tears, and a battle as filled with demons. The famous *Kêdârêśvara* of the north, from which the temple at *Balgâmi* was named the *Dakṣiṇa Kêdârêśvara*, is in the *Himâlayas* in *Garhwal*, at an elevation of more than 11000 feet above the sea.³ **Sk. 100** says that the god *Kêdâra* in *Baḷligâve*, thinking with supreme benevolence on his faithful worshippers,—afraid of the cold and unable to make that distant pilgrimage,—frees them from all sins (here).

In **Sk. 135**, we have *Barmmadêvarasa* still in power in 1078, but in **Sk. 111**, about two years later, *Guṇḍamarasa* appears. **Sk. 293** of 1080, however, clearly shows that the *Yuva-râja Jayasimha* had been appointed viceroy of *Banavâse*, *Sântalige* and the two Six Hundreds (*Belvaḷa*). In **Sk. 297** he is described as on the most affectionate terms with his brother, like *Lakṣmaṇa* to *Râma*. He had burnt *Dahala*, put to flight *Lâḷa* and *Tivula*, and terrified *Koṅkaṇa*. The territory he was ruling is said to be—all the lands as far as the southern ocean, within *Puligere*, *Ke . . .*, *Reppu-male*, *Kasavalam*, *Banavâse-nâḍ* and *Belvaḷa*. *Bala-Dêva* was his governor for *Banavâse* and the *Eighteen agraḥâras*, as well as manager of the customs of *Balipura*. In **Ci. 33** we have *Tribhuvanamalla-Paṇḍya-Dêva*, who was a defeater of the designs of *Râjiga-Chôḷa*, ruling *Naṭambavâḍi* in 1083. **Sh. 10** shows *Gauḡa-Permmâḍi-Dêva* at the same time governing the *Maṇḍali Thousand*.

In **Sk. 16** a grant is made in 1085 to the 1300 Brahmins of the *Bêgûr agraḥâra*, and a long account is given of their virtues and learning. In **Sk. 178** of 1092 we have a long account of the 32000 Brahmins of *Tânagundûr*.⁴ They are said to have come from *Ahichchhatra*, having gained 12000 *agnihôtras*, and purified their bodies by bathing in the *tîrtha* near the five great *lingas* set up by *Brahma*, *Indra*, *Chandra*, *Yama* and *Agai*. They were residents of 144 villages received as donations for the 18 horse-sacrifices of king *Mayûravarmma*, and were jewels in the frontal ornament of the lady the *Kuntala* country. **Sk. 186** says that *Mukkanna-Kadamba*, who was king of *Kuntala* and lord of *Banavâsi*, made search throughout the South for Brahmins, but finding none, went without delay to the *Ahichchhatra agraḥâra*, and there succeeded in obtaining 32 Brahmin families,

¹ For *Lakula* see above, p. 19.

² A former pandit of mine strove to make it *mû-varak-ṇeya*, security for three boons.

³ The *Râwal* or chief priest of *Kêdârâth* is always of the *Jaṅgam* caste from *Mysore* (*Imp. Gaz.* VIII, 109).

⁴ Possibly the 32000 assigned to this and other *agraḥâras* (see p. 4 above), which seems an excessive number, may mean that they were Brahmins of the Thirty-two Thousand country (*Naṭambavâḍi*). *Mukkanna Kadamba* is said to have brought only 32 families from *Ahichchhatra*, and *Gauḡa* is said to have had only 1000 Brahmins at first.

purified by 12000 *agrikôtras*. These he brought and settled in the great agrahâra of Sthâpugûdha which he had established on the outskirts of the city (Balipura) in a tract he had noted containing the Pranamêśvara temple and the *tirtha* encircled by the five lîngas set up by Brahma and other gods (as above).

Sk. 114 of 1096 contains the praises of a general named Kâlidâsa, who had overthrown the Lîla king, Magadha, Nêpâla, Pâñchâla, Chôla and others, brought in as spoil their treasury, elephants, wives and horses, and made them subject to the Châlukya emperor. His junior uncle was Sarvva-Dêva, whose descent is given at length. His preceptor was Varêśvara, disciple of Trilôchana, who belonged to the line of Kâlâmukhas of whom Divyajñâni Kâsmira-dêva was emperor. Advised by his guru, Sarvva-Dêva erected a Sarvvêśvara temple at the Tripurântaka in Balligrâma, and endowed it. In **Sk. 13** of 1098 Anantapâla appears as a mahâ-prachanda-dandanâyaka. By his order, the manager of the *vaḍḍa-râvulî-suñka* of Banavâsi remitted a certain portion for the god Vishṇu in what is here called Mârasînga's Bêgûr agrahâra. In **Sk. 106** of the same date, we have the senior Lîla Kannada minister for peace and war, Bhivanayya. The great minister Padmanâbhayya was governing Banavase. Two men named Lôkarasa and Jôgarasa set up gods in their own names at Balligrâma, and made grants for them in the presence of all the principal residents. Among these are mentioned the names of the priests of the five maṭhas, and the *sâvâsi* of the Bauddha temple, Nâgiyakka.¹ In **Sk. 311** we again have Anantapâlappa, who had entrusted Banavâse to Gôvinda-rasa, styled raṇa-raṅga-Bhairava. **Sk. 98** and **99** are elaborate records of grants made by him in 1103 and in his jurisdiction in 1113 by the Pâṇḍya king Kâma-Dêva. Incidentally we learn that there were five maṭhas and three puras in Balligâve, and the names of the âchâryyas at the head of the former are given. Both inscriptions were composed by the fast poet (*âśu-kavi*), the very clever poet (*ati-paṭu-kavi*), Malli-dêva or Mallikârijjuna-bhaṭṭa of Gobbûr, who was an adept in mnemonic feats. If two from two different sides should together come writing it down from the end and reading it out, he would arrange the poem so read out, whatever it might be, as a new poem; would repeat four stories from hearing them (simultaneously) repeated; and make calculations in any given figures. He is called *avâhârâṇa-chakravartti*, and *dhârâṇâ-sârvvabhauma*; also a Niṭalâksha and a Shaṇmukha among good poets. In the second is a detailed account of the Pâṇḍyas, which will be noticed under that head. **Sk. 131** gives us the genealogy of Gôvinda. His minister for peace and war, Isvarayya-Nâyaka, made a grant in 1104 for the god Nârasimha; and the other ministers, *bhaṭṭa-guttas*, and the king's servants (*arasâlga*) were to contribute certain amounts every year. Anantapâla and Govinda appear again in 1107 (**Sk 192**), when Trivaḷi-bhaṭṭa, who was perggade of the great village of Tâṇagundûr, applied to the 32000 for land in which to dig a well for charitable purposes.

Sk. 137, of 1114, again refers to Anantapâla and Gôvinda, from which it appears that the latter was the former's brother-in-law. The following account is here given of the Châlukyas.—As the original Boar raised up the earth which had been carried down to Pâtâla, so did Taila deliver as if in sport the land which had fallen into the hands of foreign kings. He was succeeded by his son Satyâśraya; whose son Vikrama followed; and then the latter's younger brother Daśavarmma. Daśavarmma's son Jayasimha came next, and then Jayasimha's son Âhavamalla. Then the latter's elder brother (*agraja*) Bhuvanaikamalla, followed by Bhuvanaikamalla's younger brother Vikramâṅka. At his feet the Sauvîra, Âbhîra, Ândhra, Golla and other kings prostrated themselves with humility when he frowned. Chôla lost his boundaries, Pallava held his hands full of sprouts, Ândhra hunted for caves in the mountains, Singhaḷa's burnt heart was turned to a desert, Mâlava was jumped over,

¹ See above, p. 20.

Gujjara's arm was shattered—such was his treatment of them. There being no one there to make a stand and fight against him, Kañchi was overwhelmed, and his only regret was that if he went farther south there was no brave king to war against. Lâla fled, Chôla held his ears and shook, Kalinga's kingdom being ruined he begged for alms. In **Sk. 316** we still have Gôvindarasa ruling Banavase in 1117, but Anantapâla does not appear.

In **Sk. 246** of 1123 we find a Râmayya ruling Banavâsi. This inscription contains another record of a vow. When the mahâ-sâmanta Bopparasa and his wife Siriyâ-Devi visited a certain temple at the rice fields (in Bandalikke), Dêkaya-Nâyaka, a cowherd's son, made a vow, saying—“If the king obtains a son, I will give my head to swing on the pole for the god Brahma of Koṇḍasa-bâvi.” The reference is to the hook-swinging festival in which a Sûdra offers himself to be suspended by a hook fastened through the sinews of the back and swung round, his endurance of the torture being supposed to gratify the god.¹ In **Ci. 61** we have Râya-Pâṇḍya ruling Nôlambavâḍi and Sântalige in 1125. Under him Pallava-Râya was governing the Bilichi Seventy and the Dummi Twelve. A local chief named Iruga built and endowed a temple of Irugêsa.

With **Sh. 99** we come to the inscriptions of Bhûlôkamalla or Sômêśvara III. **Sk. 280** mentions Pavaṅga (1127) as his 2nd year, and **Sk. 266** gives Kâlayukti (1139) as his 13th year. **Sk. 100**, dated 1129, contains a list of the Châlukyās, with a long panegyric of him and his father. Like Viṣṇu who crushed in battle the Asura that had carried off the earth to the infernal regions, and brought it back, was Taila. His son was Sattiga, whose son was Vikrama. His younger brother was Daśavarmmâ, whose son was Jayasimha. His son was Âhavamalla, whose eldest son was Bhuvanaikamalla. The younger brother was Permmâḍi-Dêva Vikramâditya. His palace was flooded with streams of the ichor of rutting elephants and the foam from the mouths of horses brought and handed over by the kings he had subdued. The Mâlava, Chôla, Gauḷa, Magadha, Aṅga, Turushka, Kalinga and Vaṅga kings submitted to him, otherwise he would at once have sent them to enjoy the kingdom of the gods. His son was Sômêśvara Bhûlôkamalla, praised at length, who in the course of expeditions to all parts, came to the south and encamped in Hulluṇi tîrtha. During a discourse on *dharma*, the Kadamba king Taila, whose residence was Virâṭa-nagai, a great favourite of his lord, seized the opportunity to make a petition. This he did in a long speech, describing the glories of Baḷligâve and the virtues of its people. The five temples, to which were attached the five maṭhas, he says were those of Hari, Hara, Kamalâsana, Vitarâga and Bauddha. He also mentions that there were three puras. He then enlarges on the merit of this Dakṣiṇa Kêdâra, the eminence of its maṭha and gurus. These were of the Mûvarakôṇeya-santati of the Parvvatâvali, and mention is made of Kêdârasakti, S'rikanṭha, Sômêśvara and Vidyâbharâṇa, the equal of Bhârabhûti, the victor over Bauddhas, Mîmâmsakas and Syâdvâdis, a true ornament of the Naiyyâyikas. Not wishing to be distracted in his studies, he made over the business of the maṭha to Vâmaśakti. But at the beginning of the inscription Vidyâbharâṇa is said to have given the management of the Kêdâra maṭha to Gautama, which must have been later, as appears from the conclusion.² The king was completely overcome by Taila's eloquence, and gazing with brightened eyes on the face of the Kadamba lion, said, “We must perform some work of merit in that temple,” and inquired what towns there were near. On which Taila, in reply, skilfully brought to notice a grant he had himself made, and asked for its confirmation. This proposal the king accepted, and made the grant to

¹ This practice has now been put a stop to, the man being suspended by a hook fastened to his waist-cloth. But in the present tour of the Governor of Madras a petition was presented to him requesting its revival, as the surest way of preventing drought and famine and other public calamities, which were attributed to its prohibition.

² On the other hand we find Vâmaśakti at the head of the maṭha in 1156 (**Sk. 104**).

Vidyâbharâṇa, whom he sent for and was perhaps curious to see after what he had heard. Vidyâbharâṇa, accepting it, made it over to Gautama. The fortune of the Kêdâra maṭha, it is finally said, was planted through Sômêśvara; through Vâmaśakti it threw out branches, spread abroad and blossomed; then through Gautama it bore fruit.¹ **Sh. 32** records an act of *sahâgamana* in 1134. In **Sk. 112** two sculptors, in order to clear some aspersion on their guild, set up an image of the god Kusuvêśvara and made it over to Gautama as attached to the Kêdarêśvara temple, while the townspeople granted certain dues as an endowment for it.

With **Sk. 290** we have the reign of Jagadêkamalla. **Sk. 276** gives Dundubhi (1143) as his 5th year. The inscription affirms its maṭha to be a branch of the Sârathi-maṭha and to be a Naishtika-maṭha: if the head of it is without Brahmacharyya he is to be expelled from the maṭha. In **Sk. 267** we have the senior Kannaḍa minister for peace and war, Bamma-Dêvarasa, ruling Banavase in 1147. Sôvi-Dêvarasa, called Bhagavati's warrior, was the lord of Bandanike; and five gâvunḍa brothers had a Kali-dêva temple built, the goddess Bhagavati, the Seven Mothers, a Vrishabêśvara, and an image of the Sun made. **Ci. 38** and **39** show us *Vira-Pândya* governing *Noḷambavâdi* from his residence in *Uchchangi*.

The next inscription, **Sk. 104**, dated 1156, brings us to the 6th year of Trailôkyamalla. Under him *Bijjana-Dêva* was ruling the whole country, and Mahadêvarasa was governing Banavase. Mâyidêvarasa, manager of the principal customs of Banavase, being in Balligrâme, delivered a discourse on *dharma* to his courtiers, who in response expatiated on the merits of the Dakṣiṇa Kêdâra and on the eminence of the gurus of the Mûvara-kôṇeya-santati of the Parvatâvali. Of these, Gautama is mentioned and Vâmaśakti said to be his son. The fortune of the Kêdâra maṭha is said to have been planted by Sômêśvara, it put forth branches and blossoms through Gautama, till its fame was spread in all the world by Vâmaśakti.² Taking to mind what his advisers said, he remitted the duties on the hard areca-nut, the produce of the god Kêdarêśvara's garden, and on the betel-leaves from the garden. **Sk. 108**, eight years later, commences with a list of the Châlukyas. First Taila, a cause of terror to the Lâṭa and Mâlava kings, to Chêramma and the Gûrjjara king. Then, in succession, his son Satyâśraya; his son Vikrama; his younger brother Daśavarmmâ; his son Jayasimha; his son Ahavamalla; his son Bhuvanaikamalla; his younger brother Permmâdi-Râya, Vikramâditya; his son Bhûlôkamalla, Sômêśvara; then Jagadêkamalla, who, churning the ocean the Chôla and Gûrjjara armies, obtained elephants, treasure and horses. His younger brother followed, Tailapa called Trailôkyamalla. Under him was Bijjana-Dêva, seated on the chariot of whose mind, Mahadêvarasa was ruling Banavase. He is said to have slain S'rîvatsa-daṇḍêśa and a general Kâlîdâsa is also praised. One day when Mahadêvarasa was in Balipura, the muni Kêdârâśakti³ delivered a discourse on *dharma*, taking as his text,—“Whoso sets up but one liṅga, acquires a myriad-fold all the merit described in the *âgamas*”. Influenced by this discourse, Mahadêva-daṇḍanâyaka paid a visit to Vâmaśakti, priest of the Kôḍiya maṭha, descended in the Dêvavrata-muni-santati, the Mûvara-kôṇeya-santati, from Kêdârâśakti, Srikanṭha, Somêśvara and . . . , whose disciple he was,—and set up the god Mallapêśvara in the name of his father, making grants for it.

With **Sk. 249** of 1185 we come to the 5th year of the last Châlukya, Tribhuvanamalla Sômêśvara IV. Lachchala-Dêvi, the senior queen of the mahâ-maṇḍalêśvara Sôvi-Dêvarasa,⁴ went to *svargga*; on which a man named Bôka, who had previously taken a vow that he would die with the Dêvi, immediately gave himself up to be beheaded. His master seems to have called upon him to

¹ In the similar verse in **Sk. 104**, which is much later, Gautama is mentioned before Vâmaśakti, the latter being his son.

² See the similar verse in **Sk. 100** where Vâmaśakti comes before Gautama.

³ This must have been a later Kêdârâśakti.

⁴ Probably the Sôvidêvarasa, lord of Bandanike, mentioned in **Sk. 267**.

fulfil his vow, and he instantly complied, a grant being made for his wife and children. His courage is applauded, and the moral is drawn that a word spoken with full resolve must not be broken. Our last Châlukya inscription here is **HI. 46**, of the same reign, dated 1089, the latest known for the Châlukyas. Malli-Dêvarasa, who was ruling in Belagavartti (now Belagutti), made a grant for the god Siddêśvara and remitted certain taxes.

Nolamba-Pallavas

There are four inscriptions, dating from 1048 to 1054, relating to the Nolambas, who were Pallavas by descent, and claim to be lords of Kâñchî-pura. In **HI. 107** Trailôkyamalla Nannin-Nolamba-Pallava-Permmânâdi was ruling certain provinces under the Châlukyas. In **Ci. 8** and **9** we have Trailôkyamalla Nolamba-Pallava-Permmâdi-Dêva placed in command of a force, with which he put to flight Chôla's great army, and encamped in Bammukûr. In **HI. 119** he appears ruling the Dadirvâlige Thousand, the Ballakunda Three Hundred and Konâdiyûr. His minister was also apparently called Trailôkyamalla Nolamba-Permmâdi. Later on, the Châlukya prince Jayasimha, as we have already seen, had the titles Vira-Nolamba-Pallava-Permmânâdi.

Pândyas

The Pândya kings are identified with the hill-fort of Uchchañgi (just over the northern border of Mysore, in the south-west of the Bellary District), which became the seat of government for the Nolambavâdi Thirty-two Thousand (the Chitaldroog District). From **Sk. 99** we learn that these Pândyas were of the Chandra-vamśa or Lunar race. They were originally the rulers of the Hayve country, one of the Seven Koṅkanas, and their capital was Sisugali, so called because of the courage (*kalitana*) which distinguished the children (*sisu*) born there. After many Pândya kings had ruled, in that place, there arose the king Chandra, whose wife was Kammala-Dêvi. Their son was Kâma and his wife was Bhâgala-Dêvi, a Râjaputri jewel. These two had a son Chandra, whose wife was Sâvala-Dêvi, to whom was born Kâma-Dêva.

But previous to this the Châlukya prince Jayasimha Vira-Nolamba is said (**Sk. 107**) to have made the Seven Koṅkana become like bracelets (*kaṅkana*) to the emperor. And in **Ci. 33** and **38** we have a Tribhuvanamalla-Pândya-Dêva ruling Nolambavâdi, among whose titles are "defeater of the designs of Râjiga-Chôla" (the ruler of Veñgi). The dates are 1083 and 1112.

The Kâma-Dêva above mentioned was ruling in 1113. He claims to be lord of Gôkarna-pura and protector of the Koṅkana-râshṭra. He was seated on the Pândya throne, like the nose to the face of the Pândya line, and had the title Nigalaṅka-malla. Induced by an eloquent discourse delivered by the eminent Sârasvata, Sômêśvara-panḍita,¹ on a text quoted from the *Sîva-dharma*, he made a grant for the god Dakshiṇa Kêdârêśvara of the royal city Baḷligâve.

Ci. 61 brings us to Tribhuvanamalla Râya-Pândya-Dêva, who was ruling the Nolambavâdi and Sântalige provinces in 1125. **Ci. 38** and **39** are of the time of Jagadêkamalla Vira-Pândya-Dêva, 1149. Among his titles are,—champion cutting on both sides (*parichchhêdi-gaṇḍu*), and defeater of the designs of Râjendra-Chôla. **Sk. 300** mentions a Pândya-Dêvarasa, son of ... tya-Dêva, carrying off a dancing girl from Uddare by force in 1180.

Kalachuryas

The Kalachuryas immediately succeeded the Châlukyas, whose minister Bijjana or Bijjala was the first of the Kalachuryas who held possession of the territory dependent on Kalyâna. From **Sk. 18** and **123** we learn his titles, among which were,—lord of Kâlânjara-pura,² having the flag of a

¹ One of the S'akti-parishe, Mûvara-kôneya-santâna and Parvatâmnâya previously referred to. ² In Bandelkhand.

golden bull, and the sounds of the *damaruga* and *tûryya*, S'anivâra-siddhi, Giridurggamalla,¹ Niśśankamalla. Sk. 236 says that the rule of the Kaḷachuryya line gave light to the world through Sôma; through Pemma it became spotless; through Gorvvapa it was distinguished for enjoyments; through Vajra it acquired might of arm; king Yôga obtained it with stability; through Permmâdi it tasted happiness; and acquired power through king Bijjana. Hl. 50 adds that his younger brother was Mailugi-Dêva. His grandson was ? Sanka. His son was Râya-Murâri-Sôyi-Dêva, whose younger brother was Mallugi-Dêva. Then comes Sankama-Dêva. 6

Sk. 197, after stating that the Lakshmi of the Châlukya kingdom transferred her society with pleasure to Bijjala,—the author adding the query, “what; is it a new thing for women to seek after something new?”—goes on to say that the king of Simhala carried his tray, the Nêpâla king was his perfumer, Kêraḷa was his betel-bearer, Gûrjjara was his artificer, Turushka was his groom, Lâla was his valet, Pândya was his *peleya*, Kaḷiṅga was the attendant on his elephant,—thus did they daily do the work of servants. Bijjala's younger brother Mailugi-Dêva succeeded him. After that, Bijjala's grandson Kandâra. Then that king's junior uncle Sôyi-Dêva, who drew to himself Karṇâṭa and Kuntala, and set his mind upon Lâṭa and Kâñchi. His younger brother Mailugi-Dêva then ruled, followed by the next younger brother Sankama, and he by his younger brother Âhavamalla.

Sk. 123 commences with an account of the creation of the world, followed by a list of the Chalukya kings who ruled the Kuntala country, down to Nûrmmâdi-Taila. “At that time” it then proceeds to say “was Bijjala king,” who brought into subjection the earth, from the ocean on the south to his northern boundary the Châlukya capital. His governor of Banavase in 1159 was Kêsi-râja or Kêśava-Dêva, whose descent is given at length. He was the son of Holalamarasa and Durggâ-dêvi, and had two wives, Lakshmi-dêvi and Siri-dêvi. On his becoming angry, there were brought under his orders Sankanamale, Sântalige, Tâgarachche-malla's territory, Gâvatûr, Mogala-nâḍ, Siri-vûr, the Vanavâsi-hill-fort, Koṇḍarate, Hayve, Gutti and Hettila. One day when he was seated in his court, surrounded by all the judges and great officers (many of whom are named), Rêcharasa began a discourse on *dharma*, in which he extolled the merit of Balipura, and urged the establishment there of the god Kêśava in a Kêśavapura and its endowment. This was accordingly done, on a tract of land to the south of Balipura, obtained from the priest of the Five Liṅgas set up by the Pândavas, and other claimants. A Kêśava temple was built, of which it is said that timber and stone were transformed to the utmost in its construction, as if striving to add to all the variety of forms in which Brahma had created wood and stone.² The *pura* in front of the temple, filled with commodious houses, having cots in each chamber, containing the softest beds, and all manner of vessels, was bestowed on Brahmaus. These and some further grants were made in the presence of the representatives of the five maṭhas and three puras. The priests of the five maṭhas are named. Reference is also made to the seven Brahmapuris. The superintendence of these and of the new *pura* was vested by Kêsimayya in his *ârâdhya*, the râja-guru Vâmaśakti, son of Gautama, and an ornament of the Lâkulâgama, who was the head of the Dakshiṇa Kêdâra sthâna.

In Sk. 161 we have Kariya-Kesimayya, as the governor of Banavase-nâḍ is here called, marching against Bandalike. Sk. 139 shows as Padmarasa as daṇḍanâyaka of Banavase-nâḍ when Vâmaśakti's *bandi* (captive) was carried off. In 1162 Bijjana's army marched to destroy Tâgarate

¹ These last two were adopted by the Hoysala king Ballâla II, and are accounted for in Bl. 137 (Vol. V) as commemorating the capture of Uchchaṭgi.

² This temple seems to have altogether disappeared.

(Sk. 56). The same year (Sk. 102) Bijjala had a great minister Kasapayya-Nâyaka, by whose permission Bammarasa was the ruler of Banavase-nâd. But we obtain a glimpse of the system of administration, for he was controlled by five *karanams*, who were royal censors appointed "to see that the Lakshmi of that Bommarasa's government was free from adultery,"—that is, to ensure his loyalty,—and these were like the five senses to king Bijjala, "unmatched in ministerial skill, bold as fierce lions, able in detecting frauds, superior to all opposition." Bammarasa and his courtiers, united with these, were one day discoursing on *dharma*, and began to extol the Kôdiya-maṭha, the Dakshiṇa-Kêdâra-sthâna. Among other praises, it is said to be a place for the recital of the four vêdas and their *aṅgas*; a place for glosses on the Kaumâra, Pāṇiniya, S'âkatâyana, S'abdânusâsana and other grammars; a place for glosses on the Nyâya, Vaiśeshika, Mimâmsâ, Sâṅkhya, Bauddha and others the six darśanas; a place for glosses on the Lākula-siddhânta, the Pâtanjala and other yôga-śâstras; a place for the study of the eighteen purâṇas, the dharmma-śâstra, all poems, dramas, comedies and every branch of learning; a place where food was freely distributed to the poor, the destitute, the lame, the blind, the deaf, story tellers, singers, drummers, flute players, dancers, eulogists, the naked, the wounded, *kshapanakas*, *êkadaṇḍi*, *tridaṇḍi*, *parama-haṃsa* and other mendicants from all countries; a place for the treatment of the diseases of destitute sick persons; a place of security from fear for all living things. At this juncture Bijjala-mahârâya having come there in the course of his expedition to subdue the South, and encamped in Balligâve,—they all repaired to his presence, and were recounting to him these distinguished merits of the Kôdiya-maṭha, when Kasapayya-Nâyaka rose, and standing in front of his mahârâja with folded hands, made a petition in a speech which is given at length. It consists of praises of the Dakshiṇa Kêdâra and of Vâmaśakti, the existing guru of its maṭha, and winds up with a request that the king would there perform some enduring work of merit. He accordingly made grants for the Dakshiṇa Kêdârêśvara temple, as well as for temples at Abbalûr. A year later (Sk. 242) we find that Bijjala's son-in-law, Bammarasa of Bandanike, was the ruler of the Banavâse country. His son Bopparasa had for wife Sîriya-Dêvi, daughter of the Kâdamba king S'ânta, and their son was Sôma or Sôyi-Dêva. An officer under him, named Mâcheya-Nâyaka,—whose guru was Dêvaśakti of the Kâlâmukha sect, head of the Hîriya-maṭha of Bammakûr,—erected a temple with a stone tower, decorated with carvings and figures, in Bandanike. This he dedicated to Sômêśvara, after the name of his master, who granted endowments for it, as well as some other persons. And the temple was declared to be a Brahmâchâri maṭha. Sk. 108 has already been noticed under the Châlukyas.

With Sk. 92 of 1168 we come to the reign of Râyamurâri-Sôvi-Dêva. The earth (*prithvi*) which of old through the stupidity of Prithu had for a long time been reduced to the condition of a cow, became the chosen crowned queen of Bijjana-Dêva; and thus rose to renown like the jewel which, at first covered up by the sea shore, came to be the *kaustubha* on Vishnu's breast. And like the moon rising from the ocean, so did Sôma rise out of the ocean king Bijjana. He committed the government of all the countries attached to the treasury of the South to the mahâ-sâmantâ Byâlîke-Kêsimayya or Kêśava-daṇḍanâyaka, not apparently the same as the governor mentioned in Sk. 123 above. He was ruler of the Taddavâḍi Thousand, the Hânunḡal Five Hundred and the Banavase Twelve Thousand. Coming on a tour of inspection through the territory under his jurisdiction, he arrived at Balligâve, and was struck with astonishment at the learning, charities and pious performances of the Dakshiṇa-Kêdârêśvara, and saying—"This is double of Vârâṇasi, a hundred-fold of Kêdâra, a thousand-fold of S'ripurvata," resolved to perform there some work of merit. He therefore approached the head of the temple, the rājaguru-dêva Vâmaśakti, and noted for a long time his pre-eminence in all learning; how in grammar he was a Pāṇini, in polity and discernment S'ribhûṣaṇa, in drama and the science of music Bharata, in poetry Subandhu himself, in siddhânta Laku-

lêśvara. To him he made known his charitable intentions, and received the reply,—"Be it so: if you make any benefaction, we will accept it." Thereupon he made a grant, and obtained a copper śāsana from the king confirming it. **Sk. 171** shows a Kādāmba (whose name is gone) as governor of Banavase. **Sk. 236** contains the account already referred to before as to the origin of the Kadambas, and the transfer of the glory of the Kalachuryya-vamśa to the Kādāmba-vamśa, in the persons of the two kings Sōma of those two lines. **Sk. 203** mentions the governors of Nāgarakhaṇḍa and Banavase in 1176. The name of the former is gone, but the latter was Vikramālitya-Dêva, perhaps of the Sinda family.¹

The reign of Sankama-Dêva begins with **Sk. 96** of 1179. In his court were continually heard the heralds announcing that Gauḷa has sent elephants; Turushka, horses; the Simhala king, pearls; Chōḷa, white cloths; Magadha, musk; the Malaya king, sandal; and the Lāḷa king, young girls. The king, attended by his great ministers and generals, several of whom are named, coming on a tour of pleasure to the south, on his arrival at Baḷḷigrāme was struck, as his predecessor had been, with the Dakṣiṇa Kêdāreśvara temple, and saying—"This is truly the southern Kêdāra,"—resolved to perform there a work of merit. He also noted for a long time with astonishment the greatness of the penance and learning of the head of the temple, the rājaguru-dêva Vāmaśakti, who is said, as above, to be in grammar Pāṇini, and so on; but in poetry he is here said to be Māgha himself, instead of Subhandhu as in **Sk. 92**, and Lakulīśvara there, appears here in the form Nakulīśvara. To him a grant was made for the god. And Tailaha Dêva and Eraharasa coming and seeing the work of merit, said—"This temple belongs to the family of the gurus of our line" and on that account they also made a grant. **Sk. 123b** informs us that the grants made for the god Kêśava set up by the Banavase-nāḍ governor Kêśirāja and for the god Sōmanātha of Bandanike having run out, fresh grants were made for the two by the Gupta prince Jōgi-Dêvarasa, the Kadamba prince Boppa-Dêvarasa and certain chiefs of the Nāgarakhaṇḍa Seventy. In **Hl. 50** is introduced a great general named Kāvayya-danḍanāyaka, uprooter of the Velnāḍa Chōḷeya kingdom, displacer of Hoysana, terrifier of Koṅkaṇa. He was descended from Bankarasa of Balihara in the Sagara country, and had a younger brother Mādêva-danḍanāyaka.

Sk. 158 is the first inscription of Āhavamalla's reign. **Sk. 119** repeats the statements about Bijjana already referred to above under **Sk. 92**, and after mentioning the reigns in succession of Rāyamurāri-Sōvi-Dêva and his equal Sankama-Dêva, says that the latter's younger brother Āhavamalla came to the throne,—a lion to the elephant Gauḷa, a net for the shoal of fish the Chauḷika army, a south wind to the rain-cloud the Āndhra king, a continual thunder-clap to the swan the Mālava king. That emperor's powers of government became his chief ministers. The first of these was Lakṣmīnāḍa. Then there was Chandugi-dêva who burnt the territory of the brave Vijayāditya, and captured the Chōḷa and Hoysala kingdoms. Rêchana, Sōvana and Kavana are next mentioned. The king, surrounded by all these great ministers, summoned to his presence the experienced administrator Kêsimayya-danḍanāyaka (already referred to under **Sk. 123**), and saying to him,—“Govern the country which is the treasury of the South like a father,”—gave him the Banavase-nāḍ. This he accepted as a distinguished favour, and so well did this Kṛishṇa-Kêśava-dêva rule that under his government none were conceited, none conspicuous in splendour, none in opposition, none clamouring for influence, none creating a disturbance, none who were in suffering, no enemies filled with anger, none who receiving titles had their heads turned by the songs of poets. He was double of Chāpakya, tenfold of S'akaluka, a hundred-fold of Bhṛigu, a thousand-fold of Hari. A list is given of his principal ministers, with their characteristics, and his karanams and other advisers.

¹ See Fleet's *Kan. Dyn.*, 573.

When, surrounded by the royal censors and all his ministers, he was ruling Banavase, together with Hayye, Sântalige, Yeḍadore and other countries, one day in a great court assembly a councillor named Svâmi-dêva or Sâvi-dêva, a disciple of Vâmaśakti, started a discourse on *dharmma*. After praising the governor, he directed his attention to the glory and merit of Balipura, in which the rākshasa Bali had himself dwelt, made gifts and in the course of *manvantaras* been considered as Indra himself. Here he urged the ruler to perform some work of merit, who immediately said "Be it so." And assembling together the princes Tailaha-Dêva and Eraharasa, the town mayors, the chief priests, the Saudore-herggade, the generals who had given him success with Kannara, subdued Koṅkaṇa and taken tribute from Vijayâditya, and gained honour from Hoysala vîra-Ballâla-Dêva; also the Banâṇja merchants from Ayyâvoḷe, Challuṅki and other chief *grâmas nagaras khêḍas kharvvaḍas maḍumbas drôṇimukhas puras* and *pattanas* in Lâla Gauḷa Karṇṇâṭa Baṅgâla Kâsmîra and other countries at the points of the compass; the Nânâ Dêsi, Manevarata and Jôrûpa,—in their presence he assigned the property of Bananḷigas of Balligâve dying without sons, for the god Gavarêśvara; that of those who die in the *nagara*, for the god Nagurêśvara; and in all the five maṭhas, the three puras, and the seven Brahmapuris, in whichever unclaimed property accrues, to the god of that quarter. In **Sk. 144** Kêsimayya is invested with the title of Verggade of the *antahpura* (or female apartments). **Sk. 197** contains an elaborate account of Jambu-dvîpa, Bharata and Kuntala, which is included in Karṇṇâṭa. The Châḷukyas were at first the favourites of the lady earth, but when they went to enjoy the pleasures of heaven, the Raṭṭas gained her favour. Taila however drove them off, and he and his successors held possession of her down to Nûrmmaḍi Taila. The Lakshmi of the Châḷukya kingdom then transferred her affections to Bijjala and his successors of the Kalachuri line. "What," says the poet, "is it a new thing for women to seek after something new?" In obtaining the kingdom for Bijjala and his family a principal part is claimed for Rêcharasa or Rêchadandâdhinâtha. Having received in succession various countries from the Kalachuri emperors, he expressed a desire for Nâgarakhaṇḍa and accordingly became its ruler. Such was its prosperity under him that it was like a lotus, in which Banavase was like the Sî. During his government the Kadamba king Boppa-Dêva had Bândhava-pura (Bandanike) as his royal city, and a chief named S'antara erected a Jina temple for S'antinâtha at Mâguṇḍi. The important historical details mentioned in connection with this have already been noticed under the Kadambas. **Sk. 245** refers to an encounter which took place through some misunderstanding between Boppa-Dêva's followers when he went to Esaḷyahalli to collect tribute and the musketeers of Maluge-Dêva's army which was on the march to Balligâve. In **Sk. 227** we have Chârurikirti-panḍita-dêva, the title of the Sravaṇa Belgola gurus, repairing a Pañcha basti and obtaining for it a tranfer of villages originally granted to another basti, which was probably no longer in existence. **HI. 25** is the last inscription here of the Kalachuryas, but the whole of the portion relating to them has been purposely effaced.

Hoysalas

Most of the Hoysala inscriptions in this volume relate to the time of Ballala II. But the first is **Sh. 89**, very much defaced. Then comes **Sh. 64**, the date of which is not clear. It is of the time of the Châḷukya emperor Tribhuvanamalla-Dêva, and apparently of the time of the Hoysala king Nâraṇḍha I. An account is given of the Hoysala kings down to his time, but mention is first made of Hemmâḍi-arasa or Hormma-Mândhâta-bhûpa, a Gaṅga king who was Eṇṇyaṅga-Hoysala's son-in-law. Eṇṇyaṅga it says was a powerful right hand to the Châḷukya king. He trampled down the Mâlava army, burnt Dhâra and laid it in ruins, dragged out Chôla and plundered his camp or capital, broke and ruined Kaḷiṅga. Of his son Viṣṇu it is said that the world-renowned Koyatûr, Talavana-pura and Rîyarîyapura were consumed in the flames of his glory. The king Hemma erected a Jina

temple, and Châmala-Dêvi, wife of Nâga, younger brother of Nârasimha's minister Tippaṇa, made a grant.

Here follows the detailed account of the origin of the Gaṅga family from the Ikshvâku-vams'a as already noticed under the Gaṅgas. Then comes a list of Jaina gurus as in No. 57 down to Anantavîrya, after whom it proceeds somewhat differently from that. Then, commencing with Hermmâdi-Barmma-Dêva, several Gaṅga kings and their wives are mentioned. When Eṛeyaṅga-Hosyaḷa's son-in-law Hermmâdi-Dêva was in the residence of Harige, ruling the Eḍedore-[Maṇḍali] Thousand, he erected a chaityâylaya in Kuntalâ-pura and made grants for it in S'aka 989, to the guru Prabhâchandra. Later on, Satya-Gaṅga-Dêva, being in the residence of Eḍehaḷli, made the Gaṅga-Jinâlaya at the Kuruḷi-tirtha, and granted endowments for it in S'aka 1054 (? 1034) to his guru Mâdhavachandra. Some other grants were also made to Bâlachandra.

From **Sh. 12** it appears that Poysala Bitti-Dêva's general Boppaṇa made an attack in 1120 on Bhujabala-Gaṅga-Permmâdi-Dêva, and a battle took place in Halasûr. In **Sk. 87** the servants of the *tuppada bâgal* (or ghî gate) to the queen of Hoysala-Ballâla-Dêva (I) deposited a fund for the god Ballêśvara. The inscriptions of Nârasimha's time are mostly effaced.

Of those of the reign of Ballâla II, **Sh. 43, 45** and **40** begin with a list of Vishṇuvarddhana's conquests. In the last, a Jaina merchant named Hoysala-Goydi-S'eṭṭi was living in Eḍedore, promoting (it says) by acts of kindness to others long life, health and wealth. One day he heard a recital of the S'iva-dharma and was thereby moved to make a grant for the god Siddhêśvara. (There seems no doubt that S'iva worship in accordance with the Liṅgâyt creed superseded that of Jina throughout these parts. Several liṅgas have been noticed, both free-standing and engraved as symbols at the head of inscriptions, which have been simply formed by cutting down a seated Jina into the required shape). **Ci. 73** and **77** of 1180 show the king residing at Vijayasamudram, the same as Hallavûr on the Tuṅgabhadra (see **Cn. 244**, Vol. VI). In **Sk. 145** we find Gôparasa, the minister and general of Ballâla, ruling the Banavase province in 1184, with Balligrâma as the capital. **Hi. 91** records some regulations regarding the trade of their agrahâra made by the Drâviḷa-dêsa Brahmins of Kolliganaghatta, who were connected, it says, with Ahichhatra. The agrahâra was a resort of merchants and traders from Ayyâvaḷege, Tâlumaluge, the new Dvârâvatî (perhaps Dôrasamudra), and the four points of the compass; and the regulations now made were intended to be observed from east to west and from south to north as far as Himavanta. A great deal of the latter part of the inscription is effaced. **Sk. 148** relates the voluntary death of a Jaina merchant's wife by the rite called *samâdhi*.

Sk. 105 extols Ballâla by saying that on hearing the terrible sound of his twanging bow, Chôla was driven out of his mind, Pândya escaped by night to the summit of a mountain together with his army, Vaṅga, Kaḷiṅga and Magadha, though kings over mighty hosts, fled. When he flashed his sword, Lâla stood bewildered, Magadha trembled, Ândhra was blinded, Gauḷa was split in two, the Koṅkaṇa king was terror-stricken, Nêpâla dropped his bow, Mâlava in despair fled to the desert and fell, Chôla took to howling. His minister and general was Eṛaga or Eṛeyaṇa, who was appointed governor of the Banavase and Sântalige provinces. Owing to a discourse one day on *dharma*, he visited the Kêdâra temple and was amazed at the learning and penance of the rāja-guru Vâmaśakti-dêva, of which a long description is given. In addition to his other accomplishments he seems to have been a promoter of music and dancing. The king was at the time (1193) residing at Lokkiguṇḍi, after a victorious expedition to the north. And Eṛeyaṇa made a grant for the god Dakṣiṇa Kêdârêśvara. The inscription was composed by Mâlêya, paṇḍita of the Kavirâjas (the bards or eulogists). The next year (**Sk. 133**) Kumâra-Padmi-Dêva was appointed governor of the Banavase province.

He patronized the temple of Agniśvara at Balipura, the line of whose *āchāryyas* were the Srautreya-siddhānti Kumāraśiva, his disciple Vāmaśiva, and his son Dēvaśiva. To the latter he made a grant for the temple, of the well-known *sthala-vritti* of the city, with a finger exhibited (*anguli-prēkṣhaṇī-yām*) forbidding the entry of both forces, those of the king and those of his agents. On seeing this work of merit, Ekalarasa also made a grant. **Sk. 186** is the inscription containing an account of the introduction of Brahmans to the South by Mukkaṇa Kadamba and the foundation of the Tānagundūr agrahara already referred to under the Kadambas. **Sh. 65** relates how sāvanta-Mārayya forcibly defaced a stone śāsana which had been written, and set up another.

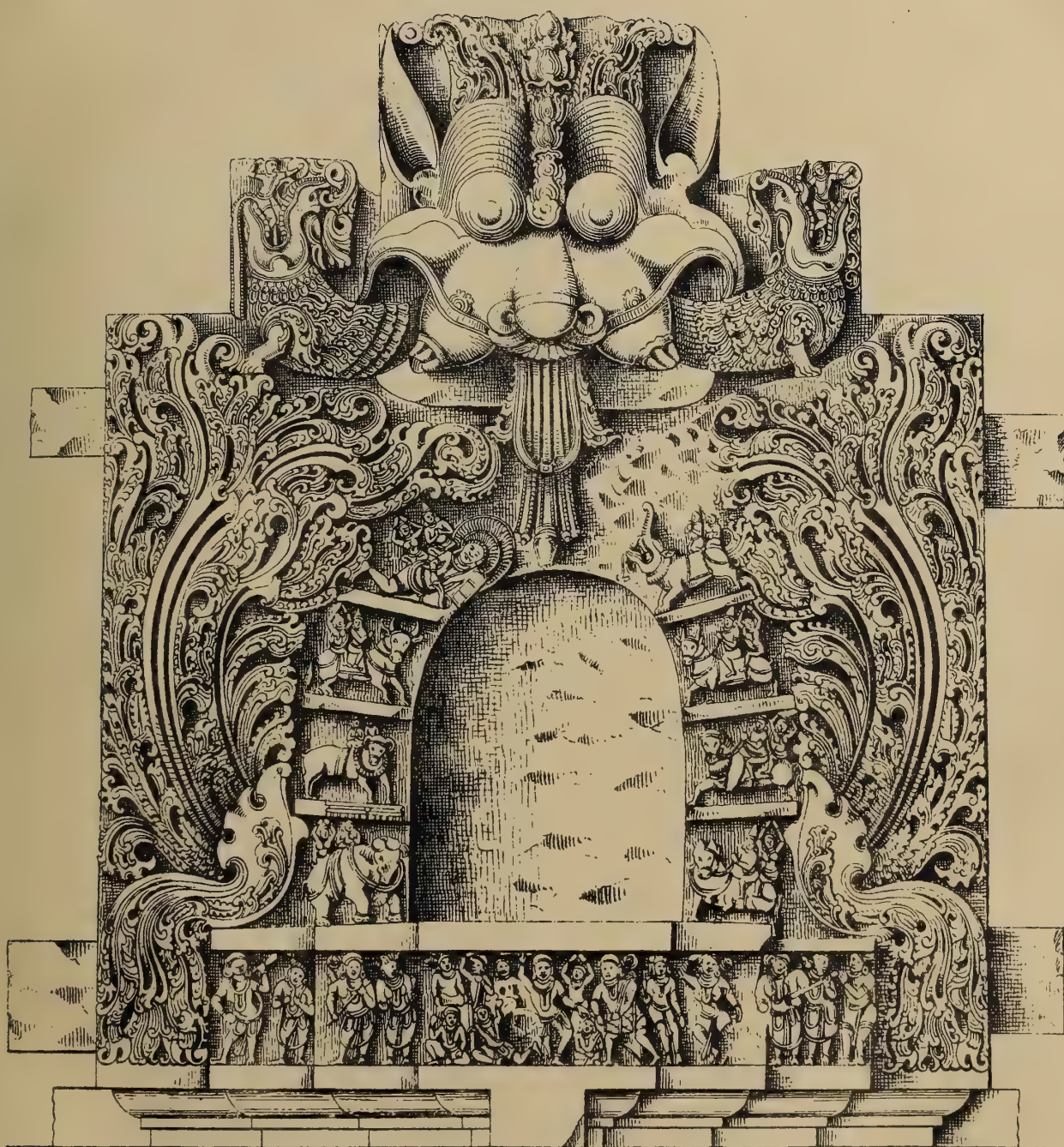
Sk. 225 contains the important statement that the Kuntala country was ruled by the nine Nandas, the Gupta-kula Maurya kings; then by the Raṭṭas; after whom the Chālukyas ruled; after them the king Bijjala of the Kalachuryya-vamśa; and then the king Ballāla of the Hoysaḷas. The latter in 1204 was in Vijayasamudra (see above). A Kadamba king named Brahma was the ruler of Nāgara-khaṇḍa, in which was the splendid city Bāndhava-nagara (Bandanike). A temple for S'āntinātha was created there by a merchant and the management of it was given to S'ubhachandra, who had raised up the *tīrtha* of Bandanike. Nāgara-khaṇḍa possessed five agrahāras, the learning of whose Brahmans is praised, as well as the merits of certain merchants and others named. Ballāla's minister Kammaṭa-Malla showed special favour to Bandanike, and he, with the Brahmans of the five agrahāras and a number of headmen and merchants, who are named, united in making grants for the god S'āntinātha of Bandanike. At the top of the inscription has been inserted the statement that Rēcha, and after him Kavaḍe Boppa who was half a Rēcha, were the principal promoters of the *tīrtha* of S'ānta-Jina, the lord of Bāndhava-pura.

Hl. 7 describes Ballāla as a sun to the darkness the Chōḷa king, Garuḍa to the extended serpent Kaḷinga, a thunderbolt to the mountain the Nēpāḷa king, a lion to the rogue-elephant the Āndhra king, a wild-fire to the forest Mālava, a moon to the Chālukya lotus (causing it to close up). Under his governor Malli-Dēva was a chief named Sāvanta-Būvayya, who had received the title of Sāvanta from the Chālukya emperor as a reward for capturing an elephant which had escaped to the forest and was sporting on the hills. He made grants for the god Kuruva Rāmanātha or Rāmēśvara of Moṛa-Guruva.¹ Some other gods were also set up in the neighbourhood. And the nāḷ-prabhu and all the gauḍas showed the *tīrtha* of the god Rāmanātha to Hoysaṇa vira-Ballāla-Dēva and obtained his sanction to extend the god's land to the river, and for certain other grants. **Sk. 235** contains the usual account of the rise and genealogy of the Hoysaḷas, and a farther account of the governor Malli-Dēva or Kammaṭa-Malla. In **Sk. 247** he is called the *mahā-vaḍḍa-bēhāri* or great senior merchant. He renewed the grants to Brahmans originally made by Sōvi-Dēva in Bāndhavapura, maintained by his son Boppa, and confirmed under the Yadu kingdom, being kept up by Malyana-daṇḍanāyaka. He also erected a temple there, and secured the assistance of the senior queen Abhinava-Kēṭala-mahādēvi² in obtaining a grant for it from the king in 1207. Two years later that queen's younger brother Mādhava-daṇḍanāyaka made a farther grant to Brahmans in Baṇḍāḷike. **Sk. 196**

¹This is the Rāmēśvara *tīrtha* mentioned in the Rāshṭrakūṭa plates of Gōvinda Prabhūtavarsha, dating 803 A.D. (See *Mys. Ins.*, lviii, and *Ind. Ant.* XI, 126). Gōrava there appears as a description of the donee, to whom a previous grant by (the Chālukya king) Kirttivarmma was confirmed. Kuruva or Guruva is now the name of the island in the Tuṅgabhadra, a few miles south of Honnāḷi, which contains the temple of Rāmanātha or Rāmēśvara. See below, under **Hl. 8**, for the legend of its formation.

But there is also a *Tīrtha* Rāmēśvara close by, two miles west of Belagutti. It is formed by a natural perennial spring issuing from the side of a hill, led into a stone cistern. There is a maṭṭapa above and a large Nāga at the side. The place is a favourite one for picnics and marriages of the natives.

²As the Kēṭarēśvara temple at Halebid is attributed to king Ballāla and his queen Abhinava-Kēṭala-Dēvi, it seems probable that they were influenced to erect it by their obtaining acquaintance with the Dakṣiṇa Kēṭarēśvara temple at Belgāmi.



Scale 12 9 6 3 1 2 feet.

SIMHA LALĀṬA, TRIMŪRTI TEMPLE, BANDALIKE.

is a memorial pillar of the death at Chikka Māgaḍi, by the Jaina rite called *saṃādhi*, of Jakkavve, wife of the renowned Bharata. The inscription contains a long eulogy of her, partly in Sanskrit and partly in Kannada.

In Ci. 64 Ballāla-Dēva is said to be sole ruler of the Seven-and-a-half Lakh country. Under him were the Gaṅga kings of Āsandi beginning with Vaijarasa, already brought to notice under that head. Sh. 54 records a grant made to Brahmins by Ballāla on the occasion of his paying a visit to the āśrama of Duvāsa on the bank of the Tuṅgabhadra. But the contents of the inscription are peculiar and cannot be relied on, being taken only from a manuscript copy in possession of the people of the place. Sh. 5 begins with an account of the Gaṅgas, followed by eulogy of the Hoysalas down to Ballāla. His generals are represented as carrying only canes in their hands and issuing peremptory orders to the Chōla, Kāliṅga, Chēra and Pāñchāḷa kings. Madhusūdana, a descendant from Rakkasa-Gaṅga's general Goggi, had a temple of Gaṅgēśvara built in the name of his father.

Ci. 72 brings us to the reign of Nārasimha II, uprooter of the Magara kingdom, establisher of the Chōla kingdom, sole ruler of the Seven-and-a-half Lakh country. The envoys of Simhana, Lāla and Gauḷa are represented as struck with admiration at his power and trembling to incur his enmity, saying to one another, "See; these elephants are what Magarega (or the Magara king) gave in war; these are the elephants Chōla sent; these rutting elephants are what Kāḍava-Rāya seized from Pāṇḍya." Saying to himself "Why I am called master of elephants when there are no troops of elephants of which I am master",—the king Narasimha marched without stopping for a hundred *gāṇu-das*, and overthrowing formidable enemies in the east, captured the hundred (or hundreds of) elephants with which Magara came against him, and brought them in with his horse. Then follows an account of the Gaṅga kings of Āsandi as above. A Gauḍa under them erected a temple and endowed it. But at the end of the inscription is an interesting statement that a dispute had arisen regarding boundaries, about which the headmen went in a body to the king, who had pitched his camp outside Siḷagōḍu. He and the five ministers then gave the following decision:—The boundary of the two nāḍas Nonambavāḍi and Gaṅgavāḍi;—for Gaṅgavāḍi,—Guliyakallu, the Hāḍaṅgi hill, Hakiyadone, Taliyakatta; the division runs along the field boundary of Bidarahalli.

Hi. 8 records a grant by the king for the god Rāmanātha of Moṛa-Guṛuva. It also contains the legendary account of the formation of this island in the Tuṅgabhadra, called Kuruva (the above Guṛuva) which is about five miles south of Honnāli, opposite to the point where the Hire Halla stream enters the river from the west. A Bōya woman named Dharaṇi-bōyiti, spreading out reed-grass on the ground and plaiting it together, produced a *moṛa* (or winnowing basket)¹ in the middle of the Tuṅgabhadra. There she and a Bōya named Vanarāja-Rāma took up their abode in a pandal of reed-grass which they put to the shed that had been Mataṅga-rishi's āśrama. The period of flood in the Tuṅgabhadra coincided with the time of the woman's delivery, and on seeing the river coming down threatening to overwhelm them, they placed that *moṛa* in the middle. Thereupon the Tuṅgabhadra, out of respect for a devoted wife who had given birth to a child, divided, and flowed on leaving them safe on the island thus formed. This became celebrated as the holy kshētra of the god Rāmanātha, to whom grants were made by the Sinda kings of Beḷagutti and other local authorities. Ci. 52 shows the king residing at Pāñchāḷa in Chōla-nāḍ in 1233. Having slain many kings and being sole ruler over all the earth as far as the ocean, was it in order to attack them in the rear, it asks, that Nārasimha pursued after Kāḍava, Magara and Pāṇḍya? It was because they fled for fear of being caught by him, Yama for the same reason hiding himself, and the moon standing ready with its deer² as if to stamp it in the middle of their backs.

¹ It is in the shape of a shovel or scoop, but much wider.

² According to Hindu belief the marks on the moon represent a deer. The moon was ready to help the king as he was of the Lunar race.

Sh. 87 is a single inscription of the time of Sōmēśvara, who was residing at Kaṇṇanūr, which is near S'iraṅgam. The Gaṅga titles are here applied to Vishṇuvarddhana

With Sh. 61 and 62 we come to the reign of Narasimha III. The stone is a memorial to a man who fell in defending Kāḍali when it was attacked. His wife, it says, gave arm and hand and went to *svarga*. This means that she performed *sahāgamana* and was burnt with her husband's body. The *māsti-kal* (for *mahā-sati-kal*) which commemorate such sacrifices always have a post engraved on them with an arm and hand projecting from it. The proper explanation of this symbol has not been satisfactorily obtained. **HI. 11** says that a chief named Gaṅga-Perumale-lēva had been to Dōrasamudra and returned to the Hole Honnūr nād. He made a grant for the god Rāmanātha of Mora-Kuṟuva. In **HI. 90** the same chief is described as plunderer of the Chōla camp (or capital), and as lord of Koḷiganagatta-vritti in Pāṇḍya-nād, where he appears to be ruling. Koḷiganagatta was an agrahāra called Chōlamahādēvipura. **Sh. 78** records a grant for the god Narasimha of Kūḍali, the southern Vāraṇāsi, at the junction of the Tuṅgā and Bhadra.

Sh. 19 goes on to the reign of Ballāla III. The king's signature to the grant is *Malaparol-gaṇḍa*. **Sh. 68** is of much interest. It relates that after the Turaka war, on the occasion of his son vira-Ballāla-Rāya returning from Dilli (that is, Delhi, whither he had been taken as a hostage by the Musalmaṇs), and entering the city, the 6th of May 1313, the king remitted certain taxes for the god Rāmanātha of Kūḍali. **HI. 76** shows that Nēmatti (now Nyāmati) was an agrahāra in 1314. **HI. 117** states that Sankiya-sāhani, brother-in-law of the king's senior home minister, marched against Basava-Dēva of Chandāvūr below the Ghats. He destroyed the Tuḷuvās but was apparently mortally wounded in the battle of the Ghats, and bathing in the ? Dōvādana-tirtha, he went to the world of Vishṇu. In **Sh. 69**, dated 1320, the king is boasted to be a terror giving fever to Chōla, Mālava, Gauḷa and Gūṛjjara; a Vishṇuvarddhana, sun and emperor of the South. Mādhava or Mādanṇa, who had received favour from the great minister Bembeya-dannāyaka, together with the sixty farmers and the hundred and twenty temple priests, made a grant for the god Rāma (of Kūḍali). The inscription was composed by the *kaṇṇiśvara* Bramma-dēva. **Ci. 65** mentions an attack by Gaṅgu Selār, who is called the son of Bīra-Bakkanna-Wodeyar. The date is given as S'aka 1000, Vikrama. But this does not correspond in any way and must be quite wrong. An inscription at Belur, dated 1397, calls Gaṅga Salār the Turuka of Kallubarige, and says he burnt the gōpura of the Belur temple gateway. I have assumed that this was the same, the founder perhaps of the line of Bahmani Sultans of Kalburga, and assigned it to 1340 A.D.

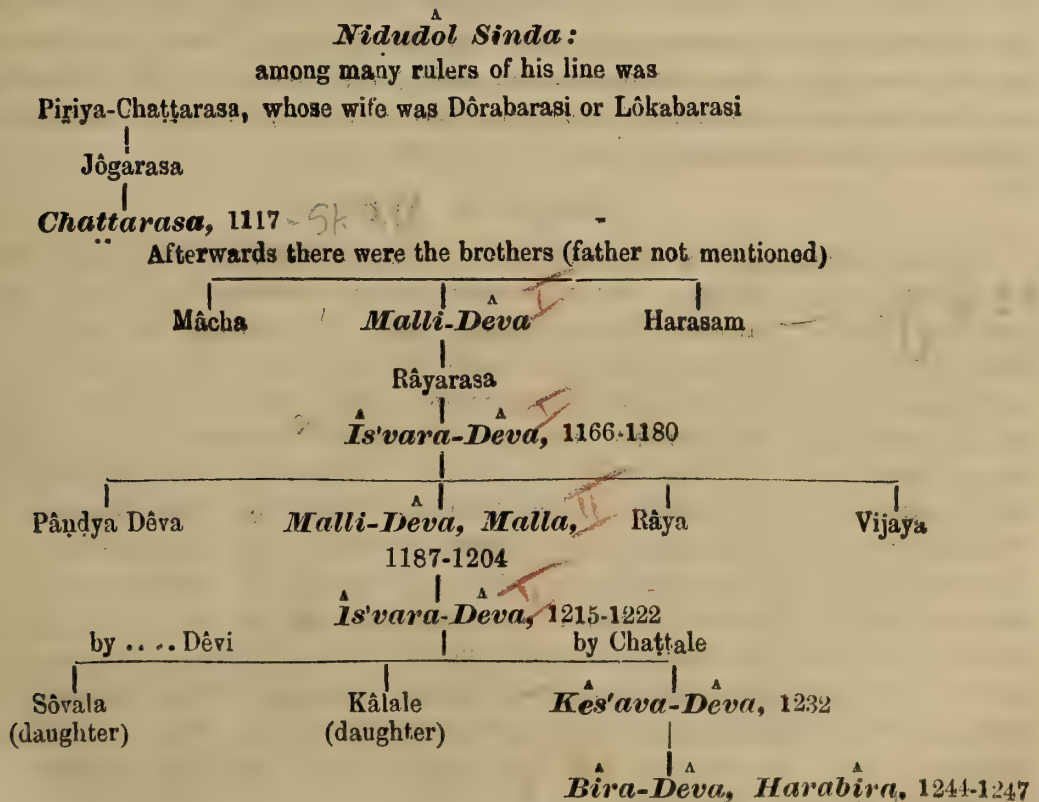
Sindas

The Sindas gave their name to the Sindavāḍi province, which extended over parts of the Shimoga, Chitaldroog, Bellary, Dharwar and Bijapur Districts. It is mentioned as far back as 750 (See **Mj. 36**, Vol. VI), or even in the 5th century (see **Kd. 162**, Vol. VI). The inscriptions of the Sindas in this volume are nearly all confined to the Honnāli taluq, where their chief city was Belagavartti or Belagavatti, now Belagutti. Their origin is related in **HI. 50** as follows:—From the union in love of S'iva and Sindhu (the name of the river Indus), was born a son with great glory, and in proof thereof, Bhava, the husband of Girijā, gave him the name Saindhava, saying, "Be a king in the earth," and appointed the king of the serpents for his protection. Being his son, the husband of Gauri and eating that fruit, the child grew. And Paramēśvara directed the godless Mīlati to assist his son in war, and gave him a second name of Nidudōḷ (long-armed) Sinda. Karabala being (appointed) his country, he subdued all enemies and became the king of that land. In **HI. 20** the story is given thus:—On Sura-Sindhu (the river of the gods, the Ganges) obtaining union with Bhava (S'iva), a son was born, whose name was Haraviṭa and Saindhava-vara, with the

great king of the serpents as his protector. Karahāḍa being (appointed) his territory, he shook and subdued his enemies and became master of the world.

The titles of the kings include,—mahâ-maṇḍalêśvara, lord of Karahâṭa-pura, obtainer of a boon from the goddess Mâlâti (or Mâlâchi), distinguished by the blue flag (*nîla-dhvajî*), having the sounds of the *mallali* and *târîya*, of the *Phaṇirâja-vamśa* (the race of the king of serpents),¹ having the tiger and deer crest (*vyâghra-mṛiga-lâncchhanam*), ruling many countries included in the Karahāḍa Four Thousand.² They also have the titles (**HI. 98, 26**) Siṇḍa-Gôvinda and Pâtâla-chakra-vartti. The list of countries forming the territory of the Sindas of Belagavatti is unfortunately somewhat defaced. But in **HI. 50** we are told that the following were the nâḍs won by his own arm or inherited from his ancestors by Īśvara-Dêva in 1180 :—the Edevattē 70, the Narigalige 40, the Bellave 70, the Holâlûr . . . ; in Sântalige,—the Muduvâra 80, the Yedasuleya 70 ; in Kadam-balike-nâḍ,—the Kolliḡa 70, the Fifty-six Bâda . . . te 70, the . . . 30, Arakera, the . . . mijavoḷu 12, the Attigêri 12, the Elambêru 12. But **HI. 26, 27, 28** give what were evidently the principal provinces of their kingdom, namely, Eḍavattē-nâḍ in Bellave, the Muduvalla 30 and the Narivalige 40.

The following is a table of the kings as gathered from the inscriptions :—



The earliest king mentioned seems to be the Kayavîrâsâ of **Sk. 69** in 1061, but no particulars are given of him. Then comes Chattarasa of **Sk. 316**, in 1117, when Gôvîndarasa, minister of Chûlukya Tribhuvanamalla, was governor of Banavase. A grant was made for a temple, to Rudra'akti, disciple of Kriyâ'akti, promoter of the Kâlâmukha-samaya, of the Sakti-paridhi of the

¹ See remarks above, in the section on Sêndrakas.

² Karahāḍa or Karahâṭa is in the Satara District. There was also a branch of the Sindas who had their chief city at Erambarige (Yelburga in the Nizam's Dominions), with dates from 1076 to 1179. Fleet's *Kan. Dyn.*, 572.

Parvatāvali. Then we have Īśvara-Dēva in **HI. 98** of 1166, under the Hoysala king Nārasiṅga-Dēva. **HI. 27** and **26** relate to fights with Singi-Dēva, the king of Sântalige. **HI. 45** informs us that the Hoysala king Ballāla had appointed Todapille-danṇāyaka as governor of Belagavarttināḍ in 1175. **Sk. 206** of 1176 shows the Kalachuryyas in possession of the country, and Vikramāditya-Dēva, probably a Sinda, as governor of Banavase. In **HI. 50** of 1180 their minister Kāvanayya's younger brother Mādēva-danḍanāyaka was the governor, descended from Sankarasa of the Sagara country. A detailed account is given of the Sindānvaya. **HI. 46** of 1189 shows the Chālukyas again in possession. In **HI. 37, 38, 40** and **28** we have records of persistent attacks made in 1196 and 1197 by Umā-Dēvi, who must have been the queen of Hoysala Ballāla II. Her force is said to have been defeated on each occasion, but she seems to have obtained a lot of booty. In 1198 the Hoysalas were again in the ascendant (**Sk. 315**) and continued so. In 1203 we find their minister Tudapille-danṇāyaka still in office (**HI. 25**). In 1215 the Yādavas of Dēvagiri are in possession (**HI. 44**), and Māyi-Dēva was governor of Banavase. Also in 1216 (**HI. 48**). But in 1222 Vanka-rāvuta had been appointed (**HI. 20**). In 1232 Honna-Bommi-Setti was in that office. The Sindas must have had troublous times in keeping in with so many changing overlords. But none are mentioned after this. A battle took place in 1245 at Kūḍali between Boppula and the Sēvuṇa general S'rīdhara (**HI. 54**). The Sinda king had now taken up his residence in Kallise. In 1247 another battle was fought at Nēmatti between Dēkarasa and the ministers Mēdimaya and Sridhara (**HI. 55**). On this occasion Echaya, son-in-law of the Sinda king Bira-Deva's Paṭṭa-sāhani Gaṅgeya-sāhani, made good the pledge he had taken at a council of war before the whole court that he would drive off the enemy in confusion, in consequence of which he had been presented with the umbrella which was the stake.

Sēvuṇas (or Yādavas)

The line of kings called by various writers the Yādavas of Dēvagiri, it seems more correct to designate as the Sēvuṇas or Sēvuṇas. This is the name applied to them by the Hoysalas, who call themselves the Yādavas. The title Yādava-Nārāyaṇa, again, used by the Sēvuṇa kings, is also adopted by the Hoysalas, and both lines claim to be lords of Dvārāvati-pura,—Dvārakā, the capital of Kṛishṇa in Kathiavar;—but in the case of the Hoysalas with no doubt a secondary reference to their own capital Dvārasamudra or Dōrasamudra. Dēvagiri is the modern Daulatabad, in the north-west of the Nizam's Dominions. The Sēvuṇa or Sēvuṇa country was to the north of the Gôḍāvari, and probably corresponded in great part with the modern Khândesh.¹ The titles of these kings include,—Yādava-Nārāyaṇa, bhujabala-praṇḍha-pratāpa-chakravartti, having the flag of a golden Garuḍa. **HI. 17** says the birth of the Yādava-vamśa was as follows:—To relieve the excessive burdens of the world were Rāma and Kṛishṇa born; by which that exalted family at once became the most honoured and famous in the earth. The first of those unequalled ones who acquired complete possession of the lady earth was Jayatugi-Dēva; whose son was the valiant Siṅghana. (Then follows) Kandāra-Dēva, whose heralds are represented as summoning by proclamation Kēraḷa, Hammira, Konkana and Chôḷa to submit at once. His son was king Rāmachandra. (This list omits Mahadēva, the younger brother and successor of Kandāra).

The inscriptions of these Sēvuṇa kings in this volume range from the time of Singhana in 1215 to that of Rāmachandra or Rāma-Dēva in 1295. Fierce contests took place between the Hoysalas and the Sēvuṇas for possession of the late Chālukya and Kalachurya territories, with varying success.

The first inscription is **Sk. 95** of 1215. Simhana-Dēva is here described as a goad to the elephant Gūjara, master of the Mālava woman, plucked up by the roots of the lotus the head of the

¹Bhandarkar's *Early Hist. Decan.*, 99.

Telunga king. Also as a thunderbolt crashing into the darkness the army of the Karṇāṭa king, a lion to the troops of the Mālava elephants, a roaring Agastya to the ocean the hosts of the Telunga king's army. His great minister and supreme confidant was Māyidēva-panḍita, to whom the king committed all the worries of business, and occupied himself in the enjoyment of family pleasures. Another great minister was gaṇḍa-panḍāra Hemmayya-Nāyaka, whose wife was Ruppabāyi. This husband and wife, in the enjoyment of peace and wisdom (*sukha-saṅkathā-vinôdadim*),¹ came to Baligāve, whose chief glory was the god Dakṣiṇa-Kêdârêśvara, and the guru Vāmaśakti of the Kôḍi-maṭha, in penance like Upamanyu of old. And after seeing the festivals of the god and the great learning and piety of the *âchāryya*, they made grants for the temple. In **HI. 44** and **48** Māyidēva appears as governor of Banavase in 1215 and 1216. **H. 20** shows Vanka-rāvuta in that office in 1222. Ten years later Honna-Bomma-Setṭi was the governor (**HI. 43**).

We now come to the reign of Kanḍhāra-Dēva with **Sk. 217**, but there is nothing of importance in his inscriptions. Of Mahadēva-Rāya's inscriptions, **Ci. 21** gives the following list of his predecessors:—In the Sôma-vamśa arose king Jaitugi; his son was king Bhullama; after whom was the emperor Simhaṇa. After him came Sârangapāni, who put to flight the armies of his enemies. Then the heroic Mahadēva-Rāya. Sârangapāni, a name of Vishṇu, is evidently meant for Krishṇa-Kanḍhāra. Mahadēva-Rāya is described, in somewhat the same terms as Simhaṇa-Dēva before him, as a Trinêtra to the pride of Mālava-Rāya, terrifier of Gûrjara-Rāya and rooter out of the lotus the head of Telunga-Rāya. His councillors were the Brahma-Kshatra brothers Chaṭṭa-Rāja and Kûcha-Bāja, sons of Nimbi-Rāja; also Chaṭṭa's son Châuṇḍa.² Those two ministers were in their own royal city Bêtûr, governing the Nonambavâdi province in 1263, and Châuṇḍarasa made a grant for the god Billêśvara of the agrahâra Dakṣiṇa Bhâskarapuri or Dakṣiṇâditya-nagari, which was Kôgilûr, surrounded by terrible forests, the resort of wild elephants.

The remaining inscriptions are of the reign of Râmachandra or Râma-Dēva. **Ci. 24** records the death in battle in 1280 of Châuṇḍarasa, who has the titles *rāya-daṇḍanâtha* and *pēsani-Hanuma*. He fell in fighting against Mummaḍi-Singeya-Nāyaka at Doravade in *Kurugôdu-nâd*. For it is impossible (it says) to set aside the letters (of destiny) originally written; all are the sport of Vidhâtri (Fate). He seems to have been buried with Lîngâyat honours, as they raised for him an *uppara-mudî*, with a Nandi flag, and shouting Ho! Ughê! Ughê! committed him to Virêśvara. **Ci. 23** informs us of the death in battle of Châuṇḍarasa's brother-in-law Joparasa in 1282. **Sk. 141** contains a singular memorial of devotion in which a man named Nênapâla-dēva presented to the god the chain of the cradle in which he carried his son, and he and his wife Yellu-bâi's son Gaṇêśvara and his wife Bommāyi, together in conjugal affection, entered the fire on the field of battle and gained *svargga*. **HI. 17** contains a list of the previous kings as already noticed above. Râmachandra has here several of the usual Châlukya titles, and is said to be a Trinêtra to the pride of the Mālava king, an elephant-goat to the Gurjjara king, establisher of the Telunga king, a rough hand on the bracelet of the Lakshmî the Hoysana king's empire, to hostile kings a *jagajhampa-kampanâchāryya*. His minister and general was S'ridhara, whom we have already met with above. Hitherto (it says) the Dhârâ king Bhôja's fame was alone, now S'ridhara's fame has become a companion to it. His son-in-law Viṭhala-daṇḍāyaka's grandson Lakuma-Dēva seems to have remitted the taxes (or intended to, for the inscription is incomplete) on a grant made to Mallikārjuna-guru as custodian of the linga

¹ I do not remember seeing this phrase used anywhere of private persons, but only of kings, being the common expression for describing their rule.

² These chiefs do not claim to be Sindhas, but the names are those of Sindas, in the Belagutti and Yelburga branches.

which the Hoysana king vira-Ballāla-Dêva (III) had set up at ? Jālevalē, on the western bank of the Tungabhadra, in the name of his father Nārasinga-Dêva (III).

Vijayanagar

The earliest of the Vijayanagar inscriptions are of the reign of Bukka-Rāya. Sk. 281 of 1368 is interesting and important. It records the establishment of an agrahāra by the king's great minister Mādhava, regarding whom some remarkable details are given. It is moreover dated in the *S'ātavāhana s'aka*, the only inscription I have met with so dated, clearly testifying, it would seem, to a knowledge of the origin of the S'ālīvāhana era, and also of S'ātavāhana rule in ancient times over the part of the country in which this inscription is found. After the invocations, Jāmadagnya is praised, who turned back the ocean and conquered the earth, and slaying the Kshatras who were filled with pride from enjoying it, made it as far as encircled by the ocean the possession of the Brahmins. Then follows the mention of the king Bukka, whose fame was proclaimed as far as the southern, eastern and western oceans. His minister, distinguished for policy and courage, was Mādhava, who was the son of Chāuṇḍa, an austere ascetic Brahman of the Angirasa-gôtra. Through the astonishing favour of his guru Kāśivilāsa, Mādhava gained celebrity as a S'aiva. By his masterful energies he subdued this world and the next, and was speedily the conqueror of how many countries on the shores of the Western Ocean. He cleared and made plain the ruined path of the *upanishads*, which was overgrown and dangerous from the serpents the proud advocates of evil doctrines; so that though the abode of Brahma is so far, he was ever helping the worthy to go there without a guide, and was praised by the wise as the guru who established the path of the *upanishads*. Bukka-Rāya, on mounting the great throne of the new Vijayanagara which was like the principal jewel in the middle of the pearl necklace the Tuṅgabhadra, that encircled the Hēmakūṭa mountain as if it were the throat of the lady earth, committed the government as far as the Western Ocean to his minister Mādhava. And he, in order that his administration might be without trouble, on the advice of the S'iva guru Kāśivilāsa Kriyāsakti, worshipped his favourite linga Tryambakanātha by means of daily special ceremonies and by a number of rites and practices as prescribed in the *Saivāmṛta*. Then, in order to complete the great vow which he had commenced with special rites a year before in accordance with the directions of the *S'iva-sandhyā*, he requested the king's permission to make the grant of a village, but explained that it must be one acquired from his own funds. He accordingly purchased Muchchundi¹ and its two hamlets in Nāgarakhanda, situated it is said in his own Eighteen-mandala country, of which the chief place is Chandrakūṭa-pura. And forming it into 80 shares, he bestowed them on Kāśmir Brahmins, pre-eminent by their virtues and the country of their birth, travellers to the farthest point of the *Chārāyanīya-aticharanāmṛta*. The śāsana was composed by the learned Phanīśitu, son of Viśvanāthāryya, and written out by Lāhidēva-bhaṭṭa, son of Rāmadēva of the Sāringarava Kaṭhas. The inscription which follows (Sk. 282) is the deed of sale for the villages. They were sold for 200 varaha, five times the value of the annual rent, and a present of 18 cloths for the representatives of the 18 kampanas of the Gutti kingdom² of the Banavase Twelve Thousand nād.

With Hl. 84, begin the inscriptions of Harihara-Rāya II. After an invocation of Vāmana, the dwarf incarnation of Vishnu, which is a favourite one for representation at the head of Vijayanagar grants, Harihara-Rāya's son Chikka-Rāya-Vodeyar, we are told, was in Āraga, the city of the

¹ This was one of the villages granted in the 3rd century by the Kadamba king S'iva[skanda]varmā (see Sk. 264), whose grant follows on the same pillar that of the S'ātavāhana king Sātakarṇi.

² This no doubt explains the Eighteen-Mandala country previously mentioned, and Chandrakūṭa-pura may be Chandragutti, shortly called Gutti.

Male-rājya (or hill kingdom), ruling the Thirty-six kampana in 1379. His minister, champion over three kings, destroyer of the Turuka army, Vira-Vasanta-Mādhava-Rāya was also in the city of Āraga, ruling the Āraga and Gutti Thirty-six kampana. An officer under him, named Basavappa Nāyaka,—descended from one of the same name, who is called guardian of Rodda, the champion who captured the . . . of fifty-six chieftains,—makes a grant (or intended to, for the inscription is not complete) to some one who is not named, but has a variety of epithets, including—establisher of the six darsanas, and *prativādi-bhayaakara*, which specially apply to S'rivaishnavas. In 1390 the great minister Mallapp-Oḍeyar was carrying on the Āraga kingdom (Sk. 313). In the same year a number of gaudas made a grant for the god Rāmēśvara of Kuṛava, and established a pura for the god, which they named Rāmapura (Hl. 6). In Sk. 241 we have an account of Bandanike, beautiful as Amarāvati, an admired ornament to the Banavase-nāḍ, which was like the face to the Kuntala country, that represented the *kuntala* or curls of the lady the ocean-girdled earth. Bāchappa-Vaḍeyar, who was on the throne of Gōve, made grants for the temple of the goddess Banna of Bandanike. The inscription winds up with what appears to be some fragment of a *s'haḷa-mahātmya*, relating how the goddess wandered about in the forest in Pāṇḍya-maṇḍala, and coming from Kōḍ, paid a visit to (the goddess) Brahmāṇi, and then came to bear witness along with those who attended the car-festival in Bandanike. On Hl. 71 Vira-Vasanta-Mādhava-Rāya is described as destroyer of the Turuka army, reducer of the Seven Koṅkaṇas to dust, plunderer of Kadamba, protector of the people of Kadamba-pura, lord of Gōve-pura. His son Bāchana-Rāya, with the epithets, the Raṅgini glory, Giridurgga-malla, setter up of Koṅkaṇa, was in 1396 established in the Kadamba-Rāja's throne, ruling over Chandragutti, Banavase, Koṅkaṇa, Raṅgini and all the other kingdoms. Bollarasa's son Anantarāja grants a number of taxes, which are specified, for the god Bālinātha of Hoḷagunḍi-pura in Pāṇḍya-nāḍ.

Sh. 70 is the first of Dēva-Rāya's inscriptions. Under his orders Viththanna-Oḍeyar was ruling the Āraga kingdom in 1409. A grant was made to Venkaṇṇa-bhaṭṭa, reciter of the purāṇa before the god Rāmanātha of Kūḍali, which is the southern Vāraṇāsi and the great Prayāga at the confluence of the Tungā and Bhadra. Sh. 30 states that in 1413, when Yere-Lakke-Nāyaka was ruling the Dummi and Bānūr nāḍs, he had a great forest near Bankiyapura (now Benkipur) cleared, and built there two villages named Narasimhapura and Lakshmīpura, with a tank. He also granted a number of taxes and the transit duties of Bankiyapura, also called Vankipur, for the god Lakshmi-Narasimha. Sk. 252 is a memorial of the rite of *sati*, and its observance seems to have been unusually prevalent during the Vijayanagar period. Sk. 37 is another. It informs us that Virupa-danāyaka was in Chandragutti, ruling the Gōve Gutti kingdom in 1417, when a certain Rāma-Gauḍa seems to have expired in his presence. Irugapa-Vaḍeyar took notes of the occurrence and sent (? the body) from Gutti to Hārika, where Bāma-Gauḍa's wife performed *sahagamana* and was burnt with her husband's body. In 1420 Bāchana-Vaḍeyar's younger brother Mallappa-Oḍer was governing Gutti-durgga (Sk. 288).

Sk 93 of 1422 shows Dēva-Rāya's son Vijaya-Rāya on the throne. Bayicheya-danūyaka's son was governor. A priest named Bulli-dēva, who seems to have been a Jaṅgama, died, and his three wives gave his body to the tomb. Nothing is said in this case of their giving up their lives at the same time, and this is not enjoined by the Līṅgāyit creed.

With Sk. 40. of 1430 we have Vijaya-Rāya's son Dēva-Rāya (in Sk. 240 called Immaḍi-Dēva-Rāya) as king; and the treasurer Arasappa's son Handiya-Rāya was governor of the Gōve

Chandragutti kingdom. **Sh. 71** of 1431 gives an account of Râyanna-Odeyar, who was governing, in the Āraga kingdom, the Hanagavāḍiya-Bhāgada-nād of Ānavēri-nād and the Hoḷeya-Honnūr-nād. He was descended from Bukka-Rāya's minister Baichapa, whose son was Maṅgappa, whose son again, famous as the king of Māhishmatī, was Baichapa, whose son was Râyanna. In return for the *chhatra* and other works he had established, the farmers and subjects of his two nāds conferred upon him Danṇāyakapura, free of all taxes, with all its revenues, details of which are given. And shares were also provided for 20 Brahmins. The grant was made in the presence of all the gods of Kūḍali, which in addition to being described as the southern Vāraṇāsi and Prayāga, is said to be the original Harihara, at the confluence of the Tungā and Bhadra. In 1442 the son of the Kadamba Sōyi-Devarasa of Bandaḷike, the famous royal city (*rājadhāni*) of the Nāgarakhaṇḍa Seventy, together with his son and son-in-law, blockaded Kappegere, a hamlet of Banavase (**Sk. 240**). In **Sk. 36** we hear of the death of the son of Rāma-gauḍa of Hārika, before mentioned, and his wife performed *sahagamana*. Mallasara-Odeyar was governor of Gōve Chandragutti at the time, 1415.

Sk. 239 is of the reign of Mallikārjuna-Rāya. This also records the *sahagamana* of the two wives of a chief who died.

With **Sk. 234** we come to the time of Krishna-Rāya. **Sh. 1** consists of copper plates giving his pedigree. From Chandra arose in succession Budha, Purūrava, Āyu, Nahusha, Yayāti and Turvasu. In that line there was the king Timma, famous among the Tuluva kings, whose wife was Dēvaki. Their son was Īśvara, to whom and his wife Bukkamā was born Narasa. Quickly damming up the Kāvēri when in full flood, he crossed over and seized the enemy alive in battle, and taking possession of him and of his capital, made Sriraṅgapattana (Seringapatam) his own abode. Having conquered Chēra, Chōḷa and Pāṇḍya, as well as the proud lord of Madhura, the fierce Turushka, the Gajapati king and others; from the bank of the Ganges to Lanka, and from the eastern to the western mountains he imposed his commands upon all kings. In Rāmēśvara and other holy places he from time to time bestowed the sixteen great gifts. From Tippāji and Nāgalā-Dēvi were born to king Narasimha the sons Vīra-Nrisimha and Krishna-Rāya. The former, seated on the jewel throne in Vijayanagar, by his fame and policy putting to shame Nṛiga, Nala and Nahusha, attracting all hearts to himself, ruled from Sētu to Sumēru and from the eastern to the western mountains. All manner of gifts did he make in Kanakasada, in the temple of Virūpāksha, in Kālabasti, Veṅkaṭādri and Kāñchi, in S'rīsaila, S'ōṇāsaila, Harihara, Ahōbala, Sangama, S'rīraṅga, and Kumbhakōṇa, in Nandi-tirtha, Nivritti, Gōkarna, Rāma-sētu and all the other holy places in the world. Having ruled to the full unopposed, this king of the earth ascended to *svarga*, as if to rule the kingdom of the sky. Mightier even than him, the king Krishna-Rāya then bore up the earth on his shoulders as if a jewelled epaulette. As though in order that the great gifts (*brahmāṇḍa*, *svaṇa-Mēru* and others) which he had bestowed might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars, stretching like mountain peaks into the sky, filled with the accounts of his victorious expeditions to every point of the compass and with the names of his titles. In Kāñchi, S'rīsaila, S'ōṇāchala, Kanakasabhā, Veṅkaṭādri and other places did he again and again bestow the great gifts prescribed in the śāstras. He was served by Āṅga, Vaṅga, Kāḷiṅga and other kings, and shone in the power of good fortune and the fullness of fame from the eastern to the western mountains and from the extremity of Hemāchala to Sētu. On the application of Tippasōma, son of the Kandhāchāra Brahmin, the minister Mādappa, he granted to Viśvēśvara, a highly esteemed teacher, the village of Bhaṇḍāripalli, in the country between the Tungā and the Bhadra called Yedatore, in the Honnūr-śīma of the S'rīraṅga kingdom. The śāsana was composed by Sabhāpati. **Sk. 84** and **85** are similar inscriptions, the latter also by Sabhāpati, recording

grants to Nârâyana-yatindra of the Kûḍali Ārya-maṭha, and to Vyāsātīrtha-yatindra of the Madhvā-chārya creed, disciple of Brahmanyatīrtha.¹

Sadāśiva-Rāya's inscriptions begin with **Ci. 76**, in which his agent Rāmarājodeyar grants the local barbers' tax to a barber named Ko . . . **Hi. 9** is a grant for the god Rāmēśvara of Kuṛuva, in the middle of the Tuṅgabhadra. In **Ci. 62**, Rāma-Dēva is described as the supreme king, master of Kuntala, the middle region, 126,000 yōjanas in extent, of Jambu-dvīpa, and lord of the throne of Vidyānagarī, which Harihara-mahārāya built and consecrated in the name of Vidyāranya-śrīpāda, who was in the form of the Virūpāksha-liṅga, the master of Pampā on the bank of the Tuṅgabhadra.

Sh. 83 of S'aka 1510 (A.D. 1587) brings us to the time of Venkatapati-Dēva-Rāya and provides an account of his pedigree.² In the descent from Chandra (the left eye of Hari), Budha, Purūrava, Āyu, Nahusha, Yayāti and Puru, was born Bharata. In his line was S'antanu, fourth from whom was Vijaya, from whom was Abhimanyu, and from him Parikshit. Nanda was eighth from him, ninth from whom was Chalikka, seventh from him Rāja-Narēndra, tenth from him Bijja-lēndra, and third from him Hemmāḍi-Rāya, the lord of Māyāpurī, who prostrated himself before Murāri. Fourth from him was Tāta-Pinnama, from whom was born the capturer of seven forts in one day, Sōma-Dēva, whose son was Rāghava-Dēva, from whom came Pinnama, lord of Araviṭi-nagarī, whose son was Bukka, who firmly established the kingdom of Sāluva-Nṛisimha. Bukka married Ballāmbikā, and their son was Rāma-Rāja. Though it was protected by Sapāda's army of 70,000 Sindh horse, he subdued the Ādavani³ hill-fort in battle, and put to flight Kāsappuḍaya, who vied with Indra in power. He also took the lofty Kandanavōḷi-durga,⁴ and drank the water from the feet of Hari there, through his faith escaping harm although his kinsmen had put poison into it. Rāma-Rāja's wife was Lakkāmbikā and their son was S'ri-Raṅga-Rāja. His wife was Tirumalāmbikā, who bore to him in succession the sons Rāma-Rāja, Tirumala-Rāya and Venkaṭādrī. Rāma-Rāja destroyed all his enemies and ruled the circle of the world, having Venkaṭādrī as his helper. Tiru-

¹ One of my pandits (Venkatarama-chārya) has supplied the following account of Vyāsātīrtha, which is borne out by a little work called *Vyāsa-vijaya*.—Brahmanyatīrtha was the head of the Abbūr maṭha near Channapatna. A woman whose husband was dying, was preparing to become a *sati*, but being dissuaded by her friends, came to Brahmanyatīrtha for his advice. He blessed her that she should continue a wife and bear two sons, of whom give me, he said, the elder, and live with the younger. On returning home she was surprised to find her husband revived, and according to the sage's prediction she in course of time bore two sons. The elder was brought up in his maṭha by Brahmanyatīrtha, who in the seventh year consecrated him, giving him the name Vyāsātīrtha, and sent him to Mulbāgal, where he studied under S'rīpādachārya for twelve years. After this he and his gurus went to Pāṇḍurāga and bathed in the Bhīmarathi, and he set out on a pilgrimage to the holy places in the north. On his return he went to S'rīrāgam, where some dispute arose about his admission, and he fixed a space for Vaishnavas. He also had the large Vyāsasamudra tank made on the Mysore and Kadapa border. After this he was for twelve years at Tirupati, where the guru of the Vyāsarāja maṭha is even now entitled to certain privileges in consequence. He became the author of the following important works on the Dvaita philosophy;—*Tātparya-chandrikā*, *Nyāyāmrīta* and *Tarka-tanḍava*. Eventually he went to Ānegondi (or Vijayanagar). While there, the king was warned of an evil *muhūrta* (a period of 48 minutes) approaching, and advised to put some one else on the throne for that time. Not knowing whom to choose, the king sent out his state elephant with a garland, which the animal presented to Vyāsātīrtha. The latter was not enamoured at the prospect, and said he was only a mendicant; it must be a mistake. But on being urged, he hid himself in a cave, and the elephant being sent out again, again took the garland to him at the cave. He could not any longer deny the divine summons, and so for the time of the evil *muhūrta* was appointed to the throne. But in order both to make manifest the danger and to escape it, instead of sitting on the throne, he threw his ascetic's robe on it, which immediately burst into flame and was burnt. The danger being thus averted, he took his seat, and in the short time left him signed grants of land to the Brahmans who had anointed him. (Some of these grants, it is said, are still to be met with!) He ended his days at Ānegondi, and his *vrindāvana* or tomb is at a spot called Nava-vrindāvana, on an island in the Tuṅgabhadra about half a mile from that place.

² With the exception of the Devanahalli grant of S'aka 1508, published by me in 1879 (*Mys. Ins.* 252), this is the earliest of the similar grants that have been published;—one of S'aka 1523 (*Ep. Ind.* IV; 269); one of 1556 (*Ep. Ind.*, 111, 236); and one of 1558 (*Ind. Ant.* XIII, 125).

³ Adoni, to the north of Bellary.

⁴ Said to be Kurnool, see *Ep. Ind.* IV, 270.

mala was then anointed to the throne, and repeatedly made gifts of gold, *tulā-purusha* and others, as well as minor ones, in Kānchī, S'rīraṅga, S'ēshāchala, Kanakasabha, Ahōbalādri and other places. He was succeeded by his son S'rī-Ranga-Rāya, born from Vēgalāmbā, who established himself at Uddagiri, and having conquered Koṇḍaviḍu, Vinikoṇḍa-pura and other fortresses, took up his residence in Penugonḍa-puri, being anointed to the throne by chief Brahmans. When he went to the feet of Murāri (or died), his younger brother Venkaṭapati-Dēva-Rāya established the throne of the empire in Suragiri, being anointed by Tātayāryya, the guru of his own gōtra, and other chief Brahmans. Immediately after his accession he subdued the Yavanas, driving back Malik-Ibrāhim in despair to his house, and thoroughly beating Muhammad-Shāh (Kutb-Shāhi kings of Gōlkoṇḍa, see *Ep. Ind.* IV, 270). His wives were Vēnkaṭāmbā, Rāghavāmbā, Ped-Ōbamāmbā and Pin-Ōbamāmbā. He was served as door-keepers by the Kāmbhōja, Bhōja, Kālīṅga, Karahāṭa and other kings, and by his own authority held possession of the throne of Karṇāṭa, having destroyed all his enemies from Sētu even to Himādri. He made a grant of two villages to Malla-Jyōsya. The śāsana was composed by Kṛishṇa-kavi Kāmakōṭi,¹ grandson of Sabhāpati.

The last Vijayanagar inscription is **Sh. 27** of 1621, the reign of Rāma-Dēva-mahārāya. One of the Sante-Bennūr chiefs made a grant on the occasion of his son's marriage.

Kūḍali-maṭha

There are two maṭhas at Kūḍali,—the S'ringēri-maṭha of the Smārtha sect, and the Ārya-maṭha of the Mādhva sect, called the Kallu-maṭha or stone maṭha. Of the inscriptions of the S'ringēri-maṭha, **Sh. 79** has been sufficiently described already under Kadambas. It professes to be a grant to Vidyāśankara-Bhāratī and his guru successors. The titles and pretensions of S'ankara-Bhāratindra are given at great length. But the inscription begins with praise of Vidyāranya, who established a great ruler in Vidyānagara. **Sh. 80** is also a grant to Vidyāśankara-Bhāratī or Sarasvatī-Bhāratindra. **Sh. 81** is a grant to Narasiṃha-Bhāratī. **Sh. 82** is a grant by S'ankara-Bhāratī, consecrated by the hands of Narasiṃha-Bhāratī. Of the inscriptions of the Ārya-maṭha, **Sh. 84** is a grant to Nārāyaṇa-yatindra, disciple of Raghupati-yatindra. **Sh. 85** is a grant to Vyāsātirtha-yatindra, disciple of Brahmanyatirtha.

Keladi

Some account of these kings was given in Vol. VI. Here we find certain details of their genealogy in **Sh. 2**. The line begins with Sadāśiva, whose son was S'ankēndra, whose son was the great Venkaṭa, his valour an adamantine armour to the Karṇāṭa country. He was a diamond elephant-goat to the rutting elephants the bounding Tauḷava kings, a sun to the darkness the Kirātas, a boundary mountain to stop the great ocean of Mlechchhas ever seeking to overflow the South in victorious expeditions. His son was Bhadra, whose son was Virabhadra. He was a help to the rājā-dhirāja Venkaṭādri (Venkaṭapati-Rāya II), being to him like a long right arm, and he gave protection to the southern kings alarmed by the great army of the Pātusāha (the Ādil-Shāhi king of Bijapur). Their titles were Yeḍava-Murāri, Kōṭe-kōlāhala, establisher of the pure Vaidikādvaita-siddhānta. Farther steps can be added from **Sh. 29** and other inscriptions, but it seems better to give the following list of the kings taken from my Gazetteer of Mysore, II, 432.

1. Chaudappa-Nāyaka, son of Hulibailu Basappa	..	1499—1513
2. Sadāśiva-Nāyaka, son of 1	..	1513—1545
3. Sankanna-Nāyaka I, son of 2	..	1545—1558
4. Sankanna-Nāyaka II, younger brother of 3	..	1558—1570
5. Rāmarāja-Nāyaka, son of 3	..	1570—1582

¹ From other grants it appears that Kāmakōṭi was the name of Sabhāpati's son.

6. Venkaṭappa-Nāyaka I, younger brother of 5	..	1582—1629
7. Virabhadra-Nāyaka, grandson of 6, and son of Bhadrappa-Nāyaka		1629—1645
8. S'ivappa-Nāyaka, grandson of 4, and son of Siddappa Nāyaka		1645—1660
9. Venkaṭappa-Nāyaka II, younger brother of 8	..	1660—1661
10. Bhadrappa-Nāyaka, son of 8	..	1661—1663
11. Sômaśekhara-Nāyaka I, younger brother of 10	..	1663—1671
12. Chennamâji, widow of 11	..	1671—1697
13. Basappa-Nāyaka I, adopted son of 12	..	1697—1714
14. Sômaśekhara-Nāyaka II, son of 13	..	1714—1729
15. Basappa-Nāyaka II, nephew of 14, and son of Virabhadra-Nāyaka		1729—1754
16. Chenna Basappa Nāyaka, adopted son of 15	..	1754—1757
17. Virammâji, widow of 15	..	1757—1763
18. Sômaśekhara-Nāyaka III, adopted son of 17	..	... ..

Sk. 255 and **55** are of the time of Sadâśiva-Nāyaka, in the latter of which he is said to be protecting the Āraga country. **Hl. 9** informs us that he had made a grant for the god Râmanâtha of Kuruva. **Hl. 83** is of the time of Virabhadra-Nāyaka, son of Bhadrappa-Nāyaka, and grandson of Venkaṭappa-Nāyaka. From **Hl. 82** it would appear that he had a minister of his own name. **Sh. 2** tells of his Brahman minister Râmakṛṣṇa, to whom the king gave five villages, which he in turn made over to Brahmans. With **Sk. 27** begin the grants of Sômaśekhara-Nāyaka I, who, as **Sh. 81** informs us, was the son of S'ivappa-Nāyaka, grandson of Siddappa-Nāyaka, and great-grandson of S'ankanna-Nāyaka. **Sh. 28** is a grant to the Bâlikoppa maṭha, freeing from transit duties the loads of 50 of the pack bullocks employed in its service. A list is given of the articles to be loaded, namely, areca-nut, pepper, fringed silk cloths, dried cocoa-nuts, grass, husked rice, unhusked rice, salt, tamarind, jaggory, oil, ghî, baskets, ... catechu, tobacco, cloths &c. The colour and age of the bullocks were to be registered at the *thânas* of Ikkêri, Durgga, Vasudâre (Vastâra), Sakkarepaṭṭana, Kâmandurgga, the *hōbali* below the Ghâts, and the custom-house at Chandâvâra. These seem to indicate the boundaries of the kingdom. **Sh. 3** is his grant of an *umbali* to the boatmen of the ferry at Simoge, who were allowed to take fees from passengers, but were required to remain under the orders of the Simoge fort and provide *harigôls* (or basket boats) for the service of the palace as might be required.

The succeeding grants are by his widow Chennamâji,—**Sk. 213, 82, 79** and **Sh 17**. The third is an interesting specimen of the style of official orders. It begins with the words *nirûpa-prati* (copy of order), with date and signature, and ends with *nirûpa bandu* (the order stops), followed by the names of the local officials. A man applied for an *umbali* for himself and an endowment for a maṭha erected by his father, on the ground that during the oppression of the Mogals he had erected cattle-folds at his own expense, and taken great pains to protect the cattle.

Sh. 29 is a grant by Basavappa-Nāyaka, son of the above Chennamâji. The concluding verses are some quotation addressed to Guha, and say that wherever a jôgîśvara once performs the worship of S'iva-liṅga, there all holy places abide for ever. A single gift made through love of Hara, with faith in S'iva, frees from sin and procures *môksha*.

Sh. 128 brings us to Sômaśekhara-Nāyaka II. He made a grant for a herdsman who killed a tiger that had been infesting the Balaup pass. In **Sh. 7** is an account of the erection of the Basavana-vaḍḍu (or dam) on the Tungga for his father-in-law Nirvânaiya. **Sh. 98** is a grant to Raghurâjatîrtha-svâmi of the Kûdali stone maṭha.

Hl. 94 is of the time of Basappa-Nāyaka II. **Sk. 209** refers to Siddappa-Nāyaka, perhaps a minister. Kôḍihalî Basavappa seems to have beheaded a Mancha-Barmma who was committing

lawless acts, and for whose arrest alone orders had been issued. For this it would appear he must have been put into confinement pending the enquiry, and he claims compensation for the time his land was thrown out of season. A refusal already given of this petition was confirmed, with a remark that petitions of this kind from the country for payment of money are not to be made. But the next year, Sômasêkara-Nâyaka III, in, Sh. 210 on the advice of Sivalingappa, probably his guru, granted him an *umbali*. Each of these orders is called a *vâle*, that is *ôle*, a palmyra-leaf book ; and ends with the statement that it consists of 1 *vâle*, leaf or page.

^ Sante Bennur

An account of these chiefs was given in Vol. VI. We have here a few inscriptions relating to them. Sh. 108 refers to a Hire-Rangappa-Nâyaka. (It is not clear if he belongs here.) Ci. 62 describes them as of the Pûvala-vamśa, and mentions Hanumi-Nâyaka's sons Billappa-Nâyaka and Kengap a-Nâyaka. They admitted as hereditary the claim of one Linganna to the offices of *sêna-bôva*, *jyôtisha*, and *purôhita* in all the villages of the Sante-Bennûr-sîme, belonging to the Uchchangi-vente. In Ci. 67 Kengappa-Nâyaka makes a grant to a tumbler. Sh. 107 has Hire Hanumappa-Nâyaka's son Rangappa-Nâyaka. (It is not certain that he belongs to Sante Bennur.) Ci. 42 brings us to Mummaḍi-Hanumappa-Nâyaka. Ci. 47 and 48 are in Mahratti. Hl. 34 contains a confused account, in which the following succession appears ;—Hire-Hanumappa, whose son was ? Tula-Hanumappa, whose son was Immaḍi-Hanumappa, whose grandson was Kengappa, whose son was Basavappa.

^ Bijapur

The Adil Shâhi kings of Bijapur were descended from a prince said to be a son of the Ottoman Sultân Amurâth or Murâd, and brother of Muhammad the Great, the conqueror of Constantinople. He escaped to Persia, and was transported to the Bahmani court in India, where he rose to power and ended by establishing this line of kings. They were constant rivals of Vijayanagar, and some time after the overthrow of that power invaded Mysore and gained possession of large tracts of the country. These were formed into the provinces of Carnatic Bijapur Balaghat and Carnatic Bijapur Payanghat, and placed under Shahji, father of the famous Sivaji. Their principal opponents here were the Keladi and Mysore kings.

Sk. 324 dated 1632, is a fine Arabic and Persian inscription of the Sultân Muhammad Adil Shâh, son of Ibrâhim Adil Shâh, recording the erection of a fort on the hill at the Mâsûr Maḍaga tank, as an indication of victory and an attempt "to repel the wicked infidels and establish the auspicious Islam."

Ci 43 and 44 are of the same reign, and of considerable interest. The former is partly in Persian and partly in Kannāḍa. The governor Bari-Malik, son of Lâr-Khân, son of Shêkh Malik, resolved to construct a tank, the breached dam of which is still in existence in the hills to the north-west of the great Sûlekere. When laying the foundation he heard that the Sultân was ill, and vowed not to complete it till his recovery. He seems to have obtained from the Hindus some texts as to the merit derived from making a tank. Of these the first is as follows ;—The quail and the boar, the she-buffalo and the elephant, the teacher and the carrier out (of the work),—these six went to *svarga*. All the pandits seem to be acquainted with the verse, but cannot say where it occurs. It is conjectured to be in the *Mâsa-mahâtmya* of the Vâyu or other *purâṇa*. The explanation of it is,—That a quail once scooped a hole in the ground (to nestle in) ; a boar came and made it larger ; a buffalo and an elephant each in turn enlarged it still more ; a holy man then pointed out that it could be made into a tank or pond, and the king to whom he gave this advice carried out the idea. For their shares in this work of merit, all went to *svarga* or paradise. The second text is,—A tank, hidden

treasure, establishing the vêdas, a S'iva temple, groves, family, sons,—these seven are continuous progeny, it is said. That is, these seven confer continuous benefit and their reward is unending. But what moved him to make the tank was, to provide for the security of the region south from Basavapaṭṭana, where the Sêndra country (as it appears to be called) was covered with great forest, the haunt of robbers. On travellers complaining to him of the dangers of the place, he at once said 'I will go myself and see what there is there.' This he did, and clearing away the forest, built there a town called Mallipura (or Valipura), and made this tank, such that the three worlds were astonished. He freely gave out the land for cultivation, and formed the most sanguine expectations as to the result. 'I will sow without limit' he said, 'and to all travelling between Râmêsa and Kâsi will daily supply milk from sugar-cane mills and will set up watersheds. I will continually plant cocoa-nuts, plantains and rice, with betel vines, so that all the people shall be prosperous.' **Ci. 44**, which is all in Persian, states that the Sultân recovered from his illness, and the governor was under the obligation of fulfilling his vow. He therefore completed the tank, and named it Vali Surûr (joy of a friend).

Hi. 106 and **Ci. 46** appear to be grants by governors under the Bijapur Sultâns. **Ci. 51** shows the S'rimanta Sâhib, a Mahratta governor at Basavapaṭṭana, who makes a grant in conjunction with the Sar-Jamindâr. The final imprecatory verse runs thus ;—Oh ! Râghava-Râjêndra ! though living through seven kalpas, never have I heard of or seen any one who has taken away what he has given. This is said to have been spoken by Jâmbavanta to Râma on his proposing to carry away a jewelled tray which was found buried in the ground of Râvana's palace. But Râma having bestowed Lanka on Vibhishana, is reminded that he should not remove anything from it.

Chitaldroog

A fuller account of these chiefs will come in the volume for the Chitaldroog District. There are here only two inscriptions belonging to them, in the Sante-Bennûr country, of which they for some time possessed themselves. **Ci. 27** is by Bôleya-Kâmana-Nâyaka's grandson Hiriya-Timmana-Nâyaka. **Ci. 20** is by Bommana-Nâyaka, son of Medakere-Nâyaka, who was the son of ? Kariyappa-Nâyaka.

British

Under this heading must be placed **Sk. 324**. This is the fine Arabic and Persian inscription of the Bijapur Sultâns already referred to above. When the sluice of the tank below was repaired in 1863 by the Bombay Government, this stone was brought down from the hill and built in over the sluice. And across its face was inscribed the fact in Kannada ; an example, unfortunately not wanting in other parts, of the sacrifice of bygone art and sentiment to modern bald utility.

Mysore

The only inscription of the Mysore kings is **Sk. 91**, recording the visit of the late Mahârâjah to the Kêdârêśvara and other temples at Belgâvi in 1885. It seems very tame and flat after the glowing and eloquent descriptions of royal visits to the place in ancient times, and the glory of this once splendid mother of cities, as it was called, has long passed away.

Architecture

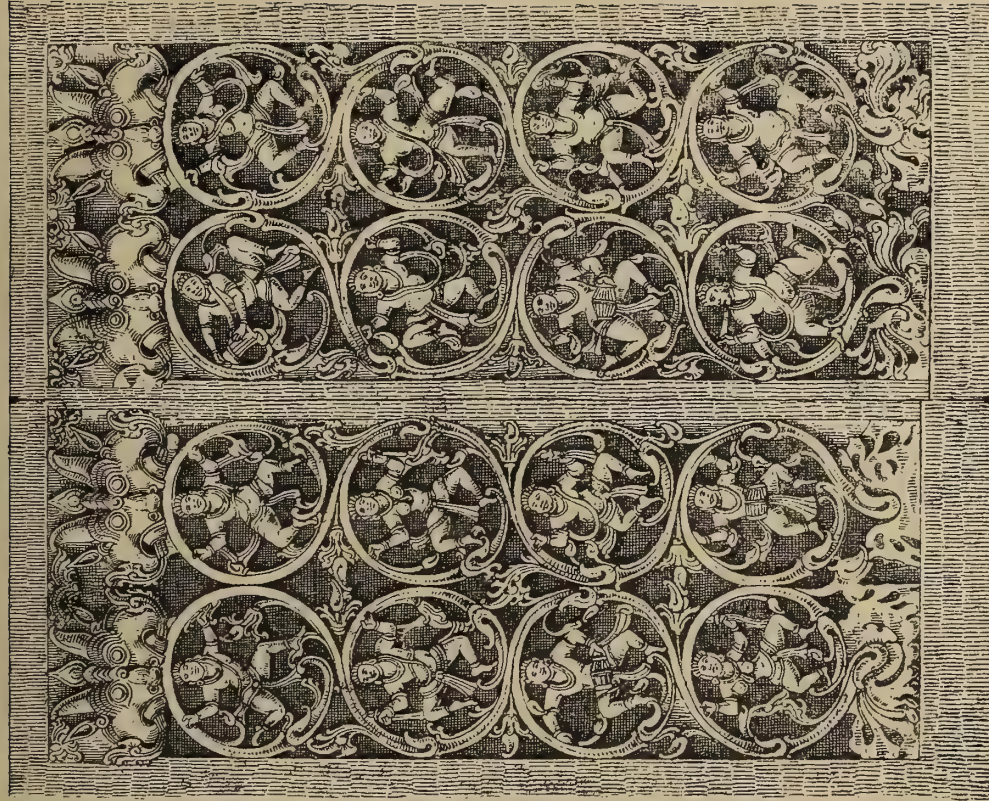
The most striking examples of architecture in the District are at Belgâmi and Bandalike. Belgâmi was the royal city or capital (*râjadhâni*) of the Banavase Twelve Thousand. The name is variously written in inscriptions as Balligâve, Balligâmve, Balligrâme, Ballipura or Balipura. It is said to derive its name from the *râkshasa* Bali, and to have been visited by the Pândava brothers after their performance of the Râjasûya sacrifice. They set up the five lingas of the Pañcha Linga temple. It was a place of such antiquity even in the 12th century that it was styled the *anâdi râjadhâni*, or immemorial capital, and *paṭṭaṇaṅgala tavarmmane*¹, the mother of cities. It contained five *maṭhas* and three *puras*, besides seven Brahmapuris. The first were connected with temples to Vishnu, S'iva, Brahma, Jina and Buddha. The principal temple seems to have been that of Dakṣiṇa Kêdârêśvara, to which was attached the Kôḍiya-maṭha. At the head of this were a very learned and distinguished line of high priests, a branch of the Kâlâmukhas, forming the S'akti-parishe of the Mûvara-kôṇeya-santati of the Parvvatâvali. The first one named is Kêdârâsakti, whose disciple was S'rikanṭha, whose disciple was Sômêśvara (with dates 1094-1113), who had a younger brother Vidyâbharana. Sômêśvara's disciple was Gautama (dates 1129-1149), whose disciple was Vâmaśakti (dates 1156-1193), whose disciple was Jnânâśakti. There was also a Vâmaśakti, disciple of S'rikanṭha, in 1215. And there was besides another line from Kêdârâsakti, namely, his disciple Rudrâbharana, whose disciple was Vâlmiki in 1078. This maṭha was not only celebrated for learning, but was a centre for dispensing medicine to all manner of sick persons, and like the mediæval monasteries in Europe, for distribution of food to the destitute and mendicants of all classes and sects. Another principal temple was the Pañcha Linga, already referred to. This had attached to it the Kâlâmukha Brahmachâri-sthâna, at the head of which in 1036 was the celebrated Lakulîśvara, founder of the Pâsupata sect, whose system of philosophy is frequently referred to as the Lākula-siddhânta and the Lākulâmnâya.

Belgâmi is now an ordinary small village of 1100 inhabitants. Several of the temples of which it formerly boasted still exist, but mostly in ruins. The Kêdârêśvara is perhaps the best preserved. It is a triple temple, originally of very ornate design, in the Châlûkyan style. In front of each of the pinnacles is the Hoysala crest, but this must have been added after the Banavâsi country had come into their possession, as the temple is evidently of much older date, and there is no Hoysala inscription in support of a claim for them as the founders of it. But the erection of the Kêdârêśvara temple at Halebid was almost certainly suggested by this one, for Abhinava-Kêṭala-Dêvi, who was associated with Ballâḷa II in its erection, was, it would seem, connected with the neighbouring city of Bandalike (see Sk. 235). The Kêdârêśvara at Belgâmi is situated behind the embankment of the Tâvarekere or lotus tank which is frequently mentioned in the inscriptions. The Kôḍiya-maṭha, as its name indicates, must have been situated near the *kôḍi*, or waste weir. Another temple still standing is the Pancha-Linga, towards the north, near the Jiddi tank. The sculpture in it must have been very fine, especially the Umâ-Mahêśvara groups. Two *dvârapâlaka* in the Bangalore Museum were brought, I believe, from here. There is a Nilakanṭha shrine, the linga in which is of green stone. North of this is the Tripurântaka, a double temple, with rich carving in the doorways and the perforated screen between the two chapels. In the middle of the village is the Sômêśvara temple, now a large and plain building. The Jina basti is represented by a massive seated Jina in the yard of a private house. There is also a colossal fallen statue of Jina to the east of the village. The Bauddhâlaya was to the west of the Jiddi tank, where a large mutilated figure of Târa Bhagavatî is still lying. North-west of the village is a small island called Sitâ-honda, which contained a temple of Jalâsayana and a number of Vishnu shrines. The images have been removed, I was told, to Shimoga.

¹ *Tavârmmane*,—the home from which a bride goes forth on becoming a wife.



Scale $\frac{1}{2}$ 9 6 3 1 foot



Scale $\frac{1}{2}$ 9 6 3 1 foot

STONE SCREENS, TRIPURĀNTAKA TEMPLE,
BALGAMI

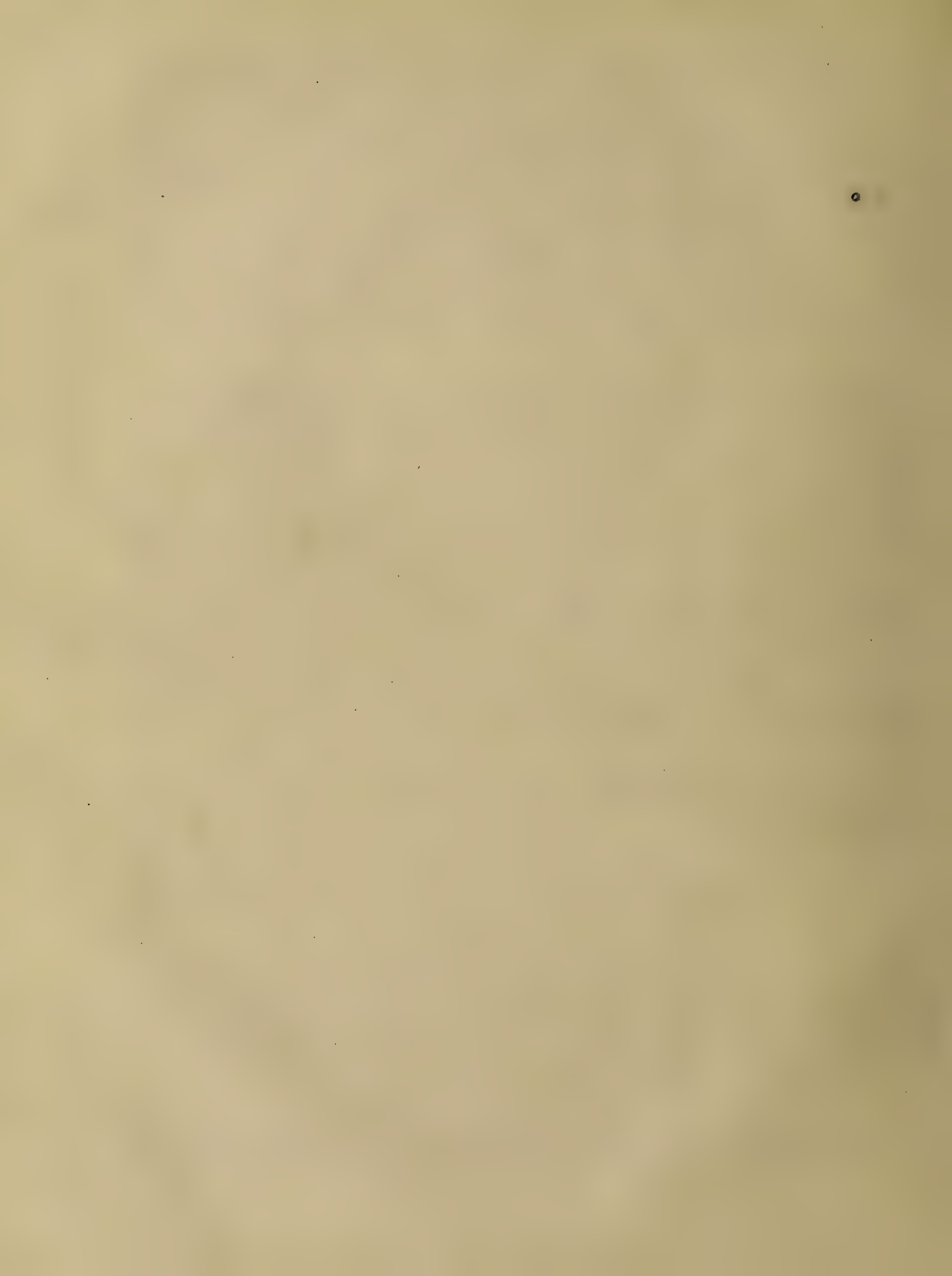
The most striking object standing in the village is perhaps the *Bhêruṇḍêśvara* pillar, now called the *Garuḍa-kambha*. It is a lofty and elegant monolith, with a figure of the *Gaṇḍa Bhêruṇḍa* at the top.¹ It was erected, according to the inscription on its base (*Sk.* 151), by *Châmuṇḍa-Râya* in 1047, and probably fixed the length of the *bhêruṇḍa* pole used in measuring land (see *Sk.* 120). Near to it is the *S'ûla Brahma* stone, representing a man about to leap from the top of the pillar, supported by celestial nymphs; with another tableau showing him fallen upon the points of a row of stakes. This act of suicide was apparently in fulfilment of a vow (see *Sk.* 152). It is much to be desired that some efficient arrangements were made for conserving the interesting temples and other monuments at Belgâmi. The existing arrangements seem next to useless. Some scattered stones bearing inscriptions have been collected in the precincts of the *Kêdâresvara* temple, but *Lingâyits* have been allowed to build mud walls within the temples round the *Nandi*, thus forming separate little dark chambers for their own peculiar worship. The enclosure walls are in a broken down condition, and the courtyards overgrown with rank vegetation.

Bandalike or *Bandanike*, as it is called in the inscriptions, must have been a splendid city in its time, and appears to have been the *râjadhâni* (royal city or capital) of the *Nâgarakhanda* Seventy. It is now entirely deserted and overgrown with teak trees. Of the ruined temples there, the *Sômêśvara* had an elaborately carved screen on each side of the doorway, extending from the ground to the roof, representing on one side the *Râmâyana* story and on the other the *Bhârata* story. The former has been much damaged by fire. The *Trimûrti* temple must have been a handsome building. It has a fine *simha-lalâṭa*, with the regents of the cardinal points, in front of a dome which has tumbled down. In the centre of this carving is an empty niche formerly occupied by some image. There is also a ruined *Sahasralinga* temple. The *Jina basti* must have been a large and important one. On the pillars are inscriptions engraved in *bandhas* or wheels, with a key to their interpretation (see *Sk.* 222 to 234, and 228 to 231). Near the *Trimûrti* temple is a sculptured stone representing the acts described in *Sk.* 249. In the lowest tableau the queen is seen giving away her cloth to her attendants, preparatory to the last farewell. In the middle tableau, on one side are the attendants standing round the cloth, over which is held an umbrella of honour, while on the other side is seated a man in penance, surrounded by others with drawn swords preparing to cut off his head.

The *Praṇamêśvara* temple at *Tâlgunda*, of which hardly anything remains, is of special interest on account of its antiquity and associations. It professes to have been founded by *Brahma*, and the fine pillar inscription in front of it says that *Sâtakarni* and other great kings performed worship there, which would take us back to the 2nd century. Close by is the *Brahma tîrtha*, the five lingas at which are said to have been set up by the gods *Brahma*, *Indra*, *Chandra*, *Yama* and *Agni*. The tank covered with lotus, the construction of which it is the object of the pillar inscription to record, is also still there. *Tâlgunda* moreover was the birth-place of the *Kadambas*.

At *Sante-Bennûr* is an imposing mosque erected by *Randulha Khân* on the site of the *Raṅga-nâtha* temple, which was destroyed. The mosque was desecrated in revenge by the ousted chief, and has never been used. The *hoṇḍa* or reservoir in front, faced round with flights of steps, had ornamental pavilions at the angles and in the centre. These were improved with elegant additions by the *Muhammadans*, but are in a ruinous condition. A fountain used to play from the middle one.

¹ Its dimensions are as follows,—the shaft, to the top of the cornice of the capital, 30 feet 6 inches high; the *Bheruṇḍêśvara* at top, about 4 feet high; the bottom of the pillar is 1 foot 6 inches square to 8 feet from the ground; above that it is circular, of the same diameter, with decorative bands. The *Bhêruṇḍa* is a double-headed eagle, with human body.



Classified List of the Inscriptions, arranged in chronological order.

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
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Pāṇḍava

? 1193	Janamêjaya	..	Sk 12	? 1193	Janamêjaya	..	Sk 45
? 1193	"	..	" 86

Ayodhya

? c 1750	Dhammāṅgada	..	Sh 86
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Kadamba

? c 250	Siva[skanda]varmmâ	..	Sk 234	? 1075	.. rjjuna-Dêva	..	Sk 191
c 400	Māndhâtrivarmmâ	..	" 29	1118	Sôma	..	" 117
c 450	S'ântivarmmâ	..	" 176	1129	Taila	..	" 100
(14) ? c 500	Madhuvarmmâ	..	" 66	1130	Tailapa-Dêva	..	Hl 47
870	Indra	..	Hl 13	? 1154	Purandara-Râya	..	Sh 79
? c 890	Ajavarmmarasa	..	Sk 45b	c 1170	..	..	Sk 171
? c 1030	Kuvara Taila	..	Sh 122	1174	Sôma	..	" 236
1047	Châvunḍa-Râyarasa	..	Sk 151	? 1182	Bôppa-Dêva	..	" 197
1048	"	..	" 120	? 1200	Mukkanna	..	" 186
1060	Satyâsraya-Dêva	..	" 152	1204	Brahma	..	" 225
1063	Châmunḍa-Nâyaka	..	" 11	? 1235	Kadamba-Râya	..	Sh 80

Śeṇḍraka

Śeṇavâra

c 685	Pogilli	..	Sk 154	c 700	Śeṇavâra	..	Sk 278
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Gaṅga

? 357	Tadaṅgâla-Mâdhava	..	Sk 52	? 1118	Nanniya-Gaṅga	..	Sk 127
915	Ereyappa	..	Sh 96	1120	"	..	Sh 12
c 970	Satyavākya	..	" 24	1122	"	..	" 15
1058	Vikramâditya-Dêva	..	Sk 83	1122	"	..	" 4
1060	"	..	" 152	1122	"	..	" 13
c 1060	Barmma-Dêva	..	Sh 6	? 1122	"	..	" 39
1070	Udayâditya-Dêva	..	Sk 109	? c 1122	"	..	" 42
c 1070	"	..	" 110	c 1122	"	..	" 44
? 1072	"	..	" 132	1125	Vîra-Gaṅga	..	" 56
1075	"	..	" 51	1127	"	..	" 99
1075	"	..	" 130	1140	Nanniya-Gaṅga	..	" 37
1076	Gaṅga-Permmâḍi	..	Hl 14	1142	..	..	" 20
? 1085	"	..	Sh 10	1158	"	..	Sk 18
? 1103	"	..	" 14	1180	Barmmarasa	..	Ci 73
? 1103	"	..	Sk 115	1185	Mâra Bammarasa	..	Hl 79
1103	"	..	Sh 51	1214	Nârasimharasa	..	Ci 64
1111	"	..	" 89	1218	..	..	Sh 5
1112	"	..	" 64	1220	Vaijarasa	..	Ci 72
1113	"	..	" 97	1221	Bammarasa	..	" 72
1115	"	..	" 23	? c 1245	..	..	Sh 87
1115	Nanniya-Gaṅga	..	Sh 57				

Date A.D.	Name of Ruler.	Faluq No.	Date A.D.	Name of Ruler.	Faluq No.
^A <i>Rashtrakuta</i> (16)					
c 830	Nripatuṅga Amôghavarsha	Sk 283	934	Suvarṇavarsha	.. Hl 22
870	.. rasa Mârasatya ..	Hl 18	934	"	.. " 23
? c 890	Kannara Vallabha ..	Sk 45b	935	"	.. Sk 194
902	" ..	" 284	935	"	.. " 322
918	" Akâlavarsha ..	" 219	? c 950	Khandara-Ballaha	.. " 183
934	Suvarṇavarsha ..	Hl 21	963	Kannara-Dêva	.. Sh 22

^A
S'antara (17)

c 830	Ja[ya]gêsi ..	Sk 283	1027	Nanni-S'antara	.. Sk 53
? c 890	S'antarasa ..	" 45b	1063	Vira-S'antara	.. " 63
902	Vikramâditya-S'antara ..	" 284	1068	"	.. " 46
934	S'antara ..	Hl 21	? c 1079	"	.. " 62
934	" ..	" 22	1076	Kaḷi-S'antara	.. " 50
934	" ..	" 23	1149	Jagadêvarasa	.. " 103
950	Jinadatta-Râya ..	Sk 114	1172	Vira-S'antara	.. " 38
? c 1000	" ..	Sk 180	1191	"	.. Sh 116
1007	Oddammana ..	" 195	1287	Tammarasa	.. Sk 312
1027	Vikrama-S'antara ..	" 47			

^A
Chalukya (18)

? c 640	Polekêsi ..	Sk 10	1061	Trailôkyamalla-Dêva	.. Sk 5
c 685	Vinayâditya-Râjâsraya ..	" 154	1063	"	.. " 11
c 700	Vijayâditya-Satyâsraya ..	" 278	1063	"	.. Ci 18
? c 980	Âhavamalla-Dêva ..	" 184	1065	"	.. Sk 170
992	" ..	Ci 7	1065	"	.. " 296
997	" ..	Sk 179	1066	"	.. " 19
? 1002	Satyâsraya ..	" 71	1067	"	.. " 169
1012	Tribhuvanamalla-Dêva ..	" 287	1068	"	.. " 136
1016	Jayasingha-Dêva ..	" 307	c 1070	Bhuvanaikamalla-Dêva	.. " 109
? 1016	" ..	" 303	1070	"	.. " 110
1017	" ..	" 285	1071	"	.. " 129
1019	" ..	" 125	1071	"	.. Hl 81
1021	" ..	" 9	1072	"	.. Sk 132
1028	" ..	" 33	1074	"	.. " 295
? 1029	" ..	" 177	1075	"	.. " 51
1030	" ..	" 81	1075	"	.. " 221
1031	" ..	" 30	1075	"	.. " 128
1032	" ..	" 20	1075	"	.. " 130
1036	" ..	" 126	1075	Sômêsvara	.. " 67
1039	" ..	" 153	1075	"	.. Hl 69
1042	Âhavamalla-Dêva ..	" 184	1076	Tribhuvanamalla-Dêva	.. Sk 50
1046	Trailôkyamalla-Dêva ..	" 323	1076	"	.. Hl 14
1046	" ..	" 160	1077	"	.. Sk 124
1047	" ..	" 151	c 1078	"	.. " 107
1048	" ..	" 120	1078	"	.. " 135
1048	" ..	Hl 107	1080	"	.. " 8
1054	" ..	" 119	1080	Vikramâditya	.. " 218
1054	" ..	Sk 118	c 1080	Tribhuvanamalla-Dêva	.. " 111
1055	" ..	Hl 1	1080	"	.. " 293
1058	Âhavamalla-Dêva ..	Sk 83	1080	"	.. " 297
1060	Trailôkyamalla-Dêva ..	" 6	c 1080	"	.. Ci 19
1060	" ..	" 152	? 1083	"	.. " 33

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
? 1085	Tribhuvanamalla-Dêva	Sh 10	1114	Vikramânka	Sk 137
1085	"	Sk 16	1115	Tribhuvanamalla-Dêva	Sh 57
1086	"	" 275	1115	"	Sk 60
1088	"	" 17	1117	"	" 316
1089	"	" 14	1120	"	Sh 12
1089	Jagadêkamalla-Dêva	" 309	1122	Trailôkyamalla-Dêva	" 4
c 1090	Vikramâditya	Hl 30	1122	Tribhuvanamalla-Dêva	" 42
1092	Tribhuvanamalla-Dêva	Sk 178	1122	"	" 44
? 1092	"	" 166	1122	"	" 13
1093	"	" 90	1122	"	" 15
1094	"	" 94	? 1122	"	" 39
1096	"	" 114	1123	"	Sk 246
1098	"	" 13	1125	"	Sh 56
1098	"	" 106	1125	"	Ci 61
c 1100	"	" 311	1127	Bhûlôkamalla-Dêva	Sh 99
c 1100	"	" 15	1127	Sômêsvara-Dêva	Sk 280
c 1100	"	Hl 109	1129	" Bhûlôkamalla	" 100
1103	"	Sh 14	1131	Bhûlôkamalla-Dêva	" 133
1103	Vikramâditya	Sk 98	? 1134	"	Sh 32
1103	Tribhuvanamalla-Dêva	Hl 66	1139	"	Sk 266
1103	"	" 67	1139	"	" 112
1104	"	Sk 131	1140	"	Sh 37
1107	"	" 192	1141	Jagadêkamalla-Dêva	Sk 290
? 1108	"	Sh 51	1143	"	" 276
1108	"	Sk 294	1147	"	" 267
c 1110	"	" 149	? 1149	"	Ci 38
c 1110	"	" 77	1149	"	" 39
1111	"	Sh 89	1149	"	Sk 164
1111	"	Hl 10	1149	"	" 165
1112	"	Sh 64	1156	Trailôkyamalla-Dêva	" 104
1113	"	" 97	c 1164	"	" 108
1113	"	Sk 99	1185	Sômêsvara-Dêva	" 249
1114	"	" 76	1189	"	Hl 46

Nolamba-Pallava

1048	Nanni-Nolamba	..	Hl 107	c 1050	Trailôkyamalla Nolamba	..	Ci 9
c 1050	Nolamba	..	Ci 8	? 1054	"	..	Hl 119

Pandya

? 1083	Tribhuvanamalla-Pândya	Ci 33	1125	Râya-Pândya	..	Ci 61
? 1112	"	" 58	? 1149	Vira-Pândya	..	" 38
1113	Kâma-Dêva	Sk 99	1149	"	..	" 39
? c 1120	"	Ci 3	1180	Pândya-Dêvarasa	..	Sk 300

Kalachurya

1158	Bijjana-Dêva	..	Sk 162	1162	Bijjana-Dêva	..	Sk 56
1158	"	..	" 190	1162	"	..	" 102
1158	"	..	" 18	1163	"	..	" 242
1159	"	..	" 123	1161	"	..	" 108
1160	"	..	" 78	1168	Râyamurâri-Sôvi-Dêva	..	" 92
c 1160	"	..	" 139	c 1170	"	..	" 171
c 1160	"	..	" 161	? 1170	"	..	" 181
c 1160	"	..	" 146	c 1170	"	..	" 272

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1171	Rāyamurāri-Sōvi-Dēva	Sk 15	1180	Saṅkama-Dēva	Hl 50
? 1171	"	" 251	? 1180	Āhavamalla-Dēva	Sk 158
? 1172	"	" 269	1181	"	" 119
1174	"	" 236	1181	"	" 144
? 1175	"	" 75	? 1182	"	" 197
1176	"	" 206	1183	"	" 159
1179	"	" 96	1183	"	" 245
1179	Saṅkama-Dēva	" 123b	? 1200	"	" 227
1180	"	" 237	1208	"	Hl 25
? 1180	"	" 300			

Hoysala

1111	Biṭṭi-Dēva	Sh 89	1203	Ballāḷa-Dēva II	Sh 88
? 1112	Nārasimha-Dēva	" 64	1203	"	Sk 113
1120	"	" 12	? 1203	"	" 244
?c 1120	"	" 125	1203	"	Hl 108
1131	(Ballāḷa-Dēva)	Sk 87	? 1204	"	Sh 65
? 1142	<i>Washed out</i>	Ci 60	1204	"	Sk 225
1163	Nārasimha-Dēva	Hl 87	1204	"	Hl 7
? 1166	"	" 98	1207	"	Sk 235
1167	"	Sh 55	1209	"	" 235
1168	"	Ci 74	1211	"	Sh 103
1170	"	" 36	? 1211	"	Sk 202
? 1172	Ballāḷa-Dēva II	Sh 43	? 1212	"	" 196
? 1172	"	" 45	1214	"	Ci 64
1175	"	Hl 45	1215	"	Sk 247
? 1178	"	Sh 52	1216	"	Sh 54
? 1178	"	" 53	1218	"	" 5
1180	"	" 36	1220	"	Ci 6
? 1180	"	" 40	1220	Nārasimha-Dēva II	" 72
1180	"	Ci 73	1225	"	" 40
1180	"	" 77	1228	"	Hl 8
1181	"	Sk 212	1229	"	Ci 45
? 1182	"	" 168	1233	"	" 52
1184	"	" 145	1245	Sômēsvara-Dēva	Sh 87
? 1185	"	Hl 91	1287	Nārasimha-Dēva III	" 61
?c 1185	"	" 111	1287	"	" 62
? 1186	"	Sk 143	1289	"	Hl 11
? 1186	"	" 148	1290	"	" 90
? 1186	"	" 214	1291	"	Sh 78
? 1188	"	Sh 118	1292	"	" 72
1193	"	Sk 105	? 1296	"	" 75
1194	"	" 138	1309	Ballāḷa-Dēva III	" 19
1198	"	" 315	1313	"	" 68
?c 1200	"	Sh 48	? 1314	"	Hl 76
? 1200	"	Sk 186	? 1319	"	" 117
1200	"	Ci 37	1320	"	Sh 69
? 1202	"	Sk 156	? 1340	"	Ci 65

Sinda

? 1061	Kayavirasa	Sk 69	1166	Āśvara-Dēvarasa	Hl 98
1117	Chattarasa	" 316	1172	"	" 27

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1173	Isvara Dêvarasa	Hl 26	1204	Malli-Dêvarasa	Hl 7
1175	"	" 45	1208	"	" 25
1176	"	Sk 206	1215	Isvara-Dêvarasa	" 41
1180	"	Hl 50	1215	"	" 42
1187	Malli-Dêvarasa	" 35	1215	"	" 44
1189	"	" 46	1216	"	" 48
1195	"	" 51	1222	"	" 20
1196	"	" 37	1232	Kêsava-Dêvarasa	" 43
1196	"	" 38	1244	Bira-Dêvarasa	" 49
1196	"	" 40	1245	"	" 54
1197	"	" 28	1246	"	" 58
1197	"	" 39	1247	"	" 55
1198	"	Sk 315	1247	"	" 56
? c 1200	"	Hl 123			

Sevuna (or Yadava)

1215	Simhapa-Dêva	Sk 95	1268	Mahadêva-Râya	Ci 21
1215	"	Hl 44	1268	"	" 22
1216	"	" 48	1268	"	Sk 41
1222	"	Sk 270	1269	Râmachandra-Dêva	" 172
1222	"	" 273	1270	"	" 121
1222	"	Hl 20	1277	"	Ci 2
1223	"	Sk 175	1280	"	" 24
1223	"	" 268	1281	"	Sk 140
1224	"	" 248	1282	"	Ci 23
1230	"	" 274	1283	"	Sk 203
1232	"	Hl 43	1284	"	" 122
1244	"	Sk 80	1284	"	" 291
1248	Khandâra-Dêva	" 217	1286	"	" 141
1256	"	" 198	1286	"	Hl 12
1256	"	" 199	1286	"	" 17
1256	"	" 271	? 1294	"	Sk 211
1265	Mahadêva-Râya	Ci 4	1294	"	Hl 29
1268	"	Sk 41	1295	"	Ci 26

Vijayanagar

1368	Bukka-Râya	Sk 281	? 1413	(Harihara-Râya)	Sh 30
1368	"	" 282	1415	"	" 31
1376	"	" 57	1416	Dêva-Râya	Sk 252
1377	Harihara-Râya	" 35	1417	"	" 37
1379	"	Hl 84	1420	"	" 288
1390	"	Sk 313	1422	Vijaya-Râya	" 93
1390	"	Hl 6	1430	Dêva-Râya	" 40
? 1396	"	Sk 241	1431	"	Sh 71
1396	"	Hl 71	1442	Immaḍi-Dêva-Râya	Sk 240
1396	"	" 96	? 1445	"	" 36
? 1398	"	Sk 260	1447	Mallikârjuna-Râya	" 239
? c 1400	"	Sh 11	1485	"	Sh 109
1401	"	Sk 302	1510	Kṛishṇa-Râya	Sk 234
? 1403	Dêva-Râya	Hl 68	1510	"	Hl 101
1407	"	Sh 110	1513	"	Sh 1
1409	"	" 70	1515	"	Sk 25

Date A.D.	Name of Ruler.	Taluq No.	Date A.D.	Name of Ruler.	Taluq No.
1524	Krishṇa-Rāya ..	Sh 26	1565	Rāma-Dēva-Rāya ..	Ci 62
1527	" ..	" 84	1570	" ..	Sk 28
1527	" ..	" 85	1587	Venkatapati-Dēva-Rāya ..	Sh 83
1545	Sadāsīva-Rāya ..	Ci 76	1621	Rāma-Dēva-Rāya ..	" 27
1557	" ..	Hi 9			

Kudali-matha

? 1154	S'ankara-Bhārati ..	Sh 79	1527	Vyāsātirtha-yatindra ..	Sh 85
? 1235	Vidyāsankara-Bhārati ..	" 80	1668	Narasimha-Bhārati ..	" 81
1527	Nārāyaṇa-yatindra ..	" 84	1683	S'ankara-Bhārati ..	" 82

Keladi

? 1544	Sadāsīva-Nāyaka ..	Sk 255	1681	Channamāji ..	Sk 82
1556	" ..	" 55	1691	" ..	" 79
1557	" ..	Hi 9	1696	" ..	Sh 17
1571	" ..	" 60	1712	Basavappa-Nāyaka ..	" 29
1632	Virabhadra-Nāyaka ..	" 83	1718	Sōmasēkhara-Nāyaka ..	" 128
? 1636	" ..	" 82	1719	" ..	Sk 42
1641	" ..	Sh 2	? 1722	" ..	Sh 7
1664	Sōmasēkhara-Nāyaka ..	Sk 27	? 1724	" ..	" 21
1668	" ..	Sh 81	1738	" ..	" 98
1670	" ..	" 28	1752	Basappa-Nāyaka ..	Hi 74
1671	" ..	" 3	c 1757	Siddappa-Nāyaka ..	Sk 209
1672	Channamāji ..	Sk 213	1758	Sōmasēkhara-Nāyaka ..	" 210

Sante Bennur

1558	H re-Raṅgappa-Nāyaka ..	Sh 108	? c 1610	" ..	Ci 63
1562	Pilapa-Nāyaka ..	Ci 69	c 1615	Hanumappa-Nāyaka ..	" 47
1565	" Keṅgappa-Nāyaka ..	" 62	? 1616	" ..	" 48
? c 1565	Kengappa-Nāyaka ..	" 67	? 1616	" ..	" 49
1576	Raṅgappa-Nāyaka ..	Sk 107	? 1625	Mummaḍi-Hanumappa-Na ..	" 35
1601	Mummaḍi-Hanumappa-Na ..	Ci 42	? 1667	Basavappa ..	Hi 34
? c 1610	Hanumappa-Nāyaka ..	" 25			

Bijapur

1632	Muhammad Adil Shāh ..	Sk 324	? 1679	Shāhaji ..	Hi 106
1653	" ..	Ci 43	1679	Navāb-Divān ..	Ci 46
1653	" ..	" 44	1758	S'rīmanṭa-Sāhib ..	" 51

Chitaldroog

? 1675	Timmaṇṇa-Nāyaka ..	Ci 27	? 1689	Bommaṇṇa-Nāyaka ..	Ci 20
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British

1863	Bombay Government ..	Sk 324	1885	Chāmarāja Woḍeyar ..	Sk 9
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Mysore

INSCRIPTIONS IN THE SHIMOGA DISTRICT.

SHIMOGA TALUQ.

1.

At Shimoga, on copper plates in possession of Vîragadûru Sûrappa.

(Nâgari characters.)

(1b) S'ri-Gaṇâdhipatayê namaḥ |

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||
Harêr lîlâ-varâhasya damshtrâ-daṇḍas sa pâtu vaḥ |
Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
kalyânâyâstu tad dhâma pratyûha-timirâpahaṃ |
yad gajô'py Agajôdbhûtaṃ Hariṇâpi cha pûjyâtê ||
asti kshîramayâd dêvair mathyamânân mahâmbudhêḥ |
navanîtam ivôdbhûtam apanîta-tamô mahah ||
tasyâsîr tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ
puṇyair asya Purûravâ bhuja-balair âyur dvishâṃ nighnataḥ |
tasy-Âyur Nahushô'sya tasya parushô yuddhê Yayâtîḥ kshitau
khyâtas tasya cha Turvasur Vasu-nibhaḥ śrî-Dêvayânî-patêḥ ||
tad-vaṃsê Dêvakîjânir didîpê Timma-bhûpatiḥ |
yaśasvî Tuḷuvêndrêshu Yadôḥ Kṛishṇa ivânvayê ||
tatôbhûd Bukkamâjânir Îsvara-kshitipâlakaḥ |
atrâsam aguṇa-bhraṃsaṃ mauḷi-ratnaṃ mahîbhujâṃ ||
sarasâd udabhût tasmân Narasâvanipâlakaḥ |
Dêvakî-nandanât Kamô Dêvakî-nandanâd iva ||
Kavêrîm âsu badhvâ bahuḷa-jala-bharâṃ yô vilaṅghyaiva śatrûn
jîvagrâhaṃ grîhîtvâ samiti bhuja-balât tañ cha râjyaṃ tadiyaṃ |
krîtvâ S'raṅga-pûrvaṃ tad api nija-vaśê paṭṭaṇaṃ yô babhâsê
kîrti-stambhaṃ nikhâya tri-bhuvana-bhavana-stûyamânâpadânaḥ ||
Chêraṃ Chôḷam cha Pâṇḍyaṃ tam api cha Madhurâ-vallabhaṃ mâna-bhûshaṃ
vîryôdagraṃ Turushkaṃ Gajapati-nṛipatiñ châpi jitvâ tad-anyân |
â-Gaṅgâ-tîra-Laṅkā-prathama-charama-bhûbhrit-tatântaṃ nitântaṃ
khyâtaḥ kshônîpatînâm srajaṃ iva śirasâṃ śâsanaṃ yô vyatânîr ||
vividha-sukṛitôddâmê Râmêsvara-pramukhê muhur
mudita-hṛidayas sthânê sthânê vyadhata yathâ-vidhi |
budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaśa
tri-bhuvana-janôdgîtaṃ sphîtaṃ yaśaḥ punaruktayan ||
Tippâjî-Nâgalâ-Dêvyoḥ Kausalyâ-śrî-Sumitrayoḥ |
dêvyôr (IIa) iva Nṛisimhêndrât tasmât Paṅktirathâd iva ||
vîrau vinayinau Râma-Lakshmanâv iva nandanau |
jâtau Vîra-Nṛisimhêndra-Kṛishṇa-Râya-mahîpatî ||

vîra-srî-Nârasimhas sa Vijayanagarê ratna-simbâsanasthah
 kîrtyâ nîtyâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâm vadânyân |
 â Sêtôr â Sumêrôr avanisura-nutalḥ svairam â chôdayâdrêr
 â pâschât्याchalântâd akhîla-hṛidayam âvarjya râjyam śasâsa ||
 nânâ-dânâny akârshît Kanaka-sadasi yas śrî-Virûpâksha-dêva-
 sthânê śrî-Kâlahaśtîsitur api nagarê Vênkatâdrau cha Kânchyâm |
 S'rîsailê S'ônâsailê mahati Hariharê 'hôbalê Saṅgamê cha
 Srîraṅgê Kumbhakônê hṛita-tamasi mahâ-Nanditîrthê Nivṛittau ||
 Gôkarnê Râmasêtau jagati tad itarêshv apy asêshêshu puṇya-
 sthânêshv ârabdha-nânâvidha-bahula-mahâdâna-vâri-pravâhaiḥ |
 yasyôdañchat-turaṅga-prakara-khura-rajâs-śushyad-ambhōdhi-magna-
 kshamâbhrit-paksha-chhidōdyattara-Kulîsadharôtkañthitâ kuñthitâbhût ||
 brahmânḍam viśva-chakram ghaṭam udita-mahâbhûtakam ratna-dhênum
 saptâmbhōdhîmś cha kalpa-kshitiruha-latikê kânchanîm kâmadhênum |
 svarṇa-kshmâm yô hiranyâśva-ratham api tulâpûrusham gô-sahasram
 hêmâśvam hêmagarbham kanaka-kari-ratham pañcha-lâṅgaly atânît ||
 râjyam praśâsya nirvighnam prâjyam dyâm iva śâsitum |
 tasmin guṇêna vikhyâtê kshitêr Indrê divam gatê ||
 tatô'py avârya-vîrya-śrî-Kṛishṇa-Râya-mahîpatiḥ |
 bibharti maṇi-kêyûra-nirvisêsham mahîm bhujê ||
 kîrtyâ yasya samantataḥ prasṛitayâ viśvam ruchaikyam vrajêd
 ity âsaṅkya purâ Purârîr abhavat phâlêkshanaḥ prâyaśaḥ |
 Padmâkshô'pi chaturbhujô'jani chaturvaktrô'bhavat Padmabhûḥ
 Kâlî khaḍgam adhâd Ramâ cha kamalam vîṇâṁ cha Vâṇî karê ||
 yat-pratâpa-jitô bhânurḥ pataty ambunidhau dhruvam |
 dussaham manasas tâpam sutarâm sōdhum akshamah ||
 śatrurûḥ vâsam êtê dadata iti rushâ kin nu saptâmburâśîn
 nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûlikâ-pâlikâbhiḥ |
 samśôshya svairam êtat-pratinidhi-jaladhi-śrêṇikâm yô vidhattê
 brahmân(II b)ḍa-svarṇa-mêru-pramukha-nija-mahâdâna-tôyair amêyaiḥ ||
 mad-dattâm arthi-sârthas śriyam,iha suchiram bhuñjatâm ity avêkshya
 prâyaḥ pratyûha-hêtôs tapana-ratha-gatêr âlayam dêvatânâm |
 tat-tad-dig-jaitra-vṛityâpi cha biruda-padair aṅkitâms tatra tatra
 sthitvâ jâta-pratishtâm vyatanuta bhuvi yô bhûbhṛid-abhraṅkashâgrân ||
 Kânchi-S'rîsaila-S'ônâchala-Kanaka-sabhâ Vênkatâdri-pramukhyê-
 shv âvartyâvartya sarvêshv atanuta vidhivad bhûyasê śrêyasê yaḥ |
 dêvasthânêshu tîrthêshv api kanaka-tulâpûrushâdîni nânâ-
 dânanîy êvôpadânair api samam akhîlâir âgamôktâni tâni ||
 rôsha-kṛita-pratipârthiva-daṇḍaḥ S'êsha-bhuja-kshiti-rakshana-śaunḍaḥ |
 bhâshege-tappuva-râyara-gaṇḍas tôshakṛid arthishu yô raṇa-chaṇḍaḥ ||
 râjâdhirâja ity uktô yô râja-paramêśvaraḥ |
 Hindurâya-suratrâṇa-dushta-sârdûla-mardanaḥ ||
 gajaugha-gaṇḍabhêruṇḍa ity-âdi-birudânvitaḥ |
 âlôkaya mahârâya jaya jivêti vâdibhiḥ ||
 Aṅga-Vaṅga-Kaḷiṅgâdyai râjabhis sêvyatê cha yaḥ |
 stutyaudâryas sudhibhis sa Vijayanagarê ratna-simbâsanasthah

kshmapâlân Kṛishṇa-Râya-kshitipatir adharîkritya nityâ Nṛigâdîn |
 â pûrvâdrêr athâstakshitidhara-kaṭakâd â cha Hêmâchalântâd
 â sêtôr arthi-sârtha-śriyam iha bahulîkritya kîrtyâ samindhê ||
 śakâbdê S'âlîvâhasya sahasrêṇa chatus-śataih |
 chatus-trimsat-samâ-yukte S'rîmukhê vatsarê kramât ||
 Pushya-mâsê tathâ darsê mahôdaya-samanvitê |
 puṇya-kâlê śubhê yôgê śrî-Virûpâksha-sannidhau ||
 Tuṅgabhadrà-nadî-tîrê Kṛishṇa-Râyô mahâ-matîh |
 kandhâchâra-dvijêndîṇa Mâdapâmâtya-sûnunâ ||
 vijñaptô'mâtya-varyêṇa Tippasôma-sudharminâ |
 Haritânvaya-jatâya varâpastamba-sûtrinê ||
 Yâjushânâṃ varêṇyâya Mâdhavârâdhya-sûnavê |
 śrauta-smârta-praviṇâya sadâ shaṭ-karma-vartinê ||
 upâdhyâyâgraganyâya dadau Viśvêśvarâya cha |
 S'rîraṅga-râjyakê chaiva Honnûrasya cha sîmani ||
 Tuṅgâ-Bhadryôr antarâlê nâḍau Yeḍetorâbhîdhê |
 S'rîyûrâbhîdhâd grâmât di-(III a) śaṃ prâchîm samâśritam ||
 tathâ dakshinataḥ pratyag diśi Beṅkîpurâbhîdhât |
 Jannâpurâbhîdhâd grâmâd uttarasyâṃ diśi sthitam ||
 Bhaṇḍâripalli-nâmânam sarva-sasya-samanvitam |
 pratinâmnêti vikhyâtam Kṛishṇarâyapuram sadâ ||
 sarvamânyam chatus-sîmâ-samyutam cha samantataḥ |
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam ||
 akshîṇyâgâmi-sahitam êka-bhôgyam sabhûruham |
 vâpi-kûpa-tatâkaiś cha kachchhênâpi samanvitam ||
 putra-pautrâdibhir bhôgyam kramâd â-chandra-târakam |
 dânasypâdhamanasyâpi vikrayâdês tathôchitam ||
 parîtaḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ |
 vividhair vibudhaiś śrauta-pathikair adhikair girâm ||
 Kṛishṇa-Dêva-mahârâyô mânaniyô manasvinâm |
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ ||
 asyâgrahâra-varyasya chatus-sîmâ-vinirṇayaḥ |
 sarvêśham sukha-bôdhâyâ likhyatê dêśa-bhâshayâ ||

Bhaṇḍârihalliya pratinâma Kṛishṇarâyapurada chatus-sîmâ-vivara mûḍalu Kavilagonḍiya gaḍi |
 teṅkalu Chennâpurada gaḍiya madhyada hutta | paḍuvalu S'rîyûra tevare nîruvariya gaḍi | **baḍa-**
ga isânya Bhaṇḍeda gaḍi |

tad idam avanî-vanîpaka-vinuta-dharâyasya Kṛishṇa-Râyasya |
 śâsanam uru-kavi-vaibhava-nivaha-nidânasya bhûri-dânasya ||
 Kṛishṇa-Dêva-mahârâya-śâsanêna sabhâ-patîh |
 abhânîṇ mṛidu-sandarbhâṃ tad idam tāmra-śâsanam ||
 Kṛishṇa-Dêva-mahârâya-śâsanam Mallanâtmajah |
 tvashṭâ śrî-Vîranâchâyô vyalikhat tāmra-śâsanam ||
 dâna-pâlanayôr madhyê dânach chhrêyô'nupâlanam |
 dânat svargam avâpnôti pâlanâd achyutam padam ||
 sva-dattâd dvi-guṇam puṇyam para-dattânupâlanam |
 para-dattâpahârêṇa sva-dattam nishphalam bhavêt ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm |
 shashṭi-varsha-sahasrâni vishṭhâyâṃ jâyatê krimih ||
 êkaiva bhaginî lôkê sarvēshâm êva bhûbhujâm |
 na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||
 sâmanyo'yaṃ dharma-sêtur nripânâm kâlê kâlê pâlanîyô bhavadbhiḥ |
 sarvân êtân bhâvinah pârthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||
 *śrî-Virûpâksha.

2

At Shimoga, on copper plates in possession of Pleader Kollûrayya.

(Nâgari characters.)

(Ib) Śrî-Gaṇêśâya namaḥ |
 namas tuṅga-śiraś-chumbi-chandra-châmarâ-châravê |
 trailôkyâ-nagarârambha-mûla-stambhâya S'ambhavê ||
 Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ |
 Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
 jayaty Adrîndrajâślisṭha-sphaṭikâchha-kaḷêbarah |
 jagad-ânanda-dânâtiavidagdhas śrî-Sadâśivaḥ ||
 kôpa-prasâdau saphalau kṛitavân pitṛi-putrayôḥ |
 Lakshmî-Nṛisimbô jayati satya-jñâna-sukhâtmakah ||
 asti prasastah Keḷadî-Sadâśiva-mahîpatiḥ |
 âchâryakam vidhattê yad-rîtis sarva-mahîbhujâm ||
 tad-garbha-jâta-Saṅkêndrâj jâtô mâna-dhanô mahân |
 sarvôrvîśa-śirôratnabhûtô Vêṅkaṭa-bhûpatiḥ ||
 garvitâhita-sandôha-vadanâbja-nîśâkaraḥ |
 Karṇâṭa-dharaṇî-vajra-kavâtâyita-vikramaḥ ||
 pratyarthi-vasudhânâtha-makutôdyan-marîchibhiḥ |
 rañjitânghri-yugas satya-Hariśchandras su-dhârmikah ||
 khyâtas śrî-Keḷadî-Sadâśiva-mahîpâlânvayâmbhônidhêḥ |
 pûṃpênduh pratipaksha-pârthiva-gaja-prôddaṇḍa-kaṇṭhîravaḥ |
 saujanyaṃbunidhir Nidhîśa-vibhavô vidyâ-vivêkâśrayô
 Bhôjaś sat-kavi-santatêr vara-guṇas śrî-Vêṅkaṭa-kshmâpatiḥ ||
 kheḷat-Tauḷava-râja-râji-madavan-mâtaṅga-vajrânkuśas
 saṅkhyâtîta-kirâta-maṇḍala-bala-dhvântaughâ-chaṇḍadyutiḥ |
 śâśvad-dakṣhiṇa-dig-jayôdyata-mahâ-mlēchchhâbdhi-vêlâchalô
 nissîmânjita-vikramôrjita-bhujaś śrî-Vêṅkaṭa-kshmâpatiḥ ||
 Bhadra-bhûmipatis tasya tanayô vinayôjvalah |
 Sadâśiva-padâmbhôja-bhramarîbhûta-mânasah ||
 S'iva-prasâdât sañjâtaḥ kumârô Bhadra-bhûpatêḥ |
 vidvân vivêkî vikrântô Vîrabhadra-mahîpatiḥ ||
 śrîmad-rajâdhirâjâkhyô yô râja-paramêśvaraḥ |
 tasya śrî-Vêṅkaṭâdryâkhyâ-simhâsana-patêḥ prabhôḥ ||
 sahâyas sarva-karyêshu dakṣhiṇôchcha-bhujâyitaḥ |
 kîrti-pratâpa-sampannô dharma-kâmârtha-tatparaḥ ||

pātusāha-maḥāsēnā-trasta-dakṣiṇa-bhūbhū(IIa)jām |
 abhayasya vidhātōdyan-nīti-śaurya-vivēkavān ||
 rāya-simhāsanārūḍhair agraḥārān kṛitān purā |
 vichārya pālayan dharma-sūkṣhma-tatvavidām varah ||
 viśuddha-vaidikādvaita-siddhānta-sthāpanōtsukah |
 Yaḍavōpapadōpēta-Murāri-birudōjvalah ||
 pratyarthi-dharaṇīpāla-kōṭe-kôlāhalābhidhah |
 dēva-gô-vipra-sēvākṛich-chhiva-bhakta-śirōmaṇih ||
 dānāmbhaḥ-parivardhamāna-sukṛitōrvijāmbu-viśrāṇanē
 śōbhāyām api Virabhadra-nṛipater hastaḥ sarōjāyatē |
 tasyōdyad-bhuja-vikramākhyā-dharaṇījâtāmbu-dānē punah
 kântāv udyata-śaurya-vairi-vanitā-nētram sarōjāyatē ||
 śrī-Virabhadra-kṣhitināyakēna vidhiyamānām dvija-dāna-dhārām |
 dṛishṭvā vyayō mē bhavitēti bhītaḥ svāduḥ samudrah sthitavān su-dûrē || 20 ||
 tasyāstē su-mahāmātyaḥ svāmi-kārya-dhurandharaḥ |
 vēda-śāstra-kalābhijñō rāja-nīti-vichakṣhaṇah ||
 shāḍgunya-naipunya-nidhiḥ śakti-traya-virājitaḥ |
 Vasiṣṭha-gōtrē sañjāta Āśvalāyana-sūtrayuk ||
 Bahvṛichām pravarō vidvān para-nārī-sahōdaraḥ |
 Kṛiṣṇa-Rāya-svarṇa-kôśādhīsa-Nārāyaṇa-prabhōḥ ||
 naptā śrī-Rāmakṛiṣṇasya pautrō mantri-śirōmaṇēḥ |
 Purushōttama-mantrīndra-sūnuḥ sarva-guṇākaraḥ ||
 Rāmakṛiṣṇāhvayō mantri Ś'akrasyēva Brihaspatiḥ |
 tasya śīla-guṇais tushṭō Virabhadra-mahīpatiḥ ||
 sva-paramparayā prāpta-Āraga-kṣhiti-maṇḍalē |
 Gājanūrākhyā-sīmāyām Tuṅgabhadra-tatē śubhē ||
 Nandigērī-Kôlataḍi-Sakharēbayalāhvayaiḥ |
 Tatṭhikerē-Hebbayalu-nāmabhyām saha pañchabhiḥ ||
 upagrāmaiḥ śubhair yuktaṁ Triyambakapurābhidham |
 agraḥāraṁ su-prasiddham chatuḥ-sīmā-samanvitaṁ ||
 nidhi-prabhṛity-ashṭa-bhōga-tējas-svāmyais cha samyutaṁ |
 ādhi-vikrayayōr dāna-parivartanayōḥ kshamaṁ ||
 yajanādi-kriyā-shaṭka-sat-karmāsakta-chêtasē |
 vidushē Rāmakṛiṣṇāya mahāpātrāya dhīmatē ||
 sa-hiraṇyāb-dāna-dhārā-pūrvam ā-chandra-tārakam |
 sa-santānam sukhi bhuñjan tishṭhēti vyataram mudā ||
 abdhya-aṅgēshu-mahī-saṅkhyā-śakābdē Vishu-vatsarē |
 Āśvinē māsi bahulē-māvāsyāyām ravēr dinē ||
 sūryōparāga-samayē siddharshi-jana-sēvitē |
 Kôṭīśvara-Siva-kshêtrē tîrē puṇya-mahōdadhēḥ ||
 Vasiṣṭha-gôtra ṛig-vēdī Āśvalāyana-sūtrabhāk |
 (II b) suvarṇa-kôśādhīsaś śrī-Rāmakṛiṣṇākhyā-mantri-rāt ||
 vivāhāya dvijātibhyas tathōpanayanāya cha |
 datvā hiraṇyam paryāptaṁ kṛitvā dānāny anēkaśaḥ ||
 śrōtriyair dharma-śāstraññaiḥ paṇḍitēndraiḥ samaṁ mudā |
 śvētāśva-dānam nirmāya yathā-śāstram tadā punah ||

Vîrabhadràvanîśēna S'ivârpaṇa-dhiyâtmanê |
 dattam samagra-phaladam pañchôpagrâma-sôbhitam ||
 Triyambakêśa-Gôpâlakrishṇa-saṇjâ-prasannayôḥ |
 âbhîmukhyasthayôr Îśa-Vishṇvôḥ sadana-bhâsuram ||
 bhadrâkârasya raudrasya bhadrasya bhajakâvalêḥ |
 Vîrabhadrasya dēvasya manôjñâlaya-maṇḍitam ||
 siddha-dvâdaśa-nishkâpti-yuta-vṛittibhir anvitam |
 ramyam sa-vastubhir gēhaiḥ Triyambakapuram śubham ||
 chid-ânanda-ghanô Lakshmî-Nṛisimhaḥ prîyatām iti |
 nânâ-sâkhâ-gôtra-sûtra-srôtriyêbhyah pradattavân ||
 Vîrabhadràvanîśēna Karnâṭa-kshiti-bhûbhujâm |
 nija-râjyâdhirâjatva-saṁsthâpana-pâṭiyasâ ||
 Râmakrishṇâbhîdhânēna dakshâgryêṇâtma-mantriṇâ |
 kâritasyâgrahârasya bhâsvad-brâhmaṇa-saṁsadê ||
 sa-santânâṁ nirbhayēna bhôktum â-chandra-târakam |
 lêkhaṇitâ sva-nâmnaiṇa dîyatê dâna-sâsanam ||
 sphuṭam asyâgrahârasya chatus-sîmâ-kuṭumbinâm |
 viprânâṁ nâma-gotrâdi likhyatê dēśa-bhâshayâ ||

svasti śrî-jayâbhyudaya-S'âlivâhana-śaka-varsha 1564 neya Vishu-saṁvatsarada Âśvîja-ba 30 Âdivâradallu śrîmad-Eḍava-Murâri kôṭe-kôlâhala viśuddha-vaïdikâdvaita-siddhânta-pratiśtâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadî-Vênkaṭappa-Nâyakara paṭraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru Chinnabhaṇḍârada Purushôttamayyana maga Râmakrishṇappayyana kaiyya mâḍista Triyambakapurada agrahârada dēvasthânagaḷu brâhmarige saha koṭṭa tāmra-sâsanada kramav entendare namage kânâchiy âda Âragada-râjya-kke saluva Gâjanûra-śîme-valage koṭṭa svâstheya vivara | dēvasthânagaḷige Triyambakêśvara-dēvaru Gôpâlakrishṇa-dēvaru Vîrabhadra-dēvarige saha dēvastâna 3 kke amṛita-paḍi-nandâ-dîptimuntâda dēvatâ-vechchakke Nandigeri-grâma 1 kke rêkhe ga 80 Hebbayala-grâma 1 kke rêkhe ga 25 ubhayam grâma 2 kke rêkhe ga 105 agrahârakke Triyambakapurada grâma 1 kke rêkhe ga 120 (IIIa) Taṭṭikere-grâma 1 kke rêkhe ga 200 Sakharebayalu-grâma 1 kke rêkhe ga 20 antu grâma 3 kke ga 340 munnûru-nâlavattu-varahakke uṇḍige-vivara | (39 lines following contain names, &c., of share-holders) antu Triyambakapurada agrahârake saluva Triyambakapuramukhyavâda grâma 6 kke rêkhe ga 485 nânûra-embhattaidu-varahana rêkheya bhûmiya grâmagalanu Keḷadiya Vênkaṭappa-Nâyakara paṭraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru Vishu-saṁvatsarada Âśvîja-ba 30 yû Âdivâra-sûryôparâga-punya-kâlādali Râmakrishṇappayyana kaiyya mâḍista Triyambakapurada agrahârada dēvasthânagaḷu brâhmaru satradharmake saha sa-hiraṇyôdaka-dâna-dhârâ-pûrvakav âgi Sadâsivârpitav âgi koṭṭev âgi i-grâmagala chatus-śîmeya gaḍigaḷali sthâpitava mâḍisi koṭṭa Vâmana-mudre-kallugaḷa chatus-śîme-bhûmi-valaguḷa nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyauḅgaḷ emba ashta-bhôga-têjas-svâmyavanu âgu-mâḍikoṇḍu dēvatâ-sêve satra-dharmavanu naḍasikoṇḍu nîvu nimma santânaparamparey âgi â-chandrârka-sthâyigaḷ âgi âdhi-kraya-dâna-parivartanegaḷige salisikoṇḍu sarvamânyadali sukhadiṁ anubhaviṁ koṇḍu bahiri endu Keḷadî-Vênkaṭappa-Nâyakara paṭraru Bhadrappa-Nâyakara putraru Vîrabhadra-Nâyakaru Chinnabhaṇḍârada Râmakrishṇappa(IVa) appanavara mommaga Purushôttamayyanavara maga Râmakrishṇappayyana kaiyya mâḍisida Triyambakapurada agrahârakke koṭṭa tāmra-sâsana |

âditya-chandrâv anilo'nalâś cha dyaur bhûmir âpô hṛidayam Yamaś cha |
 ahaś cha râtriś cha ubhê cha sandhyê dharmâś cha jânâti narasya vṛittam ||

dâna-pâlanayôr madhyê dânatê śrêyô'nupâlanam |
 dânatê svargam avâpnôti pâlanâd achyutam padam ||
 sva-dattâd dvi-gunam punyam para-dattânupâlanam |
 para-dattâpahârêna sva-dattam nishphalam bhavêt ||
 sva-dattâm para-dattâm vâ yô harêta vasundharâm |
 shashti-varusha-sahasrâni vishṭhyâm jâyatê krimih ||
 êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâm |
 na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||
 yâvad dadhâti dharanîm dharanîdharâughô yâvat sthitî ravi-nisâkara-târakânâm |
 yâvat kathâ Raghupatêr jayatiha tâvat śrî-Vîrabhadra-nṛipa-dharma-varah sthîrô'stu ||
 Pârvatî-pîna-vakshôja-parirammbha-vilâsinah |
 syâd Îsasya kṛipâ nityâ Vîrabhadra-nṛipôttamê ||
 sâmanyô'yaṁ dharma-sêtur nṛipânâm kâlê kâlê pâlanîyô bhavadbhih |
 sarvân êvam bhâvinah pâarthivêndrân bhûyô bhûyô yâchatê Râmachandrah ||

*śrî-Vênkatâdri.

3

In Shimoga, on a copper plate in possession of Ambigara Basava.

(Ia) svasti śrî-vijayâbhyudaya-S'âlivâhana-śaka-varusha 1594 neya Virôdhikṛitu-samvatsarada
 S'râvâṇa-śuddha 15 lû śrîmat-Kelâdi-Sômasêkhara-Nâyakaru Sîmoge-Tuṅgabhadrà-nadiya haru-
 gôla-Mudaliṅga-muntâda-ambigarige barasi koṭṭa tâmra-śâsana-kramav entendare nîvu umbali
 biḍabêk endu hêlikolâlâgi Sîmoge-kôṭe-havâlil i iddu hôgi-bâha-mârgastara kayya rokka
 tegadukolûta harugôla hâki dâtisi prastutav embâga hêralada harugôla vadagisi koṭu aramane-
 sêve mâḍikonḍ ihabage Gâjanûra-sîme-valagana Korlahalli-grâmadinda rêkhu pramâṇu ga 24
 yipatu-nâlku-varahana bhûmiyanu umbaliyâgi biṭ idhêve î-bhûmige saluva chatur-gaḍige netṭa
 gaḍi-kallina valaguḷa yêṇ untâda sarva-sâmyavanû pûrva-maryâdeyali âgu-mâḍikonḍu nimma
 santâna-paramparey âgi anubhavisikonḍu bâ(Ib)hadu prâku Sîmoge-muttigêlu kaṭṭi biṭa
 sambhandha hirî-kartaru Sivappa-Nâyaka-ayyanavaru barasi koṭa nirûpa pramâṇu Raṅga-Bôya
 Timma Saṇṇa-Mariya Muda saha ja 3 ke biṭa baṭṭegâarakada teranu talavâra-mukhântara bâha
 biḍu-vakkala teru Karihuḍuga Koḍamoge-Timma Doḍḍa-Chenna saha mûvarinda saluva kâśa-
 vargada teru î-âru-mandigû harugôla-teru saha biṭṭ idhêve ishṭanu anubhavisi-konḍu aramane-
 sêveyê gatiyâgi yihadu yendu koṭṭa tâmra-śâsana ||

śrî-Sadâśiva.

4

At Kallûrguḍḍa (Shimoga hobli), on a stone lying to the east of the Siddhêśvara temple.

S'rîmat-parama-gambhîra-syâdvâdâmôgha-lânchanam |
 jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||
 svasti samasta-bhuvanâsrayam śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bha-
 ttâraka Satyâsraya-kuḷa-tiḷaka Châlûkyâbharanam śrîmat-Trilôkyamalla-Dêvara vijaya-râjyam

uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârka-târam-baram saluttam ire |
Gaṅgânvayâvatâram ent endode |

sale Vṛishabha-Tīrtha-kâlam | sulalitam ene sakala-bhavya-chittânandam |
Kali-kâla-nirjitaṁ śrī- | lalanâ-lâvaṇya-varddhanam kramadindam ||
sogayisuva-kâladoḷ ki- | rttige mûla-stambham enip Ayôdhyâ-puradoḷ |
jagad-adhinâtham puṭṭida- | n agaṇyan lkshvâku-vaṁsa-chûdâratnam ||
dharege Hariśchandra-nṛipê- | śvaran ôrvvane kântan âgi dôrvvaladindam |
birudaran adirppi vidyâ- | pariṇatiyim neṛedu sukhadin ire pala-kâlam ||

vṛi || âtana putran indu-Hara-hâsa-nibhōjvaḷa-kīrtti sad-guṇô- |
pêtan udâtta-vairi-kuḷa-bhêdanakâri kalâ-praviṇan ud- |
dhûta-maḷam Surêndra-sadṛisam Bharataṁ kavi-râja-pûjitaṁ |
khyâtan atarkya-puṇya-niḷayam su-janâgraṇi viśrutânvayam ||
ṛiju-śīla-yuktey enisida | Vijaya-mahâdêvi tanage satiy ene vibudha- |
vraja-pûjyam Bharataṁ Bhâ- | vaja-sadṛisam tâne sakala-dhâtrî-taḷadoḷ ||

â-Vijaya-mahâdêvige garbbha-dôhaḷam negaḷe |

taraḷa-taraṅga-bhaṅgura-samanviteyam jhasha-chakravâka-bhâ- |
sura-kaḷahaṁsa-pûriteyan udgha-latânkita-gâtreyam manô- |
hara-nava-śaitya-mândya-śubha-gandha-samîra-nivâseyam taḷô- |
dari neṛe Gaṅgeyam nalidu miv-abhivâñchchheyan eyde tâldidaḷ ||
kaḷahaṁsa-yâne palarum | keḷadiyar-oḍa vōgi pûrṇṇa-Gaṅgâ-nadiyam |
viḷasitamam pokku nirâ- | kuḷadind ôlâḍi pâḍi gâḍiyan ântaḷ ||

antu manad-alampu pôge Gaṅgâ-nadiyoḷ olâḍi nija-grihakke vandu nava-mâsam neṛedu putra-
nam paḍed âtaṅge |

Gaṅgâ-nadiyoḷu mindu la- | tâṅgi magam baḍedaḷ appa kâraṇadindam |
mâṅgalya-nâmaṁ ondud i- | lâṅganeg adhipatige Gaṅgadattâkhyânam ||

â-Gaṅgadattaṅge Bharatan emba magam puṭṭidan âtaṅge Gaṅgadattan embam puṭṭi |
guṇa-nidhige Gaṅgadattaṅ- | g aṇugina putram vivêka-nidhi puṭṭi dayâ- |
graṇiy âgi Hariśchandraṁ | praṇuta-nṛipêndram dharitriyoḷ sôbbhisidaṁ ||

mattam â-nṛipôttamaṅge Bharatan emba sutam puṭṭidan âtaṅge Gaṅgadattan emba magan
âgim intu Gaṅgânvayam saluttam ire |

Hari-vamśa-kêtu Nêmi- | śvara-Tīrtham varttisuttam ire Gaṅga-kuḷam- |
bara-bhânu puṭṭidaṁ bhâ- | sura-tējaṁ Viṣṇuguptan emba nṛipâlam ||

â-dharâdhinâtham sâmrâjya-padaviyam kaikoṇḍ Ahicchhatra-puradoḷu sukham irddu Nêmi-
Tīrthakara parama-dêva-nirvvâṇa-kâladoḷ Aindradhvajav emba pûjeyam mâḍe Dêvêndran osedu |
anupamad airâvatamam | manônurâgadoḷe Viṣṇuguptaṅg ittaṁ |

Jina-pûjeyinde muktiya- | n anarghyamam paḍegum endoḍ ulidudu piridê ||

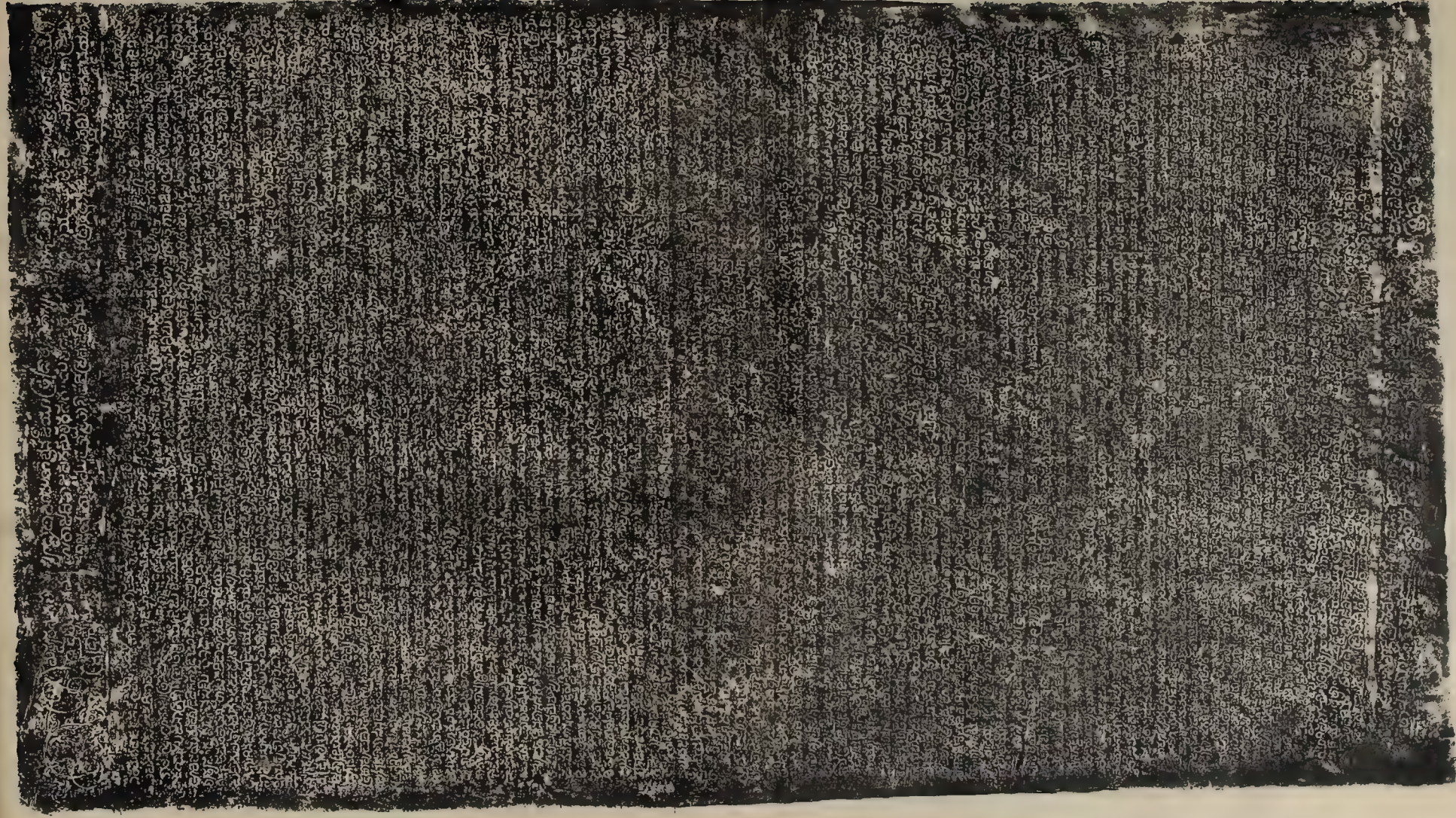
â-Viṣṇugupta-mahârâjaṅgam Pṛithvîmati-mahâdêvigam Bhagadattanum S'ṛidattanum emba tana-
yar âge Bhagadattaṅge Kaḷiṅga-dêsamam kuḍal âtanu Kaḷiṅga-dêśaman âḷdu Kaḷiṅga-Gaṅgan
âgi sukhadind ire |

ittal udâtta-yaśô-nidhi | matta-dvipamam samasta-râjyamumam S'ṛi- |
datta-nṛipaṅg ittaṁ bhû- | pôttaman enisirda Viṣṇugupta-narêndram ||

antu S'ṛidattanind ittal âney-uṇḍige saluttam ire |

Priyabandhu-varmman udayisi | nayadindam sakala-dhâtriyam pâḷisidaṁ |
bhaya-lôbha-durllabham la- | kshmi-yuvati-mukhâbja-shaṇḍa-maṇḍita-hâsam ||

va || ant â-Priyabandhu sukha-râjyam geyyuttam ire tat-samayadoḷu Pârśva-Bhaṭṭâarakarge
Kêvaḷa-jûânôtpattiy âge Saudharmêndram bandu Kêvaḷi-pûjeyam mâḍe Priyabandhu tânum



KALLŪR GUDDĀ STONE (SH. 4)

bhaktiyim bandu pûjeyam mâdal âtana bhaktig Indram mechchi divyav app aydu-toḍagegaḷam
koṭṭu nimm anwayadoḷu mithyâ-dṛiṣṭigaḷ âgaloḍam adṛiṣyaṅgaḷ akkum endu pêḷdu Vijaya-
purakk Ahichchhatram emba pesaran iṭṭu Divijêndram pôpudum ittalû Gaṅgânveyam sampûrṇa-
chandranante perchchi varttisuttam ire tad-anwayadoḷu Kampa-mahîpatige Padmanâbhan emba
magam puṭṭi |

tanage tanûbhavar illade | manadoḷu chintisutam irddu Padmaprabhan âr- |
ppina-kaṇi śâsana-dêvate- | y ane pûjisi divya-mantradim sâdhisida[m] ||

antu sâdhisi sâdhita-vidyan âgi putrar irvvaram paḍedu Râma-Lakshmanar emba pesaran iṭṭu |
parama-snêhadoḷ irbbaram naḍape lîlâ-mâtradim chandranant |
ire sampûrṇa-kaḷâgar âgi beḷeyal vidyâ-balôdyôgam ur- |
vvareyoḷ chôdyam enal saluttam ire kîrtti-śrî diśâ-bhâgadoḷ |
pared âśâ-gajamam paḷaēch aleye lakshmî-bhâradind oppidar ||

antu sukhadind irppudum attal Ujjayinî-purâdhipati-mahîpâla toḍavugaḷam bêḍiy aṭṭidoḍe
Padmanâbham Kṛitântanante raudra-vêsamam kaikouḍu |
emag adan aṭṭalk âgaḍu | tamage tuḍal yôgyam alla santam iral vêl |
samarakke vandan appaḍe | nimisadoḷ ânt iṛidu vîra-rasamam meṇevem ||

antu nuḍidade mantri-varggadoḷ âlôchisi tanna taṅgeyam kanneyum nâlvattenbar âptar appa
vipra-santânamum berasu kaḷapidoḷ avar ddakshinâbhimukhar âgi baruttum Râma-Lakshma-
nargge Daḍiga-Mâdhavar endu pesaran iṭṭu nichcha-payaṇadim |
band avargaḷ uchita-padaman a- | gundaleyim kaṇḍar amala-lakshmî-chittâ- |
nandanamam Pêrûram | mandâra-namêru-pushpa-gandhâdriyumam ||

va || antu Gaṅga-Hêrûram kaṇḍ alliya tatâka-tîradoḷu bîḍam biṭṭu chaityâlayamam kaṇḍu
nirbbhara-bhaktiyim tṛi-pradakshinam geydu stutiysi samasta-vidyâ-pârâvâra-pâragaram |
Jina-samaya-sudhâmbhôdhi-sampûrṇa-chandraram | uttama-kshamâdi-daśa-kuśâla-dharmma-
rataram | châritra-bhadra-dhanaram | vinêya-janânandaram | chatus-samudra-mudrita-yaśaḥ-pra-
kâśaram | sakâḷa-sâvadya-dûramam | Krânûr-ggaṇâmbara-sahasrakiraṇaram | dvâdaśa-vidha-tapô-
nushṭhâna-nishṭhitaram | Gaṅga-râjya-samuddharanaram | śrî-Simhanandy-âchâryyaram kaṇḍu
guru-bhakti-pûrvvakam vandisi tamma band-abhiprâyam ellamam tîliya-pêḷe kaikouḍ avargge
samasta-vidyâbhimukhar mmâḍi kelavânun devasadiṁ Padmâvatî-dêviyam bhakti-pûrvvakam
âhvânun geydu varam baḍedu khalgamun samasta-râjyaman avargge mâḍi |

muni-pati nôḍal vidvaj- | jana-pûjyam Mâdhavam śilâ-stambhaman âr- |
dd anugeydu poyyal adu puṇ- | mene muṛidudu vîra-purushar ênam mâḍar ||

â-sâhasamam kaṇḍu |

muni-pati karṇnikârad esaḷoḷ neṇe paṭṭaman eyde kaṭṭi saj- |
jana-jana-vandyaram parasi sêseyan ikki samasta-dhâtriyam |
manam osed ittu kuñchaman agurvina kêtanam âgi mâḍi bar- |
pp anitu parigraham gaja-turaṅgamumam nijam âge mâḍidar ||

antu samasta-râjyamam mâḍi buddhiyan avargg int endu pêḷdaru |
nuḍidudan âroḷam nuḍidu tappidoḍam Jina-śâsanakk oḍam- |
baḍadaḍam anya-nârig ered aṭṭidaḍam madhu-mâmsa-sêve gey- |
daḍam akulînar app avara koḷkoḷey âdoḍam artthig artthamam |
kuḍadoḍam âhavâṅgaṇadoḷ ôḍidaḍam kiḍugum kula-kramam ||

endu pêḷdu |

uttamam appa Nandagiri kôṭe poḷal Kuvaḷâlam âge tom- |
battaru-sâsiram vishayam âptan anindya-Jinendran âji-rañ- |

gâtta-jayam jayam Jina-matam matam âg ire santatam nijô- |
 dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âldar urvviyam ||
 mattam â-nâḍiṅge sîme |
 uttara-dik-taṭâvadhige tâge Madarkkale mûḍa Toṇḍa-nâ- |
 ḍ att aparâseg ambunidhi Chêram enipp eḍe teṅka Koṅgu mat- |
 t ittoḷag uḷḷa vairigaḷan ikki parâvṛita-Gaṅgavâḍi-toṇ- |
 battaru-sâsiram dal ene mâḍidar intuṭu Gaṅgar ujjugam ||
 antu dharitrig adhipatiy âgi Daḍiga-Mâdhavar irvvarum Koṅkaṇa-vishaya-sâdhana-nimittam
 baruttam Maṇḍaliyam kaṇḍar adara prabhâvam ent ene |
 nuta-Mâhendra-puram dharâ-taḷadoḷ opputt irdda vikhyâtiyim |
 Kṛita-kâlam Madanâ-puram negaḷe mikk â-Trêteyoḷ sajjana- |
 stuta Maṇḍâla-puram tṛitîya-pesarim Dvâpâradoḷ santatôn- |
 natiyim Maṇḍaliy embar intu Kali-kâlam sandud int î-puram ||
 ant â-nâlku-yugakkam nâlku-pesarind oppuva Maṇḍaliya bahir-bbhâgadoḷu saugandhamam
 kûḍe pasarisuva sahasra-patray app alardda tâvaregaḷim nânâ-jalachchariy-ulipadind oppuva heg-
 gereyam kaṇḍu biḍam biṭṭu tad-giriya ramyamam kaṇḍum illi chaityâlayamam mâḍim endu
 Krânûr-ggaṇa-tiḷakar Siṃhanandy-âchâryyar ppêḷe mahâ-prasâdam endu chaityâlayamam mâḍisi
 kelavânun divasadiṃ Kôḷâlakke pôgi sukhadiṃ râjyam geyyuttam ire Gaṅgânayamam perchchi
 varttisutt ire Daḍigaṅge Mâdhavan emba sutan âgi rajyam geyyal âtana magam Hari-varmman
 âtana putram Vishṇu-Gôpan emban âgi mithyâtvakke salvuduv ant â-toḍav adriṣyaṅgaḷ âgi pôge
 âtana magam Pṛithvî-Gaṅgam samyag-dṛiṣṭiy âtana magam birudaram taḍaṅgâlu voyd aḍi-
 giḍisuva Taḍaṅgâla-Mâdhavan âtana magam |
 Avinîta-Gaṅgan embam | bhuvanakk adhinâthan âgi puṭṭi budhargg ut- |
 savamam puṭṭisidam Mâ- | dhava-Râyana marmman abdhianta gabhîram ||
 antu śata-jîviy emb âdêsamam kêḷdu |
 bharadiṇḍam churchchu-vâydam pogale budha-janam banda Kâvêriyoḷ bhî- |
 karam âgaḷ vîra-lakshmî-nayana-kumudini-chandramam nindu nôḍal |
 parivâram tanna kîrtti-prabhe baḷase diśâ-bhâgamam chôḍyam âgaḷ |
 parama-śrî-Jaina-pâdam nelase hṛidayadoḷ Mêru-sailôpamânam ||
 antu churchchu-vâydu barddukkidan âtan-anvayadoḷu Durvvinîta-Gaṅgan âtaṅge Mushkaran
 emban âdan âtaṅge S'ṛivikraman âtana magam Bhûvikraman âtana magandir nNavakâma-śrî-
 Eragar avaroḷu Eṇeyana magan Eṇeyanṅan âtanind udayisidam S'ṛivallabhan âtaṅge S'ṛi-
 purushan âdan âtaṅge S'ivamâran emban âtaṅge Mârasimhan udayam geḍdam |
 avayavadinde sâdhisida Mâlâvav êḷuvan eyde Gaṅga-Mâ- |
 lavav enal akkaram baredu kal niṛisutte kaḷalchi Chitrakû- |
 ṭavan uṇe Kannamujjeya-nṛipânujanam Jayakêsiyam mahâ- |
 havadoḷe Mârasimha-nripan ikki nimirchchidan âtma-śauryyamam ||
 tanayam śrî-Mârasimhaṅ anupamita-Jagattuṅgan âdam jagat-pâ- |
 vana-lakshmî-vallabhaṅ int udiyisi negaḷdam Râchamallâvanîṣam |
 Manu-mârggam Gaṅga-chûḍâmani jaya-vanitâdhîsa-bhûvallahbêṣam |
 Jina-dharmmâmbôdhi-chandram guṇa-gaṇa-niḷayam râja-vidyâdharêndram ||
 ant âtana marmmandir Maruḷayyam Bûtuga-Permmâḍi tad-apatyan Eṇeyapam tat-suta-Vîra-
 veḍaṅgan embaṅge |
 udayam geḍdam vidyâ- | sudatiṣam Mâra-rûpan uchita-viḷâsam |
 vidita-sakaḷârttha-sâstram | mṛidu-vâkyam Râchamallan ahitara-mallam ||

ant â-Râchamallanind Eṛeyaṅgan âtana magam Bûtugan âtana magam Maruḷa-Dêvan
 âtan-âtmajam Guttiya-Gaṅgan âtanindam marey êrida Mâraṣiṅgan âtana sutam Gôvindaran âtana
 putram Saigotṭa-Vijayâdityan âtanindam Râchamallan âtanim Mâraṣiṅgan âtana sutam Kuruḷa-
 Râjigan âtanindam Garvvada-Gaṅgam Gôvindarana tammana magan appa Mamma-Gôvindaram |
 teṅgan uḍid aḷardu kiḷtam | kauṅgam miḍukad iral eḍada-kayyol mada-mâ- |
 taṅgamane piḍidu nilisida | Gaṅgam sâmanya-nṛipane Rakkasa-Gaṅga ||

tad-anujam Kaliyaṅgan âtanind uttarôttaram Gaṅgânvaṇam saluttum ire Krânûr-ggaṇad-âchâ-
 ryyâvatârav entendoḍe |

dakshina-dêsa-nivâsî Gaṅga-mahî-maṇḍalika-kuḷa-samuddharanaḥ |
 srî-Mûla-saṅgha-nâthô nâmnâ srî-Simhanandi-muniḥ ||

avara tad-anantaram Arhadbalyâchâryyarum Beṭṭada-Dâmanandi-bhaṭṭârakarum Bâḷachan-
 dra-bhaṭṭârakarum Mēghachandra-traividya-dēvarum | Guṇachandra-paṇḍita-dēvar avarinda |
 elege guṇa-ruchiyin olp ag- | galisire guṇa-ruchi-vikâśa-vâg-raśmiyin uch- |
 chaḷise vadanēndu pempam | taḷedaṁ Guṇanandi-dēva-śabda-Brahma ||

avarim baḷikam Akalaṅka-simhâsanaman aḷaṅkarisi negardda târkkika-chakrêśvararum |
 vâdibha-simharum | para-vâdi-kuḷa-kamaḷa-vana-mada-mâtaṅgarum | Baudha-vâdi-timira-pataṅ-
 garum | sâukhya-vâdi-kuḷâdri-Vajradhararum | naiyyâyikâchâryya-bhûjâta-kuṭhârarum | mîmâm-
 saka-mata-ghanâghana-prachaṇḍa-pavanarum | siddhânta-vârdhhi-varddhana-sudhâkararum | sa-
 kaḷa-sâhitya-pravīnarum | manôbhava-bhaya-rahitarum | Jina-samayâmbara-divâkararum | appa
 śrî-Mûla-saṅghada Koṇḍakundânvaṇyada Krânûr-ggaṇa Mēshapâśhâṇa-gachchhada śrîmat-Pra-
 bhâchandra-siddhânta-dēvar avara sishyaru |

anavadyâchârar mMâ- | ghanandi-siddhânta-dēvar adhikṛita-Jina-śâ- |
 sana-samprakshakar esedar | jJina-mata-sad-dharmma-sampadam negaḷ-vinegam ||

avara śishyaru |

Chaturâsyam chaturôktiym prabhuteyind Îsam guṇa-vyâpaka- |
 sthitiym Vishṇu su-buddhi-vistarateym Baudham dal î-Jaina-pad- |
 dhatiyind irddum id êm vichitrataramô châturyyam âd î-samun- |
 nata-siddhânta-vibhûshaṇaṅ enisidaṁ śrîmat-Prabhâchandramam ||

avara sadharmmaru |

nuta-siddhântam Anantabîryya-munigam śuddhâksharâkâradiṁ |
 satataṁ śrî-Munichandra-divya-munigam samvarttisutt irkkum a- |
 pratimaṁ tân ene pempu-vettar uditôdâttaṁ jJagad-vandiyar ûr- |
 jJitar udyôṭita-viśvar apratihata-prajñar mmahî-bhâgadoḷ ||

avara śishyaru |

vâdi-vana-dahana-hutavaha | vâdi-Manôbhava-viśâḷa-Hara-niṭṭilâksham |
 vâdi-mada-radani-biduvam | bhêdipa mṛigarâja jayatu S'rutakîrtti-budham ||
 kavi-gamaki-vâdi-vâgmiga- | 1 avandiram geldu Kanakanandi traivi- |
 dya-viḷâsam tri-bhuvana-mal- | la-vâdirâjam dal enisidaṁ nṛipa-sabheyol ||

avara sadharmmaru |

châritra-chakri samyama- | dhâri Krânûr-ggaṇâgraganyam sadayam |
 srî-ramanam siddhânta-vi- | sâradan ati-viśada-kîrtti Mâdhavachandram ||

avara śishyaru |

vara-sâstrâmbudhi-varddhana- | harinânkam biruda-vâdi-mada-visphâlam |
 nirutam tân enal esedaṁ | dhareyol Traividya-Bâḷachandra-yatîndram ||

śrī-Prabhāchandra-siddhānta-dēvara śishyaru |

vasumatig olpu-vetta dhavalātapavāraṇav āgi kīrtti nar- |
 ttisuvudu pempu-vetta mahimōnnati Mēuge maṇḍapan dal ā- |
 g esevudu sad-guṇa-pratati mauktika-māleya lileyam samar- |
 ttisuvudu sajjanakke saha-jātam enal Budhachandra-dēvara ||
 karavam vāruṇig endu nīdi piriduṇ nistējam eyd irdd tan- |
 n iravam nōḍade sat-pada-prabhuteyam tāld irppa dōshākaram |
 doreyē pēl enutam kaḷaṅka-rahitam sad-vṛttadindam tiras- |
 karipam chandranan olpu-vetta Budhachandram santatōtsāhadim ||
 nuḍigaḷ satya-suvarṇa-bhūṣhaṇa-gaṇam chittam su-ratnaṅgaḷam |
 maḍag iṭṭ irppa karaṇḍakam tanu tapas-śrī-bhāminī-bhāsiy en- |
 ḍaḍe dush-kīrttiyan ānta mattina śaṭhar durbbōdhar aspriṣyar ēm |
 paḍiyē sad-budha-sēvyan appa Budhachandra-khyāta-yōgīndranol ||
 sura-dhēnu vrati-rūpamam tāledudō gīrvvāṇa-bhūjātvi- |
 dhareyol tāpasa-rūpadim nelasitō pēl embinam barppudam |
 kared arthi-prakarakke koṭṭu vipulā-śrī-kīrttiyam tāldidam |
 nirutam śrī-Budhachandra-dēva-munipam vātsalya-ratnākaram ||

int enisi negald Āchāryya-Paramēshthigaḷ-anvaya-tīlakarum Jina-sadma-nirmāṇarum appa
 Budhachandra-paṇḍita-dēvaru pravarttisutt ire | Prabhāchandra-siddhānta-dēvara guḍḍa |

jaya-jāyā-vallabhan an- | vaya-vāridhi-sītarōchi bhuvana-stutyam |

priya-mūrtti Jina-padābja- | dvaya-bhṛṅgaṇ Barmma-dēva bhuja-bāḷa-Gaṅgam ||

ant enisi negardda Barmma-dēva bhuja-bāḷa-Gaṅga-Permmāḍi-dēvam Maṇḍaliya beṭṭada mēle
 munnam Daḍiga-Mādhavar mmāḍisida basadiyam tamma Gaṅgānvayadavar ppaḍi salisuttum ba-
 ralu tad-anantaram mara-vesan āgi māḍisi Maṇḍali-sāsirav Eḍadore-eppattara basadiḡal inn appuva
 munn āduvakkuṇ Paṭṭada-basadiya pratibaddhav āgi samāḍēyar mmukhyav āgi biṭṭa datti
 Taṭṭekeṇ sarvva-bādhā-parihāra mattam basadiyim teṅkaṇa keṇeya keḷage tāḷa-vṛitti gadde
 gaḷeya mattalu mūru beddale gaḷeya mattal ārum intu Paṭṭada-tīrtthada basadige saluttam ire
 ātana tanūbhavaru |

jaya-lakshmī-pati Māraśiṅgan-anujam satya-priyam sanda Nan- |

niya-Gaṅga-kshitipālakam tad-anujam tējasvi vikrānta-cha- |

kra-yutam Rakkasa-Gaṅgan ātan-anujam vīrāgragaṇyam tad-a- |

nvaya-lakshmī-griha-dīpakam Bhujabāḷa-śrī-Gaṅga-bhūpālakam ||

ā-Māraśiṅga-dēvam Ādravalliy emb ūrumam basadiy-āgnēya-kōṇareyim mūḍalu gadde gaḷeya
 mattal ondu beddale mattal eraḍumam biṭṭam | Māghanandi-siddhānta-dēvara guḍḍam
 Māraśiṅga-dēvam mattav ātana tamma Prabhāchandra-siddhānta-dēvara guḍḍam Nanniya-
 Gaṅga-dēvam Sīriyurage yemb ūrumam ā-gaddeyim teṅkaṇa koḷada keḷage gaḷeya mattal ondu
 beddale mattal eraḍumam biṭṭam | Barmma-dēva saka Māraśiṅga Nanniya-Gaṅga 976 Vija 987
 Su 992 Saumya | Anantavīryya-siddhānta-dēvara guḍḍam Rakkasa-Gaṅgam Nanniya-Gaṅgam
 biṭṭa gaddeyim teṅkalu Harakēriya sīme-varam biṭṭa gadde gaḷeya mattal ondu beddale gaḷeya
 mattal eraḍum int ī-vṛitti Maṇḍaliya holada bhūmiy int ī-hanneradu mattalu beddaleya sīme
 mūḍaṇa dese tāḷa-vṛittiya gadde | teṅka Harakēriya sīmeya naṭṭa kalugaḷu haḍuvalu piṇi-valla
 baḍaga Morasara-koḷa mattam kaṭakada gōvam Rakkasa-Gaṅgam Hūliyakereya gaddeyum adara
 suttana beddaleyumam biṭṭan adara sīme mūḍalu Chikka-Baṇajiganakere teṅkalu Taṭṭakereya
 guḍḍeya baḍagada . . . nīrvvari haḍuvalu naṭṭa kaḷim baralu guḍḍeya mūḍaṇa nīrvvari baḍa-
 galu baḍagaṇa dimbina nīrvvari Chikka-Baṇajiganakereya baḍagaṇa kōḍi ||
 Munichandra-siddhānta-dēvara guḍḍam |

bhuja-baḷadiṃ śatru-mahī- | bhuja-kujamaṇ kittu mutti kōṇṭegaḷaṃ koṇ- |
 d ajita-baḷan enisi negardaṃ | Bhuja-baḷa-Gaṅga-kshitīśaṇ avanipa-tiḷakaṃ ||
 int enisi negardda Bhuja-baḷa-Gaṅga-Permmādi-dēvaṃ Saka-varsha 1027 neya Sarvvajitu-
 Pāḷguṇa-māsada 1 Sukravârad andu Maṇḍaliya Paṭṭada-tīrtthada basadiya nitya-nivêdya-pūje-
 gaṃ ṛishiyargg âhâra-dânakkaṃ biṭṭa datti Heggaṇagile yemb ūraṃ sarvva-bâdhâ-parihâraṃ
 mādī biṭṭan (3 lines following contain details of boundaries) Prabhâchandra-siddhânta-dêvara
 guḍḍa Nanniya-Gaṅga-Permmādi-dêva |

â-Bhuja-baḷa-Gaṅga-. . . | vana-bhrâjita maga-vuṭṭida . . . |
 dik-taṭaṃ râ- | jyâbhishavâdhipatiy enipa Nanniya-Gaṅgaṃ ||
 desegaḷan eyde parvvida nelakk ide tâṃ nelagatt enippa bal- |
 p esevudu tōḷol eṇ-deseya gaṇḍara mîseya mēle-mēle var- |
 ttisuvudu gaṇḍa-garvvada jasaṃ baḍavâgniya bâyan eyde bat- |
 tisuvudu tējam ên adhikan âdano Nanniya-Gaṅga-bhûbhujam ||
 pada-nakhadoḷ daśânanate namra-nṛipâli-mukhâṇkadim jayâ- |
 spada-bhujadalli shaṇ-mukhate durjjaya-śakti-dharatvadiṃ chatur- |
 vvadanate vaktradoḷ chatura-vâṇiyin opp iral entu nôrppaḍ a- |
 bhyudayaman eydidattu palavum mukhadim tave kirtti Gaṅganol ||
 dig-ibhman otti kiḷiḍipan aggada kêsarivôle vâydaḍam |
 sugiye taḷa-prahâradoḷe maggipan uṇḡuṭadinde mîntuvam |
 nagaman ivam kavuṇḡ-uḍiva teṅg-uḍivannane Sambuśaiḷamaṃ |
 negapida Panti-dôlavanan êḷipan embudu Mârasiṅgana ||

svasti Satya-vākya-Koṅḡuḷi-varmma dharmma-mahârâjâdhirâjam paramêśvaram | Kôḷâla-
 pura-varêśvaram | Nandagiri-nâtham mada-gajêndra-lâṇchhanaṃ chatura-Viriñchanaṃ Pad-
 mâvatī-dêvī-labdhā-vara-prasādam vichakīlāmōdam nanniya-Gaṅgaṃ jayad-uttaraṅgaṃ | Gaṅga-
 kuḷa-kuvaḷaya-śarach-chandraṃ | maṇḍalika-Dêvêndram | darppôddhatârâti-vanaja-vana-vêdaṇ-
 ḍam | Kusumakôḍaṇḍam | gaṇḍara-gaṇḍam | duṭṭara gaṇḍam | nâmâdi-samasta-prasasti-sahitam
 śrīman-Nanniya-Gaṅga-Permmādi-dēvaṃ tamm-ajjam Barmma-Dēvaṃ mādīsida Maṇḍaliya Paṭṭa-
 da-tīrtthada basadiyam kalu-vesan âgi mādīsida Paṭṭada-basadige Saka-varsha 1043 neya
 S'ubhakṛit-saṃvatsarada Bhâdrapada-māsada śuddha 5 Bṛihaspativârad andu Kuruḷiya-basadiy
 âdiy-âgi pañchavimsati-chaityâlayamaṃ dharmma-prabhâvaneyinda mādīsida Prabhâchandra-
 siddhânta-dêvara śishyar mukhyav âgi biṭṭa vṛitti basadiya munde gadde gaḷeya mattar ondu
 beddale gaḷeya mattar eraḍu Basadiyahalliya suṇkamumam biṭṭaru mattam Nanniya-Gaṅga-
 Dêvanuṃ paṭṭa-mahâ-dêvi Kañchala-Dêviyarum Padmâvatī-dêvige harasi Hermmādi-Dêvanam
 haḍedu kâṇikeyam tann-âlva nâḍ-ûrggaḷolu śara-mita-panavam koṭṭar â-chandrârka-târam-
 baram | Budhachandra-panḍita-devara guḍḍam |

munisiṃ dig-danti-dantaṅgaḷan avayavadind otti bēgaṃ chhaḷall em- |
 binegaṃ kitt ettanê târagegaḷan adaṭind âlikallandadiṃ sū- |
 sane vârdḍhi-vrâtamaṃ suṛṛ ene tavuvinegaṃ pīranê kôpadim poy- |
 yane beṭṭam piṭṭu-piṭṭâgire samaradoḷ i-vîra-Permmādi-Dēvaṃ ||

(usual final verse)

5

At Basavana-Gaṅgûr (same hobli), on a stone to the south of the Gaṅgâdhareśvara temple.

Namas tuṅga-śiraś-chumbi-chandra-châmarā-châravê |
 trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrī Satya-vākya-Koṅṇuḷi-varmma dharmma-mahârâjâdhirâja paramêśvaram Kôlâla-
pura-varâdhîśvaram Nandagiri-nâtham daḷita-ripu-yûtham mada-gajêndra-lânchhanam Pad-
mâvatî-dêvî-labdha-vara-prasâdam vichakîlâmôdam Gaṅga-Gâṅgêyam satya-Râdhêyam jayad-
uttaraṅgam sad-guṇa paripanthi-Pârththa Gaḍaga-tîrttha-rathyâ-Gaṅgâ-pravâham vâra-
vanitâ-saṁmôham Gaṅga-kuḷa-śêkharam samyaktva-ratnâkaranum appa Daḍiga-Mâdhava . . .
. . . dânvayam jayad-uttaraṅga Rakkasa-Gaṅga Bhujabaḷa-Gaṅga Vîra-Gaṅga Nanniya-
Gaṅga Hermmâḍi-Dêvanind ittal Ma
laḷânvayadoḷu |

Chôlana jûbu Mâlavana gôn̄muri Chêraran aṭṭi timba Mâ- |
kâlî Varâlanam tuḷiva gandha-gajam Khachan-aḷḷey-ambu Nê- |
pâlana benna-chammaṭige yim naḍetandane vîra-Viṣṇu-bhû- |
pâlakan emba sambhramavo vairi-nripâlara maṇḍalaṅgaḷoḷ ||

va || â-Viṣṇuvaraddhana-tanûjan enisida Nârasimha-bhûpaṅg Êchala-Dêvigam |

vri || Kali-kâla-kshatra-putra-prabaḷatara-durâchâra-sandôhadindam |
pole porddal pēsi bēsaradiv aḷida mahî-kânteyam rakshisal tâṁ |
Jalajâksharâ tâne band ant udayisidavol Vîra-Ballâḷu-Dêvam |
kula janâchâra . . nripavaran udayam-geydan âscharyya-śauryyam ||

va || antu sukha-saṅkathâ-vinôdadim Dôrasamudrada nelaviḍinoḷu râjyam geyyuttam ire |

dhareg iḡal koḍey ondu Puṇpaśarar irbbar dṛisṭigal mûru sat- |
purushar nnâlvaru tâve vâridhigal ayd . . . âre ritût- |
karav (ḷ â-muni-mukhyar eṇba . . mîrdd-â-dantiy ombatt id a- |
chehari ma . . nidhi patt enal negaḷdapam Ballâḷa-bhûpâlakan ||
poḍevattal Chôla bâ kollanig ele Kâlîṅga mmara Chêram |
naḍe Koy[t]ûrakke nîm im gaḍiyole bharadim vîle Pânchâḷa biḍam |
naḍe sand âḍrisa pōg agganig enute besam bēlvar âkshêpadindam |
paḍevallam Vîra-Ballâlana vijaya-[ya]śô-yâtreyoḷ vêtra-hastar ||
kêla vasanta-bâlâ-sahakârada taṇ-neḷal âśritâḷig â- |
bhîla-layâhi-nishṭhura-phanaughada mey-neḷal uddhatârig un- |
mîḷita-puṇḍarikada neḷal jaya-lakshmig enippa Vîra-Ba- |
llâlana tôla-bâlû-neḷal âdudu dhâtrige vajra-paṇjaram ||

svasti samasta-bhuvanâśrayam śrī-prithvî-vallabham mahârâjâdhirâja paramêśvaram parama-
bhaṭṭâarakam Dvârâvatî-pura-varâdhîśvaram Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi
Vâsantikâ-dêviyarim labdha-vara-prasâdarum mṛigamadâmôdam malerâja-râja maleparoḷu
gaṇḍam gaṇḍa-bhêrunḍam êkâṅga-vîra Śanivâra-siddhi giri-durgga-malla vairibha-kaṇṭhîrava
nissauka-Hoysaṇa érimat-pratâpa-chakravartti śrī-Vîra-Ballâḷa-Dêvaru Dôrasamudrada nela-
viḍinoḷu sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire | tat-pâda-padmoḷpajiviy appa Madhu-
sûdana-Dêvan-uditôditânvayav entendaḷe |

haḍevaḷa-Goggi tâṁ negaḷda-Rakkasa-Gaṅgana râjya-vistaram |
kaḍu-gali-gaṇḍa Râcheṇan-ûrjjita-kîrtti-viḷâsa-mûrttiyam |
Poḍeyalar âtma-jîvita . . . nata kaḷpa-mahîjan endu |
. pogale mûrttisida . . sad-artthi-vallabha ||

vachana || ant enisida negaḷda pauraḷa-patâkanum pramadâvaḷôkanum su-
kavi-jana-vêṣṭitanum vairi-latikâ-lavitrannum san-mârggadoloḷu atisayam Manu-mârggi paḍevaḷa-
Goggigam |

paḍevaḷa-Goggigam negaḷda-Mailave-râṇigam âta puṭṭidam |
Muḍiyannan aty-udâtta-yaṣan âhava-dhîran udâra-sampadam |

jaḍa[ni]dhig abja mûrtti-Makaradhvajam ântana Mêru-su-sthiram |
 nuḍi todaḷ illade negaḷda-Nanniya-Gaṅgana râjya-bhûsanam ||
 mattav âtanum sarbba-kâbya-samsêbya-puruśanum sampakvâṃṛita-gêya-rasôtkarśa-haruśanum
 âśrita-jana-nidhânam dâridrya-dâvânaḷam sva-varṇna-tâpa-nivâraṇam nija-vamśa-vanaja-
 vana-vikasana-prakaruśanum enisida negaḷda
 paḍevaḷa-Muḍiyanaṅgam Jakkale-mahâ-satigam Vibhuv intu puṭṭidam |
 jaḍanidhig Indra-sindhûrav ad ento sura- |
 poḍaripa dânadind amama chandra-sa-lakṣaṇa-châru-mûrtti . . |
 driḍa-nuta-dhairyyadin adhika-śauryyadin i-Vibhu-Gaṅgan ûrjjitam ||
 ati-gambhîradin aty-udâradin anûnôpâya-san-mantradiṃ |
 . . ti-sammôhana-mûrttiyim jaḷadhi tâṃ kalpa-druman Padmajam |
 satu-Puṣpâyudha bâṛpu tâṃ Muḍiyana prô n- i-Gaṅganaṅ |
 ati-rûpâvati-Jakkalâmbikeya putram nôrppaḍ i-dhâtriyol ||
 Guru-Kâmândaka-Damanam | nirupama-Chânâkya-Bhaṭṭi-Yôgandharaniṃ |
 parikipaḍ iva mantrajñam | dhareyol Muḍiyana-sûnu yî-Vibhu-Gaṅgam ||
 va || . . naḷina-daḷa-nêtranum sallalita-gâtranum kâryya-Bṛihaspatiyeṃ vâchaka-Vâchaspati-
 yum mûrtti-Makaradhvajanum kîrtti-Garuḍadhvajanum enisida Gaṅganam |
 nayavidan endu satyavidan endu kaḷâvidan endu sauryyadol |
 bhaya-rahitâtman endu vara-châru-charitran udâran emba per- |
 mmeya nele kîrttig âṇman ene dhâraṇi baṇṇipud eyde sajjanâ- |
 śraya-guṇa-Mêruvam Muḍiyanaâtmaja-Gaṅganan uttarôttaram ||
 guṇavatiy endu rûpavatiy endu kaḷâvatiy endu pêḷi . . . |
 gaṇanege vappute . saleyum dhareyol saman appaḍ appa tâṃ |
 phaṇi-[gaṇa]-râjanam sura-vadhû-janav endapud eyde sajjanâ- |
 graṇi Vibhu-Gaṅgan-aggada-manôhari Vijjale-râṇiy i-jagam ||
 parikipoḍ iḷaḷ iḷaḷina kâl-satiyarkkaḷan entu pôlipem |
 parama-pavitreyani kamaḷa-nêtreyan unnata-karma-pâtreyam |
 parama-ḡuṇâdhyeyam kânteyam karam |
 vara-ḡuṇiy endu kîrttisuva permmeyan êṃ pogaḷvem dharitriyol ||
 . . riḷêsaniye petta | Siriyam kaustubhama kâmadhênuvan ant â- |
 sura-taru Gaṅgana kântege | nirupama . . . Muḍigan osed udayisidam ||
 Harigam Rugmaṇigam Manôbhava Bhavaṅg â-Gaurigam Shanmukham |
 Puruhûtam Sachi-dêvigam maga Jayantam puṭṭuv ond-andadiṃ |
 paramânandade Gaṅganaṅge sati-Vijjâ-Dêvigam puṭṭidam |
 sura-rûpam Madhusûdanam sogayipam saujanya-kandâṅkuram ||
 goravar brâhmaṇar âsritar bbaḍavar ishtar ppaṇḍitar ppâthakar |
 ppiriyar ggâyaka-vâdakar kkathakar ant â-narttakar-vvandigaḷ |
 saraṇâyâta-digambarar bbadhirar andhar shôḍaśa . . de tâṃ |
 kared iṇvam Madhusûdanam sogayipam bhû-lôka-kalpa-druman ||
 sthiratara-mûrttigam vibudha-sêbya-mahônṇata-rûpegam mahô- |
 tkara-Madhusûdanânṇvita-yaśô-vadhugam vara-siddha-sârâsô- |
 tkara-kavi-chitta-jâta-nuta-pârśva-budhârṇkige vôle vâgyam o- |
 ppiral esegum payôdhi-ravi-chandrar iḷâ-vadhu-Mêru-nilvinam ||
 Maṇḍali-nâḍoḷag esevudu | Khaṇḍalipurav enisi negaḷda Mudu-Gaṅgaûram |
 gaṇḍara tîrtham Gaṅgan a- | khaṇḍitav ene mâlḷisidan eseva Gaṅgêśvaramam ||
 su-ruchira-Matsya-Kûmma-dṛidha-Sûkaran â-Narasimha-Râman â- |

vara-Raghu-Râma-Râmaṃ . . alli su-Vâmana-Kalki-Tivikramô- |
 rurajita-Lakshmi-Nârâyaṇan ūrjjita-punya-daśâvatâratâ- |
 nirupama Gaṅga-sûnu-Madhusûdanag īg abhivâṇchhitârthamam ||
 sthirav aty-unnata-ramyav end enipuv â-Harmyâchalaṃ Târa-bhû- ||
 dhara-Hêmâdri-samâna-sâmya eṇe emb ant âvagam nôrppaḍ im |
 paramârtham Madhusûdanam prabhu-lasad-Gaṅgêśvara-dvâramam |
 dhareyoḷ nirmisi pempu-vettud enisum trailôkya-sammôhanam ||

śrîmatu Saka-varsha 1139 teneya Bahudhânya-saṃvatsarada Vaiśâkha-suddha 3 Sôma-vârad-
 andu svasti śrîman-nâl-prabhu Madhusûdana-Dêvam tamm ayyana hesara Gaṅgêśvara-dêvara
 dêvâlyavam mâḍisi â-dêvara śrî-kâryyake Amṛitarâsi-gurugaḷa momma Sômêśvara-gurugaḷa
 kâlam karchchi dhârâ-pûrvvakam mâḍi biṭṭa datti Gaṅgasamudrada kereya kelage gadde kamba
 40 â-kereyolage kamba 50 â-dêvara nandâ-divigege eḷla keyi kamba 30

6

At Harakere (same hobli), on a north-west pillar in the raṅga-maṇṭapa of the Râmesvara temple.

Svasti śrîman-mahâ-maṇḍalêśvara bhuja-bâla-Gaṅga permmâḍi-Barmma-Dêva Maṇḍaliya-tîr-
 tthada Paṭṭada-basadige biṭṭa datti (2 lines following contain details of gift) mattam âtana-paṭṭad-
 arasi Gaṅga-mahâdêvi biṭṭa vṛitti Sûleya-bayalu | mattam atana maga Marasinga-Dêva biṭṭa
 vṛitti Âdravalli | mattam âtana biṭṭa taḷa-vṛitti basadiy-âgnêya Kôṇareyim mûḍalu gadde
 gaḷeya mattal ondu beddale gaḷeya mattal eraḍu | mattam âtana tamma Satya-Gaṅga biṭṭa vṛitti
 Siriyûru | mattam â-gaddeyim teṅkalu biṭṭa taḷa-vṛitti gadde gaḷeya mattal ondu beddale gaḷeya
 mattal eraḍu | mattam âtana tamma Rakkasa-Gaṅga Huliya-kereya gaddeyum adara suttaṇa
 beddaleyama biṭṭa | mattam Harakêreya sîme-paryyanta biṭṭa gadde gaḷeya mattal ondu bedd-
 ale gaḷeya mattal eraḍu | mattam âtana tamma Bhujabâla-Gaṅga Heggaṇaleya biṭṭa | Harakê-
 riya vṛittiya kereyolage biṭṭa gadde gaḷeya mattal ondu | mattam â-kereyim haḍuvaṇa koḷada
 kelage biṭṭa sâla-keyi gaḷeya mattal ondu mattam â-koḷadiṃ baḍagalu biṭṭa beddale gaḷeya
 mattal ondu | mattam âtana maga Marasiṅga-Deva Nanniya-Gaṅga-Permmâḍi basadiya munde
 biṭṭa gadde gaḷeya mattal ondu | mattam basadiya baḍagaṇa heggeṛege parida kâla-kelage biṭṭa
 beddale gaḷeya mattal eraḍum adakke sîme mûḍaṇa koḷa haḍuvalu Morasara-koḷa | mattam Ba-
 sadiyahalliya suṅkamam biṭṭa | mattam tann âḷva-nâḍ-ûrggololu Padmâvati-dêvige kâṇikeyam
 koṭṭa sâra 5 mita paṇaman â-chandrârka-târam-baram || mattam Vîra-Gaṅganapaṭṭakke hiriya-
 kereya kelage biṭṭa gadde gaḷeya mattal ondu (3 lines following contain details of gift)

7

At the same place, on a stone in the old site of the Matt.

Śrî-Guru-liṅga-svâmiyavara pâdavê gati śubham astu | ôṃ namaḥ |
 namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
 trailôkya-nagarârambha-mûla-stambhâya Sâmbhavê ||
 svasti śrî jayâbhayudaya-S'âlîvâhana-śaka-varusa sâ 1664 ya S'ubhakṛitu-nâma-saṃ | Mâgasira
 ba 7 yû Budhavâra śrîmat-Koḷadi-Sômaśêkhara-Nâyakara mâva Nirvân-aiyanavarige Hoḷe-
 Basavaiyana bhakta Harakêri-Tuṅgâ-tîrada sthaḷadalu Guru-liṅga-svâmiyavara samâdhiya mêle
 kaṭṭisida virakta-maṭhake Hayinûrolage kaṭṭisida Basavana-vaḍḍu Guru-Basava-svâmiyavara
 mukhântra ||

10

At Tattekere (same hobli), on a stone in front of the Râmésvara temple.

Svasti Saka-varshaṃ 1001 neya Krôdhana-samvatsarada Jyêsththa-bahula-chatti-Vaddavâra
śâsana nindudu

śrîmat-parama-gambhîra-syâdvâdâmôgha-lânchhanam |

jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

namô Vitarâgâya svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramê-
śvara parama-bhaṭṭârakam Satyâśraya . . tilakam Châlukyâbharaṇam śrîmat-Tribhuvana-malla-
Dêvar kKalyâṇada-nelaviḍinô sukhadim râjyam geyyuttam i

jîyât samasta-kakubhântara-vartti-kîrttir

Ikshvâku-vaṃśa-kula-vâridhi-varddhanênduh |

Kailâsa-śaila-Jina-dharmma-su-rakshaṇârtham

Bhâgîrathî-vi tô dvitîyah ||

svasti samasta-bhuvanâdhîśvarêkshvâku-vaṃśa-kula-gagana-gabhasti-mâlinî parâkramâkrânta-
Kanyakubjâdhîśvara-śirô li-mukhō pârthiva-Pârthaḥ | samara-kêlî-Dhanañjayô
Dhanañjayaḥ | tasya vallabhâ Gândhârî-Dêvî tat-sutô Hariśchandraḥ | Rôhi Daḍiga-
Mâdhavâpara-nâmadhêyah | â-Gaṅgânayad-arasugaḷ-ellav êlge-pâdivada-chandranant uditôditav-
âgi pala jyam geyyutt ire tad-anvayâmbara-dyumanîyum Gaṅga-chûdâmanîyum enisida
bhuja-bala Gaṅga-Permmâdi

guni bêtiv-artthi-janakke dâna-maṇi dôr-ggarbbôddhatâdhmâta-nir- |

ghrîṇa-vairi-prakarake bal-kaṇi kalâ-vinyâsa-vârâsi sat- |

pa vêshtita-yaśam vikrânta-tuṅgam nripâ- |

graniy âdam Kali-Gaṅga-Dêvana sutam śrî-Barmma-bhûpâlakam ||

kanda || rvvi bâhâ- | parighadin ari-nriparan aledu seleyol voyd ur- |

vare baṇṇisal esedam Gaṅ- | gara-Bhîmam lokadolage bhuja-bala-Ga . . . ||

. . . . liy enisida Permmâdi-Barmma-Dêvaṅgam Pândya-kulôdbhavey enisida Gaṅga-mahâ-dêvi-
yarggam ratna-trayam puṭṭuvante

vri || śrî-Mârasîṅgan avanî-taḷa-raksha-pâlam |

Kâmôpamam Bhagirathânayava-ratna-dîpam |

bhîma-pratâpan ahitâ |

sâmânyan allan uditôditan êka-vâkyam ||

âtan-aṇumum ârppum lôka-vikhyâtam âda tad-anantaradol | svasti Satya varmma-
dharmma-mahârâjâdhirâja paramêśvaram Kuvalâḷa-pura-varêśvaram | Nandagiri-nâtham râja-
Mândhâtam | Padmâvatî-labdha-vara-pa chakîlâmôdan | asatî-sahôdaram vîra-
Vrikôdaram | samyaktva-ratnâkaram Jina-pâda-sêkharam | mada-gajêndra-lânchhanam chatura-
vi ga-Gaṅgêyam śauchÂñjanêyam | Gaṅga-kula-kamala-mârttandam duttara-gaṇam |
nanniya-Gaṅgam jayad-uttaraṅgam | śrîman-mahâ-maṇḍalêśvaram Tribhuvana-malla-Gaṅga-Per-
mmâdi-dêvar gGaṅgavâdi-tombhattaru-sâsiramam bâykelîsi tad-âbhyanantara Maṇḍali-sâsiramam
śrîmat-Tribhuvana-malla-Dêvar ddaye-geyye nidhi-nidhânânam olaḡâgi tri-bhâgâbhyanantara-siddhi-
yinde sukhadim râjyam geyyutt ire |

kanda || śrîge neley âgi vachana- | śrîg âgaram âgi nija-bhujârjita-vijaya- |

śrîg aruhan âgi kîrtti- | śrîg adhipatiy âgi sukhadin ire Gaṅga-nripam ||

vri || nuḍidude nanni mâḍidude śâsanam ittude Râmar-êsu mâr- |

ppididude vajra-lêpam urad irdude mṛityu parôpakâradol |

naḍedude baṭṭe shaḍ-guṇame meyy ene dharmmadol ondi ninnavôl |

naḍeva nripêndran âvan akhilâvaniyol Kali-Gaṅga-bhûpatî ||

sthiranê Mêrn-girîndradoḷ seṇasuvam gambhîranê vârdhhiyoḷ |
 puruḍippam kaliyê Surêndra-sutanam mechham mahâ-dâniyê |
 sura-bhûjakk oṇḡaṭṭavam chaduralê Pâñchâḷaniṃ mikkan en- |
 d irad iḡaḷ dhare baṇṇikūṃ raṇa-jaya-piṭṭuṅganam Gaṅganam ||

ka || amaḷa-charitraṃ purushô- | ttaman enisida Gaṅga-bhûpan âtana tammam |
 vimaḷa-yaṣam Gôvindara- | n amôgha-vâkyam kumâra-chûḍâ-ratnam ||

ant irvvaruṃ sukhadiṃ râjyam geyyutt ire |

ka || dharmmak ârmmam dayege ta- | var-mmame sisṭêshṭa-kalpa-bhûjam gôtrâ- |
 sarmmam kuḷôttamam Pole- | yamman enal nal-guṇakke machcharam uṇṭê ||

â-guṇôttaman enisida Poleymmaṅgam ramaṇi-ratnam enisida Keḷeyabbegam su-putrah kuḷa-
 dîpaka enisi Nokkayyam puṭṭi samartthan âgi Maṇḍaḷiya Keñcha-Gâvuṇḍana makkaḷu Kâḷeyab-
 beyum Malliyabbeyumam maduveyy âgi Kâḷabbe-gâvitige Gujjanam puṭṭi tandege padirmmaḍiy-
 âgi Permmâḍi-Gâvuṇḍan emba pesaram paḍedaḃ | Malliyabbe Jinadâsan emba maganam
 paḍedaḃ ant irvvar mmakkaḷ verasu Nokkayyam sukhadin irppuduṃ Gaṅga-Permmâḍi-dêvar
 Taṭṭekerege bijayam geydu samastâdhikâramam kuḍe Dêvêndraṅge Bṛihaspatiyantu Balîndraṅge
 Bhârggavan ent ante samasta-râjya-bhara-nirûpita-mahâmâtya-padaṃ-virâjamâna-mânônnata-
 prabhu-mantrôtsâha-śakti-traya-sampannam mahâ-mahimôtpannam | sujana-janâdhâram bândha-
 va-prâkâram | purusha-ratnâkaram para-baḷa-bhîkaram | pati-kâryya-bhâra-kraman asahâya-
 vikraman | upârjjanâchâryyan aḇaḷita-dhairryyam . . . kshâra-samudram lañchakâra-mukha-
 mudram | patige kaḷâpam jaya-lakshmî-nikshêpam | kôḇaṇḍa-Pârtham saujanya-tîrttham | Jina-
 pâdâradhakam | Kali-yuga-sâdhakam | Gaṅgana Hanumantam | jaya-lakshmî-kântam | śrîman-
 mahâ-pradhânam | piriya-perggaḍe Nokkayyam |

vṛi || pârththivaram nirâkaripa dâna-guṇôktiṃ artthig artthamam |

prârththisad îva-kâraṇade perggade Nokkanan î-parôpakâ- |
 rârththam idam śarîram enip ondu purâṇa-varôktiṃindam a- |
 prârthhita-dânadinde negaḷv unnati sandud iḷâ-taḷâgradol ||
 mârggadoḷ olpinol guṇadol aṇminol ârppinol âḍud ondu pem- |
 p ârggam asâdhyam int iṛiva-kâva-guṇaṅgaḷe sâjam endu kêḷ- |
 dargg edegoṇḍu jêṇkarise râja-guṇakk aḷavaṭṭa Nokkanam |
 perggadey embudê dhurake mârggadeyam patig êka-sâdhanam ||

ka || perggadeṭanamam ballar | khkhalgaman aṇam aṇiyar uḷid amâtyar nNokkam |
 perggade-Gaṅgana maneyol | mârggeḍe saṅgarada moneyol ene mechchadar âr ||
 kiṛidaṇol aḷavaḍada manam | neṇe piridakk âse-geyya buddhiṃ âtam |
 teṇe-vididu jonnadandina | peṇe andade Nokkan uttarôttaram âdam ||
 aḷaḷisida kerege mâḍisi- | da gaḷdeg ettisida dêvatâ-gṛihak aṇavan- |
 ṭageg anna-dânad eḍeg î- | jagadol pavan ill ad êṃ kṛitârththano Nokkam ||
 saranidhi baḷasidud emb an- | t iral itt â-Taṭṭekereya perggere suttal |
 paliya naḍuv Amarasailada | dorey enisida teṇade basadi sogayisi tôrkkum ||
 piriya-magam Gujjanan an- | tarâyav âg iḷdan âtan eyduge sarggam |
 baral indu Nokka-Perggaḍe | Haṇigeyal ettisidan eraḍu Jina-mandiramam ||
 tanage para-hitame hitam en | d anumânisi Nokkan oldu mâḍise viśvâ- |
 vaniyolage Nellavattiya | Jina-bhavanam ṛibhu-vimânamam pôlt irkkum ||

â-Nellavattiya Taṭṭekereṇ eraḍum basadiyumam Jinadâsaṅge parôksha-vinayam âge mâḍi-
 sida perggade-Nokkayyana parôpakârârththakam vîrakkam vitaranakkam śrî-Gaṅga-Permmâḍi-
 dêvar mmechch iru-gaḷe-guḍi-châmara-mêghâḍambarâdi-râjya-chinḷaṅgaḷan itt adakke tellaṇṭiy
 endu modala-mûla-dhana Taṭṭekere Kîḷûru Aṇeyûru Heṇige Kaḍavûru Sîmoge Tarikêri Henna-

vurada-gâvunḍa-vṛittiyuman irppattu-kuduregav aynûr-âlgalaṇ itt ûrggala siddhâyavan ittu chandrârka-târaṁ-baraṁ sarvva-namasyam âge Panasavâḍiyam biṭṭ anitu mahâ-mahimeyam tâldida perggade-Nokkayam Mûla-saṅgada Krâṇûr-ggaṇada Mêshapâshâna-gachchhada śrî-Prabhâchandra-siddhântigara guḍḍan âgi nâlkum basadiyam mâḍisi Taṭṭekereya basadiyam pûjisuvâr â-Gaṇa-gachchhada-sthâna-patigalge tamma baḷiyal Taṭṭekereya keḷage galḍe galeya mattar ondu oḷa-geṇeyalu beḷdale mattar ondu alli paṛekârargge galḍe Guṇigana mattaru mûru beḷdale galeya mattar ondu | kumbârargge galḍe Guṇigana mattar ondu beḷdale Guṇigana mattar ondu Taṭṭekereya aṅgaḍiya tereyumu suṅkamaṁ basadige Gaṅga-Permmâḍi-dêvam biṭṭa yî-dharmmamam rakshisidâtam sâsira-kapileyam dânam geydam kiḍisidam Gaṅgeyoḷ sâsira-kapileyam tindam | sandhi-vigrahi Dâma-Râjam sâsana-gabbamam pēḍu baredam poydam Sântôjanum Padmanum maṅgala śrî |

11

At Gâjanûr (same hobli), on a stone in Malla's garden.

S'ubham astu

namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

(5 lines illegible) dalu Âragada-râjyake saluva Gâjanûra Âragada Dêvapa-Daṇṇâ-yaka-voḍeyara makkaḷu Timma . . . voḍeyaru mâgaṇiy âḷuvâga Gâjanûra-grâma-dalu bayalina Maṇḍalada-râjyada voḷagaṇa
. Vênkaṭa-Nâyaka Raṅganâtha
. vara gaddeya samîpadalu Haṇḍige . . . kaṭṭeya
entu aksharadalû . . . hâgada chinna-varada
. Gâjanûra-gavuda tamma Kaṭṭeya Nâgaya
. chatu-sîme-sthâna-pratishṭheya mâḍi koṭṭaru âḷupida . . . Vâranâsiyali sahasra-gôvanu
vadhîsida pâṭaka brûṇa-hatyâśritav ahudu (usual final verse) yî-dêvasthâna kaḍadu
nilisi â-dêvâlyava nilisidâta Gâjanûra-Mallôjayyana magam S'iriyôjanu barada-śâsanakke â-dêvate
. . . śubham astu |

12

At Gondichattanahalli (same hobli), on a virakal in the waste-weir of the tank.

S'vasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara Tribhuvana-malla bhuja-baḷa-Gaṅga Permmâḍi-dêvargge śrîmach-Châlukya-Vikrama-varsa 46 neya S'ârbari-saṁvatsa . . .
Chaitra-suddha 5 Âdivâradandu śrîman-mahâ-maṇḍalêśvara Poyaśala-Biṭṭi-Dêvana daṇṇâyaka
Boppanan etti baralu Halasûra kâlagadalû tanna dhuramaṁ svâmi nôḍutt iralu Chambavâṇasi-maga avar-abe Bûtabbege puṭṭida lēnka Bammaya-Nâyakam sura-lôka-prâptan âda |

13

In the same place, on another virakal.

Svasti śrîmach-Châlukya-Vikrama-varshada 47 S'ubhakṛitu-saṁvatsarada Bhâdrapada-śuddha
10 Âdivâradandu śrîman-mahâ-maṇḍalêśvara Tribhuvana-malla Nanniya-Gaṅga Permmâḍi-dê-
varu hôgalu taḷṭ iṇidu sura-lôka-prâptan âda.

14

At the same place.

Svasti samasta (4 lines gone) śrīman-mahâ Dêvaru
 maṇḍalêśvaram Tribhuvana-malla ire
 Châlukya-Vikrama-kâlada . . ne Subhânu-saṃvatsarada Kârttika-śuddha 5
 Brihavâradandu liṅga-pratishṭeyam mâḍi dēvâlyamam kaḷasa-nirmâṇam mâḍi śrīmatu-Parvvata-
 vaḷḷiya Jagadindu-Paṇḍitara kâlām karchchi dhârâ-pûrvvakam mâḍi Jakkêśvara-dēvarige tâṃ
 kaṭṭisida piriya-kereya modal êriya keḷage gaḷeyal are-mattala gaḷde gaḷeya vondu mattaru
 beḷdale (*usual final phrases*)

15

At Mēlīna-Huṇasavâḍi (same hobli), on a vīrakal in the south of the Īśvara temple.

. . nayadim nilal eḍe vâk- |
 śrīyam satyade bhuja-pratâpade |
 śrīyan udârate kīrtti- |
 śrīyam taḷed esedan ||
 śrīmatu-Châlukya-Vikrama-varshada 47 neya S'ubhakṛi rada Kârttika-
 śuddha-bidige-Âdivâradandu śrīmat-Tribhuvana-malla-Nanniya-Gaṅga-Permmâdi-dēvaru nôḍi
 mechchi bichchaḷisutt ire |
 sâhaṇi Mâram ripu-san- | dôhaman avayavade kondu mechchisi palaram |
 bâhâ-baḷadiṃ pariye ma- | hâhavadoḷ nindu dēva-lôkakk ôḍam ||

17

At Kaḍôkallu (same hobli), on a stone in the Patel Channappa's back-yard.

Dhātu-saṃvatsarada Mâgha-śu 6 Â śrīmat-Kelâdi-Chennamâjijavaru Dēvappa . . . ge barasi
 kaḷisida kâryya chinada kante Gâjanûra dēvarige daḍḍige umbali-bage Gâjanûra-
 sīme-Kaḍukalu-grâma (*after details of the grant*) yî-panavina grâmavanu S'ivârppitav âgi biṭṭu
 yî-bhûmige liṅga-mudre śilâ-sthâpitava mâḍisuvalige âbage hujûrinda ûḷiga-janavanna kaḷuhisi
 ade veḍavu grâmadavara karisi koṇḍu gaḍi . . kâra barada-rîtiy ilana mâḍ-iṭṭu silâ-sthâpitava
 maḍisi koṭṭu yî-kâgadava sēnabhôvara kaḍitake barisi tirigi ivara vasake koḍuvad âgi

18

At Kâśîpura (same hobli), on a stone in the field of Achchamma, wife of Rîma-S'âstri.

Subham astu nirvighnam, astu |
 namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
 trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||
 svasti śrī-jayâbhyudaya-S'âlivâhana-śaka-varusha 1637 neya Jaya-saṃvatsarada Âśvîja-śuddha
 15 yalu śrīmatu aḷiya-Nirvâṇaiyanavaru Gâjanûra-sīme-sthaḷada sēnabhôva Mari-Basavaṇṇana
 mommaga Mariyaṇṇanu Harakêri-Tuṅgabhadra-tîradallu brâhmarugaḷige manegaḷa kaṭṭisi
 koṭṭu S'ivârppitav âgi naḍesuva agraḥârada dharmmake uttârava mâḍisi koṭṭa Kâśînâthapurada-
 grâmakke śilâ-sthâpita mâḍisi ade |

19

At Kuskûru-agrahâra (same hobli), on a stone in the north-west corner in the raînga-mañtapa of the Bhîmêśvara temple.

S'ri-Bhîmanâtha saraṇu || svasti śrî jayô'bhyudayaś cha Saka-varusha 1231 neya Saumya-saṃvatsa-
rada Jêṣṭha-śudha 13 Brî | svasti śrîmatu pratâpa-chakravartti Hoyisaṇa śrî-Vîra-Ballâla-Dêv-
arasaru Dôrasamudradalu sukha-saṅkatâ-vinôdadalu chatus-samudra-mudrita-prakhyâtav âgi
râjyaṃ geyivalli â-râyana maneya sandhi-vigrahi Lakkaṇṇanavara balu-manusya Dêvappa-
Hariyappanavaru Haḍavaḷike-nâḍiṅge sarvvâdhikârigaḷ âgiddalli Gaṅga-mañdali Haḍavaḷike-
nâḍa aṇuvattu-gavuḍu nûr-ippattu-stâna sâsiraḍ-êlu-nûru-gavaṇe-gaṇḍaru muntâgi â-Kusugû-
ralu neradu Haḍavaḷika-nâḍa sarvvâdhikâri Dêvappa-Hariyappanavarige Svayambhu-liṅga-
dibya-kshêtra-ghaṭita-sthâna yî-Bhîmanâtha-dêvarige nîvu muntâgi aṇuvattu-gavuḍu nûr-
ippattu-sthânâvû hadineṇṭu-samayavû neradu sarvva-bâdhey ill endu sarvvamânyav âgi yî-
dêvarige koṭṭa dharmma sva-ruchiyinda dhârâ-pûrvvakav âgi biṭṭa dharmma nâḍa-voppa śrî-
Bhîmanâtha Malaparolu-gaṇḍa maṅgaḷam ahâ śrî śrî ||

20

On a vîrakal in the south of the same temple.

Svasti śrîmatu[châlukya]-Vikrama-kâlada 67 neya Dundubhi-saṃvatsara d amavâ-
seya śrîman-mahâ-mañḍalêśvaraṃ Nanniya . . . sara permma . . .
. . . muduka ḷavâḍiya Kudâṇarasana kamabôvana Bôvaṃ Maṇaliya
. . . dalu sâmi-kâryyake . . . ḷbaran iṇidu sura-lôka-prâptan âda || maṅgaḷam ahâ ||

21

At the same temple, on a stone in the north wall of the Basavana aîkaṇa.

Krôdhi-saṃvassarada Mâgha-ba 14 Sôma-vâradalu Nâyakaru Gâjanûra-sîme-samasta-
prajegaḷu Eṇaganahura-Basavappa-Nâyakara Bâgaṇa-Gavuḍaru Uttarâji-Basavappana
. . . -Gavuḍa ppa-Gavuḍa Basavi Vîraṇa
. . . samasta-gavuḍa-prajegaḷu binnaha sthânika Tammananu gaṇâchârada ka-
ṭṭugeya teruva haṇavanu Sivarâtri-punya-kâladalalu dhârâ-pûrvvakav âgi nandâ-dîptig en
. yî-terige-haṇavi nandâ-dîptiyanu naḍasudu (usual imprecatory phrases)
. yî-dharmavanu naḍasuvad endu koṭṭa śâsana ||

22

At Arakere (same hobli), on a vîrakal at the Chîlâra-tevaru.

S'vasti Saka-varisha 88 aydaneya Rudhirôḍgâri-saṃvatsaraṃ pravarttise Kannara-Dêva . . .
thivî-râjyaṃ geyyutt ire Sântalige-yol dyaḷige-nâḍa Aṇigeriya-nâl-
gâvuḍa Gellûra Mâra-Gâvuḍa keṇeya-Gâvuḍa pasidu dēgulava mâḍisidom
âtana tamma Beṭṭuga tuṇugaḷol sattu Gôvi-Gâvuḍa kalla
mâḍisida

23

At the same place, on another virakal.

Svasti śrîmach-Châlukya-Vikrama-kâlada 40 ttaneya Manmatha-samvascharad andu śrîman-mahâ-manḍalêśvara Tribhuvana-malla Permmâḍi-Gânnara-Dêvaru samasta-prasasti-sahitar appa śrîman-mahâ-sâmantha Edavale-eppattara Manneya-Bammarasana maga Manneya-Goggarasanana biḍisi kṛiti-geydu koṇḍu-hôgi naḍepido . . koṇḍa nambid âldana kayyalu sattu sura-lôka-prâptan âdan âtana tamma Manneya-Oḍamarasam tanna naḍapida eleyaru Agachi-Taḍaketanu paṭṭav aliye Masanana kûḍe kâdu kalla mâḍisi eleyar-irvvarigam biṭṭa gaḷde mattalu 2 beḷdele mattalu 4 Goggarasage chatrake Arakereyalu biṭṭ gaḷde kamma 25 beḷdele kamma 50 Elavaṭṭiyalu biṭṭa gaḷde kamma 25 beḷdele kamma 50 î-dharmmamam tappade pratipâlisuva Oḍamarasa î-dharmma-vaṇ alidava Gaṅgeya taḍiyalu kavileyau alida

24

At Bairekoppa (same hobli), on a virakal in Hanumantayya's field.

Svasti Satya-vâ Koṅguṇivarmma dharmma-mahârâjâdhirâja paramê lâlâ-pura-paramêśvara śrîmat-Permmânaḍigaḷ prithivî-râjyaṇ geye Kôṭe . . Maṇḍali-nâḍu-sâsiramuman âḷe Gaṅgavurada tuṇugaḷolaṇ . darada Aḷamma-Gâvunḍara maga Chôḷaṇ si . .
 jîtêna labhyatê lakshmîr mṛitênâpi surâṅganâ |
 kshaṇa-vidhvamsanê kâyê kâ chintâ maraṇê raṇê ||
 sîldida Âyduganum Mâlanum Mâraganum Nâga Muddanu oḍane
 siddhisidar ||

26

At Mattur-agrahâra (same hobli), on copper plates in possession of the Paṭṭal Tirumalâvadhâni.

(Nâgarî characters.)

(First 53 lines beginning "śrî-Gaṇâdhipatayê namaḥ" are the same as No. 1 of this Taluq)

śatrûṇâm vâsam êtê dadata iti rushâ kin nu saptâmburâśin
 nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûlikâ-palikâbhiḥ |
 samśôshya svairam êtat-pratinidhi-jaladhi-śrêṇikâm yô vidhatte
 Brahmâṇḍa-svarna-Mêru-pramukha-nija-mahâ-dâna-tôyair amêyailḥ ||
 mad-dattâm arthi-sârthâś śrîyam iha suchiram bhuñjatâm ity avêtya
 prâyah pratyûha-hêtôs tapana-ratha-gatêr âlayam dēvatânâm |
 tat-tad-dig-jaitra-vṛityâpi cha biruda-padair aṅkitâṃs tatra tatra
 stambhân jâta-pratiśṭhân vyatanuta bhuvi yô bhûbhṛid-abhrahkashâgrân ||
 Kâñchî-S'risâila-S'ônâchala-Kanaka-sabhâ-Vêṅkaṭâdri-pramukhyêshv
 âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyasê śrêyasê yah |
 dēva-sthânêshu tîrthêshv api kanaka-tulâ-pûrashâdîni nânâ-
 dânanîy êvôpadânair api samam akhilair âgamôktâni tâni ||
 rôsha-kṛita-prati-pârthiva-daṇḍaḥ
 S'êsha-bhuja-kshiti-rakshaṇa-saundah |

bhâshege tappuva râyara gaṇḍaḥ
 tôshakrid arthishu yô raṇa-chaṇḍaḥ ||
 râjâdhirâja ity uktô yô râja-paramêśvaraḥ |
 mûru-râyara gaṇḍas cha para-râya-bhayaṅkaraḥ ||
 Indu-râya-suratrânô dushṭa-śârdûla-mardanaḥ |
 vîra-pratâpa ity âdi-birudair uchitair yutaḥ ||
 âlôkaya mahârâya jaya jivêti vâdibhiḥ |
 Aṅga-Vaṅga-Kâḷiṅgâdyair râjabhis sêvyatê cha yaḥ ||
 stuty-audâryas sudhîbhis sa Vijaya (III a) nagarê ratna-simhâsanasthaḥ
 kshmâpâlân Krishṇa-Râya-kshitipatir adharîkritya nîtyâ Nṛigâdîn |
 â pûrvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântâd
 â S'êtôr arthi-sârtha-śriyam iha bahuḷîkritya kîrtyâ samindhê ||
 S'âlivâhana-nirṇîtê śakâbdê daśabhiś śataiḥ |
 chatuś-śataiś chatuś-chatvâriṃśatâ gaṇitê kramât ||
 Svabhânu-vatsarê Pushya-mâsê Makara-saṅkramê |
 Hastarkshê Bhaumavârê cha Krishṇa-tîrê'ti-pâvanê ||
 Âśvalâyana-sûtrâya Vasishṭhânvaya-bhûshinê |
 Rik-śâkhâdhyâyinê vêda-vêdântâgama-vêdinê ||
 viśvâmôdana-śîlâya viśvâsâya vapushmatê |
 âśv arpita-jushâm puṃsâm âśvâsaika-vidhâyinê ||
 Haṇṇê-Tipparasâmbôdhi-pûrṇa-chandrâya bhûshṇavê |
 bhûsurâya hṛidi dhyâta-Vishṇavê ripu-jishṇavê ||
 sarvâtîśâyinê sarva-maṅgaḷâślêsha-sôbbhinê |
 vibhavê Tryambakâkhyâya virôdhi-pura-bhêdinê ||
 prâjyasyÂraga-râjyasya Gâjanûru-sthaḷasya cha |
 Gaṅga-maṇḍali-nâdôs cha bhûshanaṃ bhuvi viśrutam ||
 prâchyaṃ śrî-Tuṅgabhadrâyâḥ Sûlêbailôs cha dakshinaṃ |
 Sôgânê-nâmakâd grâmâd Râmanâthâlayâd api ||
 paśchimâśâ-sthitam grâmât Kusugûrôs cha viśrutât |
 grâmâch cha Honnahallî-âkhyâd uttarasyâṃ diśi sthitam ||
 khyâtâm grâmatîkâm Ūrukaḍuvûram sva-sîmayâ |
 sahitâm cha Daṇâyaka-Hosahallîm upâśritam ||
 (III b) Krishṇarâyapuram chêti prati-nâma-samâśritam |
 sarvadâ sarva-sasyâdhyam Mattûru-grâmam uttamam ||

(5 stanzas following beginning "sarvamânyam chatuś-sîmâ" are the same as No. 1 of this Taluq.)

yaśasvî yajamânô'sau Tryambakaḥ prabhu-śêkharah |
 tatraiva vatsarê mâsi tatraiva samayê śubhê ||
 Kôṭîśânvaya-mûrdhanyô dhanyô mânyô manîshinâm |
 shad-darśanâmbudhêḥ pâra-driśvâ viśvâdhikô guṇaiḥ ||
 mahâtma Mâdhavârâdhya-mahâmbhônidhi-chandramâḥ |
 varÂpastamba-sûtrô yô Yâjushô Haritânvayaḥ ||
 tasmai Hari harârâ (IV a) dhya iti khyâtâya dhîmatê |
 prâdâd grâmatîkâm Ūrukaḍavûrv iti viśrutam ||
 Âśvalâyana-sûtrâya ślâghya-Kâśyapa-gôtriṇê |
 Rik-śâkhâdhyâyinê vêda-vêdine guṇaśâlinê ||
 Hosahallî-Marêkaṭṭe-Saṅkalâpura-nâmakam |

Tryambakô vyatarad Daṇḍaubhaḷâyaubhaḷayâya cha ||
 vimśaty-abhyadhikam vṛitti-śatam atra samâśritê |
 trimśad-vṛittir vihâya svâ viprêbhyô vyatarat parâḥ ||
 Mattûru-nâmadhêyê'smin grâmê tē tē mahîsurâḥ |
 vṛittimantô vilikhantê vêda-vêdânga-pâragâḥ ||

(139 lines following contain names of vṛittidars and details of boundaries ; the following verses beginning " tad idam avanî " are the same as No. 1 of this Taluq)

śrî-Virûpâksha. (in Kannaḍa characters)

27

At Yaraganahâḷu-agrahâra (same hobli), on copper plates in possession of Nârâyānavadhânî.

(Nâgarî characters.)

(Ib) S'ubham astu

namas tuṅga-śiras-chumbi-chandra-châmarachâravê |
 trailôkyanagarârāmbhamûla-stambhâya S'ambhavê ||
 rakshâyai jagatām bhûyâd dayâḷur Dviradânanah |
 Indrâdi-dêva-nikarais stûyamânas sadâ vibhuḥ ||
 ratna-simhâsanâsinô dhîras chaṇḍa-parâkramah |
 râjâdhirâjas tējasvî yô râja-paramêśvarah ||
 vairi-maṇḍala-dôr-daṇḍa-shaṇḍa-khaṇḍana-kêsarî |
 Râma-Dêvô mahârâyah sarva-śâstra-visâradah ||
 tasmin śâsati bhûpâlê dharanîṃ sakalâm imâm ||
 tasyâsann anujîvinô jitatamâ mânyâḥ prajā-pâlakâs
 tan-madhyê jita-śatru-bhûpa-nikarah Keṅgâbhidhohbhûn nripah |
 satyam tēna mahîṭaḷam ripu-vadhû-nêtrāmbubhiḥ plâvitam
 tat-sûnuś cha parâkramî vara-guṇô nâmnâ Hanûmân abhût ||
 vadânyê'smin bhûpê kṛita-sakala-dânê śubha-dinê
 kadâchit tasyâsîn matir avanî-dânê śruta-phalê |
 vivâhê'sau sînôr bhuvana-tilakam grâmam amalam
 dadau dhârâ-pûrvam Vijayi-Biligê-Puṭṭa-vidushê ||
 sô'yam bhûmisuras sadâ S'iva-pada-dvandvârchanê tatparô
 vêdântârtha-vichâra-śuddha-hṛidayas sat-tîrtha-gâmî sadâ |
 tyâgê yēna mahî-talê vitaranî Karnô'pi vismâritô
 gâmbhîryê cha payônidhir hi nitarāṃ bhêjê'sya sâmyam na vâ ||
 Viśvâmitrasa-gôtrô'yam Bôdhâyana-su-sûtravân |
 Yajur-vêdî mahâ-prâjñô dhîmân Gaṅgâdharâtmajaḥ ||
 vêdâmbudhi-sara-kshôṇi-gaṇitê S'aka-vatsarê |
 Durmaty-âkhyê vatsarê cha mâsê Mâdhava-nâmakê ||
 śukla-pakshê tritîyâyām śubhê cha Sthiravâsarê |
 Puṭṭapâkhyô mahî-dêvô vidvaj-jana-śîrômaṇiḥ ||
 Âragâkhyasya vênṭhyê cha Gâjanûrôś cha śîmani |
 Gaṅgê-maṇḍala-nâḍau cha Tuṅgabhadra-nadî-tatê ||
 vidyamânam mahâ-grâmam svîkṛitam bhûmipâlakât |
 Yaraggahâḷv iti khyâtam sêvyam cha vibudhottamaih ||
 Mallêsa-dêvataṃ chaiva pra (IIa) ti-nâmnâ tu S'aṅkaram |

upâ-grâmêṇa sahitam Kâlîkoppâbhidhêṇa cha ||
 sarvamâṇyaṁ chatuṣ-sîmaṁ grîhârâmâdi-samyutam |
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam ||
 akshîṇy-âgami-samyuktam śubha-vṛikshâdi-samyutam |
 vâpî-kûpa-tatâkaiś cha kachehârâmaiś cha samyutam ||
 putra-pautrâdibhir bhôgyaṁ kramâd â-chandra-târaṁ |
 dâṇâdhi-kraya-yôgyam cha yôgyam cha parivartanê ||
 Puṭṭapâkhyô mahî-dêvô mânanîyô manasvibhiḥ |
 sa-hiraṇya-payô-dhârâ-pûrvakam brahmavittamaḥ ||
 svayam dadau cha viprêbhîyô daśabhyô brâhmaṇôttamaḥ |
 kṛitvâ cha tasya ghôshasya sambhâgam vṛitti-nâmakam ||
 (29 lines following contain names of vṛittidârs and details of boundaries)
 sâkshîṇô-tra vilikhyantê sūrya-chandra-mukhâs surâḥ ||
 (usual final verses) || śrî-Gôpâla-Kṛishṇa

śrî-Râma*

28

At Sakrebail (same hobli), on a copper plate in possession of the Patel.

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
 trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1593 neya Sâdhârâṇa-samvatsarada Jêshṭha-
 śu 1 lu śrîmat-sajjana-śuddha-S'ivâchâra-sampanna dyâvâ-prithvi-mahâ-mahattina voḷagâda Kup-
 pastakanthe-Manôhara-Dêvara śisyaru Kempunañjê-Dêvarige śrîmad-Eḍava-Murâri kôṭê-kôlâ-
 haḷa viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyaṇar âda Keḷadî
 Sadâsiva-Râya-Nâyakara vaṁsôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Siddappa-
 Nâyakara pautraru Sivappa-Nâyakara putrar âda Sômasêkhara-Nâyakaru koṭṭa dharma-śâsanada
 kramav entendare Bidirûra Bâlêkoppadallu namma hesarallu maṭhava kaṭṭisi nimage śaraṇu-
 mâtida Vaśikṛita-maṭhada dharmmake hêruva mânyada ettu naḍe 50 ayivattu yettina mânyavanu
 S'ivârppitav âgi biṭṭ idhêve yî-yettinalu tâvu jinisu aḍake meṇasu jhalli-paṭṭe khobari kavâḍa
 akki bhatta râgi uppu huḷi bella yeṇṇe tuppa vidala bûsakâyi katta hogêsoppu javaḷi muntâgi
 Yikkêri-durgga Vasudâre S'akkarêpaṭṭaṇa Kâmanadurggada hôbaḷi ghaṭṭada keḷagaṇa hôbaḷi
 Chandâvarada suika saḥâ yî-thânegaḷalli yettugaḷa varna vayasa barâsi hêrikoṇḍu shaḍ-darusana
 dharmavanu naḍasikoṇḍu | (back) nimma śisya-paramparey âgi â-
 chandrârkkâ-sthâyigaḷ âgi sukhadiṁ anubhavisikoṇḍu bahudu endu koṭṭa yettina-mânyada dhar-
 ma-śâsana | dêva-sâkshi (final verses) ||

śrî-S'adâsiva

29

On copper plates in possession of the same Patel.

(IA) Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
 trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1634 neya Khara-samvatsarada Phâlguna
 ba 10 lu śrîmat-sajjana-śuddha-S'ivâchâra-sampanna dyâvâ-prithvî-mahâ-mahattina voḷagâda

*In Kannada characters.

Charamûrti-Mahêśvararu Mêlaṇa-gavi-Basavaliṅga-Dêvara śisyaṛu Basavaliṅga-Dêvarige Yeḍava-Murâri-kôtê-kôlâhala viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-pa-râyaṇar âda Keḷadî-Sadâśiva-Raya-Nâyakara vaṃśôdbhavar âda Siddappa-Nâyakara prapautraru S'ivappa-Nâyakara pautraru Sômasêkhara-Nâyakara dharma-patniyar âda Chennaṃmâjijavara putraru Basavappa-Nâyakaru barasi koṭṭa bhû-dâna-dharma-śâsanada kramav entendare yîvarige uttâra koṭṭa svâsthige śâsanava barasi-koḍabêk endu Mariyappanavaru hêliddarinda barasi-koṭṭadu Gâjanûra-sîmê Triyaṃbakapurada agrahâradinda Lôkayanu tanna yajamânike-vrittibagye uttârav âda svâsteya voḷage uttâra koṭṭadu Sakharebayala-grâmadinda viṅgaḍisi-koṭṭaddu (16 lines following contain details of the grant) mûvattu-vare varahana svâstheyanu S'ivârppi-tav âgi koṭṭev âgi yî-bhûmige netṭa liṅga-mudre-kallin-oḷag uḷla nidhi-nikshêpa-jala-pâshâ-ṇa-akshîṇi-âgâmi-siddha-saddhyaṅgaḷ emba asṭa-bhôga-têjas-svâmyaṅgaḷu yî-bhûmiyali sasyâ-râma-muntâgi yênu adhika-phalav âhante saha âgumâḍikoḍu nimma śisya-pâramparyav âgi â-chandrârka-stâyigaḷ âgi sukhadiṃ anubhavisikoḍu yihari endu barasi-koṭṭa bhû-dâna-dharma-śâsana (*usual final verses*)

yatra yôgîśvaraḥ kuryât Siva-liṅgârchanam sakrit |
vasanti tatra tîrthâni sarvâṇi satatam Guha ||
Harasya prâṇanârtham tu S'iva-bhaktâya dîyatê |
dânam tad vimalam prôktam kēvalam mōksha-sâdhanam ||

śrî-S'adâśiva

30

At Benkipura, on a stone to the south in the enclosure of the Lakshminarasimha temple.

..... rasimhâya namaḥ |
 namas stuṇ vê |
 trailokyâ-nagarârambha-mûla ||
..... bhyudaya-Yudhishṭhira-Vikrama sanda Kali-varusha
4515 sanda rgasira-śuddha 5 Gu bhaṇḍâri Saṅgamêśa para
..... ja râja-paramêśvara êrî-vîra-pratâpa Harihara
mahârâyaru śrî-Virûpâksha-sîmeya yâ-nagarada nelaviḍinalu varnâ-
śrama-dharmaṅga iha kâladalû â-mahârâyara nirû
..... n âlutt iha brâhmanya-kula-sambhâvita mahâ-man-
tri-manôharar apa Siru ya Dakshîṇa-Bâraṇâsi mahâ-Varâha-sambhûti ..
..... kha-chakrânkite mahâ-tîra-sammandhiy apa Lakshmî-ma-
nôhara śrîmad-bhakta-jana-priya śrîmad-vêda namad-Bhava-
Brahmêndrâdi-samasta-pîshi-jana-pratipâla mha-dêvara divya-śrî-pâda-
padmaṅgaḷige dattav âda dēva t endare ||
 śrî-Narasimhaṅ âlaya- | van â-bahu-ratna-suvarna |
 rehane mahâ- | viniyôgava nōntu bhaktiyind â-nâ ||
..... kâlav atîta -mânava-dâna-tat-prabheyanu
..... num ||

Yere-Bamma-nripana suta jagav | aṇivam |
..... la-dîpa-sêveya | nere mâḍida Lakha-Râjanu ||

..... |
 Kamalâmbakan olid îye tat-parampareyam |
 Lakshumiya sam- |
 bhramad Ege-Lakha-nripa-kumâ ||

..... Saṅgamêśa-vaṃśâdi-mahârâyara yajña-pratâpa nishtarum
 dushṭa-nigraha-sisṭa-pratipâlakarum Basa balarum Vishṇu-bhakti-virachitâ-
 laṅkriterum jêshṭha ha-râjêna kṛita-prati
 pemmaḍi Narasiṃham || śrîman-mahâ-Nâyakâchâryyarum appa
 Yera-Lakhe-Nâyakaru Dummiya-nâḍu Bânûra
 nâḍanu âluva kâladalû Baṅkiyapurada kâlûvaḷi ya prântadalû mahâ-aranyav
 âgi yidda haḷuvanu yanu sthala-nirdêśava mâḍi tatâka-pratishṭheya mâḍi â ...
 nâḍiyalu kattirda Nârasimhapurada grâma 1 â-tatâkada mû Laksh-
 mîpurada grâma 1 ubhayam grâma yeraḍaṇa asṭa-bhōga-tēja ya sakala-
 svâmyavanu śrî-Lakshumî-Nârasimha-dêvarige samarpisi nyav âgi naḍadu ..
 .. yeraḍu pura-varga .. prajegaḷu mâḍuva maduveya suṅ yere hiṇḍi hasu yemme
 kôṇa kudure naḍevu baṇḍi yettina suṅka â-purada sîmeyalu belada tôṭa tuḍike
 kabbin-âle ... suṅka Baṅkiyapuradalû dêvarige naḍeva mânyada tôṭada aḍakeya suṅka prativâ-
 banda yeleya-hêṛina suika antu yisṭaṇa suika Bârandû .. lu dêvarige naḍava mânyada
 tôṭada aḍakeya suṅka â-puradalû yippattu ... ggade suṅka yisṭaralu yênu huṭṭuva dhar-
 mavanu â-mahârâyara nirûpaḍim â-Sidapaṇṇaga ... saha Baṅkiyapurada-ṭhâneyada suṅka
 guttigeya mâḍuva hoḷeya hora-suṅka Agastya-gôtra-Rîk-sâkheya Daṇṇapana maga Nâgaṇa-
 gaḷu yarige Yajus-sâkheya Bhâradvâja-gôtrada Mârkaṇḍêya daṇṇagaḷu Lakshumî-
 Nârasimha-dêvara śrî-pâda-sama dhârâ-pûrvakadinda koṭṭa sthira-dharma-sâsanakke
 subham astu ||

dâna-pâlanayôr madhyê dânat srêyônupâlanam |
 danât svargam avâpnôti pâlanâd achyutam padam ||
 vâchâ-dattam manô-dattam dhârâ-dattam na dîyatê |
 shasṭi-varsha-sahasrâṇi viṣṭâyâm jâyatê krimih |
 nastam kulam bhinna-tatâka-kûpam
 prabhrashṭa-râjyam śaraṇâgata . . |
 ṇam dêva-griham cha jirnam
 ya uddharê . pûrva-chatur-guṇam . . . ||
 êkaiva bhaginî lôke sarvêśham êva bhûbhujam |
 na bhô . . na kara-grâhyâ dêva-dattâ vasundharâ ||
 sâmanyôyam dharma-setur nripânâm kâlê kâlê pâlanîyô bhavadbhih |
 sarvân êtân bhâvinah pârthivendrân bhûyô bhûyô yâchatê Râmachandrah ||
 śrî-Vaikhânasar uttamâ-samayajar vêdânta-sampanna-sad- |
 bhâvâchâra-su-gôtra-Kâsyaparu . . santâna-Vaṅkîpurî- |
 dēvasthâna-su-sampadâdhipati-tat-pâramparâ- |
 sambhavar . . . ttamârya-sutan end â-Chennapâchârya[nu]m ||
 . t-pîtâmbara-Vishṇu-Vâmana-Muradhvaṃsî Nṛikanṭhiravaḷ |
 [ta]t-pâdâmbuja-sêva-sannahitan â-Chennappa-viprôttamâ |
 tat-putrah tat-sthâna-samrakshakar |
 tat-kâlâga ||

na visham visham ity âhur brahmasvam visham uchyatê |
visham êkâkinam hanti brâhmasvam putra-pautrakam ||

..... kshumîkânta kṛipâ-jaladhi sarvare enn-antaraṅgadalli nilisid int
î-śubha-śâsana-kramava nirmisidam ||

dharmagaṇṭhakana kulav adu | nirmûlavan eyidi naraka-vârdhiyoḷ âlguṃ |

dharmasahâyi . . . mala- | nirmaḷa-saubhâgyav âyuv akke . . vakkum ||

yintu sakala-lôkaika-nâtha śrî-Lakshumîg amaḷa-nirmita-śâsanakke śubham astu
maṅgaḷam ahâ śrî śrî śrî.

31

At the same village, on a stone in the field of the Patel Usmân Sâhib.

Svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha sâvirada-mûnûru-ippattêlu sanda vartamâna-
Pârthiva-samvatsarada S'râvaṇa-suddha 10 lu śrîman-mahârâjâdhirâja râja-paramêśvara śrî-
vîra-Harihara-Râya-mahârâyaru Vidyânagaradalli sukha-saṅkathâ-vînôdadim râjyam geyyuttav
ihalu dhârâ-pûrvakav âgi
..... Bidareya Siṅgaya-Nâykanu Lakshmî- (usual final
verses and imprecatory phrases)

32

At Hutta (same hobli), on a virakal in the field of the Shanbhog Râmappa.

Svasti śrî prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kula-
tilaka Châlukya-varishada 51 neya Ânanda-samvatsarada Vaiśâkha-bahula-pâḍiva-Budhavârad
andu Dêvarigaṃ gaṃ puttida su-putra dâna snâna-pûrvvakam mâdi
sûryya-lôka-prâptan âdam || âtana sati Dêviyakkam purusha-bratamam kaikonḍu Maṇḍali-sâsirada
Eḍatore-nâḍa Uttavada-grâmadalu sura-lôka-prâptaḷ âdaḷ | â kallu Nilu-guḍ-
ḍada

34

At Antaragaṅge (same hobli), on a stone at the village entrance.

Namas tûnga-śiras-chumbi-chandra-châmara-châravê |
trâilôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

Sâdhârâṇa-samvatsarada Châitra-ba 5 lu Honnahâliya Râmi-Nayakana maga Kêti-Nâyakana
maga Antaragaṅge-Saṇṇeyaru grâma-gauḍike

35

At Timmalâpura (same hobli), on a stone in the tank.

Yi-kere-nîru purusha-pramâṇa nintu Timmalapurakke sallabêku ||

36

At Hiriyûr (same hobli), on a virakal to the south of the S'iddhêśvara temple.

Svasti śrîman-mahâ-maṇḍalêśvara Hoysala-Vîra-Ballâlu-Dêvaru Dôrasamudrada nelavîḍinalu sukha-saṅkathâ-vinôdadim râjyaṁ geyuttam ire || tat-pâda-padômôpajîvi || svasti śrîmat-Hiriyapanu Maṇḍali-sâyarada nâl-prabhu vaḍḍa-vyavahâriy âdavig-oḍeya Hoysala-Gôyi-Seṭṭiyara su-putra Kalli-Seṭṭiya kuva[ra] Balla-Gâvuṇḍan â-vûra tuṟuva haḷliya gaṇḍ uyyal Sârvari-saṁvatsarada S'râvaṇa-sudda 15 Budhavârad andu Sîbayya haridu halaram kondu tuṟuv ellam maguḷchi sura-lôka-prâptan âdam || matta oḍedu mûdalsi halaram kondu svâmi-kârya sura-lôka-prâptan âdam ||

37

At the same place, on a second virakal.

Svasti śrîmach-Châlukya-Virkama-varśada 65 neya Raudri-saṁvatsarada Âśvayuja-sudda-pâḍiva-Âdivârad andu śrîman-mahâ-maṇḍalêśvaram Nanniya-Gaṅga-Permmâdi-Dêvara nâḍolage mahâ-prabhu Âdavigâveya Sinda-Gâmuṇḍana . . . okkalu telliga Biṭṭimayyana magam gôtra-pavitraṁ Lokiguṇḍige beram . . . kam bôg iṛdalli â-grâmada tuṟuvaṁ Torahara-Kâlâya â-puyya-liṅg eṟagi mēl-âlann iṛidu kudureyaṁ piḍidu tamma Kûsana kayya mârkôlu maguḷe âḷavaridu mârbbalaman kâdisi tuṟuvaṁ magurchchi telliga Barmmaṇṇa sura-lôka prâptan da || śrî śrî.

38

At the same place, on a third virakal.

Vibhava-saṁvatsarada Jeshṭha-su 10 Sô Âḍavi . . ya śrî-Siddhêśvara-dêvara pâdârâdhakarum appa nâḍiga-Dâseyana magam Bârîke-Beddammanu tanagam mukti-padârthav âgi manadim sura-lôka-prâptan âdam śrî ||

39

On a stone to the south of the same temple.

Namas tuṅga-śiras-chuṁbi-chandra-châmarâ-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

. . . . gati || svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâja paramêśvaram parama-bhaṭṭâraka Satyâśraya-kuḷa-tilakam Châlukyâbharaṇam śrîmat-Tribhuvanamalla-Dêvara vija râbhividdhi-pravarddhamânam â-chandrârkka-târam-baram saluttam ire || tat-pâda-padômôpajîvi ||

uttamam appa Nandagiri kôṭe poḷal Kuvalâla . . . tom- |
bhattaru-sâsiram viṣayam âptan anindya-Jinêndran âji-rai- |
gâṭta-jayam jayam Jina-matam matam âg ire santatam nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âḷdar urvviyam ||

uttara-dik-tatâvadhige tâge Madarkkale mûda Tonde-nâ- |
 d att aparâşeg ambunidhi Koṅgum at- |
 t itt olaḡ uḷḷa vairiḡalan ikki vaḷâvrita-Gaṅgavâḍi-tom- |
 bhattaru-sâsiram . . . mâḍidan intutu Gaṅgan ujjugam ||
 Gaṅganim . ya | . . . Harivarmma-Viṣṇu-nṛipanim nijadiṃ |
 | Gaṅga-nṛipâlam ||
 S'rîpuruṣam S'ivamâram | |
 . . . dvîpadol ari-nṛipa- | kôpânaḷa-şikhey enippa Vijeyâdityam ||
 yereda Mârasiṅga- | . . . kurular-ôjjigam pesarvett â- |
 Maruḷam tan-nṛipa-tiḷakana | piriya-magam S'atyavâkyaṇ acaḷita-dhairyyam ||
 Garvvada-Gaṅgam vasudheyol | orvvane kali châgi şauchi Guttiya-Gaṅgam |
 dôr-vikramâbhirâman a- | gurvina kali Râchamalla-bhûbhṛit-tiḷakam ||
 | kiḷva nâmada kariyam |
 piṅgade nilisuva sâhasa- | tuṅgam kêvalame negaḷda Rakkasa-Gaṅgam ||
 enisi negardda Gaṅga-vaṃşôdbhavarol â-Daḍigana magam Churchchuvâyda-Gaṅgan âtana
 sutam Prithvi-Gaṅgan âtana taneyam S'rîvikraman âtana putram Bhûvikramam ||
 S'rîpuruṣam ant â-râjana taneya Sivamâra-Dêvam tat-tanûbhava Kêtaya-Permmâḍi tat-
 putram . . ruga-Permmâḍi . tad-âtmajam Maruḷa-Dêvam tad-anujam Guttiya-Gaṅgan âtana
 magam Mârasiṅgan âtana magam Yaṇeyanḡa-Dêvan âtana magam Barmma-Dêva yint î-Gaṅga-
 vaṃşôjjâtaru râjyam geyye śrîmat-Prabhâchandra-siddhânti-dêvara guḍḍa bhuja-baḷa-Gaṅga
 Hermmâḍi-Barmma-Dêva şaraṇaru S'rîpa giri-vajra
 . . . , âtana paṭṭa-mahâdêviy ent endade hita . . . yenisida . . mahâdêviya putra
 . . . t oḍa-vuṭṭida Mârasiṅgam . . . Gaṅga-Bhujabaḷa-Gaṅga-bhûbhujar ârjjisida . . perme
 nirantaram ||

sthiranê Mêru-girîndradoḷ seṇasuvam gaṃbhîranê vârdhhiyol |
 puruḍ irppam kaliyê Surêndra-sutanam mechcam mahâ-dâniyê |
 sura-bhûjakk oḡeg aṭṭuvam chaduranê Pâñchâḷanam geldan and |
 irad î-dhârani baṇṇikum raṇa-jaya-prôttuṅganam Gaṅganam ||
 nuḍidude nanni mâḍidude şâsana mâr- |
 ppiḍidude vajra-lêpa . . . rdude mṛityu parôpakâradoḷ |
 naḍedude batte meyyane . . . vól idu |
 naḍeva-nṛipêndran âvan akhilâvaniyol Kali-Gaṅga-bhûpatî ||

. . . âtana paṭṭa-mahâdêvi Paddiga-bhûpana magal Gaṅga-mahâdêvigam agra-tanûja
 entendade|| svasti Satyavâkya-Koṅḡoivarmma dharmma-mahârajâdhirâja paramêşvara Kuvalâla-
 pura-varêşvara Nandagiri-nâtha daḷita-ripu-yûtha mada-gajêndra-lâncheḷhana chatura-Viriñ-
 chana Padmâvatî-dêvî-labḍha-vara-prasâda vichakiḷamôdaNanniya-Gaṅga jayad-uttaraṅgaGaṅga-
 kuḷa-kuvalaya-şarach-chandra maṇḍalika-Dêvêndra darppôḍḍhatârâ gaṇḍara gaṇḍa
 duṭṭara gaṇḍa nânâdi-prasasti-sahitam śrîman-Nanniya-Gaṅga-Permmâḍi-Dêvar Eḍehaḷliya vîdi-
 nalu sukha-saṅkathâ-vinôdadim râjyam geyyutt ire tat-pâda-padmôpajîvi || svasti śrîmat-Eḍedore-
 yeppattara nâl-prabhu Jinêndra-pâdâravindâmrîta-bhṛiṅgan ensida Sinda-Gâvuṇḍan âtana mahâ-
 sati mahêşvara-gaṇâgragaṇeyey ensida Nâga-Gâvuṇḍiyum | Viragrâmeyali sukhadim jîvisutt ire |
 Châḷukya-Vikrama-saṃvatsarada 9 . neya S'ubhakṛit-saṃvatsarad uttarâyana-saṅkramaṇa-
 sūryya-grahaṇa-byatîpâta-puṇya-kâladalu śrîmat-Siddhêşvara-Dêvar-âchâryya Brahmêşvara-
 Dêvara kâlam karechchi dhârâ-pūrvvakam mâḍiy â bhôgakkam âhâra-dânakkam
 jîṇṇô (7 lines following contain details of grant and usual final phrase and verse)

40

Svasti samadhigata-pañcha-mahâ-sâbdam [ma]hâ-maṇḍalêśvaram Dvârâvati-pura-varâdhîśvaram
Yâdava-kuḷâmbara-dyumaṇi samyaktva-chûḍâmaṇi malaparolu gaṇḍa gaṇḍa-prachaṇḍa
. . . kshatriya-dharmma-nirmmaḷa-paripûrṇârṇavam kadanaika-Bhairavam Bâsânti-dêvi-
labdha-vara-prasâdanum appa Hoysala-Dêvana permme entendaḍe ||

Nîlagiri Hadiyaghaṭṭam | Yêlumpale Kañchi Tuḷuva Râjêndrapuram |

Kôlâla-Bayalu-nâḍuma- | n âl âpade koṇḍa Vishṇuvarddhana-Dêvam ||

va || mattam entendaḍe || Talakâḍu Gaṅgavâḍi Noḷambavâḍi Koṅgu Naṅgali Banavase Hânunḡalu
Halasige Ve . grâme Uchchaṅgi Ballâri Rodda Vallûru yint î-samasta-durggaṅgaḷam tad-dêśa-
mumam tanna parâkrama . koṇḍu vîra-lakshmiyumam jaya-lakshmiyumam lakshmiyumam ârjisi
iha-lôka-khyâtiyumam para-lôka-sukhamumam paḍed î-mahâ-maṇḍalêśvaram Vishṇuvarddhana-
Hoysala-Dêvam prithvî-râjyam geyye || yâtana putram Vira-Nârasimha-Dêvan âtan-agra-
tanûjam Vira-Ballâlu-Dêvaru Dôrasamudrada nelaviḍinoḷu sukha-saṅkathâ-vinôdadiṁ râjyam
geyyutt ire || tat-pâda-padmôpajîvi || svasti śrîmat-Eḍedoḡel oppuva Maṇḍali-sâyirada nâl-prabhu
vaḍḍa-vyavahâri Jinêndra-pâḍârâdhakarum appa Hoysala-Goydi-Setṭiya-râyan-agra-tanûjam
Balla-Gâvunḍan âtana tamma Boppa-Gâvunḍan int î-suputrar vverasu dîrghghâyur-ârôgyaisvaryyâ-
diyan taḷarḍdu parôpakârârthadiṁ sukhadiṁ jîvisutt irdḍ ondu-devasam Siva-dharmma-kathanava-
vam kēḷdu Châḷukya-Vikrama-varshada 149 neya Sâravari-saṁvatsarad uttarâyaṇa-saṅkrânti-
sûryya-grahaṇa-vitîpâtam int î-sudinam kûḍalu śrî-Siddhêśvara-dêvar-aṅga-bhôgakkam nivêdya-
kkam âhâra-dânakkam jîrṇôddhârakam . . . da dēvasvada gaddeya hiriya-haḷḷa haḷi-
yalu gadde kamba ippattu || (*usual final verse*)

41

Dundubi-saṁvatsarada Phâlguna-suddha-pâḍiva-Sôma-vârad andu Boppa-Gauḍa Gôvinda-Gauḍa
Haḍavaḷa Siddhêśvara-dêvara dēvâlyada khaṇḍa-sphutita-jîrṇôddhârakam âhârada
. kamba hattu 10 beddale kamba ippattu 20 tôḷa kamba 3 (*rest illegible*)

42

At the same village, on a stone lying in Sâlera Puṭṭa-Basappa's back-yard.

Namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-
. Satyâśraya-kuḷa-tiḷakam śrîmat-Tribhuvanamalla vijaya-râjyam
uttarôttarâbhivridhi-pravarddhamânam â-chandrârkkâ-târam-baram salvuttam ire . . tat-pâda-
padmôpajîvi || svasti Satyavâkya-Koṅgulivarmma dharmma-mahârâjâdhirâja Kôlâla-pura-
varêśvara Nandagiri-nâtha chatura-Virañchana Padmâvatî-dêvi-labdha-vara
. ya-Gaṅga jayad-uttaraṅga . . . Gaṅga-kuḷa-kuḷaya maṇḍalika-Dêvêndram
. arâti-vanaja-vana-vêḍaṇḍa prasasti-sahitam śrîman-Nanniya-
Gaṅga-Permmâḍi-Dêvar Eḍehaḷḷiya viḍinalu sukha-saṅkathâ-vinôdadiṁ râjyam geyyuttam ire ||
tat-pâda-padmôpajîvi Gaṅgayan âtan-agra-tanûjam Haḍavaḷa Hemmâḍi-Dêv-
arasaru sukhadiṁ jîvisutt irdḍ ondu-devasam Siva-dharmma-kathanavam
. Haḍavaḷa Châkabbekereya baḍagaṇa gadde

kaṁba keṛeya baḍagaṇa kôḍiyim beddale yint î-bhûmiya Nanniya-Gaṅga-
Dêvaṁ kuḍe paḍedu bhâgi Siṅga-Gavuḍana san-matadiṁ yiha-lôkakke khyâtiyaṁ
para-lôkakke sukhaman ârjjisidaṁ maṅgaḷam ahâ śrî śrî || (*usual final verse*)

43

Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṁ Dvârâvatî-pura-varâdhîśvaraṁ
Yâdava-kuḷâṁbara-dyumaṇi samyaktva-chûḍâmaṇi malaparolu gaṇḍa kadana-prachaṇḍa śaucha-
Gaṅgêya kshatriya-dharmma-nirmmaḷa-paripûrṇârnavaṁ kadanaika-Bhairavaṁ Vâsantikâ-dêvî-
labdha-vara-prasâdanum appa Hoysaḷa-Dêvana permmeṁy entendaḍe ||

Nîlagiri Hadiyaghaṭṭam | Yêḷummaḷe Kañchi Tuḷvu Râjêndrapuram |

Kôḷâla Bayalu-nâḍuman | âḷ âpade koṇḍa Viśhûvarddhana-Dêvaṁ ||

âtana suputraṁ Vîra-Nârasiṅgha-bhûpâḷan âtan-agra-tanûjaṁ Vîra-Ballâḷa-Dêvaru Dôrasamudrada
nelaviḍinalu sukha-saṅkathâ-vinôdadim râjyaṁ geyvutt ire || tat-pâda-padmôpajîvi || svasti śrîmad-
Ededore-yeppattu Maṇḍali-sâyirada nâlu-prabhu Nêma-Veggaḍey âtana magaṁ Chiṇṇa-Gaḍḍa-
mahâ-prabhu Hoysaḷa Goydi-Setṭiya-râyan-agra-tanûjaṁ Balla-Gauḇḍan âtana tammaṁ Prabhu-
śêna-Setṭi Boppayan int ivaru verasi sukhadim jîvisuttam irddu Nandana-saṁvatsarad Âśâḍa-
suda 11 Gu Karkkaṭaka-saṅkramaṇadal â-dêvarige gadde kamma hanneradu 12 Tâvareyakeṛeya
keḷagey â-keṛeya voḷage beddale kamba mûvattu 30 maṁ Bâgavâḍiya Sômêśvara-paṇḍitara
kâḷam karchchi dhârâ-pûrvvakaṁ mâḍal âtam la âsthânamam Gôḷibîḍina Dâsaya-Jîyara
maga Nâgarâsige koṭṭan â-Goydi-Setṭiya besavagaṁ akkaśâle Chatṭôjana tammaṁ Mallôjam
ûrinda baḍagalu keṛeyaṁ kaṭṭisidaṁ dêvâlayavaṁ ettisidaṁ â-dharmmavaṁ pratipâlisutt irdam
maṅgaḷm ahâ śrî śrî (*usual final verses*)

44

At the same village, on a stone lying in Patel's wet land, to the west.

Namas tuṅga-śiras-chuṁbi-chandra-châmara-châravê |

trailôkya-nagarâraṁbha-mûla-staṁbhâya S'ambhavê ||

. gati || svasti samasta-bhuvanâśrayaṁ śrî-prithvî-vallabhaṁ mahâ-
râjâdhirâjaṁ paramêśvaraṁ parama-bhaṭṭârakaṁ Satyâśraya-kuḷa-tîḷakaṁ Châḷukyâbharanaṁ
śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyaṁ uttarôttarâbhivṛiddhi-pravarddhamânam â-chan-
drârka-târaṁ-baraṁ salluttam ire tat-pâda-padmôpajîvi || svasti Satyavâkya-Koṅṇu-
varmma dharmma-mahârâjâdhirâjaṁ paramêśvara Kôḷâla-pura-varâdhîśvaraṁ Nandagiri-nâtha
dalita-ripu-yûtha mada-gajêndra-lâñchhana chatura-Viriñchana Padmâvatî-dêvi-labdha-vara-
prasâda vichakîlâmôda Nanniya-Gaṅga jayad-uttaraṅga Gaṅga-kuḷa-kuvalaya-śarach-chandra
maṇḍalika-Dêvêndra darppôddhatârâti-vanaja-vana-vêḍaṇḍa Kusmakôḍaṇḍa gaṇḍara-gaṇḍa
duṭṭara-gaṇḍa nâmâdi-samasta-prasasti-sahita śrîman-Nanniya-Gaṅga-Permmâḍi-Dêvar Eḍehalliya
biḍinalu sukha-saṅkathâ-vinôdadim râjyaṁ geyuttam ire || tat-pâda-padmôpajîvi || Haḍavaḷa
Gaṅgayyan âtan-agra-tanûjaṁ Haḍavaḷa Permmâḍi-Dêv-arasu sukhadim jîvisutt irdd ondu-deva-
saṁ S'iva-dharmmâ poḍavig âścharyya śrî-Kamaṭhêśvara-dêvara dēgulaṁ garbbha-
griha kalu-gelasavam mâḍisi â-dêvara nivôdyakke Châkiyakereya keḷage Gaṅgana . .
. . . gadde bedaley âgi kaṁba 70 Avveyakereya keḷage gadde bedale kaṁba 80 yint î-bhûmiyaṁ
Nanniya-Gaṅga-Dêvaṁ koḍe paḍedu Taṅgôbhâgi Siṅga-Gauvunḍana san-matadiṁ biṭṭ iha-lôkako
khyâtiyaṁ para-lôkako sukhamam yârjjisi koṇḍa maṅgaḷam ahâ śrî śrî || (*usual final verse*)

45

Svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Dvârâvatî-pura-varâdhî
 va-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi maleparolu ga chaṇḍa śaucha-Gâṅgêya
 kshatriya-dharmma-nirmala-paripûrṇârṇava kadanai tî-dêvî-labdhâ-vara-prasâdanum
 apa Hoysaṇa-Dêvana permme y enten . . . |

. . . ri Haḍiyaghaṭṭam | Ylummale Kañchi Tuḷvu Rajêndrapuram |

Kôlâla Ba man | âl-âpade koṇḍa Vishṇuvarddhana-Dêvam ||

âtana suputraṃ Vîra-Nâra pâlan âtan-agra-tanûjaṃ Vîra-Ballâla-Dêvam Dôrasamudrada
 nelaviḍinalu su kathâ-vinôdadiṃ râjyaṃ geyuttam ire | tat-pâda-padmôpajîvi | svasti
 śrîmatu dore-yepattu Maṇḍali-sâyirada nâl-prabhu Nêma-Veggaḍey âtana maga Chinna-
 Gaṇḍa mahâ-prabhu Hôsaṇa Gôvima-Setṭiya-râyan-agra-tanûjaṃ Balli-Gaṇḍan âtana tammaṃ
 Prabhu Setti Bôayyan int avaru verasi sukhadiṃ jivisuttam irddu Nandana-samvatsarada
 Âsâḍa-suda 11 Gu Karkatâka-saṅkramaṇadal â-dêvarige Mallikârjjuna-gurugaḷa kâlam toḷadu
 dhârâ-pûrvvakaṃ mâḍi â-dharmmavaṃ pratipâlisuvaru yiha-lôkakke sukhamam para-lôkakke
 gatiyaṃ paḍavarû maṅgaḷam ahâ śrî śrî ||

dayeyind int idan eyde kâyda-purushaṅ āyuma mahâ-śrîyuma ak- |

key idam kâyade kolva pâpige Guru-kshêtraugaḷoḷ Vâraṇâ- |

siyoḷ êl-kôṭi-munîndraram kavileyuma vêdâdhyaram kond ad ond- |

ayaśam sârgugum endu sâridapud î-sailâksharam dhâtriyoḷ ||

sva-dattam para-dattam vâ yô harêta vasundharam |

shashṭi-varsha-sahasrâni viśṭhâyam jâyatê krimiḥ ||

vâka-dattam manô-dattam dhârâ-dattam tathaiva cha |

narakân anuvartantê yavach chandra-divâkarau ||

46

At Dodḍêri (same hobli), on a stone under a tamarind tree in the Patel's inam land.

Sarvadhâri-samvacharada Puśya-ba 1 lu śrîmatu Râghava-Timmars-ayyanavaru Narsîpurada
 Kallagoṇḍa-Gaüḍage koṭṭa kerre mânyada gadeya kramav entendare | nînu namma Baṅkiya-
 purada sîmeyolaḡâda Dodḍêriya kerreya kaṭṭisi rūpu-mâḍisidake koṭṭa gadde kerreya keḷage
 maṇṇu khaṇḍuga kerre mēle maṇṇu khaṇḍuga antu ma kha 2 aksharadalû maṇṇu khaṇḍuga
 bijavariya gadenu nînu geyisi rūpa-mâḍikoṇḍu sarvamânyav âgi ninna putra-paütrâbhivridḍhiy
 âgi anubhavisikoṇḍu sukhadalli yiral uḷḷavanu | yî-mânyakke âr-obbaru aḷupidarû tama mâtru-
 gaḷige aḷupidaru | tamma tande-tâyanû Vâraṇâsili konda pâpakke hôharû | endu koṭa kerre
 mânya-gadeya śâsanakke śubham astu maṅgaḷam ahâ Biḷike Malli-Gonḍana baraha || kaṃmâra
 | baḍagi ûra akkasâle Halage || śrî.

47

*At Chamaṭihâḷu, a béchirak village attached to Gaigûru, on a stone lying in the north
 of the Hanumanta temple.*

S'rîmatu Vibhava-samvatsarada Palguṇa-su . va | śrîmatu Kûṭinamaḍuvina śrîmad-asêsha-mahâ-
 janaḡaḷu tamma haḷi Kempidiyanu dēvâsa horatâgi Bidireya-Nâykana magaḷu Kâchama-Nâykiti
 . tamma harivâṇakke koṭṭadu ga 12 tettu sukhadiṃ bâlûvadu idake aḷuhi-
 dade kaḷteya karaḍugu || Kûṭinamaḍuvina-haḷliya nda muntâgi maṅga-
 ḷam aha śrî śrî ||

48

At Bâbanahalli (same hobli), on a stone lying on the bank of the Bhadra river.

Ôm namaś S'ivâya ||

Namas tuṅga-śiraś-chuṁbi-chandra-châmarā-châravê |

traiḷôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

namas Siddhêbhyah guru . . . svasti samadhighata-paūcha-mahâ-sabda mahâ-maṇḍalêsvaram
śrîma Dvârâvatî-pura-varâdhîsvaram Yâdava-kuḷâmbara-dyumaṇi samyktva-chûḍâ-
maṇi malaparolu gaṇḍa kadana-prachanḍa saucha-Gâṅgêya kshatra-dharmma-nirmala-paripûr-
ṇârṇavaṇi satya-Râdhêya kadanaika-Bhairavam kâra raṇa-raṅga-dhîra virôdhi-
maṇḍalika-kuraṅga-kaṇṭhîrava vairi-maṇḍalika samasta-lôkaika-nâtha śrî-Puru-
shôttama-dêvara pâdâbja-bhriṅga sâhasôttuṅgan anêka-nâmâdi śrîman-mahâ-maṇḍalê-
svara Tribhuvana-malla Vîra-Gaṅga Hoysala . . . Vîra-Ballâla-Dêvaru Koṅgu-Naṅgali-Talakâdu-
Banavase-Hânuṅgalu-Halasige-Beluvala-Noṇambavâdi-Uchchaṅgi-gonḍa-gaṇḍa bhuja-bala Vîra-
Ballâ[la]-Dêvaru Dôrasamudrada nelevîḍinoḷu dushṭa-nigraha-sisṭa-pratipâlanam geydu sukha-
saṅkathâ-vinôdadim râjyam uttarôttarâbhivṛiddhi-pravardhamânam â-chandrârka-târam-baram
saluttam ire | tat-pâda-padmôpajivigaḷ appa śrîmat-Siṅga-Nâyaka Mâkanahalliya Mûlastâna-
dêvarige Mâdhava-Paṇḍitara kâlam karchchi dhârâ-pûrvvakam mâdi biṭṭa datti matta dê 1
kamba 50 || (*usual final verse and imprecatory phrase*)

51

At Siddâpura (same hobli), on a stone to the south of the Siddhêsvara temple.

Ôm ||

Namas tuṅga-śiraś-chuṁbi-chandra-châmarā-châravê |

traiḷôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrî prithvî-vallabham mahârâjâdhirâjam paramêsvaram parama-bhaṭṭârakam Satyâsraya-
kuḷa-tilakam śrîmatu Tribhuvanamalla-Dêvara vijeya-râjyam uttarôttarâbhivṛiddhi-pravarddha-
mânam â-chandrârka-târam-baram salluttam ire śrîmat-Tribhuvana-malla Kôḷâla-pura-varâdhî-
svaram Padmâ[va]tî-labdha-vara-prasâda duṭṭara-gaṇḍa Bhujabala-Gaṅga-Permmâdi-Dêvaru
Gaṅgavâdi-tombattâru-sâsiram Mēghuṭṭi-Maṇḍali-sâsiramunam sukha-saṅkathâ-vinôdadim râjyam
gaiyyuttam ire tat-pâda-padmôpajivigaḷ appa śrîmatu Balligâveya Chaṭṭi-Gâmuṇḍaṅge puṭṭida
La . . . diya Kêta-Gâmuṇḍa śrîmatu Châlukya-Vikrama-kâlada mûvatteneya Sarvvajitu-saṁvatsa-
rada Phâlguna-suddha-paurnami-Vaḍḍavârad andu S'rikaṇṭha-Paṇḍitara kâlam karchchi kaige
dhâreyaṇ eṇedu heggaḍe-Gêtaṁmanu Siddhêsvara-dêvargge paḍi-salike-bhôga-nivêdyake biṭṭa
datti dēguladinde Kagaluhalladim teṅkalu Maṇḍali gaḷeyalu mattale 1 beddale gadde Guṇigana
mattalu 1 intu pramâṇinalu dharmmamanī pratipalīsidam Gaṅga-Gâmaṇḍa sakalôrbbi-stutam
appa dharmmaman idam kâya-purushaṅg âyuma śrîyuma aisvaryamum akkud idam kâyade
kâva pâpigam . . . Vâraṇâsi-Kurukshêtraṅgaḷolu ekkô draram vêdâdhyarum konda-
pâtakav akkum sthânamumam || (*usual final verse*)

52

At the same place, on a virakal.

Svasti śrîman-mahâ ṇa-Vîra-Ballâla-Dêvara sukha-saṅkathâ-vinôda . . .
. iralu Viḷambi-saṁvatsarada S'râ Âdivâra (2 lines gone) Biṭṭe-Bôvam kâdi turu-

vam maguchi saggestan âda Bamma-Gauṇḍa Kêta-Gauṇḍa Mâdi-Gauṇḍa Kâma-Gauṇḍa
nâlvar-gauḍugaḷum Biṭṭe-Bôvana makkaḷige â-chandra-târaṃ saluvant âgi biṭṭa gade bedali
kamba 20 î-dharmaman aḷidaḍe naraka ||

53

On a virakal under a kâñchâḷa tree in frant of the same temple.

(The upper part is gone) śrîman-mahâ-maṇḍalêsvaraṃ Ballâḷa-Dêv-arasaru Dôrasa sukha-
saṅkathâ-vinôdadim râjyaṃ geyutta

54

*At Sôgâne agrahara (same hobli), on a stone in the Śaṅkara temple.**

Namas tuṅga-śiras-chuṃbi-chandra-châmara-châravê |
trailôkya-nagarâraṃbha-mûla-stambhâya S'ambhavê ||
nityôdbhâsi-mṛiṇâḷa-kômala-nija-prôttuṅga-damshtrôthitam
kshôṇi-chakram abhiprasârta-payah-pûrâbhirâmaṃ mahat |
sânandaṃ vikasat-sarôruha-dhiyâ sadyas Sarôjâlayâm |
ârûḍhâm avalôkya jâta-hasitaḥ pôtrî Hariḥ pâtu vah ||
asti sarvatra vikhyâtô bhû-bhujânâm śikhâmaṇiḥ |
Vîra-Pratâpa-putraś cha Dêvî-garbhâbdhi-chandramâḥ ||
Ikshvâkûṇam yathâ Râmaḥ Yadûnâm Kamalâ-patiḥ |
tathâ śrî-Vîra-Ballâkhyô yaśasvî bhuvi viśrutaḥ ||
dharmê châsya Yudhishtîrô bhuja-balê Pârthô dvishâm nighnataḥ
yuddhê Bhârgava-Râma êva sa Hariśchandraś cha satyêbhavat |
śauryê S'antanujô †bhuvi śritir iva châyur-guṇê Drôṇajô
audârye chârkaśûnuḥ prathita-guṇa-gaṇô Vîra-Balla-kshitîśaḥ ||
S'iva-pûjâ-rataś śrîmân kshâtra-dharma-dhurandharaḥ |
vadânyânâm S'ibir iva bhôgê Rati-patir yathâ ||
vîraś śrî-Balla-Râyaḥ prathita-guṇa-gaṇaḥ Jausalâkhyê purîndrê
tasmin simhâsanasthas sa mudita-hṛidayah kîrttimân râja-varyaḥ |
nityâ rityâ nirasyan Naḷa-Nahusha-Nṛigân apy avanyâm athânyân
â S'êtôr â Sumêrôr api sakala-mahûṇ prâjya-râjyaṃ śasâsa ||
putra-pautraiḥ parivṛitas sâmantais sachivais tathâ |
samâṇśâsati bhû-chakraṃ Ballâlâkhyô mahîpatiḥ ||
sa kadâchid agâd râjâ Dûrvâśâśrama-maṇḍalaṃ |
tatraiva Tuṅgabhadrâyâś tîrê chaivâtipâvanê ||
dânâni vividhaṃ datvâ brâhmaṇêbhyô bahûni cha |
tataś cha bhûmi-dânaḥ cha datvâ tv â-chandra-târaṃ ||
S'âlivâhana-nirṇite sakâbde daśabhiś śataiḥ |
êkaś śatas trayah pañcha śakâbdê gaṇitê kramât ||
S'rîmukhê vatsarê Mâghê paurṇamâsyâm śubhê dinê |
Bhaga-ṛikshênduvârê cha Tuṅgâ-tîrê'ti-śôbhanê ||
chandroparâga-samayê śrî-Bhîmêśvara-sannidhau |

*From the Nâgari copy supplied by the people of the village.

†So in the original.

Rig-Yajus-Sâma-sâkhêbhyô brâhmanêbhyô mudânvitah ||
 râjyasy Âraga-ven̄thasya Svarna-grâma-sthalasya cha |
 Gaṅga-maṇḍala-nâḍôs cha bhûshaṇam bhuvi viśrutam ||
 prâchyam Mattûra-grâmasya Dummalasya cha dakṣiṇam |
 pratichim paśchimam âśam S'iriyûrôs cha viśrutât ||
 grâmasya Julidhârasya uttarasyam diśi sthitam |
 sthâpya-grâva-yutam simam upagrâmais su-sôbhanam ||
 Jôsalêśapurañ chēti pratinâma-samâsritam |
 sarvadâ sarva-sasyâdhyam Sôgânê-grâmam uttamam ||
 sarvamânyam chatus-śimâ-samyutam cha samantatah |
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam ||
 akṣhiṇy-âgâmi-samyuktam prithag bhôgyam sa-bhûruham |
 vâpî-kûpa-taṭākais cha kachchhênâpi samanvitam ||
 putra-pautrâdibhir bhôgyam kramâd â-chandra-târakam |
 dânasyâdhamanasyâpi vikrayasyâpi chôchitam ||
 paritaiḥ prayatais snigdhaiḥ purôhita-purôgamaiḥ |
 vividhair vibudhaiḥ śrauta-pâṭhikair adhikair girâ ||
 Vira-Ballâḷa-Râjêndrô mânanîyô mahâ-matiḥ |
 yataś chaikâdaśavidham kṛtvâ tēbhyaḥ prithak prithak ||
 sa-hiraṇya-payô-dhârâ-pûrvakam dattavân mudâ |
 vibudhair gîyamânasya grâma-dēvasya Chakriṇaḥ |
 tri-nishka-saṅkhyakâ bhûmir Viṭṭhalêśasya kalpitâ ||
 rishibhis stûyamânasya grâma-dēvasya Dhûrjatêḥ |
 tri-nishka-saṅkhyakâ bhûmiś S'aṅkarasya cha kalpitâ ||
 Sôgânê-nâmadhēyê'smin grâmê tatra mahîsurâḥ |
 bhâgavantô vilikhyantê vêda-vêdâṅga-pâragâḥ ||

(18 lines following contain names of vṛttidârs, details of boundaries and usual final verses)

sva-dattâ putrikâ dhâtri pitṛi-dattâ sahôdarî |
 anya-dattâ cha mâtâ cha tasmâd dattam parityajêt ||
 yas sva-dattam parair dattam harêta sura-viprayôḥ |
 vṛttim sa jâyatê viḍ-bhug varshânâm ayutâyutam ||
 sâmanîyô'yaṁ dharma-sêtur nṛipânâm kâle kâle pâlanîyô mahadbhiḥ |
 sarvân êtân bhâvinaḥ pâṛthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ ||
 samuddharanti yê vipram sîdantam mat-parâyaṇam |
 tân uddharishyâmy achirâd âpadbhyô naur ivârṇavât ||
 sarvâs samuddharêd râjâ pitêva vyasanât prajâḥ |
 âtmânam âtmanâ dhîrô yathâ gaja-patir gajân ||
 êvam-vidhō narapatir vimânênârka-varchasâ |
 vidhûyêhâsubham kṛtsnam Indrêṇa saha môdatê ||

maṅgaḷam ahâ śrî śrî ||

55

At Bidare (Bidare hobli), on a stone lying on the tank bund, behind the Sâlêśvara temple.

(50 lines gone)' yam dhâtri dēvirkka chatur-bbhujâṅgaḷa
 . . la-nârige punya-sampada riga Bûchaṇa n atula-saurya-

nidhi guṇa-mahitaṃ bhû-nuta-Ballâla-dharitrînâthana Chaturânananante
 ante Bhâskara-sutanante para-hita
 || kuḍu . Arkkaja nuḍidan appaḍe da n âji-raṅgadole toḍardade
 udgha-śīlanol paridôrepud î viśruta-viśva dhâ
 kaḍu-gali Vîra-Hoysa jana-kalpa-mahîruham endu bhû
 abhivarnṇiku mmaṇan-agra-sûnu ol asuhrit-kuḷa-nirmûlano
 dhipatya krama-sarôja-nata-janatâ-manôhara dgħa-
 kîrtti-sahita samstuta-sûkti-bandhura jaya sthiratara-puṇya-mûrtti sirigaṃ
 kârmuka-nûtanârjjunam |

nittura | dânak |
 attigaḷ âdam sirigaṃ | nettane Hemmana putraṃ ||
 â-chandrârkkam sakalô- | rvî-chakradol ogeda kîrtti negaḷdam |
 | pratipanna-Karnnan ahita-Kritântam ||
 nirupama-daśâvatâram | sphurita-sudarśanan udagra-lakshmiṣam bhâ- |
 sura-vinuta-vṛitti yesedaṃ | niruta Gôvindaṃ ||
 paḍevaḷa-Kâlâṅ olpina | geḍe Kâmale-nâri negaḷda Permmâdiya per- |
 maḍadiyar ene sogayisida . | Mṛiḍaṅge sogayipavol Agajeyum ||
 kaḷa-haṃsa-yâne rambhâ- | laḷitô kacha-bharôllâsini kô- |
 kiḷa-nâde sogayipalu Kâ- | maḷe-nâri nijâdhipati . . tôdyânam ||
 manô- |
 vibhrama-kalâvati Permmale-nâri santataṃ |
 Sarasatig em-beral . . Girijag em-beral aggada . . . em-beral |
 Kâlana kânte raṅjipal ||
 Kâmale-nâri sakala-ka- | lâ-mahitege negaḷda . digam Ballugan em̃b î- |
 dhairyyar akhila-di- | sâ-maṇḍala-datta-kîrttigal sutar âdar ||
 permmage tâyveney enisida | Permmale-nârige tanûjar âdar gguṇadiṃ |
 nûrmaḍi nija-kulajargg ene | dharmma-yutar negaḷda Baichanam Siṅgaṇam ||

â-nâlvarolaṃ piriya |

paḍevaḷa-Mâdanum Madananum vanitâ-jana-chitta-hârigaḷ |
 paḍevaḷa-Mâdanum Ravijanum nikhilârtthi-janârtti-hârigaḷ |
 paḍevaḷa-Mâdanum negaḷda S'ûdrakanum ghana-sauryya-śâligaḷ |
 paḍevaḷa-Mâdanum Mṛiḍanum âsrita-rakshakar entu nôḷpaḍam ||
 mallam | vadhû |
 | jaya-lakshmi-vallabham virôdhi-jana-hrit-sellam ||
 anupama-vitarana-guṇadol | Dinanâtha-sutaṅge . . Baligaṃ S'ibigaṃ |
 vinuta-Khacharaṅgam aggala | m ene no Dadhichigam eleyol ||
 anuvaramolu ripu-sakala- | ghana-kari-ghateyam |
 siṅgan enisi negaḷda- | jana-mahitam Siṅgan amala-lakshmi ||

. tum paḍevaḷa-Hemmâdi tamm-avve Kâlavve-haḍevaḷitiya hesariṃ Kâlêśvara-dêvara dēvâlaya-
 mam mâdisidan â-paḍevaḷa-Hemmâdiya maga paḍevaḷa-Kâlâya haḍevaḷiti Kâlavveya
 hesara Kâlêśvara-dēvâlayamam kal-besanam mâdida S'aka-varusha 1089 neya Sarvvajit-samva-
 tsarada Chaitra-śuddha-bidige-Brihaspativârad andu śrî-Kâlêśvara-dêvarige Kalyâṇa-Paṇḍitara
 kâlâṃ karchchi dhârâ-pûrvvakam mâdi biṭṭa bhûmi (3 lines following contain details of grant and usual
 final verse) || Kâlêśvara-dêvara dēvâlayava mâtra mâdida | ada gâveya . . . mâdida
 maga Mallôja mâdida garbbha-griha || antu haḍevaḷanavaru haḍada pûrvvada janma-
 bhûmiy-ûrggaḷu Bidirey Adavigave Hiriyûru adakke haḷli

Haḍavaḷanahaḷli | Kommanahâlu | Maḷalakere | Kilasûru | adakke kâluvaḷli Haḍavaḷanahaḷli |
Jâvaḷi | Beḷagali ||

56

*At the same village, on a vîrakal in Maṭṭi Basappa's waste land in the bed
of Doddakere.*

Namas tuṅga-śiras-chuṁbi-chandra-châmarā-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti samasta-bhuvanâśrayaṁ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bha-
ttârakam Satyâśraya-kuḷa-tiḷaka Châlukyâbharana śrîmat-Tribhuvanamalla-Dêvara vijaya-
râjyam uttarôttarâbhivṛddhi-pravarddhamânā ā-chandrârkkā-târam saluttam ire tat-pâda-
padmôpajîvi |

uttamam appa Nandagiri-kôṭe poḷal Kuvaḷâlam â . . . tom- |
bhataru-sâsiram vishayam âptan anindya-Jinêndran âji-rai- |
gâṭṭa-jayam jayam Jina-matam matam âg ire santatam nijô- |
dâtateyindam â-Daḍiga-Mâdhava-bhûbhujar âldar urvviyam ||

int enisi negartte-vetta Gaṅgâmnâyada ru râjyam geyyuttam ire (ire) | svasti samasta-
prasasti-sahitam srîman-mahâ-maṇḍalêśvaram Tribhuvana-malla-Vîra-Gaṅga-Permmâdi-Dêvaru
sukha-saṅkathâ-vinôdadim râjyam geyvuttam ire śrîmach-Châlukya-Virkama-kâlada 50 neya
Visvâvasu-saṁvatsarada Mâgha-suddha-bidige-Sômavârad andu svasti dustarârâti-mastaka-stha-
gita-dôr-ddaṇḍa kadana-prachanḍam nija-kuḷa-kuvaḷaya-sudhâkara ripu-nikara-bhîkaram Hara-
hasana-ruchira-kîrty-aṅganâ-bhuja âdhîśvara parama-Mâhêśvaram nâmâdi-samasta-
prasasti-sahitan appa paḍevaḷa-Gaṅgimayya Beḷagavarttiya mēle dhâḷiyan iṭṭ aḷev-
aḷidu palar-aḷivinalu tanna parichchhêdisi |

dhuradoḷu pati-hita-śaurya . . | . . varisuva manujar ellara pempan |
doregiḍisi Vîra-Gaṅgana | Hanumam dhare pogalalu sura-gati pôpa . . ||
. . . . paḍevaḷa-Gaṅga ||
adirdudu dhare khura-ghâtadi- | n udirdavu târagegal î . . ya-rasa-vasadim |
bidirdav ari-narara hṛidayam | kadanadoḷ î-Gaṅgan êri pariyaḥ hayamam ||
pati-hitan endu

57

At Nidîgi (same hobli), on a stone in Doḍḍamane Navilappa-Gauda's field.

S'rîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhattâ-
rakam Satyâśraya-kuḷa-tiḷakam Châlukyâbharanam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam
u . . ttarâbhivṛddhi-pravarddhamânā ā-chandrârkkā-târam-baram saluttam ire | tat-pâda-
padmôpajîvi |

uttamam appa Nan tom- |
bhataru-sâsiram vishayam âptan anindya-Jinêndran âji-rai- |
gâṭṭa-jayam jayam Jina-matam matam âg ire santatam nijô- |
dâtateyindam â-Daḍiga-Mâdhava-bhûbhujar âldar urvviyam ||

uttara-dik-tatâvadhige tâge Ma . . . mûda Tonde-nâ- |
 d att aparâseg ambunidhi Chêrvoley ippa Koṅgu ma- |
 tt itt olaḡulla vairigalan ikki parâvrita-Gaṅgavâḍi-tom- |
 battaru-sâsiram . dale mâḍidar intutu Gaṅgar ujjugam ||
 . . . Gaṅganim bhaya- | m illada Harivarmma Vishṇu-nripanim nijadim |
 balle Tadaṅgâl-Mâdhava- | n allim bali Churchchuvâyda-Gaṅga-nripâlam ||
 S'ripurusham S'ivamâram | bhûpâla-Kritânta bhûpan â-Sayigoṭṭam |
 dvîpâdhiparoḷ ari-nripa- | kôpânaḷa-śikhey enippa Vijayâdityam ||
 *ma . yêrida Mârasinḡan â- | Kuruḷa-Râjigam pesarvett â- |
 Maruḷam tan-nripa-tilakana | piriya-magam Satyavâkyaṇ aḷaḷita-sauryyam ||
 Garvvada-Gaṇ . . vasudheyo- | ḷ orvvane kali châgi śauchî Guttiya-Gaṅgam |
 dôr-vvikramâbhirâman a- | gurvina kali Râchamalla-bhû-nripa-tilakam ||
 teṅgam mu . . . hasiya kau- | vuṅgam piḍid adasi kîlvan â-mada-kariyam |
 piṅgade nilisuva sâhasa- | tuṅgam kêvalame negaḷda Rakkasa-Gaṅgam ||

int enisi negaḷda Gaṅga-vaṁśôdbhavarôḷ â-Daḍigana magam Churchchuvâyda-Gaṅgan âtana
 sutam Durvvintan âtana taneyam S'îrvikraman âtana putram Bhûvikramam | tat-sûnu S'îripuru-
 sha-mahârâjam | tat-taneyam Sivamâra-Dêvam | tat-tanûbhavan Eṇeya tat-putram
 Bûtuga-Vermmâḍi | tad-âtmajam Maruḷa-Dêvam | tad-anuja Guttiya-Gaṅgan âtana marmmam
 Mârasinḡa-Dêvan âtana . . gam Ka . . ga-Dêvan âtana magam Barmma-Dêvan intu Gaṅga-
 vaṁśôdbhavaru râjyam geyye |

dakṣhiṇa-dêsa-nivâsî Gaṅga-mahî-maṇḍaḷika-kula-sandharaṇaḷ |
 śrî-Mûlasaṅgha-nâthô nâmnâ śrî-Simhanandi-muniḷ ||
 śrî-Mûlasaṅgha-viyad-amri- | tâmaḷa-ruchi-ruchira-Koṇḍakundânvaya-la- |
 kshmi-mahitam Jina-dharmma-la- | lâmam Krânûrggaṇam janânanda-karam ||

â-gaṇad-anvayadoḷu |

maṇir iva vanarâsau mâlikêvâmarâdrau tilakam iva lalâṭe chandrikêvâmrîtâṁsau |
 iva sarasi-sarôje matta-bhriṅgi-nikâyah samajani Jina-dharmmô nirmmaḷô Bâlachandraḷ ||

avara śishyaru |

vimaḷa-śrî-Jaina-dharmmâmbara-himakaran udyat-tapô-râjya-lakshmi- |
 ramanam bhûmaṇḍaḷâdhîsanum nbhaya-siddhânta-ratnâkaram jaṇ- |
 gama-tîrtham bhavya-vaktrâmbuja-kharakiraṇam śrî-Prabhâchandra-siddhâ- |
 nta-munindram kshîra-nîrâkara-vîsada-yaśô-vêshṭitâśâ-vibhâgam ||

avara śishyaru |

guṇiy ene Jina-mata-rakshâ- | maṇiy ene kavi-gamaka-vâdi-vâgmi-pravarâ- |
 graṇiy ene paṇḍita-chûḍâ- | maṇiy ene Guṇanandi-Dêvar esedar ddhareyoḷ ||

tat-sadharmmaru |

aḷavê pêḷ nuḍiyalke . . birudam mân mân elê Sâṅkhyâ vâ- |
 g-baḷamam nachchade nûn adaṅg eḍarad ir chChhârbbâka Naiyyâyikâ |
 maleyal bêḍ iru matṭam êke chaladind î-bandapam kemmanam- |
 ḍaleyal śrî-Guṇachandra-Dêvan amaḷam vâḍibha-kaṇṭhîravam ||

tat-sadharmmaru |

Gaṅgâ-vâri su-śaivaḷam sura-kari dânârdra-gaṇḍa-sthaḷaḷ |
 S'ambhuh kaṇṭha-vilagna-ghôra-garaḷaś chandraḷ kaḷaṅkânkitah |
 Kailâsô vana-vallarî-parivritas sâmyam katham vachiny aham |
 kîrtyâ . saha Mâghanandi-yaminas chandrâtapôdyach-chhriyâ ||

â-châritra-chakrêsva-muni-râja-râjana śishyaru || svasti samadhigata-paũcha-mahâ-śabda mahâ-

kalyânâshta-mahâ-prâtihâryya-chatus-trimśad-atishaya-virâjamâna bhagavad-Arhat-paramêśvara-parama -bhaṭṭâraka -mukha -kamaḷa -vinirggata -sad-asad-âdi-vastu -svarûpa -nirûpaṇa -pravaṇa-siddhântâmrîta-vârddhi-vâr-ddhauta-vissuddhêddha-buddhi-sampriddharuṃ sakaḷa-bhuvana-prasiddharuṃ śama-dama-yama-niyama-niyamitântaḥkaraṇaruṃ vâk-sundarî-stana-maṇḍana-ratnâ-bharanaruṃ appa śrîmat-Prabhâchandra-siddhânta-dêvar entendaḍe |

âśîd âśântarâḷa-prathita-prithu-yaśô-vyôma-Gaṅgâ-taraṅgaḥ |
chañchach-châritra-dhâtri-bhavad-ati-lalitôdâra-gambhîra-mûrttiḥ |
vâk-kântôttuṅga-pîna-stana-kaḷaśa-lasan-nûta-chûta-pravâḷaḥ |
siddhânta-kshîra-nîrâkara-himakiraṇaś śrî-Prabhâchandra-Dêvaḥ ||
abhinava-gaṇadhara-rûpaṃ | tri-bhuvana-jana-vinuta-charaṇa-sarasiruha-bhriṅgaṃ |
śubha-mati-traividyaśpada- | n ubhaya-kavindrôttamaṃ Prabhâchandra-budhaṃ ||

avara sadharmmaru |

sasi-vîśada-kîrtti nirmmada- | n asadriśa-guṇa-ratuna-vârddhi Krânûrggaṇa-sad- |
bisaruha-vanârkan embudu | vasumatīyol Anantavîryya-siddhântigaraṃ ||

tat-sadharmmaru |

mana-vachana-kâya-guptya- | n anunayadiṃ taḷeḍu pañcha-samitiya vaśadin- |
d anuvaśan âda tapônidhi | Munichandra-bratipana akhîla-râddhântêśam ||

int enisi negartteyaṃ taḷeda śrîmat-Prabhâchandra-siddhânta-dêvara guḍḍaṃ bhuja-baḷa-Gaṅga-Permmâdi-Barmma-Dêva |

baḷavad-vairigalaṃ paḍalpaḍisi geld ugrâjīyol mândanê |
chaladindaṃ pariyaṭṭu vairi-puramaṃ tat-kôṭeyaṃ tad-mahî- |
taḷamaṃ koṇḍu dharitri baṇṇisuvinaṃ śrî-Barmma-Dêvaṃ mahî- |
taḷamaṃ tōḷ-valadiṃ nimirchchidan id êṃ Permmâdi śauryâtmanô ||
bharadind ânt adaṭaṅgaṃ | śaraṇ enda nripaṅgav eradu banda naraṅgaṃ |
suragiri vajrâgâraṃ | sura-bhûjaṃ Barmma-Dêvaṃ adaṭara dēvaṃ ||

int enisida Barmma-Dêvana paṭṭa-mahâdêviy entendaḍe |

Jinêndra-pâdâmbuja-matta-bhriṅgî guṇâvaḷî-bhûshana-bhûshitâṅgî |
nitambinînâm kaḷaśâyamânâ virâjatê Gaṅga-mahâdhidêvi ||
nijav enip î-negartteya mahâsatig utsavamam nimirchchuv â- |
tmajar enisirda tammut-oḍahuttidar oppuva Mâra . . . |
sa-jayade Satya-Gaṅga-nripanuṃ kali Rakkasa-Gaṅga-Dêvanuṃ |
Bhujabaḷa-Gaṅga-bhûbhujanuṃ ârjjisidar jjasamaṃ niranṭaraṃ ||
sthiraṇê Mêru-girindranol seṇasuvam gambhîranê vârdhhiyol |
puruḍippaṃ kaliyê Surêndra-sutanaṃ mechchaṃ mahâ-châgiyê |
sura-bhûjakk ore-gaṭṭuvam chaduranê Pâñchâḷanaṃ geldana an- |
d irad î-dhâraṇi baṇṇikuṃ raṇa-jaya-prôttuṅganam Gaṅganam ||
nuḍidude nanni mâḍidude śâsanam ittude Râma-rêsu mâr- |
ppididude vajra-lêpaṃ urad irddude mṛityu parôpakâradoḷ |
naḍedude baṭṭe sad-guṇame meyy ene ninnavol intu nîtiyol |
naḍeva nripêndran âvan îleyol kali-Gaṅga-bhûpatî ||

âtana tammaṃ |

gaja-ripu-vishṭarâ li-vibhavôdaya Pârśva-Jinêndra-pâda-paṇi- |
kaja-mada-bhriṅga Gaṅga-kuḷa-maṇḍana daṇḍita-vairi-vargga Bhâ- |
vajanibha-mûrtti dig-valaya-varttita-kîrtti samasta-dhâtriyoḷ |
Bhujabaḷa-Gaṅga-bhûpa ninag âr ddore maṇḍaḷikaika-bhairava ||

âtana paṭṭa-mahâdêvi ||

paṭṭada . . . ran anujam | paṭṭa .. bhûpaṅge Gaṅgavâdige taḷeda |

paṭṭaman endade Gaṅgana | paṭṭa-mahâdêviyantu ||

Gaṅga-mahâdêviyarggam Bhujabala-Gaṅga-Dêvan-agra-tanûjan entendaḍe |

kaliy anad irdda . . . endu nimrid ettida bâhuve |

. . llaḷad mare sale |

. . . n âsê-geyan . . aḷavi Nanniya-Gaṅgan intu maṇḍalika |

. . prada . . vesaram desey antu varam nimirchchida ||

. . d âjñâ-late parvvid eṇ-deseyolaṃ vidyuj-jaya-stambhav int |

iv enal dig-gajav artthi kaṭṭal kettid uttuṅga-has- ||

tavan ânt anya-balakke dôrppa-nevadim Kôḍaṇḍadattaṅge nî- |

luva nîn a . . ye Gaṅgan-âtma-kara . . saṅgrâma-raṅgâgradol ||

jasa akhilâsâ-dêvatâpâṅga-raś- |

mi-sahasram chamaram karîndra-ripu . . . vikramam â- |

ge su-sâmrajya . . tâbhividdhi-vibhavam mechchutt iral . . . |

. ire Satya-Gaṅgan esedam viśvâvanî-bhâgradol ||

svasti Satyavâkya-Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvaram Kuvalâla-pura-

varâdhîśvaram Nandagiri-nâtha mada-gajendra-lâṅchchhanam chatura-Virîṅchanam

Padmâvatî-dêvî-labdha-vara-prasâdam vichakilâmôdam nanniya ttaraigam Gaṅga-kuḷa-

kuvalaya . . . vëndram darppôddhatârâti-vanaja-vana-vêḍaṇḍam Kusumakôḍaṇḍam gaṇḍara

gaṇḍam duṭṭara gaṇḍam nâmâdi-samasta śrîman-Nanniya-Gaṅgam nele-

vîḍinalu sukha-saṅkathâ-vinôḍadim râjyam geyyutt ire śrîmatu Kaḷambûru-nagarâdhipati paṭṭa-

nastha mâdisida basadiy entendaḍe |

idu Bhû-dêvate hotta hoṇ-gaḷasamô śrêyas-sudhâ-bhâra-pû- |

radin â traya-maṇḍanâ- |

spadamô tân endu lôkam manô- |

mudadim bannise Barmmi-Setṭi Jina-chaityâvâsamam mâḍidam ||

bhuvana mahatvadim châtur-vvarṇna-saṅghakk abhîśṭaman itt

ettisi Jaina-gêhamanan utsâha-sandôha . . .

. |

. . d anujan ishṭa-śiṣṭa-jana-kalpa-kujam sadanôpaśôhbitâ- |

bhyudaya-vibhûtig âspadan udâtta-kalâdhipan îtan emba . . |

. uditôditam negaḷdan î-vasudhâ-taḷadol nirantaram ||

Barmmi-Setṭiya vanite |

tanag anuvaśey enisi jaga- | j-jana-samstuta-sîla-guṇa-gaṇâḷa |

. | râjisut irddaḷ ||

avar-irvvarggam aganya-punya-janita-śrîr-âyur-ârogya-vai- |

bhava-sampan-mahimaugha |

. mâḍut ir- |

ppa viḷasam beras olpuvettan avanî-chakram manam-goḷvinam ||

ant avar mmâdisida basadiya pûjâ-vidhâna rshiyargg âhâra-dâna-

kkam śrîmach-Châlukya-Vikrama-kâlada 42 nâlvatt-eraḍaneyya Manumatha-samvatsarad uttraâya-

ṇa-saṅkra punya-tithiyandu śrîman-Nanniya-Gaṅga-Permmâḍi-Dêva-

nindam kuḍalu paḍedu Barmmi-Setṭiyar mMêshapâshâna-gachchhâmbara-sarach-chandra . . Śu-

bhakîrtti-Dêva-bhattârakara kâlām karcheli dhârâ-pûrvvakam sarvva-namasyam sarvva-bâdhâ-

parihârav âgi basadige kotta vṛitti (following 5 lines contain details of grant and boundaries and final phrases)

bahubhir vvasudhâ dattâ râjabhis Sagarâdibhiḥ |
yasya yasya yadâ bhûmis tasya tasya tadâ phalaṃ ||

(usual final verses)

61

At Hârôbenavalli (same hobli), on a virakal in front of the Sômêśvara temple.

Svasti samasta-bhuvanâsrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-
bhaṭṭâraṃ Satyâsraya-kula-tilakaṃ para-nârî-sahôdaraṃ chalad-aṅka-Râma S'anivâra-siddhi
giri-durgga-mallan êkâṅga-vîraṃ malerâja-râja malaparoḷu gaṇḍa gaṇḍa-bhêruṇḍa kadana-
prachaṇḍa Yâdava-kuḷâmbara-dyumaṇi mēśvara-Dêv-arsara
maga Nârasiṅga-Dêv-arsaru Dôrasamudrada neleviḍinalu sukha-saṇ . . . râjyaṃ geyyuttam
iddalli śrîmanu mahâ-pradhâni Yimmaḍi-Râvuta-Râya-râya-kumâra nâyakanu
Janneya-Daṇṇâyakanu .. râja kula
. aṇṇana Saka-varusa 1208 neya Beya-saṃvatsarada Phâlguṇa .. Sôma-varadalu
Hosagundada Bomm-arsanavaru Kûdaliya yiridu .. tuṇuva koṇḍu dina Beṇṇevalli-Janneya-gu-
rugala vûr aliḍu huyala haridu kâdi taḷt iridu â-Bome-Nâykana heṇḍati bave-Nây(k)akitti
tôḷu-kaye goṭṭu sargga-prâptar âdaru avara ûrddhva-kriyeya avara maga Pilḷeya-Nâyakanu
mâḍi śrî-Honnêśvara-dêvara sannidhiyalu bîragalla nilsi â-Honnêśvara-dêvara amrita-paḍigevû
bîragalla pûjeya naḍasuvant âgi Kabinakateya keḷage 10 kamba galḍeyanu â-Pilḷeya-Nâyakanu
â-Janneya-gurugaḷige kâla toḷadu dhârâ-pûrvvakav âgi koṭṭaru â-bîragalla pûjeya naḍasuvant
âgi â-Janneya-gurugaḷa avara santatiyanu nâvu tri-śuddhiyinda nambidavaru | maṅgaḷam
ahâ || śrî śrî śrî

62

At the same place, on another virakal.

Svasti samasta-bhuvanâsrayaṃ śrî-prithvî-vallabhaṃ mahârâjâdhirâja para[mê]svara parama-
bhaṭṭâraṃ Satyâsraya-kula-tilakaṃ para-nârî-sahôdaraṃ chalad-aṅka-Râma Sanivâra-siddhi
giri-durgga-mallan êkâṅga-vî suka-saṅkatâ-vinôdadi
. yakaru Madugeya-Daṇṇâyakaru Kûdaleya nelaviḍinalu sukha-saṅkatha-vinôda-
ḍim râjyaṃ geyyuttam irddalli â .. rama ti-Nâyka svasti śrîmatu mahâ-sâvantâdhipati
kala jâta sidila mârkkomba Biṭṭi-Dêvana bîḍiṅge Ballâ purava sâdhisa ..
. Chokkiya-Nâykana Bommamma-Nâyka yana Bommeyana .. S'aka-varu-
sha 1208 Byaya-saṃvatsarada Pâlguṇa-su 7 Sôma-varadalu Hosagundada Bomm-aranavaru
Kûdaleya tuṇuva koṇḍu hôhalli bîḍina Beṇṇavalli Janneya-gurugaḷa ûr aliḍu huyala
haridu kâdi taḷt iridu meḷadu svarga-prâptar âdaru | avara vûrdhva-kriyaṃ avara aṇṇa Pilḷeya-
Nâyakanu mâḍi śrî-Honnêśvara-dêvara sannidhiyalu bîragalla nilsi â-Honnêśvara-dêvara amrita-
paḍigevû bîragalla pûjenû naḍasuvant âgi Kabinakateya keḷagaṇa bhûmi | â-bîragala pûjeya-
nu naḍasuvant âgi â-Janneya-gurugaḷanu avara santatiyanu nâvu tri-suddhiyinda nambidevû ||
maṅgaḷam ahâ || śrî śrî śrî

64

At Purale (same hobli), on a stone lying in front of the Vîra-Sômêśvara temple, south-west of the village.

S'rimat-parama-gaṇbhîra-syâdvâdâmôgha-lâuchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

svasti samasta-bhuvanâsrayam śrī-prithvī-vallabham mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-
rakam Satyâsraya-kuṣa-tiṣakam Châlukyâbharanam śrī-Tribhuvanamalla-Dêvara vijaya-râjyam
uttarôttarâbhivṛddhi-pravarddhamânam â-chandrârka-târam-baram saluttam ire |

enag end â-Vikramâṅkam gaḍa nigalaman ikk itṭanô vôvo Kînâ- |
śanavôl eytandu kâypim kiḷade taleyan â-viran êm mānban ê-gey- |
ven enuttam bhitiyam-paṭṭ adane kanasu-gaiḍ ummaḷam-goṇḍu chôdyam |
nanas end echhatt irut ... tanneya taleyan ati-bhrântan and indu nôḷkum ||

tat-pâda-padmôpajîvi || śrîmad-Eṇyaṅga-Hoyisaḷan-aḷiyam Hemmâḍiy-arasana kîrtti-viśâradam
entendaḍe |

ivanindam kaṇḍen êḷum-kaḍala kaḍeyan êḷum-kubhṛit-kûṭamam dig- |
dhava-danti-brâṭamam lôkada pavaṇan enuttum yaśô-lakshmi . . . |
. tam tann ond aḷivin aḷavu tann ârpu tann êḷge tann . . |
. . viḷasam tanna pemp attalaḡam enisidam Hermma Mândhâta-bhûpam ||
svasti śrī-janma-gêham nibhṛita-nirupamaurvânâlôddâma-têjam |
vistârôpâtta-bhû-maṇḍalam amaḷa-yaśas-chandra-sambhûti-dhâmam |
vastu-brâtôdbhava-sthânakam atisaya-satvâvalambam gabhîram |
prastutyam nityam ambhônidhi-nibham esegum Hoysalôrvviśa-vaṃśam ||
adaḷol Kaustubhad ond anargha-guṇamam dêvêbhad uddâma-sa- |
tvad agurvvam himaraśmiy-ujvaḷa-kaḷâ-sampattiyam pârijâ- |
tad udâratvada pempan orvvane nitântam tâḷdi tân alte puṭ- |
ṭidan udvêjita-vîra-vairi Vinayâdityâvanîpâḷakam ||
madavad-bhûpa-baḷândhakâra-haranam tējôdhikam santatâ- |
bhyudayam samhṛita-vidvishat-kuvaḷaya-(m)śrîkam suhṛich-chakra-sam- |
mada-sampâdana-hêtu sat-patha-gatam padmôdbhavôdbâvakam |
viditârthânuga-nâman alte Vinayâdityâvanîpâḷakam ||
Vinayâditya-nṛipam saj- | janargam durjjanargam âtma-vinayam tējam |
janiyise nayamam bhayamam | vinûtan âḷḍom viśâḷa-bhûmaṇḍalamam ||
â-Vinayâdityana vadhu | Bhâvôdbhava-mantra-dêvatâ-sannibhe sad- |
bhâva-guṇa-bhavanam akhila-ka- | lâ-viḷasite Keḷayabarasiy embaḷ pesarim ||
â-dampatige tanûbhava- | n âḷḍom Sachigam Surâdhipatigam muṇṇ ent |
âdam Jayantanante vi- | shâda-vidûrântaraṅgan Eṇyaṅga-nṛipam ||

vi || âtam Châlukya-bhûpâḷakana balada-bhujâ-daṇḍam uddaṇḍa-bhûpa- |

brâta-prôttuṅga-bhûbhṛid-vidaḷana-kuḷisam vandi-saśyaugha-mêgham |
svêtâmbhøjâta-dêva-dviradana-sarad-abhṛêndu-kundâvadâta- |
dyôta-prôdyad-yaśas-śrī-dhavaḷita-bhuvanam dhîran êkāṅga-vîram ||
Mâlava-sēneyam tuḷidu Dhâreyaṇ ôvade suṭṭu tûḷdi tach- |
Chôḷanan iḷdu tat-kaṭakamam kaḍupin nere sûre-goṇḍa dôś- |
sâḷi Kâlîṅganam muṛidu bhaṅgisid âtma-bhujâ-pratâpamam |
kêḷe diśâdhipam negaḷdan î-teradin[d] Eṇyaṅga-bhûbhujam ||
eṇyaṇ akhîlôrvvig enisird- | Eṇyaṅga-nṛipâḷakan-aṅgane chelviṅg- |
erevaṭṭu sîla-guṇadiṇ | nered Êchala-Dêviy-antu nôṭarum oḷaê ||
ene negaḷd avar-irvvarggam | tanûbhavar nneḡḷdar alte Ballâḷam Vi- |
shṇu-nṛipâḷakan Udayâḷi- | tyan emba pesarindam akhîḷa-vasudbâ-taḷadoḷ ||

vri || avaroḷ madhyaman āgiyuṃ dharaniyaṃ pūrvvâparâmbhōdhiy ey- |
 duvinam kūḷe nimirchchuv ondu-nija-bâhâ-vikrama-kriḍey-ud- |
 bhavadind uttaman âdan uttama-guṇa-brâtaika-dhâmaṃ dharâ- |
 dhava-chûḍâmaṇi Yâdavâbja-dinapaṃ śrî-Vishṇu-bhûpâlakam ||
 eḷeg eseṇa Kôyatûr ttat-T- | aḷavanapuram ante Râyarâyapuram baḷ- |
 paḷa baḷada Vishṇu-têjô- | jvaḷanade bendavu balishta-ripu-durggaṅgaḷ ||
 kamalâkshaṃ purushōttamaṃ . . . kâhlâdanaṃ dvishṭa-dai- |
 tya-mada-dhvaṃsan ananta-bhōga-yutan urvvî-bhâra-dhaurêyan ut- |
 tama-satvânṇitan udgha-Yâdava-kuḷâlâṅkâran end intu Vi- |
 shṇu-mahiṣaṃ sale tâne Vishṇuv enipaṃ Lakshmî-vadhû-vallabham ||

ka || Lakshmî-dêvi Khagâdhipa- | lakshmaṅg esed irdda Vishṇug yant ante valaṃ |
 Lakshmâ-Dêvi lasan-mṛiga- | lakshmânane Vishṇug agra-satiy ene negaḍaḷ ||
 avarge Manôjanante sudatî-jana-chittaman ilkoḷalke sâlṽ- |
 avayava-sôbheyind atanuv emb abhidhânaman ânad aṅganâ- |
 nivahaman vîraran echchi yuddhadol |
 tavisuvan âdan âtmabhavan apratimaṃ Narasiṃha-bhûbhujam ||
 ripu-sarppad-darppa-dâvânaḷa-bahaḷa-śikhâ-jâḷa-kâlâmbuvâham |
 ripu-bhûpôddîpra-dîpa-prakara-paṭu[tara]-sphâra-jâḷjâ-samîram |
 ripu-nâgânika-Târkshyaṃ ripu-nṛipa-naḷinî-shaṇḍa-vêtaṇḍa-rûpaṃ |
 ripu-bhûbhrîd-bhûri-vajraṃ ripu-nṛipa-mada-mâtaṅga-siṃham Nṛisimham ||
 svasti śrî-Yadu-vaṃśa-maṇḍana-maṇiḷ kshôḷîśa-chûḍâmaṇis |
 têjaḷ-puñja-vinirjittâmbara-maṇis sad-vandya-chûḍâmaṇiḷ |
 yasyôdyat-su-yaśas-suparvva-sarita loka-trayaṃ sôbhatê |
 jîyât pâda-yugânaman-nṛipa-kuḷâś śrî-Nârasimhō nṛipaḷ ||
 śrî-Mûlasaṅgha-vikhyâtê Mêshapâshâna-gachchhakê |
 Krânûr-ggaṇa-Jinâvâsô nirmmitaṃ Hemma-bhûbhṛitaḷ ||

svasti samadhighata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṃ Dvârâvatî-pura-varâdhîśvaraṃ . . .
 . . dâvânaḷa Pândya-kuḷa-kamaḷa-vana-vêdaṇḍa gaṇḍa-bhêruṇḍa maṇḍalika-bêṇtekâra para-
 maṇḍala-sûṛekâra saṅgrâma-bhîma Kali-kâla-Kâma sakaḷa-vandi-brinda . santarppaṇa-samart-
 tha-vitarana-vinôda Vâsantikâ-dêvi-labdha-vara-prasâda mṛigamadâmôda Yâdava-kuḷâmbara-
 dyumaṇi maṇḍalika-makuta-chûḍâmaṇi kadana-prachaṇḍa maleparol gaṇḍa nâmâdi-samasta-
 praśasti-sahitaṃ śrîmat-Tribhuvana-malla Taḷekâḍu-Koṅgu-Naṅgali-Gaṅgavâḍi-Noḷambavâḍi-
 Banavase-Hânunḡalu-Huligere-Beluvallaṃ-gonḍa bhuja-baḷa Vîra-Gaṅga pratâpa-Hoysaḷa-Nâra-
 simha-Dêvaru sakaḷa-mahî-maṇḍalamam dushṭa-nigraha-śishta-pratipâḷanadiṃ sukha-saṅkathâ-
 vinôdadim Dôrasamudrada neleviḍinoḷu râjyaṃ geyyuttam ire | tat-pâda-padmêpajîvi |

tad-râjyê budha-kôṭi-sampad-avana-prâjyê pradhânâgraṇîr ||
 unmîlat-sukritâmburâsi sampatti-chandrôdayaḷ |
 śrîmat-Tippaṇa-bhûpatis samudagâd uddâna-dhârâ-jâlair |
 ddhâtîr sampratipadyatê pratidinaṃ .. mâ .. sasyâśrayâ ||
 tasya ślâghya-gunôdayasya dharanî-vandyô'nujâtas svayaṃ |
 śrîman-Nâga-chamûpati yatta yaḷ |
 yat-têjaḷ-prakarair ajâyata paraṃ padmânurâga-pradair- |
 dripyad-vairi-tamô-ghaṭâ-vighaṭanair ddêvô'gra .. grâmaṇiḷ ||
 śrîmach-Châmala-Dêvi bhâtî bhavatîtyê evaṃ budhair yyâ stutâ |
 tad-vamêṣê guṇa-saṅgamê nara-maṇi niḷ |

sâ jâtâ bhuvanâbhirâma-vibhavair llâvanya-puṇyôdayair |
 ddêvi (samprati) yan-mukha-paṇkajê vijayatê vâṇi jagt-pâvanî ||
 Gaṅgara dhâtriyol avanî- | maṅgaḷam enisirda . . . â-strî-ratunam |
 tuṅga-jana | âg ire koṭṭaḷ ||

vachana || (y)Ikshuvâka-vaṃsâvatâram ad entendade |
 sale Vṛishabha-Tîrttha-kâlam | su-lalitam ene sakaḷa-bhavya-chittânandam |
 Kali-kâla-nirjjitam śrî- | lalanâ-lâvanya-varddhana-kramadindam ||
 sogeyisuva-kâladoḷ ki- | rttige mûla-stambham enip Ayôdhyâ-puradoḷ |
 jagad-adhinâtham puṭṭida- | n aganyan Ikshvâku-vaṃsa-chûḍâratnam ||
 dharege Hariśchandra-nṛipê- | śvaran orvvane kântan âgi dôr-vvaladindam |
 birudaran adirppi vidyâ- | pariṇatiyim neṇedu sukhadin ire pala-kâlam ||

vṛi || âtana putran indu-dara-hâsa-nibhōjvaḷa-kîrtti sad-guṇô- |
 pêtan udâta-vairi-kuḷa-bhêdana-kâri kaḷâ-praviṇan ud- |
 dhûta-maḷam Surêndra-śadṛisam Bharatam kavi-râja-pûjitam |
 khyâtan atarkkya-punya-niḷayam su-janâgraṇi viśrutânvyayam ||
 riḷu-śiḷa-yuktey enisida | Vijaya-mahâdêvi tanage satiy ene vibudha- |
 vraja-pûjyam Bharatam Bhâ- | vâja-sadṛisam negaḷe sakaḷa-dhâtrî-taḷadoḷ ||

vachana || â-Vijaya-mahâdêvige garbha-dôhaḷam negaḷe |

vṛi || taraḷa-taraṅga-bhaṅgura-samanviteyam jhasha-chakravâka-bhâ- |
 sura-kaḷa-haṃsa-pûriteyan udgha-latânkita-gâtreyam manô- |
 hara-nava-śaitya-mândya-śubha-gandha-samîra-nibhâsyeyam talô- |
 dari neṇe Gaṅgeyam nalidu mîv-abhivâñchcheyan eyde tâḷdidaḷ ||
 kala-haṃsa-yâne palarum | keḷadiyar-oḍa vōgi pûṇṇa-Gaṅgâ-nadiyam |
 viḷasitamam pokku nirâ- | kuḷadind ôlâḍi pâḍi gâḍiyan ântaḷ ||

antu manad-alampu pompuḷi-vōge Gaṅgâ-nadiyol ôlâḍi nija-grihake vandu nava-mâsam neṇedu
 putranam paḍed âtaṅge |

Gaṅgâ-nadiyolu mindu la- | tâṅgi magam baḍedaḷ appa kâraṇadindam |
 mângalya-nâmam âdud i- | lāṅganeg adhipatige Gaṅgadattâkhyânam ||

va || â-Gaṅgadattaṅge Bharatan emba magam puṭṭidan âtaṅge Gaṅgadattan embam magam
 puṭṭidam |

kaṃ || guṇa-nidhige Gaṅgadattaṅ- | g aṇugina putram vivêka-nidhi puṭṭi dayâ- |
 graṇiy âgi Hariśchandra- | praṇuta-nṛipêndram dharitriyol sôbhisidam ||

mattam â-nṛipôttamaṅge Bharatan emba sutam puṭṭidan âtaṅge Gaṅgadattan emba magan âg
 intu Gaṅgânvyayam saluttam ire |

kaṃ || Hari-vaṃsa-kêtu Nêmi- | śvara-Tîrttham varttisuttam ire Gaṅga-kuḷâm- |
 bara-bhânu puṭṭidam bhâ- | sura-têjam Viṣṇuguptan emba narêndram ||

va || â-dharâdhinâtham sâmrâjya-padaviyam kaykoṇḍu Ahichchhatra-puradoḷu sukham irddu |

va || Nêmi-Tîrtthakara parama-dêvara nirvvaṇa-kâladoḷ Aindra-dhvajam emba pûjeyam mâḍe
 Dêvêndran osedu |

kaṃ || anupamad Airâvatamam | manônurâgadoḷe Viṣṇuguptaṅg ittam |

Jina-pûjeyinde muktiya- | n anarghyamam paḍegum endoḷ ulidudu piridê ||

va || â-Viṣṇugupta-mahârâjaṅgam Prithvîmati-mahâdêvigam Bhagadattam Śrîdattan emba
 tanayar âge |

va || Bhagadattaṅge Kaḷiṅga-dêsamam kuḍal âtanum Kaḷiṅga-dêsamam âldu Kaḷiṅga-Gaṅgan âgi
 sukhadin ire |

(y)ittal udâtta-yasô-nidhi | matta-dvipamam samasta-râjyamumam S'rî- |
datta-nripaṅg ittam bhû- | pôttaman enisirda Vishṇugupta-narêndram ||
antu S'rîdattanind ittal âney-uṇḍige saluttam ire |
Priyabandhu-varmman udayisi | nayadindam sakaḷa-dhâtriyam pâlisidam |
bhaya-lôbha-durllabham la- | kshmî-yuvati-mukhâbja-shaṇḍa-maṇḍita-hâsam ||
ant â-Priyabandhu sukhadiṁ râjyam geyuttam ire tat-samayadoḷu Pârśva-Bhaṭṭâarakarge
Kêḷaḷa-jûânôtpattiy âge Saudharmmêndram bandu Kêḷaḷi-pûjeyam mâḍe Priyabandhuvum tânûm
bhaktiyim bandu pûjeyam mâḍal âtana bhaktig Indram mechchi divyam app ayduṁ tuḍuge-
gaḷam koṭṭu nimm-anvayadoḷu mithyâ-dṛishtiḡaḷ âgaloḍam adriśyaṅgaḷ akkum endu pêḷdu
Vijayapurakk Ahichhatram endu pesaran ittu Divijêndram pôpud ittal Gaṅgânvayam sam-
pûrṇṇa-chandranante perchchi varttisuttam ire tad-anvayadoḷu Kampa-mahîpatige Padmanâ-
bhan emba magam puṭṭi |
kam || tanage tanûbhavar illade | manadoḷ chintisutam irddu Padmaprabhan â- |
rppina kaṇi sâsana-dêvate- | yane pûjisi divya-mantrdiṁ sâdhisidam ||
va || antu sâdhisi (di)sâdhita-vidyanâgi putrar-irbbaram paḍedu Râma-Lakshmanar endu pesaran
ittu |
vri || parama-snêhadoḷ irbbaram naḍapi lîlâ-mâtradiṁ chandranan- |
t ire sampûrṇṇa-kalâṅgar âgi beḷeyal vidyâ-balôdyôgam ur- |
bbareyoḷ chôdyam enal saluttam ire kirtti-srî diśâ-bhâgadoḷ |
pered âśâ-gajamam paḷaṅchaleye lakshmî-bhâradind oppidar ||
va || antu sukhadiṁ irppudu mattal Ujjeniya-purâdhipati-Mahîpâḷan â-tuḍugegaḷam bêḍiy aṭṭi-
daḍe Padmanâbham Kṛitântanante raudra-vêshamam kaikoṇḍu |
ka || yemag adan aṭṭalik âgaḍu | tamage tuḍal yôgyam altu santam iral vêḷ |
samarkke vandan appaḍe | nimisadoḷ ânt iridu vîra-rasamam merevem ||
va || antu nuḍid aṭṭi mantri-varggadoḷ âlôchisi tanna taṅgey Âḷabbeyum nâlvatenabar âptar
appa vipra-santânammam berasi kaḷipidaḍ avar ddakshinâbhimukhar âgi baruttam Râma-Lakshma-
nargge Daḍiga-Mâdhavar endu pesaran ittu nichcha-vayanadiṁ baruttam ire |
ka || band avargaḷ uchita-padaman a- | gundeleyim kaṇḍar amaḷa-lakshmî-chittâ- |
nandanammam Pêrûram | mandâra-namêru-pushpa-gandhâdriyumam ||
va || antu Gaṅga-Hêrûram kaṇḍ alliya taṭâka-tîradoḷu biḍam biṭṭu Chaityâlayammam kaṇḍu nir-
bbhara-bhaktiyim tṛi-pradakshinam geydu stutiyisi samasta-vidyâ-pârâvâra-pâragarum Jina-
samaya-sudhâmbhôdhi-sampûrṇṇa-chandrarum uttama-kshamâdi-daśa-kuśaḷa-dharmma-niratarum
châritra-chakra-dhararam vinêya-janânandaram chatuḥ-samudra-mudrita-yaśaḥ-prakâśaramsakaḷa-
sâvadya-dûraram Kâṇûr-ggaṇâmbara-sahasra-kiraṇaram dvâdaśa-vidha-tapônusṭhâ[na]-nisṭhi-
taram Gaṅga-râjya-samuddharanaram s'rî-Simhanandy-âchâryaram kaṇḍu guru-bhakti-pûrvva-
kam bandisi tamma band-abhiprâyam ellammam tîliya pêḷe kaykoṇḍ avargge samasta-vidhy-
âbhimukhar mmâdi kelavânu-divasadiṁ Padmâvatî-dêviyam vidhi-pûrvvakam âhvânammam geydu
varam baḍedu khaḷgamumam samasta-râjyaman avargge mâḍe |
ka || muni-pati nôḍalu vidva- | j-jana-pûjyam Mâdhavam śilâ-stambhaman â- |
rdd anugeydu poyyal adu pu- | ṇmene muṇidudu vîra-purushar ênam mâḍar ||
va || â-sâhasammam kaṇḍu |
vri || muni-pati karṇnikârad esaḷoḷ neṇe paṭṭaman eyde kaṭṭi sa- |
j-jana-jana-vandyaram parasi sêseyan ikki samasta-dhâtriyam |
manam osed ittu kuñchaman agurvina kêtanam âgi mâḍi be- |
rpp anitu parigraham gaja-turaṅgamumam nijam âge mâḍidar ||

va || antu samasta-râjyamam mâdi buddhiyan ivargg int endu besasidaru |

vri || nuḍidudan âroḷam nuḍidu tappidaḍam Jina-śâsanakk oḍam- |
baḍadaḍam anya-nârīg ered aṭṭidaḍam madhu-mâmsa-sêve ge- |
ydaḍam akuḷinar app avara koḷkoḍeyâdaḍam artthig artthamam |
kuḍadaḍam âhavâṅganadoḷ ôḍidaḍam kiḍugum kula-kramam ||

vri || uttamam appa Nandigiri kôte poḷal Kuvaḷâlam âlke tom- |
bhattaru-sâsiram vishayam âptan anindya-Jinêndran âji-rañ- |
gâṭta-jayam jayam Jina-matam matam âg ire santatam nijô- |
dâttateyindam â-Daḍiga-Mâdhava-bhûbhujar âldar urbbiyam ||
uttara-dik-taṭâvadhige tâge Moda[rkka]le mûda Tonḍe-nâ- |
ḍ att aparâseg ambunidhi Chêr-oḍey irppa teṇka Koṅgu ma- |
tt itt oḷag uḷḷa vairigaḷan ikki parâvṛita-Gaṅgavâḍi-tom- |
bhattaru-sâsiram daḷ ele mâḍidan intutu Gaṅgan ujjugam ||

antu śata-jîviy embud â-sâbdamanî kêḷdu |

bharadindam churchchuvâydam hogale budha-janam bandu Kâvêriyoḷ bhî- |
karam âgal vîra-lakshmî-nayana-kumudini-chandramam nindu nôḍal |
parivâram tanna kîrtti-prabhe baḷase diśâ-bhâgamam chôdyam âgal |
parama-śrî-Jaina-pâdam nelase hṛidayadoḷ Mêru-śaiḷôpamânâ ||

ka || kar . . aṛida Gaṅganam bhaya- | m illada Harivarmma Viṣṇu-bhûpanam nijadiṁ |
balle Taḍaṅgâl-Mâdhava- | n allim baḷi Churchchuvâyda-Gaṅga-nṛipâlam ||
Śrîpurusham Śivamâram | . . lam kṛitânta-bhûpan â-Sayigoṭṭam |
dvîpâdhiparoḷ ari-nṛipa- | kôpânaḷa-êikhey enippa Vijayâdityam ||
. . . re yêrida Mârasinṅan â- | Kuruḷa-Râjigam pesar-vvett â- |
Maruḷam tan-nṛipa-tiḷakana | piriya magam Satya-vâkyaṁ acaḷita-śauryyam ||
Garvvada-Gaṅgam vasudheyo- | ḷ orvvane kali châgi śauchî Guttiya-Gaṅgam |
dôr-vvikramâbhirâman a- | gurvina kali Râchamalla-bhûbhṛi ||
teṅgam muṛivam hasiya ka- | ûṅgam piḍid-aḍasi kîḷvan â-mada-kariyam |
piṅgade nilisuya sâhasa- | tuṅgam kêvaḷame negaḷda Rakkasa-Gaṅgam ||
avayavadinde sâdhisida Mâlavam êḷuman eyde Gaṅga-Mâ- |
ḷavam enal akkaram baredu kal niṛisutte kaḷalchi Chitrakû- |
ṭaman ure Kannamajjeya-nṛipânujanam Jayakêsiyam mahâ- |
havadoḷe Mârasinṅa-nṛipan ikki nimirchchidan âtma-śauryyamam ||
tanayam śrî-Mârasinṅaṅ anupama-jagad-uttuṅgan âdam jagat-pâ- |
vana-Lakshmî-vallabhaṅ int udayisi negaḷdam Râchamallâvanîsam |
Manu-mârggam Gaṅga-chûḍâmani jaya-vanitâdhîśa-bhûvallabhêsam |
Jina-dharmamâbhôdhi-chandram guṇa-gaṇa-niḷayam râja-vidyâ-dharêndram ||

int enisi negaḷda Gaṅga-vamśodbhavar â-Daḍigana magam Churchchuvâyda-Gaṅgan âtana sutam
Durvvinitan âtana tanayam śrî . . . nu Śrîpurusha-mahârâjam tat-tanayam . . . Dêva tat-ta-
nûbhavan Eṛeyaṅga-Hemmâḍi tat-putram Bûtuga-Hemmâḍi tad-âtmajaru . . . Dêva tad-anuja
Guttiya-Gaṅgan âtana momma Marasiṅga-Dêvan âtana magam Kaliyaṅga-Dêvan âtana magam
Barmma-Dêvanin â-Gaṅga-vamśodbhavaru râjyam geyye |

dakṣiṇa-dêśa-nivâsî | Gaṅga-mahî-maṇḍalika-kuḷa-sandharaṇaḷ |
śrî-Mûla-saṅgha-nâthô | nâmnâ śrî-Simhanandi-muniḷ ||

śrī-Mūla-saṅgha-viyad-amṛi- | tāmāḷa-ruchi-ruchira . . . jaya-la- |
lakṣmī-mahitaṃ Jina-dharmma-la- | lāmaṃ Kāṇūr-ggaṇa-janā . . . karam ||

â-gaṇada anvayadoḷu |

maṇir iva vanarâśau Mâlikêvâmarâdrau
tilakam iva lalâtê chandrikêvâmrîtâṃśau |
iva sarasi sarôjê matta-bhriṅgî nikâmaṃ
samaṇi Jina-dharmmâ nirmalô Bâlachandraḥ ||

avara śishyaru |

vimala-śrī-Jaina-dharmamâmbara-himakaran udyat-ta . . . lakṣmī- |
ramaṇaṃ bhūmaṇḍalâdhîśa-nutan ubhaya-siddhânta-ratnâkaram jaṇ- |
gama-tîrthaṃ bhavya-vaktrâmbuja-khara-kiraṇaṃ śrī-Prabhâchandra-siddhân- |
ta-munîndraṃ kṣhîra-nîrâkara-vîśada-yasô-vêṣṭitâśâ-vibhâgaṃ ||
manamaṃ niyamisaḥ aṛiya- | r ttanuvam . . . tôrppa muniyuṃ muniyê |
manamaṃ tanuvam niyamisa- | l anudinam î-Nêmi-Dêvan orvane ballam ||

avara śishyaru |

guṇiy ene Jina-mata-rakshâ- | maṇiy ene kavi-gamaka-vâdi-vâgmi-pravarâ-
grāṇiy ene paṇḍita-chûḍâ- | maṇiy ene Guṇanandi-Dêvar esedar ddhareyo! ||

tat-sadharmmaru |

aḷavê pêḷ nuḍiyalke ninna birudaṃ mṇ mṇ elê Sâṅkhyâ vâ- |
g-baḷamaṃ nachchade nîn aḍaṅg eḍarad ir chChârbbâka Naiyyâyikâ |
maleyal bêḍ iru mattam êke chaladind î-bandapaṃ kemman aṇ- |
ḍaleyal śrī-Guṇachandra-Dêvan amaḷaṃ vâdîbha-kaṇṭhîravam ||

tat-sadharmmaru |

Gaṅgâ-vâri su-saivaḷaṃ sura-karî dānârdra-gaṇḍa-sthaḷaḥ |
S'ambhuḥ kaṇṭha-vilagna-ghôra-garaḷaḥ chandraḥ kaḷaṅkâṅkitaḥ |
Kailâsô vana-vallarî-parivṛitas sâmyaṃ kathaṃ vachmy aham |
kîrtyâ tais saha Mâghanandi-yaminas chandrâtapôdyachchhriyâ(m) |

â-châritra-chakrêśvara-muni-raja-râjana śishyaru svasti samadhigata-pañcha-mahâ-śabda mahâ-ka-
lyâṇâśṭa-mahâ-prâṭihâryya chatuṣ-trimśad-atîśaya-virâjamâna-bhagavad-Arhat-paramêśvara-pa-
rama-bhaṭṭâraka-mukha-kamaḷa-vinirggata-sad-asad-âdi-vastu-svarûpa-nirûpaṇa- pravaṇa-râddhâ-
ntâmrîta-vârdhhi-varddhana-râtry-âbharanarum appa śrîmatu-Prabhâchandra-siddhânta-dêvar
entendade |

âsîd asântarâḷa-prabaḷa-prithu-yaśô-vyôma-Gaṅgâ-taraṅgaḥ
chañchach-châritra-dhâtrîbhavad-atilalitôdâra-gambhîra-mûrttiḥ |
vâk-kântâ-tuṅga-pîna-stana-kaḷâśa-lasan-nûta-chûta-pravâḷaḥ
siddhânta-kṣhîra-nîrâkara-himakiraṇaḥ śrī-Prabhâchandra-Dêvaḥ ||
abhinava-Gaṇadhara . . . | tri-bhuvana-jana-vinuta-charaṇa-sarasiruha-yugam |
śubha-mati . . . ruha-vanârkkān embudu | vasumatiyo! Anantavîryya-siddhântikaram ||
vâdi-vana-dahana-hutavaha | vâdi-Manôbhava-(vâdi)-viśâḷa-Hara-niṭalâkṣam |
vâdi-mada-radani-biduvam | bhêdipa mṛigarâjaṃ jayatu S'ritakîrtti-budham ||

tat-sadharmmaru |

kavi-gamaka-vâdi-vâgmiga- | l ev embaram geldu Kanakanandi-traivi- |
dya-vilâsam tribhuvana-ma- | lla-Vâdirâjaṃ dal enisidam nṛipa-sabbeyo! ||

avara sadharmmaru |

mana-vachana-kâya-guptiyo- | | anunayadiṁ taḷadu pañcha-samitiya vaśadin- |
d anuvaśan âda tapônidhi | Munichandra-bratipan akhila-râddhântêsam ||

avara sishyaru |

piridaṁ pogalvaḍ êṇ gâla | puruḷ uṇṭ ê-mâḍal endu muni-patiy emb î- |
vara-chintâmaṇi | Kuruḷi su-sanmâna-dhyânad-uruliy enikkum ||

tapônushthâ[na]-nishthitar âr endade |

Kanakachandra-munîndrana pâdamam | neneva bhavya-samûhada pâpa-sam- |
hananam appudu tappadu niśchayam | mana nichchalum ||

avara sadharmmaru |

muniya anavadyâchâranê Jaina-sâ- |
sana-rakshâmaṇi śântanê sakaḷa-râga-dvêsha-dôsha-prabhâñ- |
janan urvvî-nutanê guṇa-praṇayitam tân embinam vîra mê- |
diniyo . . dhavachandra-Dêvan esedam châritra-chakrêśvaram ||

tat-sadharmmaru |

vara-śâstrâmbudhi-varddhana- | harinânkam biruda-vâdi-mada-visphâlam |
nirutam tân enal esedam | dhareyol Traividya-Bâlachandra-munîndram ||

avara sadharmmaru |

vîri || âldum dharmmaman upêkshisi tak[k]-edeg îyad âgaḷum |
pîna-nitambamam ghana-kucha-dvayamam maregonḍu ma-thô- |
dyânaman oldu pokku neṇe nila-patâśritar appa yôgigaḷ |
dâna-vinôdanol dorege-vappare Mâdhavachandra-Dêvano . ||
. Satya-Gaṅgam kuḍe Kuruḷiyol âd anna-dâna-prabhâ-vi- |
staradiṁ śrî-Bâlachandra-brati-pati paḍedam dânadim jîy analk ur- |
vvareyam sampûrnam âgaḷ taṇisidam idu bal-chôdyam akshîṇa-riddhi- |
sphuritam kaygaṇmi poṇmutt ire jyan âdam ||

avara sadharmmaru |

Chaturâśya-kôṭi-kûtado- | | atisayam enisirdda Kopaṇa-tîrthadol îgaḷ |
nutiypa Vaddâchârîyya- | brati-patiyê Nêmi-Dêvarindame pûjya ||
sthâvara-jaṅgamam anitum | pâvanam âda |
. . . jîy enisi bâḷ-adiḡaḷa | jîyam śrî-Nêmi-Dêvar udayise śubhadam ||

avara sadharmmaru |

adhanargg âśritarg ishta-santatige châtur-vvarṇṇa-saṅghakke tân |
adhikôtsâhadin bayakeyam bêrpp artthamam vâñchchheyam |
budha-chintâmaṇi kûrtt ittu Mâ- |
dhavachandram paḍedam samasta-bhuvana-prastutyamam stutyamam ||

avara sadharmmaru |

sâdhisi gurûpadêśado- | | âdhikyatey âytu sakaḷa-shaṭ-karmmagalu |
vêdântar ma . . d ariba- | r ggôdhûma-gharaṭṭan odane toḍarvvama . . . ||
sâkini-dâki | kiṇi-chôrâri-mâri-devyeyar anitum |
lôkam aṇiyalke . . . | sakaḷaman aṇiye birudam Dêvêndranumam ||

**int enisi negalṭeyam taḷeda śrîmat-Prabhâchandra-siddhânta-dêvara guḍḍa Bhujabala-Gaṅga-
Hermâḍi-Barmma-Dêva |**

balavad-vairigaḷam paḍal-vaḍisi geld ugrâjîyol mândanê |
chaladindam pariyittu vairi-puramam tat-kôṭeyam tad-mahî- |

taḷamaṃ koṇḍu dharitri baṇṇisuvinaṃ śrī-Bamma-Dēvaṃ mahī- |
taḷamaṃ tōḷ-vaḷadiṃ nimirchchidan id ēṃ Hermmaḍi sauryyātmanō ||

ātana paṭṭa-mahādēviy entendaḍe |

Jinēndra-pādāmbuja-matta-bhriṅgi -bhūṣhaṇa-bhūshitāṅgi |
nitambinīnāṃ tīlakāyamānā virājatē Gaṅga-mahādhidēvi ||
vri || nijav enip ī-negartteya mahāsatig utsava[ma]ṃ nimirchchuv ā- |
tmajar enisirda tammūt oḍahuṭṭidar oppuva Mārasinṅaṇuṃ |
sā-jayade Satya-Gaṅga-nṛipanuṃ kali-Rakkasa-Gaṅga-Dēvanuṃ |
Bhujabaḷa-Gaṅga- . bhujanuṃ ārjjisi perj-jasamaṃ nirantaraṃ ||
gajaripu-viṣṭarāji-vibhavōdaya-Pārśva-Jinēndra-pāda-paṇi- |
kaja-mada-bhriṅga Gaṅga-kūḷa-maṇḍana daṇḍita-vairi-vargga Bhā- |
vaja-nibha-mūrtti dig-vaḷaya-varttita-kīrtti samasta-dhātṛiyōḷ |
Bhujabaḷa-Gaṅga-bhūpa ninag ār ddore maṇḍalikaika-Bhirava ||

ātana paṭṭa-mahādēvi |

[. . . .] āḷuvaran anuja | dīṭṭa . bhūpaṅge Gaṅgavāḍige taḷedaḷ |
paṭṭaman endade Gaṅgana | paṭṭa-mahādēvi yantu nōntarum oḷarē ||
vri || mārītṭ āsāntamaṃ balladal aḷed udadhi-brātamaṃ tūge sand ā- |
Mēru-kṣhōṇīndramaṃ trāśinōḷ eṇisi taraṅgoṇḍu nakshatramaṃ pēḷ |
ārānuṃ ballarē ballade pogalge . . viśvambharā-bhāra-vīra- |
śrī-rāmālīḍha-vajra-draḍhima-ghana-bhuja-stambhanaṃ Gaṅga ninnam ||
annevavāg id ūṭisuva . . mole . . prakāsa yellavō |
rannave heṇḍirol maneg orvvar udāreyar aṇṇa huṭṭarē |
hunniyav uḷḷaḍ ēṃ jagadol orvvaḷe bhāgiye tāne lēse huḷ- |
nanniyōḷ intu garbbiteyar ār ggaḷa Chandala-Dēviy-andadiṃ ||

śrīmad-Bhujabaḷa-Gaṇ[ga]-Dēvaṅgaṃ Gaṅga-mahādēvigam puṭṭida Satya-Gaṅgana pratāpam
entene |

jasam udyad-dhavaḷātapatram akhīlāsā-dēvatāpāṅga-ra- |
śmi-saha gajēndra-ripu-pīṭham vikramaṃ tān ad ā- |
ge su-sāmṛāja-latābhivṛiddhi-vibhavaṃ mayvett iral ballidar |
bhesakeyyutt ire Satya-Gaṅgan esedaṃ viśvāvanī-bhāgadoḷ ||

ātan-arasi |

pati Satya-Gaṅga-Dēvaṃ | gati dāra-lakshmi tān eṇisi |
. taḷedaḷ ēṃ āro rāṇi Kañchala-Dēvi ||
Bhāvabhavaṅge rūpu mada-sāmaja-vairige vikra(ma-kra)maṃ Surēn- |
drāvanijakke dāna-guṇam abdhige guṇp Amarāchaḷakke saṃ- |
bhāvita-dhairyam aggalipud endade Gaṅga-kubhṛit-kumāra . . |
. pālakaṅge dorey appare mikka kubhṛit-kumārakar ||
. yindaṃ kṣhīrābdhiyu- | m asavasadiṃ perchchuvante Gaṅgānvayamuṃ |
pasarise perchchuge ninnin- | d asadaḷam audāryya-sauryya Gaṅga-kumārā ||

śrīmanu mahā-maṇḍalēśvaran Eṇyaṅga-Hoysaṇa-Dēvan-aḷiyaṃ gaṇḍara dāvaṇi husivara sūla
māvana gandha-vāraṇaṃ Hermmaḍi-Dēvan Eḍedore sâyiramumaṃ Harigeṇya neleviḍinōḷu
sukhadin āḷutt irddu Kuntalāpuradolū Chaityālayamaṃ māḍi dēvara pūjā-vidhānakkam chātur-
vvarṇṇa-saṅgha-samudāya-chatus-samayad āhāra-dānakkam khaṇḍa-sphuṭita-jīrṇnôddhārakkam

samudâya-mukhya-sthânam mâdi Yedadoṛe-Maṇḍali-nâḍa prabhu-gâvuṇḍugaḷamkareyal aṭṭi dharm-
ma ârayke yendu S'aka-varsha 989 neya Plavaṅga-samvatsarada Pusya-su 13 daṣi-Guruvâra-vutta-
râyaṇa-saṅkramaṇad andu tamma gurugaḷu śrī-Prabhâchandra-siddhânta-dêvara kâlam karchchi
dhârâ-pûrvvaka mâdi biṭṭa dattiy â-grâmad ubhaya . . sarvva-namaśyav alli huṭṭuv âya-dâya-
suṅka-nidhi-nikshêpa sarvva-bâdhâ-parihâra ||

matt â-râja-sarvvanya Satya-Gaṅga-Dêvan Edehalliya neleviḍinoḷu sukhadiṁ râjyam geyyutt
irddalli Kurūḷiya-tīrtthadalu Gaṅga-Jinâlayamaṁ mâdi Saka-varṣa 1054* neya Nandana-samva-
tsarada Chaitra-su-puṇṇamiy-Âdivâra-sôma-grahaṇad andu tanna gurugaḷu śrī-Mâdhava-
chandra-Dêvara kâlam karchchi dhârâ-pûrvvakam mâdi biṭṭa datti . . . baṇṇa

svasti śrīman-mahâ-maṇḍalêśvara Gaṅga-Hermamâdi-Dêvara sannidhiyalli sarvvâdhikâri Bâgiya-
Heggaḍe Lokkimayyana maga Heggade-Chandimayyam Kurūḷiya tamma gauḍikeyam Kaliyara-
Malli-S'eṭṭi mârâṁ koṇḍu arasara sannidhiyalu Bâlachandra-Dêvargge dhârâ-pûrvvakam
mâdi biṭṭaru ||

matta Siriyama-Seṭṭiyum âtana makkaḷu âtana gauḍikeya Nanniyarasa-Dêva Halla-
vuradalu Bâlachandra-Dêvargge dhârâ-pûrvvaka mâdi koṭṭaru || ant ubhaya-grâmada
sâmya suṅka sahita sarvva-bâdhâ-parihâra (5 lines following contain details of bound-
aries and usual final verses)

65

At the same temple, on the pedestal of the lînga.

Raktâkshi-samvatsarada Bhâdrapada-suddha 13 Â svasti śrī Vîra-Ballâḷa-Dêvaru [. . .]samudrada
neleviḍinalu sukhadiṁ râjyam geyyutt ire śrīmanu-mahâ-pradhâna Hiriya-Heḍeya-Asavara-
Mârayaṅgaḷa sannidhânadalu . . . daṇṇâyaka Vishu . . . Hema-Gâvuṇḍa Haḍavaḷa-Kâḷa-
yya Gaṅga-Gâvuṇḍa Bappa-Gâvuṇḍa Gâyi-Gâvuṇḍa Mâncha-Gâvuṇḍa Lakka-Gâvuṇḍugaḷu Bayi-
chayya Honnayya-mukhyav âda samasta-prabhu-gâvuṇḍugaḷu tammag âgi . . Kuntalâpuradalli
sad-âchâryyar appa Nêmichandra-Bhaṭṭâraka-dêvarige nâḷu-prabhu . . sâvanta-Mârayyanu
richârisi . . Kâḷa-Gâvuṇḍa mayya Pemma diyaram kaṇḍu tava
barada śilâ-sâsanavam toḍadu balâtkâradi tamma bhaktiy âge salutta Beṇṇavalli-
yalli koṇḍu nâl-prabhugaḷu adhikâri sâvanta-Mârayyanuṁ manaddhârey âgi
Nêmichandra-Bhaṭṭâraka-dêvara kâlam toḷadu dhârâ-pûrvvakav âgi śilâ-sâsanavam bare-
du Benavaseya Doḍikeya (usual final phrases and verses)

66

At the same village, on a pillar in Basa-Seṭṭi's field.

East face.

Vyaya-samvatsara-Pushyada | bahulaḍa bârasiya Kujana vâradol sad- |
vinaya-nidhi Bâlachandram | su-samâdhiyam muḍipi nâkam eydidan iḡaḷ ||
atithigam | pratibhâ-prâgalbhya . . Manu-munig . . |
. . ruta-vâdigala dânam a- | v atisayam î-Bâlachandran ulḷannevaram ||
. . lale budha-samiti sishtara | baḷagam melmellane maruge dâna-vinôdam |
praḷaya-prakshôbhadaḍol | kaḷi . . śrī-Bâlachandran abhinava-chandram ||

* So in the original, but 1054 = Paridhâvi; Nandana = 1034.

West face.

manamam niyamisal ariyar | ttanumam . . . tôrppa muniyũ muniyê |
manamam tanuvam niyamisa- | l anudinam î-Nêmi-Dêvan orrvane ballam ||

67

At the same village, on a môtikal to the north.

Îsvara-samvatsarada prathama-Jyêsthâ-sû 10 Âdityavârad andu Honnê-Nâyakana maga Tirumala-
Nâyakana kûde Mâyakkanû bhaya . . kke hôdarâgi nilisida vîra-lôkakkê

68

At Kûdli, (same hobli), on a beam of the raîga-mançapa of the Râmêśvara temple.

Svasti śrîmat-pratâpa-chakravartti Hoyisaṇa-śrî-Vîra-Ballâla-Dêv-arsaru sukha-râjyaṃ geyyut-
tam ire Turaka-vigrayâdalli (d)Dîliyinda makkaḷu Vîra-Ballâla-Râya paṭṭaṇa-pravêsa mâduv-
avasaraḍalli | Pramâdi-samvatsarada Jêsthâ-sudha-dasamiyalli Kûḍaliya Râmanâtha-dêvarige
âguva Chikka-Kûḍaliya Hanasavâḍiya pûrvvâya apûrvvâya aluy anyâya yênu yill endu dhârâ-pûr-
vvaka mâḍida dharmma (usual final verse)

69

In the same temple, on a stone to the south.

Namas tuṅga-śiras-chumbi-chandra-châmara-châravê |
trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

svasti śrî jayâbhudaya-Saka-varuśada 1242 neya Raudri-samvatsarada Âsvayuja-bahuḷa 5 Sôma-
vârad andu | śrîmat-pa tepuvarolu gaṇḍa Yâ[da]va-Nârâyana sandha
apûrvva-rûpa | rûpa-Kandarppa | Chôḷa-Mâlava-Gauḷa-Gûrjjara-bhaya-jvara | svasti.
Vishṇuvardhana | teṅkaṇâditya | teṅkaṇa-chakravartti ya para-râyara gaṇḍa-bhêruṇḍa |
Sanivâra-siddhi | giri-durgga-malla | Vîra-Ballâla-Dêv-arasaru | nija-sakala-râjyavan appukey-
yuva vîra-Bhairava | tôra-hatta | gaja-bhîma | siṅgâra-hâra | vîra . . . | vîradanḍa . . | sūri-
mâḍuva râvuttara gaṇḍa pradhâna-Bembeya-daṇṇâyakam . . . putram virôdhi . .

ka || ya Bembana guṇa | gôva Mâdhavan upa- |
chârisi Kûḍali-Râma . . | aṅgaraṅga-bhôgava nenadam ||
mundana dharmmava dharmmaga- | ḷinda nilalk adu |
sanda â- | nandadi Mâdhava . . . va-Râyana putram ||

ant â-Mâdhava gôvâḷa gaṇḍa uddanḍa-maṇḍalikara gaṇḍa praje-mechche-
gaṇḍam | â-Gaṅgana-nâḍu neradali â-Gaṅgana-nâḍiṅge âru-dere bandali Kûḍaliya vûru-dâriṅge â-
aruvatu-honnu aruvattu-honnina kuḷav anubhavisi â-Mâḍaṇṇanavarum | aruvattu-gauḍum | nûr-
ippattu-stânamam muntâgi â-Râmê-dêvar-aṅga-bhôgakke koṭṭa dharmmav idake pûrvvâyav
apûrvvâyav ond illa nandâ-vuḷake vondu-gâṇada mân-enṇe saluvadu î-dharmavan âvan
aḷipidavanû nis-santânav abanu |

paḍe-mâtên î-dharmamava | toḍadava ravarava-narakada kaḍaloḷ keḍadava |
biḍad ujjîvisidavan ava | Mriḍan end ettidenun î-mrudu-hasta-dhvajavan ||
idu baresidâta kavîsvara-Bramma-Deva

70

At the same place, on another stone.

(Nāgari characters)

Namas tuṅga &c. ||

Rīk-sākhi Śiva-bhakti-pallava pushpôdgama . |

. yaḥ paṇḍita nō dvijaiḥ |

santôsha ākhyāpanē chehḥāyayā |

śrīmān Viṭṭhala-mantri rājā ||

Saka-varsha [1] 330 sandu varṭtamāna-Sarvvadhāri-saṃvatsarada Phālguna-suddha
 || śrī adhirāja rāja-paramē śrī-vīra-pratāpa-Harihara-mahārāyara biṇba-pratibim-
 ba-bhūta Dēva-Rāya-mahārāyaru Vijayanagariyali śrī-Virūpāksha-dēvara sannidhiyali
 varṇāśrama sukha-saṅkathā-vinôdadim rājyava pālisutt iha kālādalū tadiya-rājya-sām-
 rājyada samāna-sambhāvana khyāti dashṭā dadhi-sudhā-
 karôdaya śrī gabhīra sahita sâhitya-kaḷā-kaḷānidhi anudinam hē-
 ma sakala-dāna saka sāgara tatratya svanamam manās taṇ giya-
 mē mūrdhaja-kīrtti yājana-adhyayana-adhyāpana-dāna-pratigraha-shaṭ-
 karma-nirataru Yajus-sākhādhyāyigalū Gâyatrī-mantra-prasā pramukhar aha Kô-
 ṭṭisvara-Dikshitara kula karu Narasiṃha kaṇṇa-Bhaṭṭarige koṭṭa śilā-śāsanada kramav
 entendare śrī-vīra-Pratāpa-Dēva-Rāya-(mahārāja)-mahārāyara nirūpadinda Viṭṭhaṇṇa-Oḍeyaru
 Āragada rājyavan āluva kālādalū śrīmat-Tuṅga-Bhadrā-saṅgama-dakshina-Vāraṇāsi-mahā-Prayā-
 gavādaKūḍaliya Rāmanātha-dēvarali purāṇava hēluvaVeṅkaṇṇa-upādhyarigeĀragada-rājyadaKū-
 ḍalināḍolage ā-Rāmanātha-dēvara amṛita-paḍige saluva Hanasavāḍiy-em[ba]-grāmadalū aramaneya
 bhaṇḍārakke gadyāṇa 15 akṣaradalū hadinaidu honna grāma gadyāṇa abali
 sarvvamānyavanu ā-Viṭṭhaṇṇa-Oḍeyaru ā-Veṅkaṇṇa-upādhyara kūḍa grāma-vāsah su-
 kara-jīvitav āgi naḍavahāge kaṭṭaley āgi Muchukundāśrama-Visvarūpa-dēvara sannī-
 dhiyali dēvatôddēsa-pitruddeśav āgi 15 hiranyôdaka-dāna pūrvakav āgi ā-Viṭh-
 ṭhṇa-Voḍeyaru ā-Veṅkaṇṇa-upādhyarige ā-chandrārka-sthāyiy āgi koṭṭev āgi ā-Veṅkaṇṇa-upā-
 dhyaru aha suṅkada kulada ga 15 ā-Rāmanātha-dēvarali purāṇa-hēlutta śrī-vīra-Pratāpa-
 Dēva-Rāya-mahārāyarige āyur-ārôgya-aishvaryaābhivṛddhigal ahahāge i-dharmakartṛigalū Viṭha-
 ṇṇa-Oḍeyarige vēdôktāyushyābhivṛddhigal ahahāge munde i-dharmava pālisuva pālakara āyush-
 yābhivṛddhi ahahāge tri-sandhyānushṭhāna-samayadalū dēvara bēḍikoḷuva i-dharmapālakaru-
 galige Vāraṇāsiya Visvēsvara-dēvara sannidhiyali sōma-suryôparāga-puṇya-kālādalli alaṅkāra-
 sahitav āgi sāvira-gova koṭṭa-phalavan aiduva

sārdha-kôṭi-trayaṃ Viṣṇu tat-samam Śiva-mandiraṃ |

ēka-Viṣṇuṃ pratisṭhāpya tat-samam labhatē nṛipa ||

(9 lines following contain final phrases and verses) śrīmatu Viṭṭhaṇṇa-Voḍeyaru Veṅkaṇṇa-Bhaṭṭarige
 koṭṭa śāsanakke maṅgalaṃ

*Viṭhaṇṇagaḷa baraha śrī

71

At the same place, on another stone.

(Nāgari characters)

Śrī-Gaṇādhīpatayē namaḥ |

namas-tuṅga &c.||

*In Kannada character.

svasti śrī jayābhyudaya-S'aka-varsha 1352 sandu varttamāna-Sādihāraṇa-samvatsarada Pushya-
ba 30 Âdi śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-Pratāpa-Vijaya-Rāyara kumāraru Pra-
tāpa-Dēva-Rāya-mahārāyaru Vijayanagariyali simhāsana-sthar āgi śrī-Virūpāksha-dēvara sanni-
dhiyalu varṇāśrama-dharmagaḷanu sukha-saṁkathā-vinōdadim rājyavanu paripālisutta sāmrajya-
dhurandharar āgi yiha kālādalu |

tulāpurusha-mukhyāni mahā-dānāny . . . |

Dēva-Rājēna Dēvēndrō na tulām adhirōhati ||

â-Pratāpa-Dēva-Rāya-mahārāyara nirūpadinda avara maneya śrīman-mahā-pradhānaru ||

śrīmad-rāja-kiṇṭha-jushṭha-charaṇaḥ śrī-Bukka-Rājah purā

pūrnārthaḥ Puruhūta-kīrtti-valitō bhūpas śrīyā S'rīpatih |

āsīd Baichapa-daṇḍanāyaka-mahā-dōr-daṇḍa-sajjīkritaiḥ

kōdaṇḍair bhuvī khaṇḍitāri-nikarās śrī-S'ambhu-pūjā-parah ||

rājñas tasya samasta-bhāra-bharaṇē dakshasya śikshā-vidhau

rājñam chāhata-rakshaṇam budha-varaḥ santanvataḥ sarvataḥ |

āsīd Baichapa-daṇḍanāyaka-mahāmātyasya pūrvākhiḷa-

kshamādhīśādhipa-mastakārpita-padō Maṅgappa-daṇḍādhipaḥ ||

tat-putraḥ puru-punya-labdha-mahimā Māhishmatī-rājavat

khyātah kshamā-tāla-maṇḍanāya janitō Dhātrā dharitrī-patih |

dhīmān Baichapa-daṇḍanāyaka-mahā-nāmnā guṇais chānvitō

Dēvēndrādi-marud-gaṇēshu gaṇitah prithvīm chirāyā(n)vatāt ||

tat-putraḥ sarasaḥ sāmasta-guṇa-yuk sarvārtha-sampat-pradaḥ

sarvēśham viduśham dvishām cha haraṇē durvāra-durgādhipaḥ |

śrī-S'arvārchana-tatparaḥ pratidinam sarvair guṇair Dēvarāt

bhūpālāvali-pūjitō vijayatē Rāyaṇa-Rājah kshitau ||

jayati jita-Manōjah S'ambhu-pādābja-pūjah |

smita-vadana-sarōjas sampadā Rājarajah |

phalita-sukṛita-bijō lālitaśēsha-rājō |

jita-ripu-kṛita-pūjō vīra-Rāyaṇa-Rājah ||

â-Rāyaṇa-Oḍeyaru Âragada-rājya Ânevēriya-nāḍa Hanagavāḍiya Bhāgada-nāḍu Hoḷeyahonnūra-
nāḍanu sa-dharmadinda pālisutta iha kālādalu â-Rāyaṇ-Oḍeyarige Ânevēriya-nāḍoḷagaṇa Hanaga-
vāḍiya Bhāgada samasta-gaṇḍa-prajegaḷu Hoḷeyahonnūra-nāḍa samasta-gaṇḍu-prajegaḷu tammo-
ḷu sarvaikamatyav āgi kotta bhū-dāna-sāsanada kramav entendare Sādihāraṇa-samvatsarada Push-
ya-ba 30 Â ardhōdaya-punya-kālādalu śrīmat-Tunga-Bhadrā-saṅgama-dakshīṇa-Vāranāsi-mahā-
Prayāgādi-Hariharav āda Kūḍaliya samasta-dēvatā-sannidhiyalu śrī . . . Mahēśvra-śrī-Laksh-
mī-Nārāyaṇa-prītiy āgi sarvamānyav āgi Rāyaṇ-Oḍeyaru māḍuva chhatra-dharmagaḷige sa-
hiraṇyōḍaka-dānā-dhārā-pūrvakav āgi dhāreyan eradu chatuś-simege Vāmana-mudreya kallugaḷa
neṭṭu â-Daṇḍāyakapuravanu sarvamānyav āgi Rāyaṇ-Oḍeyaru māḍuva chhatrada dharmāṅ-
gaḷige namma sukṛita-sāṁkshiy āgi koṭṭevu | â-Daṇḍāyakapurada grāma onḍakke hiriyara-mane-
yavaru āla-kattalege barasikoṭṭ iha pramāṇa-rēkhe 155 honnige Âragada-nāḍa Nāyakavāḍigaḷu
pūrva . . . nubhaviṣi baha huṭṭuvali . . pramāṇu honnu | â-Daṇḍāyakapurake saluva chatuś-
simeyolaḡ uḷḷa tōṭa tuḍike gadde beddalu ēta ēri kalu nīrārambha kādārambha āḍakey. nara
teṅgina-mara halasu māvu nēriḷe huṇise bāḷe badane muntāda ēn uḷḷa kiḷu-pachehe triṇa-kāśṭha-
muntāda dhānyada hiriyara-maneyinda banda biṭṭi biḍhāra marada biṭṭi kraya
kaddāya â-nāḍugaḷa bageyi sarva || suṅka-kāruka grāma-gadyāṇa pañcha-kāruka
gāṇa-dere āme-dere magga-mudre oḷavāru horavāru māduve muntāda ēn uḷḷa suṅka tāla-

vârikege saluva ambali vuḍugore gaunḍumbali sahav âgi â-Nâyakavâḍigalu koḍuvaha huṭṭuvali prâku pramâṇa varaha ga 35 aksharadalu mûvattaidu honnanu tettu baha â-Daṇṇâyâkapurada chatu-sîmeya vivara (11 lines following contain details of boundaries) int i-chatu-sîmeyolaḡ uḷḷa nidhi-nikshêpa-jala-pâshâṇa-akshiṇi-âgâmi-siddha-sâddhyav emba ashṭa-bhôga-têjas-svâmya-sahav âgi Daṇṇâyakapuravanu Baichaya-daṇṇâyaka-oḍeyara makkaḷu Rayanṇ-Oḍeyaru Kûḍaliyali mâḍuva dharmagaḷige nâv eraḍu-nâḍa gaunḍa-prajegaḷu namma namma strî-putra-jñâti-dâyâdya-sâvantânumatav âgi â-Daṇṇâyakapurada mûvattaidu-honnanu namma namma grâmagala mēle koṇḍu santâna-paramparey âgi â-chandrârka-sthâiy âgi â-dharma naḍeyabêk âgi dhâreyaṇ eraḍu â-Daṇṇâyakapurada grâmada chatu-sîmege Vâmana-mudreya kallu neṭṭu sarvamânyav âgi koṭṭevu int appudakke tamma yaraḍu-nâḍa samasta-gauḍu-prajegaḷa yâvaj-jîvada dharmagaḷe sâkshi i-maryâḍeyali sarvamânyav âgi namage koṭṭa Daṇṇâyakapuravanu śrôtriyav âgi 20 vṛittiya mâḍi nimma Kûḍaliya mahâjanaṅgaḷige koṭṭev âgi â-Daṇṇâyakapura sarva-bâdhe-parihâray âgi iruvadu muvatta-aidu honnu kereya kaṭṭikoṇḍu tôṭavan ikkuva sammandha eṇṭu-honnu ubhayaṁ nâlvatta-mûr-honnanu namma chhatrada dharmava naḍasuvavarige tettu santâna-paramparey âgi anubhavisî bahiri || int appudakke â-Râyanna-Voḍeyara sva-hastada voppa śrî-Triyambaka | â-Daṇṇâyakapurada dhana sâlada kaḍemege Nârasimha-devara Beḷuguliya suṅka-kâruka saha yêḷu-varaha ubhayaṁ aivattu-honnanu nâvu Kûḍaliyalli mâḍuva dharmagaḷige ardhôḍaya-puṇya-kâladalalu dhâreyaṇ eraḍu koṭṭevu | â-dharmavittada vivara (8 lines following contain details of gift) Daṇṇâyakapurada mahâjanaṅgalu Kûḍaliya Chaṇḍi-Dikshitaru Rêkaṇṇaṅgaḷu Ananta-Bhaṭṭaru Liṅgaṇṇaṅgaḷu Chaṇḍa-Bhaṭṭaru-moḍalâda 20 vṛittimantaru teruvadu va ga 43 Beḷuguliya suṅkadinda ga 7 ubhayaṁ aivattu-honnanu ettikoṇḍu dēvatâ-sthânagaḷa dharma-chhatrakke prati-divasa 14 Brâhmara kaṭṭaleya oḷage nyûnâtiriktav illada hâge nimma yâvaj-jîvada sukṛita-sâkshiy âgi tappade naḍui sutta bahiri yandu koṭṭa dharma-sâsana Râyanna-Oḍeyara oppa | śrî-Triyambaka

72

On a stone in the south way to the same temple.

Namas tuṅga &c.||

. svasti śrî jayâbhyudayaś cha S'aka-varushada 1215 neya Khara-samvatsarada Vayisâkhasu 15 lu śrîmatu pravuḍa-pratâpa-chakravartti-Hoysana-śrî-Vîra-Nârasiṅga-Dêv-arsara râjyâi bhyuda râya yendu yimmaḍi madaneya Nârâṇa (7 lines gone) śrî-Râmanâtha-dēvara amṛita-paḍige dhârâ-pûrvvakav âg-Mahâdēvara â-chandrârka-târaṁ-baraṁ barasi koṭṭa dharmma (usual final phrases) Dēviya suta ratnaṁ châturyya ra-nâḍa (usual final verse) gaḷam ahâ śrî śrî ṇâyakarû tan (rest illegible)

75

At the same temple, or a virakal near the entrance.

Svasti śrî prithvî-vallabham mahâ-râjâdhirâ Manmatha-samvatsarada Phâlguṇa-su 13 Bṛi pratâ Nârasiṅga-Dēvana maneya hiriya-pradhâna daṇṇâyakara maneya Bale-Sômeya-Nâyakana Mâ Nâyakanu vukhaḍileg endu bahalli maley kûḍe kâḍi taḷitiridu biddalli avar-anna Hari nilisîḍa bîra-galu maṅgaḷam ahâ śrî śrî

77

On a virakal to the east of the Hanumanta temple, in the way leading to the same village.

Namas tuṅga &c.||

svasti śrīmanu mahā-pasāyi kaligaḷ-aṅkusa Bīraya-Nāyakana ālu aṅga-jāva . . . Māreya-Nāyaka ātana maga Hiṭeya Chandanakereya baḍa . . iḍidu danava koṇḍu hōhalli tuḷu maraḷti dēva-lōka-prāptar ādaru maṅgaḷam ahā śrī śrī śrī

78

At the same village, on a stone in the enclosure of the Narasimha temple.

Sri

namas tuṅga &c.||

svasti śrī jayābhyudayaś cha S'aka-varusada 1214 neya Khara-samvatsara-Vaiśākha-su 15 lu svasti śrīmatu pravuḍa-pratāpa-chakravartti Hoysaṇa-śrī-Vīra-Nārasimha-Dēv-arsaru rājya . . . lli | svasti śrīmanu mahā-maṇḍalēśvaram ari-rāya-gaja-kēsari | . . . ranna maṇḍalā . . . raṇamaṇ nūrmmaḍi-chakravartti | mahā-maṇḍalēśvaram mahā . . rsara . . . Dēv-arsaru svasti śrīma . . . rāyarū yirmmaḍi . . . rāya śrīmanu mahā-pradhānam Madaneya-daṇṇāyakanū Chika-Madaneya-daṇṇāyakanū svasti samasta-praśasti-sahitaṇ praje-mechche-gaṇḍa . . . magadige lāla-guṇḍige svāmi-vaṇchakara gaṇḍa parivāra-sannāhanuṇ Madaneya-daṇṇāyakara maga Āṇṇaya-Nāyakana nirūpaḍiṇ | śrīmatu sarvvādhikāri satya-Rādhēya Suṅkada-Nāraṇa-Dāvanū Kāmaṇṇanū | Nameya-Māyi-Nāykana Sōyi-Dēvanū bhagavat-Garuḍa . . . Nāyakana maga Viḷeya-Nāykanū int inibarū mukhya-samasta-bhakatanottamarū Narasimha-kshētrada Tuṅga-Bhadrā-saṅgamada dakṣiṇa-Vāraṇāsi Kūḍaliya svayambhu-śrī-Narāsimha-dēvara nandā-dīvigēge Gaṅga-maṇḍaliya rājyada Sūgūra anupu-suṅkadavolage dinam-prati tāra . . danam dhārā-pūrvvakav āgi koṭṭaru ā-Madaneya-daṇṇāyakarū | Chikka-Madaneya-daṇṇāyakarū tamma Gaṅga-nāḍolagaṇa Beḷugaliya voḷa-suṅka hoṇa-suṅka staḷa-nibandhiy āgi amṛita-padige ā-chandrārka-tārambara sira-dhārā-pūrvvakav āgi koṭṭa dharmma || (*usual final phrases and verse*)

chittadol int i-dham . . ma- | n ettānuṇ keḍipe ninde manadand ā-naragaṇ |

suttida koṭumba-sahitaṇ | trō . . . koḷe ravuravake gaḷa-gaḷan iḷiguṇ ||

maṅgaḷam ahā śrī śrī śrī ||

- 79

At the same village, on a copper plate belonging to Kūḍli Sṛiṅgēri matt.

(Nāgari characters.)

(Front) S'ri-Vidyā

namas tuṅga &c.||

.....

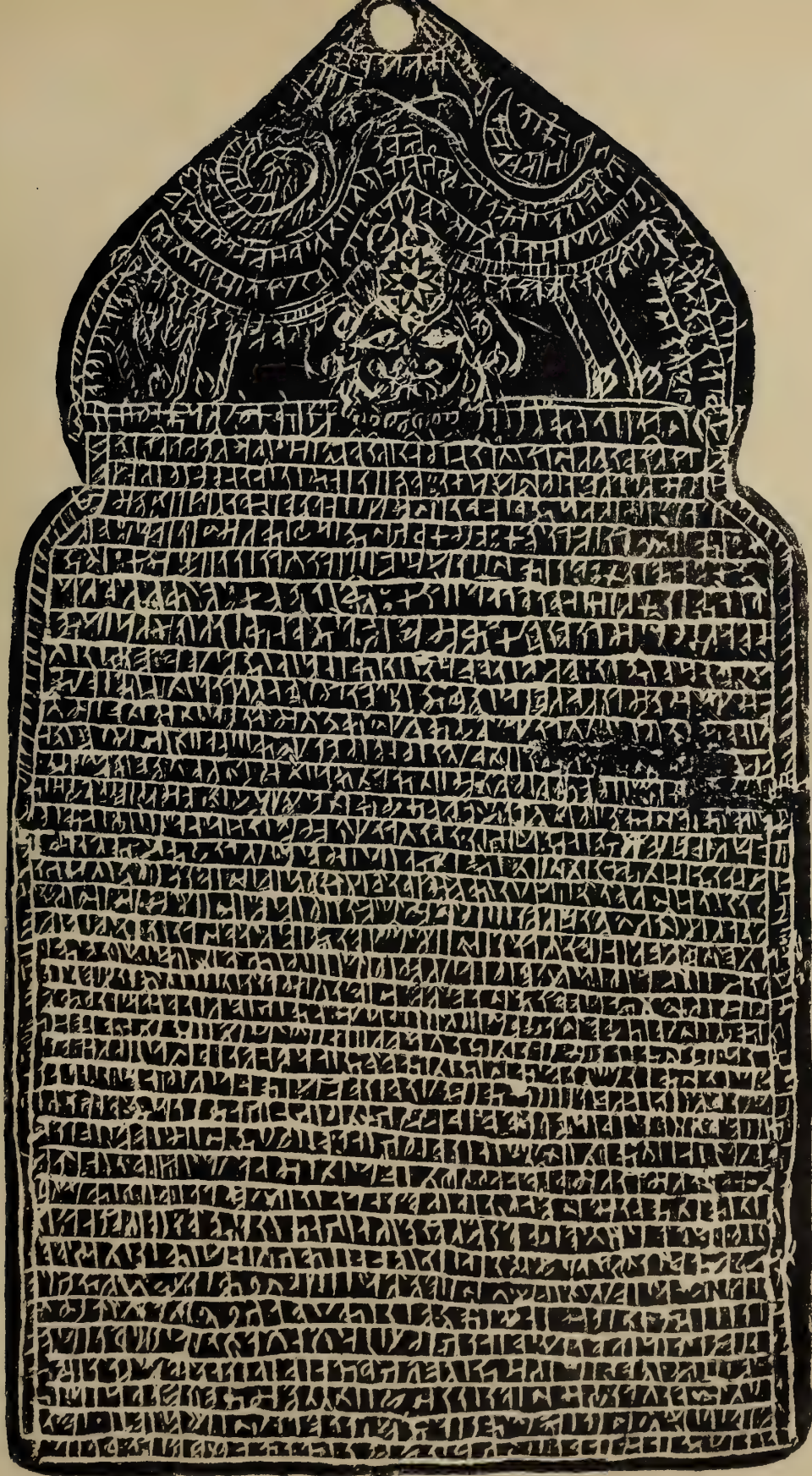
Harēr lilā-varāhasya damshtṛā-daṇḍas sa pātu vaḥ |

Hēmādrī-śikharā yatra dhātrī chhatra-śriyaṇ dadhau ||

.... śrīmat-parama-guravē jaya-sampadō sandēśa advitiya vandō guru-pādukāṇ śrī Gajapaty anēkō'stu śrī-S'aṅkara-śāsana

asti svastimatī dharā su-vidita-S'ṛiṅgēri-simhāsanaṇ

tatra svasti-Sarasvatī-guru-varas śrī-S'aṅkarāmsōdbhavaḥ |



KUDALI MATHA COPPER PLATE (SH 79).

śrī-Vidyānagarē pratishtṛita-mahā-bhū-maṇḍalādhīśvarō
Vidyāraṇya-muniśvarō vijayatē Gaṅgādharah pātu vah ||

pañchāsan-mita-kōṭi-yōjana-bhuva + guruh + dvi-saptāsal-lōkāḥ + janaiḥ + ashṭādaśa-sahasrāṇi ri-
shayas S'aunakādayaḥ + S'aṅkaraḥ + jayati vitata-kīrttiḥ + Rudra-śaktiḥ + sō 'yam Sarvēśvarō bhāti
+ S'aṅkarō vijayāya tē + iti S'aṅkaravijayē tv ādyaṃ uktam + svasti samadhigata-pañcha-mahā-
śabda prithivy-ap-tējō-vāy-v-ākāśādi-pañchavimśati-tatvāmśa-jīva-Parabrahmaikya-(v)ōṅkāra-laya-
syētara-Brahma-spiṣṭa-Jambū-dvīpāvṛita-chatus-samudra-madhyā-Mēru-Himāchala-Malaya- . .
Mahēndra-Kanya-Trikūṭa-Vindhya-Sahya Varāha-Bhadrā-Brahma-Nilā-Varuṇa-Kanya-
S'ringa-Agastyāchalādi chatura Āndhra-Drāviḍa-Haiva-Tuḷu-Malaya-Kalara-Kalāmūla-
Traigartta-Kuru-Gāndhāra Karpāṭa-Vihvaya-Matra-Lāṭa-Pāṇḍya-Pulāka . . Kuru-
Turushka-Simhala-Gauḍa-Kēraḷa . . Koṅkaṇa . . Aṅga-Karāṭa (u)ḍhira-Pāra-Sindhu-mukhya-
sahasra-dēśa-bhāṣhā-jña rāja-mānya-pra-chāturya . . maṣṭaka prakāṣa-satya . . pramāṇa kalā-
kōlāhala sat-kalā-rāja Bhāratīndra-guru-sthānāchārya Vasishṭha-Viśvāmitra-Kāśyapātri-
Dēvala-Nārādādi-dēva-sthānā(nā)nusṭhānātta-prāgādi-ṛishi-muni-gaṇa-stuta-prastuta-lalāmatara-
dēvatā-dvātrimśad-āsana-vidita-prājña svādhishṭhānādi-sahasrārāntar-vṛitti-bala-pratāpa-jña pu-
rāṇa-kālādika-gaṇa-yōga-mahā-yōga-brahma-yōga-pariṇata dēva-dānavādi-śakti-gaṇair Hri-S'ri-
mātri-sthāna-sthiti-prada nija-svarūpa-jña nigamāgama-kūṭa-dōshajña vēdānta-Prābhākara-uyāya-
gaṇita-gāndharva-chhandō-nighaṇṭu-kāvya-nāṭakālāṅkāra -akshara-lakṣhaṇa-kāya-dhāraṇa -tan-
tra-mata-rakṣhaṇa sāmudra-śakuna - chhāya-śāstra-Bharata-gāyana-vāstu-ratna-parīkṣhā-chitra-
kalādy-anēka-prasiddha-sakala-śāstra-śravaṇa-pāraṅgata para-kāya-pravēśa-vaśyādy-ākarṣhaṇādi-
chatur-aṣīti-vidyā-pati śrī-Vijaya-śaṅkara-Bhāratī-guru-bhaṭṭāchārya Viśvarūpāchārya Vaishṇa-
va-praṇavadāchārya Rāmānujāgama-śrī-Bhagavad-ārādhyā-Nīlakaṇṭhārādhyā-Vajranakhara-
Dēvārādhyā para-māhā-yantra . . . śrī-vimata-sammata-Samantārādhyā Kāśī-vāsa-Brahmāmśa-
Sarasvatī-guru-Maṇḍanamīśra-kalā-kālajña-Sarasvatī-vāg-vijaya S'aṅkara-Bhāratīndra svatantra-
svēchhā-vihāra-para-pāraṅgata vada-mahā-śaṅkāparāhatakāri Rudrālayādi-asṭa-shasṭi-S'iva-
kshētra 68 Vishṇu-kshētra 56 S'akti 21 Gaṇapati-sthāna 12 Āditya chaushastī-Yōginī-mukhya-
sthāna 32 Bhairava Ēkāmśa-Rudra-kōṭi-Rāmēśa-Lakṣhmaṇēśa-Rudrapāda-Vishṇupāda-Harihara-
Hiraṇyagarbha-śrī-Vidyā-dēvatā-pāda-padmarādha ādi-suddha-mīśra-S'aivāchāra-jña vibhūti-ru-
drākṣha-matōddhāra Rudrācharaṇa-para kāshāya-vastra-daṇḍa-kamaṇḍalu-lāṅchhana S'ri-sthāna-
maṭha-sahasra-nīlaya-sthānāchārya-mānya sarva-dēśa-pūjya-pāduka āsana-trishāyāchita Yādava-
S'ringa-varya-rakṣhā-dakṣha Kādambara-Rāya-bharāṇa Dēva-Rāja-rājaiya . . (back)śrī-prithvī-
uddhāraka-Hari-śrī-Varāha-yukta-ubhayāṅkita-sākshi nāga-mudrā Āraga 1 Chandraguptā . . 1
rāja-pūjita-pāduka-samēta svānubhava-paratara-śrēṣṭha-Kādamba-vamśānvaya-Purandara-Rāya
S'alivāhana-śaka 1073 neya S'rīmukha-Māgha-ba 14 Sōmavāra-puṇya-kālādalū + śrī + dvādaśa-
sam . . ta-dēśa-madhyā-dēśa Rāmachandra + śrī + Benūra-kampaṇadallu Sāmbapurē vṛitti 13 trayō-
daśa bhū-saṅkēta-silā-sthāpita-śrī-Vidyāśaṅkarārpita-dharmābhishēkam + liṅga-śaila-samjūēya-vṛitti
3 trayasya Varadā-dakṣhiṇa-sthiti nāga-mudrā + Brahma-Rudra-ādige bahi-grāmai Sivapura-
Bhadra-nagarē pratyēkam nishika-dvādaśāḥ Kamaṭha-kshētrē Kalāśānvayaika-putra Brahma-pū-
gārāma Channe-haruvu gadyāṇa 10 Ādāpura-vṛitti 2 nāga-mudrā + 3 + . . + Purandara-bhā-
ryā vahāma + śrī-guru Ādi-Kaṭabhēśvara-sannaddha-satra-dharma-Bhāratī-yōgānvaya-Māhishā-
pura Chāṭi-gaḍiyallu vṛitti 12 ubhaya nāga-mudrā-silā mūla-guru-Kāginela-Tilavāḷi-Taḍasa-Vū-
rugāla-Hastināvatī-Bhīmēśa-Pāṇḍuraṅga-mukhya-satra-Mānyapura nagara Gaurīpura-
vṛitti 128 ādige Sudhāpura-Sivapura Gōkarṇādi-Gōmanta-Kāśīpura tatra sthānē ma . . .
Saradāpura-S'risaila-dēśa-Rāmasētu-Ananta-mukhya-Padmanābhanagara-Pattūraka-paṭṭaṇa-Agga-
lāpura-Pulīkoppa-modalāda agra-pūjā-ārādhana 7 vāma 14 jāti 101 kula Saiva-sammata-bhūti-

rudrākṣha-kāshāya-vastraka-dēha śrī-Bhāgīrathī-mukhya-saha-nadī-tīrtha-kamaṇḍalu-jala-sunātra-dēha pavitrīkṛita-vāma-jita-kula-vidyā-guru śrīmat-parama-hansa-parivrajākāchārya-varya pada-vākya-pramāṇa-pārāvāra-pārīṇa yama-niyama-mauna-tapaś-chakravartī anādi-guru-paramparā-prāpta-shaḍ-darśana-sthāpanāchārya vēdānta-vyākhyāna-sinhāsanādhiśvara Sāṅkhyā-traya-pratīpālaka sakala-vidyā-viśārada nigamāgama-sāra-hṛidaya vaidika-mārga-pravartaka bhūmaṇḍalāchārya rishy-āśrama-Narasimha-kshētra-Vidyānagara-stha Vidyāśaṅkara-Sarasvaty-ārādhaka sarva-dēśa-sāla-mūlage paratara-śrī-saparyā-vaibhavakke guru-sthāna-mānya-maṭha-mudrāchāra āndōlikā-dvaya-sammukhāśva-padāti-chhatra-chāmarādi-tāla-nṛitya-tōraṇa-dhvaja-śaṅkha-chakra-pañcha-vādya-dhakkā-ḍiṇḍima-jhallarī-ṭāṭha-jāghatīkādi-vādya bhāṭṭa-stōtra svarṇa-rajata-karāṇukita-nija-sēvaka bhakta-pālana manōbhīṣṭa-prada Hari-Hara-Hiraṇyagarbhādi-śrīmad-Vijayaśaṅkara-Bhārati-śrī-pāda-pūj(y)aka śrī-guru-paramparādīgalige + Sōmāṇḍa-Kādamba-kula-tilaka-Purandara-Rāya (usual final verses) dharmēṇa vardhatē putraḥ || dharmēṇa puṇya-vardhanam |

sva-dattā putrikā dhātrī pitrā dattā sahōdarī |

anya-dattā svayaṁ mātā tasmāt tām pālayēt sadā ||

śrī-guru-dēva Dharma-Rāja pālyatē . . . janaiḥ . . . maṅgaḷa mahā śrī śrī

(around) purāditya-sindhu-kṛita-pātram chakrē kshiti-vimsati-kṛita-dharma-kīrtiḥ

āha Harihara-kara-nityaṁ paripūrita-dharma-kīrti-śrīyaṁ bhavatu || śrī-guru sāmānyōyaṁ &c ||

śrī-guru-Vidyāśaṅkara-Sarasvatī śrī.

80

On another copper plate belonging to the same maṭha.

(Nāgarī characters.)

(On the seal) śrī-Vidyāśaṅkara śrīm klīm sauḥ prathamam smarāmi Harihara śrī śrī-Varāhasya śākshi

(front) svasti Tripurasundarī-S'riḥakra-nāyakīm Bhāratīm vaudē śrī-guru-pūjā . . . śrī namas tuṅga-śiraḥ=ananyāś chintayantō mām=my aham × gōtrēṇa shaḍ-vairi-chchhēda-chakram=S'aivāgamē × S'aṅkarāchāryam iḍe + bindu-tri-kōṇa aīm janānīm Brāhmīm jagan-mātaram + chakra-rūpīm bhajā + ēkāra-nīlayā dēvī ē kāmā-rūpiṇī + aksha-mālāmṛita-karā=Sarasvatī=iti S'ankaravijayē=Dēvīrahasyōktam=namō Brahmanē=mamāyushya-śrīm=iti mantram=ni-gamōktam

svasti śrī samadhigata-pañcha-mahā-śabda mahārāja-rājēśvarī- bhuvana-nāyaki-bhagavatī-pāda-padmarādhaka svānubhava-prājñānuga=dīksha. Bhaṭṭāraka Gauḍa-Gōvinda S'aṅkara-pāramparya-mukhya-śiṣhyādi=śrīmat-parama-ga śrīmat-Kāśī-vāsa-Maṇḍanamīśrāśrama-sthita-Sarasvatī-nija-pāda-cha vidyā sakala-śāstrēṣhu jaya-prada śrī-guru-Vijayaśaṅkara-Bhārati S'rīvidyārādhaka-sampradāyika S'rīvidyārādhakasya svarṇa-vṛiṣṭy-āgamana-kāle tasya prēma-kāruṇya-Yādava-Nārāyaṇa bhuja-bala pratāpa-chakravartī=samasta-bhuvanāśrayaṁ = prithvī = aṣṭādaśa-pīṭhāchārya-mata-sammata-pratīṣṭhāpanāchārya + śrī + saparyādi-dvādaśa-kāla-niyamārādhana-chatush-shasṭy-upacharya-dvātrimsat-sēvakādi-rājōpacharya-vaibhava-brahma-prāṇādīgalige dattam = Himavad-girindra-dakṣiṇa-sthita-Sahyā-dri-dēśa-madhyē + mahā-rā = śrī-pratā = Kādamba-Rāyarū = Sāmāntadurga = Banavase = Āragakampanāḍalu=sukha = prati = śrī-S'ali-samjñō vimsati-Maumathē māsi Māghē Śiva-sēndu-chasamyuktē ||

śrī-S'ringapury-âdi-mahâgrahârân ishtâni pûrtâni manôrathâptim + Hari-Hara-Hiranyagarbha-
 kara + ishtâpti nâdigalige = agni-hô vêlânâṃ chânuṣâlanam ishtam
 ity abhidhîyatê = vâpî-kûpa-tatâkâdi-dêvatâyatanâ iti S'aukaravijayôktaṃ = sarva-dêsa-dêva-guru-
 sthâna-varṇâśrama-Hariha yuta-samsthâna = darśanâdi-dêha-janita .. shturâḥ = bhaṭâ-
 châr्याdi + tamata svasti samasta-prasasti-sahita-kula-pûjâ rehanâdy-aṅga-bhaiksha-
 mâhâtmya-japa-pâiâyana-aṅga-raṅga-nitya-naimittikôtsava-sastra-kriyâ-mânya = Kâsyapa-Gau-
 tama-Bharadvâja-Vasishṭha-Kauśika-Viśvâmitra-Kauṇḍinya-Jamadagni-Jâbâli-Atri dvâda-
 śôttara-śatân gôtriṇâḥ S'ringapura-Vidyâraṇyapura-Padmanârâyanapura vṛitti-nishka-
 pratyêka pratyêka 360 saṅkhyâ prathamâdi-kramêṇa sa-hiranyôdaka-dhârâ-pûrvaka s'ri-
 Vidyâraṇyasaya dattam = Vasishṭhaḥ Kâsyapô'tri-Viśvâmitrô'tha Gautamaḥ = tasya mukhyâ-
 grahâra tathâ Gaṇa-puṅgavâṃ || śrī-guru-śrī-guru-dêva-Nârâyana-Gauḍa-Gôvinda-
 Dattâtrêya-darśanânantaram sva-bhavana-sthâpana-sampradâya-sthâna = râja-gaṇâdhîśvara-sâ-
 kshinâḥ Hiranyagarbha-Chandraśikhâ-S'ârâdâ-śrī-Vidyâsaṅkara-varada-Vibhâṇḍakâśrama-Mahâ-
 lakêśvara = śrī-Narasimha = śrī-Tuṅgabhadra = S'ringalêśvara = Bhairavâdi-
 mukhya-dêvatâ S'ringa-sthânâdi = antarâlê = śrī-śrī-mahârâja 4 || 18 || 101
 rmêṇa pâlyatê = vardhatê = śrī-Bhagavatî-lêri varadê śrī = aiśvaryasya samagrasya
 = śriyâḥ = śâlâ-mûlage vridhyâdi = gajânta = guru-prasâdâbhimâna-dêha-janâḥ
 mahâ-lakshmî-prâpti = saparyâ saṅkêta S'ringapura-Vidyâraṇyapura = Amṛita = Sachidâ =
 S'ivapu = S'âtavallî = Narasimha = Hâravallî = Vuḍavâ = Belagudihali = Gauḍava = Belupura = Âlava
 Bhâgyapura = Sarasvaîpura = Hariyaṭṭi = Saigalahalli = Virâpura = Sidanal = Tuṅgâpu = Parvata-
 Sâmbapura = Beluku = Saṅkarikâ = Mâha = Vidyâpu = Chakranagara = Varada-mûla-grâmâdi-dvâ-
 daśa-sahasra-nishka-parimita-bhû-saṅkêta-bhû-râsayâḥ svarṇa-râsayâḥ svarṇâśaya sa-hi-
 rançyôdaka-sêkâdi-śilâ-sthâpita-Vâmana-mudrâdi - saṅkha-chakra-liṅga-lâñchhana-bhûshana = na-
 gara - paṭṭanâgrahâra - pura - palli - koppa - sarva - janapadâdi - sarva - dêsa - maṭha - sthâna-guru-
 râja-dvijâdi = 1 = 18 = 101 = kulâdi - chhapanna - dêsa - dêsa - sthâna - madhyê = gajâśva-sammu-
 khândôḷika-chhatra-châmara-tôraṇa-kalâśa-dhvaja-patâkâ-rathâyudha - padâti-samêta-vîthi-prastâ-
 ra-kuraju-maragudî-makara-chakra-triśûlâyudha ubhaya-pârśva-svarṇa-vêtrâṅkita-bhaṭa - pañcha-
 mahâ-vâdya-jhallari-ḍiṇḍima-ḍamaru-ḍhakka - patâkâ-paṭaḥ - saṅkha-chakra-ubhaya-tâla-kâhala-
 sammêlâdi-jâghatakâdi - vâdya râjôpacharya - vaibhava dêsa-dêsa - dêva-guru-râjas-thânâchâra-
 dôsha-prâyaśchitta-vyavahârâdi-agra-tâmbûla-agra-pûjâ-paurôhityâdi-mahâjana-sarva - yajamâna
 mudrâ-vichâraṇa-kâraṇa-śrîêstha || śrī-guruśrī-(back)śrī-Vijayaśaṅkara-Bhârâtî-svâmi-svânugraha-
 katâksha-dêha - pavitrikṛita-bhavâbhi-magna-dêha-pavitrikṛita = S'iva-śakti - Vishṇu - lâñchhana-
 mukhya-shaḍ-darśanâdi-êkôttara-śata - sthalâdi-shasṭi-S'iva - Vishṇu-śakti - mukhya-êkâśiti-sam-
 sthânâdhishṭhita-Jambûdvîpâvṛita-(ma) dakshina-dêśa = bhaṭachâr्या śata-sthalâdi

Ândhrâś cha Drâviḍâ Chôlâ Karnâtâ |

Kalîṅgâś cha Turushkâś cha Kêraḷâ Barbarâdayaḥ ||

Gûrjarâ Pâraśikâś cha Maḷayô Keṇkaṇâdayaḥ |

Gaula-Pâñchâla-Hammîra-Sûrasêna-Prasannhakaḥ ||

Kurukshêtram cha Kâśmîram Yauvanaḥ Kâśikâdayaḥ |

dakshinôttara-madhyê tu Jambûdvîpô viśishyatê ||

â-Sêtu-Himayôr madhyê S'aukarâr्या-gurum bhajê +

śrī dvâtrimśad-Jvi-sahasra-dîkshita-varâchârân mahâ-Brâhmaṇân |

iti S'aukaravijayôktaṃ śrī-guru-Vidyâ-Vijaya-saṅkara s'ri-Vidyâranya

tîrthâśrama-vanâranya-kula-parvata-âgaram |

Sarasvatî-Bhârâtîndraś chachâra vasudhâ-taḥam ||

(2 lines illegible)

dêva-dravya guru-dravya vipra-dravya Sivârchanê |

(1 line illegible)

(usual final verses) śrî * śrî-Kadamba śrî * śrî maṅgaḷa mahâ śrî śrî

81

On copper plates in the same maṭha.

(1a) namas tuṅga &c. ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varsha 1591 neya Kîlaka-saṁvatsarada Vaiśākha-śuddha 15 llû śrîmat-parama-hamsa-parivrâjakâchârya-varya pada-vâkya-pramâṇa-pârâvâra-pârîṇa yama-niyamâdy-ashṭânga-yôga-niratar âda Kûḍali-maṭhâda Âmmâji-svâmigala sampradâyadaVidyâranya-Bhârâtî-svâmigala kara-kamala-saṅjâtar âda śrî-Narasimha-Bhârâtî-svâmigalige | śrîmad-Yedava-Murâri koṭe-kôlâhala viśuddha-vaiddikâdvaita-siddhânta-pratishṭhâpaka S'iva-guru-bhakti-parâyanar âda Keḷadi-Sadâśiva-Râya-nâyakara vamsôdbhavar âda Saṅkaṇṇa-Nâyakara prapautraru Sidapa-Nâyakara pautraru Sivappa-Nâyakara putrar âda Sômasêkhara-Nâyakaru koṭṭa dharma-sâsanada kramav entendare | prâku Hiri-Veṅkaṭapa-Nâyakaru Âmmâji-svâmigalige Kûḍali-maṭha-dharmake | biṭṭa Kerehalli-Gâvaṭûra-grâmagala | madhyadali viśakalitav âgiddalli (1b) Plavaṅga-saṁvatsarada Mârگاsira-śudha 15 Saumyavâra-sômôparâga-puṇya-kâladallu punar-udhârava mâḍi S'ivârpitav âgi biṭṭadu (here follow details of gift) namma hesarallu nîvu mâḍida Sômasêkharapurada agrahârada brâhmarige nîvu barasikoṭṭa paṭṭê pramâṇu || (37 lines following contain names of vrittîdars, &c.) yinnûra-arvatu-varahanu vanduhavina bhûmiyanu Sômasêkharapurada agrahâra-dêvasthâna-Kûḍali-maṭhâda dharma-satra-Kâśî-dharmake sahâ | S'ivârpitav âgi biṭev âgi i-grâmada bhûmige saluva chatur-gaḍi vaḷagula nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyaṅgaḷ emba ashta- (IIIa) bhôga-têja-svâmyavanu pûrva-mariyâdêli âgumâḍi-koṇḍu nimma śishya-parampareyâgi â-chandrârka-sthâyigaḷ âgi agrahâra-maṭha-dharmavanu naḍasikoṇḍu sukhadiṁ anubbavisi-bâhadu yendu koṭṭa dharma-sâsana dêva-sâkshi || (usual final verses)

śrî-Sadâśiva.

82

On another copper plate belonging to the same maṭha.

(Front) śubham astu
namas tuṅga &c. ||

svasti śrî vijayâbhyudaya-S'âlivâhana-śaka-varusa 1605 neya sanda varttamâna-Rudhirôdgâri-saṁvatsarada S'râvaṇa-ba 10 llû śrîmat-parama-hamsa-parivrâjakâchârya-varyya pada-vâkya-pramâṇa-pârâvâra-pârîṇa yama-niyamâdy-ashṭânga-yôga-niratar âda S'rîngêri-śrî-Âmmâji-svâmigalavara sampradâyasthar âda Narasimha-Bhârâtî-svâmigalaiyanavara kara-kamala-saṅjâtar âda śrî-Saṅkara-Bhârâtî-svâmigalavaru | Tûḍaviyalli namma maṭhâda nivêśanadalli Sabugisa-Kṛishṇapayanu nirmâṇa-mâḍista śîlâmaya-dêvasthânadalli pratishṭhe-mâḍida Chandramauli-śvara-dêvara abhishêka-sahasranâma-mautrapushpa-amṛitapaḷi-nandâdîpa (kti) -paūcha-parva-vâdya-muntâda viniyôgaṅgalige nâvu S'ivârpaṇav âgi koṭṭa-svâste-sâsanada kramav entendare pûrvadali namma maṭha-dharmake naḍadu bandanthâ Honnûra sîme-vaḷagaṇa Ânuvêri-pâlige saluvaKanasinakate-grâmadali prâku utâra Chaudapana-Narasapage ga 6 (and three others named)

antu uttâra ga 22 yippatt-eraḍu varahana bhûmiu ulidu mēlâda bhûmi âdy-anta-grâmavannu tat-samvatsarada Âshâḍha-ba 30 yu Sthiravâra-sûryôparâga-punya-kâladalli sa-hiranyôdaka-dâna-dhârâ-pûrvakav âgi Sivârpanav âgi biṭṭidhêve î-grâmada chatur-gaḍivaḷage yēnu âgâmi âdanth-âddanu dēvatâ-sêvege naḍadu-bâha-rîti biṭṭidêve î-grâmake saluva chatu-sîme-vaḷagaṇa nidhi-nikshêpa-jala-pâshâṇâ-akshîni-âgâmi-siddha-sâdhyaṅgaḷ emba ashṭa-bhôga-têjas-svâmyavannu namma sishya-parampareyav âgi yî-arthaḷke tappade naḍasi-bâha-rîti Sivârpana mâḍi barasi koṭṭa dharma-sâsana | yidakke dēva-sâkshigalu (*usual final verses*) *śrî-Vidyâśaṅkara.

83

Another copper sasana belonging to the same maṭha.

(Nâgari characters)

(Ib) śrî-Vēṅkaṭēśâya namaḥ |
 yasya samparka-puṇyēna nârî-ratnam abhûṭ sîlâ |
 yad upâsyaṃ sumanasâṃ tad vastv [a]dvandvam âsrayê ||
 yasya Dviradavaktrâdyâḥ pârishadyâḥ paraś-śatam |
 vighnam nighnanti bhajatâṃ Vishvaksēnam tam âsrayê ||
 Harêr lîlâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ |
 Hēmâdri-kalâśâ yatra dhâtrî chhatra-śriyaṃ dadhau ||
 kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṃ |
 yad gajô'py Agajôdbhûtaṃ Pañchâsyēnâpi lâlitaṃ ||
 jayati kshîra-jaladhêr jâtaṃ sayyêkshaṇam Harêḥ |
 âlambanam chakôrâṇâm amarâyush-karam mahaḥ ||
 pañtras tasya Purûravâ Budha-sutas tasy-Âyur asyâtmajaḥ
 sañjajñe Nahushô Yayâtir abhavat tasmâch cha Pûrus tataḥ |
 tad-vamśê Bharatô babhûva nripatis tat-santatau S'antanuḥ
 tat-turyô Vijayô 'Bhimanyur udabhûṭ tasmât Parîkshit tataḥ ||
 Nandas tasyâshṭamô' bhûṭ samajani navamas tasya râjñas Chaḷikka- |
 kshamâpas tat-saptamaś S'rîpati-ruchir abhavad râja-pûrṇô narēndrah |
 tasyâśi [d] Bijjalēndrô daśama iha nripô Vîra-Hemmâḷi-Râyas
 târttîyîkô Murârau kṛita-natir udabhûṭ tasya Mâyâ-purîśaḥ ||
 tat-turyô 'jani Tâta-Pinna [ma]-mahîpâlô nijâlôkana-
 trastâmitra-gaṇas tatô 'jani haran ḍurgâṇi saptâhitât |
 ahnaikēna sa Sômi-Dēva-nripatis tasyaiva jajñê (IIa) suto
 vîrô Râgh[ava]-Dēvarâḍ iti tataś śrî-Pinnamô ' bhûn nripaḥ ||
 Âravîṭi-nagari-vibhôr abhûḍ asya Bukka-dharaṇipatis sutaḥ |
 yēna Sâluva-Nṛisimha-râjyam apy êdhamâna-mahasâ sthîrî-kṛitaṃ ||
 svaḥ-kâminîś cha tanu-kântibhir âkshipantîm
 Bukkâvanîpa-tilakô budha-kalpaśâkhî |
 kalyâṇinîm Kamalanâbha ivâbdhi-kanyâṃ
 Ballâmbikâṃ udavadhad bahu-mânya-śîlâṃ ||
 sutēva kalâśâmbudhêḥ Surabhitâsugam Mâdhavât
 Kumâram iva S'aṅkarât kula-mahîbhṛitaḥ kanyakâ |

Jayantam amara-prabhôr api S'achîva Bukkâdhipât
 satî jagati Ballamâlabhata Râma-Râjam sutan ||
 sahasrais saptatyâ sahitam api yas Sindhu-janishâm
 Sapâdasyânîkam samiti bhuja-śauryêṇa mahatâ |
 vijityâdattê'smâd Avani-giri-durgam vibhutayâ
 vidhûtêndrah Kâsapp-Uḍayam api vidrâvya sahasâ ||
 Kandannavôḷi-durgam uru-kandaḷad-abhyudayo
 bâhu-balêna yô bahutarêṇa vijitya Harêḥ |
 sannihitasya tatra charaṇâmbushu bhaktatayâ
 jñâtibhir arpitam sudhayati sma nishêvya visham ||
 śrî-Râma-Râja-kshitipasya tasya chintâmaṇêr arthi-kadambakânâm |
 Lakshmîr ivâmbhôruha-lôchanasya Lakkâmbikâamushya mahishy alâsît ||
 tasyâdhikais samabhavat tanayas tapôbbih
 S'ri-raṅga-Râja-nripatiḥ śasi-vamśa-dîpaḥ |
 âsan samullasati dhâmani yasya chitram
 nêtrâṇi vairi-sudrîṣâṇ cha nir-añjanâni ||
 satim Tirumalâmbikâm charita-lîlayârundhatî-
 prathâm api titikshayâ vasumatî-ya (II b) sô rundhatim |
 Himâmsur iva Rôhinîṇ hridaya-hârîṇîm sad-guṇair
 amôdata sadharmiṇîm ayam avâpya virâgraṇîḥ ||
 rachita-naya-vichâram Râma-Rajam cha dhîram
 vara-Tirumala-Râyam Vêṇkatâdri-kshitîsam |
 ajanayata sa êtân ânupûrvyâ kumârân
 iha Tirumala-Dêvyâm êva râjâ mahaujâḥ ||
 sakala-bhuvana-kaṇṭakân arâtîn
 samiti nihatya sa Râma-Râja-vîraḥ |
 Bharata-Manu-Bhagîrathâdi-raja-
 prathita-yasâḥ praśasâsa chakram urvyâḥ ||
 vitarâṇa-paripâtîm yasya Vidyâdharîṇâm
 nakhara-mukhara-vîṇâ-nâda-gîtâm bisamya |
 anukalam ayam âvâlâmbu-bimbâpadêśâd
 amara-nagara-sâkhî lajjayâ majjatîva ||
 vyarâjata śrî-vara-Vêṇkatâdri-Râjâḥ kshitau Lakshmaṇa-châru-mûrttiḥ |
 jyâ-ghôsha-dûrîkṛita-mêgha-nâḍaḥ kurvan su-mitrâśaya-harsha-pôsham ||
 trishu S'rîraṅga-kshmâ-paribṛiḍha-kumârêshv adhi-raṇam
 vijityâri-kshmâpâms Tirumala-mahârâya-nripatiḥ |
 mahaujâs [sâmrâjyê] su-matir abhishiktô nirupamê
 praśasty urvîm sarvâm api tisṛishu mûrtishv iva Hariḥ ||
 yasasvinâm agrasarasya yasya paṭṭâbhishêkê sati pârthivêndôḥ |
 dânambu-pûrair abhishichyamânâ dēvî-padam bhûmir iyam dadhâti ||
 yasyâti-praudha-têjas-savitari vima (III a)ta-dhvânta-bhêdiny udîtê
 kîrti-kshîrâṇavântas-sphuṭatara-vikasat-puṇḍarîkôpanasya |
 s'vêta-chchhatrasya madhyê kanaka-[ka] las'ikâ bhâsatê karṇikâbhâ
 tasyôpântê marâḷa-dvayam iva vichalach-châmara-dvandvam âstê ||
 Kâūchî-S'rîraṅga-S'êshâchala-Kanaka-subhâhôbalâdriśa-mukhyê-
 shv âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyasê s'rêyasê yah |

dēva-sthânēshu tîrthēshv api kanaka-tulâ-pûrushâdîni nâ[nâ]-
 dānāny ēvôpadānair api samam akhilair āgamôktāni tâni ||
 anantaram tat-tanayah pratîtas chakâsti hastâpajita-dyu-śâkhî |
 śrî-Vēgalāmbâ-zhira-punya-râsih-S'îraṅga-Rāyaś śrita-bhāgadhēyah ||
 Uddagirau sthitali parivijitya cha durga-chayān
 durgama-Koṇḍavīdu-Vinikoṇḍa-pura-pramukhyān |
 bhû-valayaika-ratna-Penugoṇḍa-purê nivasan
 rājati yah sa makarādima-lāñchhanatali ||
 yathâ-vidhi mahi-surōttama-kṛitābhishêkôtsavê
 yadiya-kara-vâridê kanaka-vṛishṭi-dê sarvatali |
 yaśômaya-taraṅgiṇi daśa-dig-antarê jṛimbhatê
 satām prasāmitô ' bhavat kṛipānatôru-dāvānalali ||
 nityâ nirastâdi-nṛipê sapatnān saṁhṛitya samrakshita-sarva-lôkê |
 S'îraṅga-Rāya-kshiti-pālakê 'smin padaṁ Murârêḥ paramaṁ prapaṇnê ||
 vidvat-trāṇa-parāyaṇas tad-anujas śrî-Vēgalāmbâ-purâ-
 puṇyôtkarsha-phalāgamas Tirumala-śrî-dê[va]-râyâtmabhûli |
 (IIIb) santāna-drur iva sthitas sura-girau sâmi-âjya-simhâsanê
 sarvām śâsti nayēna Vēṅkatapati-śrî-dēva-rāyah kshamām ||
 yathâ Raghu-kulôdvahas svayam Arundhatî-jāninâ
 sva-gôtra-gurupâ sudhî-tilaka-Tâtayâryyēna yah |
 yathâ-vidhi mahi-surōttama-kṛitābhishêkôtsavê
 yadiya-kara-vâridê kanaka-vṛishṭi-dê sarvatali ||
 yathâ-vidhi yaśasvinâ virachitābhishêka-kshaṇô |
 vibhidya Yavanâśarān vijayatê prasâsan mahīm ||
 śrî-Vēṅkatāmbâ vara-Rāghavāmbâ Pedôbamāmbâ cha Pinôbamāmbâ |
 nityâ samêtâ iva śaktayô yaṁ dēvyô'nurundhanti pavitra-śīlâḥ ||
 yasyâti-prathitaujasô raṇa-mukhê sēnâ-bhaṭair udbhaṭais |
 sâṭôpâhṛita-saindhava-dvipa-ghaṭâ-sastrâtapatrâdimali |
 nirviṇṇô Malukibhu-râmu-tanubhûs samprâpya gēham mahau (r)
 marddas san Mahamad[d]ja-S'âhur ayatê sârthâbhidhām anvaham ||
 yasminn aṅgada-nirviśêsham akhilām urvīm bhujê bibhrati
 prîtâḥ pannaga-maṇḍalâdhipa-kulakshônîbhṛitô nir-bharâḥ |
 sēvantê Vṛisha-śailatām adhigatâs śrî-Vēṅkatâdhîsvaram*
 vâraśi-gāmbhīryya-visêsha-dhuryyaś Chaurâśi-durgaika-vibhâḷa-varyyah |
 parâshta-dig-rāya-manah-prakâma-bhayaṅkaras S'ârṅgadharāntaraṅgaḥ
 hata-ripur animêshânôkahô yâchakânām
 hosa-birudara-gaṇḍô rāya-râhutta-miṇḍali | †
 śishta-samrakshana-parô dushta-śârddûla-mardanaḥ |
 arîbha-gaṇḍabhêruṇḍô Ha(IV a) ri-bhakti-sudhâ-nidhiḥ ||
 Âtrēya-gôtrajānām agrasarô bhûbhujām udâra-yaśâḥ | †
 ity-âdi-birudair vandi-tatyâ nityam abhisṭutaḥ |
 jaya jivêti vâdinyâ janitâñjali-baddhayâ ||
 Kâmbhōja-Bhōja-Kâṅga-Karahâtâdi-pârthivaiḥ |
 pratîhâra-padaṁ prâptaiḥ prastuta-stuti-ghôshaṇaḥ ||
 sô ' yaṁ nîti-jitâdibhûpati-tatas Sutrâma-śâkhî sudhî-

*Last pâda is wanting.

†Other half is wanting.

sârthânâṃ bhuja-têjasâ sva-vaśayaṃ Karṇâṭa-simhâsanam |
 â Sêtor api châ-Himâdri vimatân saṃhṛitya śâsan mudâ
 sarvôrvim prachakûsti Vênkaṭapati-śrî-dêva-râvâgrâṇiḥ ||
 daśa-bâṇendu-saṅkhyâka-kâlê tu S'aka-vatsarê |
 Sarvajid-vatsarê śuddha-Kârtikyâṃ dvâdaśî-tithau ||
 śrî-Vênkaṭêśa-pâdâbja-sannidhau śrêyasâṃ nidhau |
 vêda-vêdânta-siddhânta-mîmâṃsâ-pâra-drîśvauê ||
 sad-âchâra-dhurîṇâya sarva-vidyaika-bandhavê |
 tri-skandha-jñâna-vidushâṃ sêkharâya dvijanmanê ||
 nityâṇṇa-dâna-santushtâ-nikhîla-dvija-saṃsadê |
 Rathîlara-mahâ-gôtra-pârâvâra-sudhâṃsavê ||
 Âśvalâyana-sûtrâya Rik-śâkhâya mahâtmanê |
 Harhê-grâma-stha-Honnêndra-pautrâya prathitaujasê ||
 Matsômayâji-putrâya sarva-siddhânta-vêdinê |
 jâtakâdishv ati-prauḍha-kuśalâya cha dhîmatê ||
 Malla-Jyôsyâya śântâya sêkharâya dvijanmanam |
 Penugoṇḍa-mahâ-râjyê vâṭa-sîmâ-samanvitam ||
 prakhyâtam cha mahâ-grâmam Mâlnûru-sthala-sôbhitam |

(7 lines following contain details of boundaries)

valaya-Vâmana-gambhaiś cha pallîbhiś cha samanvitam |
 Vandan- (a) ūru-mahâ-grâmam grîhârâmaiś cha samyutam ||
 śrî-Vênkaṭa-mahârâya-samudrau prati-nâmakau |
 sarva-mânyau chatus-sîmâv ubhau grâmau samantataḥ ||
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitau |
 askshîṇy-âgâmi-samyuktâv êka-bhôgau sa-bhûruhau ||
 vâpî-kûpa-taṭâkaiś cha kachchhârâmaiś cha samyutau |
 putra-pautrâdibhir bhôgyau kramâd â-chandra-târakam ||
 dâṇâdhamana-vikrîti-yôgyau vinimayôchitau |
 parîtaḥ prayataḥ snigdhaiḥ purôhita-purôgamaiḥ ||
 vividhiar vibhudhaiś śrauta-pathikair adhikair girâ |
 Vênkaṭêndra-mahârâyô mânanîyô manasvinâṃ |
 sa-hiraṇya-payô-dhârâ-pûrvakam dattavân mudâ || śrî |
 (V a) śrî-Vênkaṭapati-Râya-kshitipati-varyyasya kîrti-dhuryasya |
 śâsanam idam sudhî-jana-kuvalaya-chandrasya bhû-mahêndrasya ||
 śrî-Vênkaṭapati-Râya-kshâmâpa-nidêśêna śâsana-ślôkân |
 Kṛishṇa-kavi-Kâmakôṭis sa-rasam abhânît Sabhâpatêḥ pautrah ||
 śrî-Vênkaṭa-mahârâya-sûktyâ Ganapayâtmajah |
 śrî-Vîraṇa-mahâchâryô vyalikhat tâmra-śâsanam ||

(9 lines following contain usual final verses)

śrî-Vênkaṭêśa *

At the same village, on copper plates belonging to the Kallu-maṭha.

(Nāgarī characters.)

(I a) śrī-Gaṇādhīpatayē namaḥ ||

namas tuṅga &c. ||

Harêr lîlâ-varâhasya damshṭrâ-daṇḍaḥ sa pâtu vaḥ |

Hêmâdri-śīkharâ yatra dhâtrî chhatra-śriyaṃ dadhau ||

kalyânâyâstu tad dhâma pratyûha-timirâpaham |

yad gajô'py Agajôdbhûtam Harêr api cha pûjyâtê ||

asti kshîramayâd dēvair mathyamâna-mahâmbudhêḥ |

navanîtam ivôdbhûtam apanîta-tamô [ma]haḥ ||

tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ

pun'yair asya Purûravâ bhuja-balair âyur dvishâm nighnataḥ |

tasy Âyur Nahusho'sya tasya parushô yuddhê Yayâtiḥ kshitau.

khyâtas tasya tu Turvasur Vasu-nibhas śrī-Dâvyâni-patêḥ ||

tad-vamśê Dēvakî-jânir didîpê Timma-bhûpatîḥ |

yaśasvî Tuḷavêndrêshu Yadôḥ Kṛishṇa ivânvayê ||

tatô ' bhûd Bukkamâ-jânir Îśvaraḥ kshitipâlakah | *

Dēvakî-nandanât Kâmô Dēvakî-nandanâd iva ||

vividha-sukṛitôddâmê Râmêśvara-pramukhê muhur

mu[di]ta-hṛidayas sthânê sthânê vyadhata yathâ-vîdhi |

budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaśa

tri-bhuvana-janôdgîtam sphîtam yaśaḥ punar-uktayan ||

Kâvêrim âsu badhvâ bahala-jala-rayâm tâṃ vilaṅghyîva śatrum

jîva-grâham grihîtvâ samiti bhuja-balât tañ cha rājyaṃ tadîyam |

kṛitvâ Śrîraṅga-pûrvaṃ tad api nija-vaśê pattanam yô vabhâsê

kîrti-stambham nikhâya tri-bhuvana-bhavana-stûyamânâpadânah ||

Chêram Chôḷam cha Pândyaṃ tad api cha Madhurâ-vallabham mâna-bhûsham |

vîryôdagraṃ Turushkaṃ Gajapati-nṛipatiṃ châapi jivâ tad-anyân |

â Gaṅgâ-tîra-Laṅkā-prathama-charama-bhûbhṛit-tatîntam nitântam

khyâtaḥ kshônîpatînam śrajam iva śirasîṃ śâsanam yô vyatânî ||

Tippâjî-Nāgalâ-(I b) Dēvyôḥ Kausalyâ-śrī-Sumitrayôḥ |

dēvyôr iva Nṛisimhêndrât tasmât Pañktirathâd iva ||

vîrau vinayinau Râma-Lakshmaṇâv iva nandanau |

jâtau Vîra-Nṛisimhêndra-Kṛishṇa-Râya-mahîpatî ||

vîra-śrī-Nârasimhaḥ sa Vijayanagarê ratna-simhâsana-sthaḥ

kîrtiyâ nityâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâm athânyân |

â Sêtor â Sumêrôr avanisura-nutas svairam â chôdayâdrêr

â pâschâtyâchalântâd akhîla-hṛidayam âvarjya rājyaṃ śaśâsa ||

nânâ-dânâny akârshît Kanaka-sadasi yaś śrī-Virûpâksha-dēva-

sthânê śrī-Kâlâhastîsîtur api nagarê Vênkaṭâdrau cha Kânchyam |

S'rîsailê S'ôṇa-sailê mahati Hariharê ' hôbalê Saṅgamê cha

S'rîraṅgê Kumbhakônê hata-tamasi mahâ-Nanditîrthê Nivṛittau ||

*Next two lines are wanting.

Gôkarṇê Râma-sêtau jagati tad-itarêshv apy asêshêshu puṇya-
 sthânêshv ârabdha-nânâ-vidha-... mahâ-dâna-vâri-pravâhah |
 yasyôdañchat-turaṅga-prakara-khura-rajaś-śushyad-ambhōdhi-magna-
 kshmâbhrit-paksha-chchhidōdyad-vara-Kulîsa-dharōtkañthitâ kuñthitâbhût |
 brahmâṇḍam viśva-chakram ghaṭam udita-mahâ-bhûtakam ratnasânum
 saptâmbhōdhîmś cha kalpakshitiruha-tilakam kâñchanîm kâmadhênum |
 svarṇa-kshmâm yô hiraṇyâśva-râtham api [cha] tulâ-pûrusham gô-sahasram
 hêmâśvam hêma-garbhām kanaka-maya-ratham pañcha-lâṅgaly atânî |
 prâjyam prasâsya nir-vighnam râjyam dyâm iva śâsitum |
 tasmin guṇêna vikhyâtê kshitêr indrê divam gatê ||
 tatô'py avârya-vîrya-śrîḥ Kṛishṇa-Râya-mahîpatih |
 bibharti maṇi-kêyûra-nirviśêsham mahîm bhujê ||
 kîrtyâ yasya samantataḥ prasritayâ viśvam ruchaikyam vrajêd
 ity âsaṅkya purâ Purâir abhavad phâlêkshanaḥ prâyaśah |
 Padmâkshô 'pi chatur-bhujo 'jani chatur-vaktro 'bhavat Padmabhûh
 Kâlî khaḍgam adhât Ramâ cha kamalam vîṇâ cha Vâṇî karê ||
 śatrûṇâm vâsam êtê (II a) dadata iti rushâ kinnu saptâmburâśin
 nânâ-sênâ-turaṅga-truṭita-vasumatî-dhûlikâ-pâlikâbhiḥ |
 samśôshya svairam êtat-pratinidhi-jaladhi-śrêṇikâ yô vidhattê
 brahmâṇḍa-svarṇa-mêru-pramukha-nîja-mahâ-dâna-tôyair améyaih ||
 mad-dattâm arthi-sârthâś śriyam iha su-chiram bhuñjatâm ity avêtya
 prâyaḥ pratyûha-hêtôs tapana-ratha-gatêr âlayân dēvatânâm |
 tat-tad-dig-jaitra-vṛityâpi cha biruda-padair ankitâms tatra tatra
 stambhân jâta-pratishṭhân vyatanuta bhuvi yô bhûbhṛid-abhraṅkashâgrân ||
 Kâñchi-S'risaila-S'ônâchala-Kankasabhâ-Vêṅkaṭâdri-pramukhyê-
 shv âvṛityâvṛitya sarvêshv atanuta vidhivad bhûyasê śrêyasê yah |
 dēva-sthânêshu tîrthêshv api ka[naka]tulâ-pûrushâdîni nânâ-
 dâna[...]padânair api samam akhilair âgamôktâni bhûyah ||
 rôsha-kṛita-prati-pârthiva-danḍas Sêsha-bhuja-kshiti-rakshana-śaṇḍah |
 [bhâshege tappuva râyara gaṇḍah tôsha-kṛid arthishu yô raṇa-chaṇḍah]
 râjâdhirâja ity uktô yô râja-paramêśvarah |
 mûru-râyara-gaṇḍas cha para-râya-bhayaṅkarah ||
 Hindu-râya-suratrâṇô dushta-śârdûla-mardanaḥ |
 vîra-pratâpa ity-âli-birudair uchitair vṛitah ||
 âlôkaya mahârâja jaya jivêti vâdibhiḥ |
 Aṅga-Vaṅga-Kalîṅgâdyai râjabhis sêvyatê cha yah ||
 stutyaudâryah sudhîbhiḥ sa Vijayanagarê ratna-simhâsana-sthah
 kshmâpâlân Kṛishṇa-Râya-kshitipatir adharikṛitya nîtyâ Nṛigâdîn |
 â pûrvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântâd |
 â Sêtôr arthi-sârtha-śriyam iha bahalikṛitya kîrtyâ samindhê ||
 S'akâbdê S'âlivâha (II b) sya sahasrêṇa chatuś-śataih |
 navâbhyadhikayâ chatvârimsatâ gaṇitê kramât ||
 Sarvajin-nâmakê varshê mâsi Kârtika-nâmani |
 śukla-pakshê cha puṇyâyām Utthâna-dvâdasî-tithau ||
 Tuṅgabhadrà-nadî-tîrê [tva]ṅgat-kalôla-śîtale |

sannidhau Viṭhalésasya sarva-sampad-vidhâyini ||
 śrîmât-paramahamsâkhyâ-parivrâjê mahâtmanê |
 pada-vâkya-pramânâkhyâ-sarasvat-pâradṛisvanê ||
 Vaishṇavâgama-siddhânta-pratiṣṭhâchârya-maulayê |
 nigamâgama-nirṇîta-Nirjarâdhiśa-mantrinê ||
 nṛipendra-makuṭi-ratna-nîrâjita-niṣāṅghrayê |
 nir-ahankâra-chittâya nîti-mârgôpadêsinê ||
 Kuḍalyârya-maṭhiyâya kalushâsprishṭa-mûrttayê |
 śishyâya śrî-Raghupatêr yatîndrasya mahâtmanah ||
 (śrî-)Nârâyaṇa-yatîndiâya śrita-kâmita-dâyinê |
 Âragâkhyâ-mahâ-grâma-vēṇṭheyê vihita-sthitam ||
 Hvalêhatyâbbhidham grâmam Huruḷihalî-nâmakam |
 tathâ Bulâpuram grâmam Bîran(a)halîti-nâmakam ||
 Molên(a)halîti-nâmanam sarva-sasyôpasôbhitam |
 sarvamânyam chatus-sîmâ-samyutam grâma-paũchakam ||
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jalânvitam |
 akshîṇy-âgâmi-samyuktam êka-bhôgyam sa-bhûruham ||
 vâpi-kûpa-tatâkais cha kachchhârâmais cha samyutam |
 śishya-praśishya- sambhôjya[m] kramâd â-chandra-tâarakam ||
 dânadhimata-vikrîti-yôgyam vinimayôchitam |
 paritah prayataih sishya-purôhita-purôgamaih ||
 vibhudhair vividha-śrauta-pathikair adhikair girâ |
 Kṛishṇa-Râya-mahârâyô mânanîô manasvinâm ||
 sa-hiranya-payôdhârâ-pûrvakam dattavân mudâ |
 śishya-praśishya-sambhôjyam kramâd â-chandra-tâ (III a)rakam |
 dânadhimati-vikrîti-yôgyam vinimayôchitam |
 tais tais samyak tataś chinhair dikshu prâchyâdishu kramât ||
 samyag Vâmana-mudrânka-śilâyâḥ parivartanam |
 dēva-sâkshinah || (here follow final verses and details of boundaries) śrî-Virupâksha*

85

Another set of copper plates belonging to the same matha.

(Nâgarî characters.)

(I b) śrî-Gaṇâdhipatyê namah | (49 lines following are the same as in No. 84 above.)

bhâshege-tappuva-râyara-gaṇḍas tōsha-kṛid-arthishu yô rapa-chaṇḍah |

(15 lines following are the same as in No. 84 above.)

S'eshâya nara-vêshâya śikshitântara-vairinê |

purâṇa-purusl.a-dhyâna-pushyat-pulaka-mûrttayê ||

Madhvâchârya-matâmbhōja-mârttânḍâyita-têjasê |

Brahmaṇya-tîrtha-śishyâya brahma-nirmala-mûrttayê ||

Vyâsa-tîrtha-yatîndrâya vidvad-indivarêndavê |

Baṅkâpura-mahâ-grâma-vēṇṭhayê vihita-sthitam ||

Hânugallu-mahâ-sîmni vikhyâtim adhikâm śritam |

prâchyâm Kâmarahalyâś cha Koḍakopvâś cha dakshinam ||

Sirumâpura-nâmnô ' pi sîmâ-pâschimatas sthitam |
 Gađiyanâkanahalyâś cha samprâptam diśam uttarâm ||
 śrîmad-Vyâsapurâbbhikhyâm aparâm samupâśritam |
 Gaurâpurâbbhidham grâmam sarva-mâyôpaśôbhitam ||
 sarva-mânyam chatuś-sîmâ-samyutam cha samantataḥ |
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-jâlânvitam |
 akshîṇy-âgâmi-samyuktam êka-bhôgyam sa-bhûruham ||
 vâpî-kûpa-tatâkaiś cha kachchhârâmaiś cha samyutam |
 śishya-praśishya-sambhōṇyam kramâd â-chandra-tâarakam ||
 dâṇâdhamana-vikrîti-yôgyam vinimayôchitam |
 parîtaḥ prayatais snigdhaiḥ purôhita- purôgamaiḥ ||
 vividhair vibudhaiś śrauta-pathikair adhikair girâ |
mahârâyô mānanîyô manasvinâḥ |
 sa-hiranya-payô-dhârâ-pûrvakram dattavân mudâ ||
 yaśasvî yajamânô ' sau yatinâ sa-purôgamah |
 vidhâya tam imam grâmam trimśad-vṛitti-samanvitam ||
 vṛittis samsthâpya pañchâtra mathâvani-sutâ-patêḥ |
 nânâ-gôtra-dvijâtibhyô vṛittir anyâ dadau mudâ ||
 vṛittimantô ' tra likhyantê viprâ vêdânta-pâragâḥ |

(here follow names of vṛittidars, details of boundaries and usual final verses) śrî-Virupâksha*

86

At the same village, on copper plates in possession of the archaka of the Brahmêśvara temple.

(Nâgarî characters.)

(I b) namas tuṅga &c. ||

svasti samsata-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvaraA yôdhyâ-puravarâ-
 dhîsvara Sûrya-[ku]lôdbhava...suvârṇa-mayûra-lâñchhana-dhvaja êkâdaśî-dhura-dhavaḥa Viashṇa-
 va-chakravartî ripu-râya-mastaka-śûla saucha-Gâṅgêya pratâpa-Laṅkêśvara para-nârî-sahôdara sara-
 nâgata-vajra-pañjara nâmâdi-samasta-râjâvalî-samâlaṅkṛita Hêmachakravâva-suta Rukumâṅgada-
 chakravartti Rukumâṅgada-chakravartti-suta Dharmâṅgada-chakravartti Ayôdhyâ-purîm sukha-
 saṅkathâ-vinôdê râjya-karîṭâ Ânanda-samvachharî dakshîṇa-diśâvarâśi'vijaya-yâtre bijayamkaraûna
 Palaḍa-vvârâ-sahasra-mânya-sampanṇa mudale...kam...sthaḷi.....Machhaṇu Vâchaṇa Kêtaṇa
(II a) ṇu Sântaṇu Râmaṇu yâsi daivu... vanajaṇaiju . bhatu hôvûna sarvvâlaṅkâra-bhûshita
 hôvute vai tyâsi sanmukha-hôvûna âpaṇa panarasauḍa-maṇḍitâte yârayaṇa ityudâsi .. etâm Vum-
 hare-yâ-grâmâchi ṭhavâvaviva kari tumhi appuliye-grâmi sukhe achâ mahâ-unnati ... adhi-dêvatâ
 saptakavva.....Vighnêśvara-sannidha...apulî Brahma-vâcha Vishṇu-Vâma-Rudra-vâcha tri-vâ-
 châ dêvûna te samastâ paṭṭâre ..vîrâ pratishtâ-karvu...gelleyâchi ḍavayi sôlâ-jeṇai miḷavu...Vasu-
 dêvivam grâmu amhhi vasavu mahutam grâsâsi âla mukhya hôvuna a (II b) sêsha-dêsu
 chau-paṭṭaṇichâ miḷavûna dô-vargâ anaghu vâruṇa sakhya-karavûna dô-vargâsi dhîrâvulâsi nê-
 vûna châvulâ karviyâ sakhâ karaviyele-yâ uppari râyête yâ sôlâ-jaṇa vyiḍaveyâsi Akaravâtôttare
 grâmu sarvva-namsya karavuna dilhalâ têtâ paṭṭâreyâ vîrâ addhâsiteyâchi grâmâ-madhyê aṅga-
 vadi gharate...bhûmi agavadi vvârâ vvârâ nivarttane karavûna te yâche yâ âvihaḍâ-madhye paḍi-

*In Kannada characters.

ya danari khâvu siṅghavattâ ashta-bhôga-têja (III a) sânya-sahita gharate bhûmi Akaravâtôttara sarvvamânya sarvvâ-bhâdhâ-parihâra-karavuna dilhale punar api te yâ virâ-madhyê namvâ biru Sridhara-dêva-mukhya-bâvannâche bharâṇa-karavûna Brâhmaṇa-bâvannâsi chhinnâ âvihaḍu karavuna Akaravâtôttarê bhûmi dilhalli êvitim vargârâyê chhiunahâne karauna kâdanatallibêyâ sa.. devâ-sannidhânêshu punar dhârâ-pûrvvake datta hâ-dharmu jô kavaṇu lôpâto svâna-garddapu chândâlu karma-chândâlu Brahmahatyêcha na pâpe ghêghho (*usual final verse*)

87

At Isalâpura (same hobli), on a stone near the eastern gate.

namas tuṅga &c. ||

svasti śrî Satyavâkya-Koṅḡuli-varmma-dharmma.....svara Kôlâla-pura-varâdhîsvaram Nandagiri-nâtham.....Padmâvatî-dêvî-labdha-vara-prasâda vichakîlâmôdayaduttaraṅga sad-guṇôttuṅga paripanthi-Pârttha gaṇḍara.....samûham Gaṅga-kula..... samyaktva-ratnâkaranuṃ.....jayad-uttaraṅgam Rakkasa-Gaṅga Bhubaḷa-Gaṅga Vîra-Gaṅga Nanniya-Gaṅga.....nvayadoḷu.. |

Chôlana jûbu Mâlavana gôn̄muri Chêranan aṭṭi.... |

.....alley ambu |

.....maṭige yêṃ naḍetandane vîra.... |

.....maṇḍalaṃ...||

.....â-Vishṇuvarddhana-tanûjan ensida Nâra.....

.....putra-prabalatara... .. |

(3 lines gone)

...antu sukha.....râjyam geyyuttam ire |

dhareg îgal koḍey .. Puṇḍasara..... |

..... |

..... |

.....enal negardapam Ballâḷa-bhûpâlakam ||

svasti sama.....râjâdhirâjam paramêsvaram parama-bhaṭṭârakam.....

dyumaṇi samyaktva-chûḍâmaṇi.....kâde.....

ga-madâmô.....Sômêsvara-Dêvaômêś.....

bappa.....Sôma.....Sômêsvara-Dêv-arasaru Kaṇṇanûra....

râjyam geyutt iralu âtana śrî-pâda.....pratâpav entendode ||

mada.....lâdin anduv â-makûṭa-ratna-chayam sale sanda vara-kîrtti-jyôtiy êṃ

tapanan.....sâmraja bâha[ta]ra niyôgâdhipatiya aḷeya.....

Mêru-têja.....mânava..... oḍaputtida.....

iduv enag irdudam ... oḍa-vuṭṭiy êṃ sama-gu ! ad êna baṇṇipem || ... Paḷyaṇṇan-

anuja ent endade ||

kara-têjaśviya bhâskara-priya-suta.....S'ri-Dêviy âtmî..... |

sthira-sal-lakshmig uras-stha.....tina-sadmane..... ||

pâṭin orppud î-nîla-latâṅgi mâ samasta-gôtra-pavitrân enisiyumu.....

..... na râja-samuddharan appa Paḷyaṇ mônânushthâna-japa-samâdhi

..... dēvatâ-pûjâ-tatparan appa Dharmmarâ Harigeya-grâmadolu pâda

paṇkaja-sadâ-samsêveyam chakravartti Basava Siva-mûrti... .. Dammaya.....

... tâṃ permmeḷ â san-muniyam || (*rest gone*)

At Santegaḍḍir (same hobli), on a stone lying in the south of the Mallappa temple.

namas tuṅga &c. ||

tri-jagad-yantra..... vasudhâ |

... prathita-nṛityô rmmiyam ||

... ksha-vastu-vishayâya jagadd-hitâya

sṛisṭi-sthiti- vâya |

sa ... nê vijita-kôpa-manôbbhavâya

tubhyam namas tri ... ||

.....śrī-prithvī-vallabha mahârâjâdhirâja paramêśvara Yâdava-kuḷâmbara-dyumaṇi samyaktva-
chûḍâmaṇi Vâsantikâ-dêvī-labdha-vara-prasâda Maḷayaja-kastûrikâmôda ja-râja manuja-
Manôja-maleparolu gaṇḍa kadana-prachaṇḍa | S'anivâra-siddhi giri-durgga-malla
chalad-aṅka-Râma bhîman a-sahâya-śûra | rapa-raṅga-dhîra niś-śaṅka-pratâpa-chakravartti
Hoyisaṇa-Vîra-Ballâ.....Dôrasamudrada neleviḍinoḷu dushṭa-nigraha-śisṭha-pratipâlanam gey-
du sukha-saṅkathâ ... dadim prithvî-râjyam geyyuttam ire ||

vṛitta || kêla vasanta-bâla-sahakârada taṇ-neḷal âsritâḷig â- |

bhîla-layâhi-nisṭhura-phanaughada mey-neḷal uddhatârig un- |

mîḷita-puṇḍarikada neḷal jaya-lakshmig enippa Vîra-Ba- |

llâḷana tôla-bâla-neḷal âdudu dhâtrige vajra-paṇjaram ||

lasa pallava-sôbhi samâkrântâṅgan aṅga-hṛita haḷan adhikṛita jvaram
Gûrjjaram perchchuvud â ... Mâḷan Uchchaṅgiy enippa....yegaḷ nirjjita ... Mâḷam
kusid irkkuṇṇam ||

vachana || antu sogayisuva Yâdava-chakravartti ... Vishṇuvarddhana malerâja-râja mala-
parolu gaṇḍa Yâdava-vaṃśa-vârddhi-varddhana-sudhâkara Poyisaṇa-Vîra-Ballâḷa-Râyana divya-
śrī-pâda-padumôpajîviy appa mahâ-pradhâna hiriya-paḍiyâra...Mâraya...anvayam ent endode ||

kanda || châtur-vvarṇnadoḷ adhika- | khyâtiyan ola ... dugudha-vâridhiyoḷu La- |

ksmî tanu-vogev-ant ogedaḷ | kshmâ-taḷadoḷ Lokkiy-akka vanitâ-ratunam ||

śrī-Mâri-Setṭi-vibhugam | tâmarasêkshaṇey enippa Lokkâmbikegam |

Râma-Lakshmaṇara teradin- | d i-mahiyol puṭṭidar.....ganum ||

cham || Hari-Balabhadrar â...voḍa-vuṭṭida... dusṭaram pari- |

harisale puṭṭidam Mali- vibhu- Mâri-Setṭigam |

sarasija-vaktre ... ḷage Mâraya Keṇchave Chikka-Tamma mû- |

varu padapinde pu ... vâridhiyoḷ sudhe puṭṭuvante .. ||

avarol ati-prakhyâtam | dhavaḷa-yaṣam sâvanta-Mâra dhîrôḍattam |

kavi-guru ja- | na-vinûta-pradhâna-chûḍâratunam ||

Mâram vâra-viḷâsini-jana-vatamsâkâradiṇ sôlisal |

dhîram ... prakata .. nante pageyaml ugrâjîyoḷ |

târam Bannama-Sômeyam pati-hita-vyâpâradoḷ kûḍe gam- |

bhîra-kshîra-samudradant ire .. sâmantâ-Mârôttamam ||

śruti-karṇṇam daye rêtrav a-pratima-dâkshinyam manah pravuḍhi-vâk |

nuta-sauryyam param atyudâram... embant ir ûr- |

jjita-têjam malerâja-râja- mahipam Ballâḷa-Râya..... |

... irddan entu nôḷpaḍam ... sâmantâ-Mârôttamam ||

kaḍaguva ripugaḷa śīramam | poḍe-senḍam poḍe .. kanduka-kriḍeyan .. |
gaḍisade ranadolag āḍuva- | paḍiyalu sāvanta-Māra ...vīram ||
ēlidaṇ enisuva | ālāpade pēlal appud ēn avariṇ Ba- |
llāḷana paḍiyāra-Māram | pūḷi ... bīradol ari-nṛi ... gaḷam ||

..... t ati.. khyāta...Vīra-Ballāḷa-Rāyana hiriya-haḍiyāra...Mārayam tanna tammam Vaishṇava-
chūḍāma...Kali-yuga ... ja mahā-pasāyta Ballāḷa-Dēvana pādārādhakan appa paḍiyāra-Chikka-
Ta ātaṅge priya .. tanag āyur-ārōgyaisvaryyābhivṛiddhi-tad-artthav āgiy ā ... pesarali
dēvālayaman ettisi puramam māḍisi dēvargge pūje punaskārav aṅga-bhōga ... prati-divasa ...
... tapōdhanar-āhāra-dāna-khaṇḍa-sphuṭita-jīrṇnōddhārakam mahā-naivēdyakkam Māragōḍu ...
..... kramav ent endade ||

śrīma ... ga-nāḍolag ati-prakhyātiyam tāldi bhū- |
rāmā-kāntege ... jana-stōmam Gaṅga-Gāvunḍan ā- |
Masana-Gāvunḍam Bāchale Mākanu |
... neya Chikka yam ||
nerey omma tarugaḷa haḷugam chandrārkkar uḷḷanna ko- |
tṭ eḇedam Per- |
gḡereyind uttara- dēvamātrikam enipp ā-bhūmiyam..... |
..... sandōhadim ||

vachana || antu Gaṅgana-nāḍa sakala-guṇa-nīlaya... vasudheya Hoṭṭeyya haḍavaḷa-Kāḷayyanum |
palavaḷiyim Mācha-Gavunḍan-olagād- ... ra-yeppatta sâyirada samasta-prabhu-
gāvunḍugaḷ oḍambaṭṭu Chikkêśvara-dēvarige koṭṭa suṅkada kramav ent endede (8 lines following
contain details of gift)

sāmanta-Mārayya Gaṅgana-nāḍ-adhikāriy āgiddu māḍida dharmma || S'aka-varshada
Dundubhi-samvatsarada Pushya-suddha 10 Âdivârad uttarāyāṇa-saṅkramāṇad andu Chikkêśvara-
dēvara sthānamam S'rīparuvatada pūrvva-dvārada Tripurāntakad-âchāryyam S'ūryyābharāṇa-
Dēvara śishyam Mallikārjuna-paṇḍitarige sāvanta-Māreya kālām karchchi dhārâ-pūrvvakam māḍi
koṭṭa ... Chikkêśvara-dēvarige biṭṭa nūr-ettinōlage ā-pattāṇasāmi-Goydi-Setṭige ett ippattu ...
... sarvva-bhādhâ-parihāra 20 dēvarige 80 (final phrases) maṅgaḷa mahā śrī

89

At Hebbanḍe (same hobli), on a stone near the south wasteweir of the tank.

śrīmat-parama ||

..... Chāḷukhyābharāṇam śrīmat-Tribhuvanamalla-Dēvara vijaya-rājyam uttarô-
ttarābhivṛiddhi-pravarddhamānam ā-chandrākka-tāram saluttam ire || ātana ma-
gam Eḇeyāṅga (4 lines gone) Vishṇuvardhana-ma enisi Kêta-
verggade(6 lines gone) śrī-S'ubhachandra-dēvaḥ tuṇḍarum
vādi-kôḷāhaḷa sva-samaya-rakshaṇa-pakshapāti enisida Kanaka-
.... traividya-siddhānta-dēvara śishyar appa Munichandra-siddhānta-dēvara guḍḍi Kêtavve
.. .. Biṭṭi-Dēvanṇm Bhujabala-Gaṅga-Permmāḷiyum Bamma-Gāvunḍanu nāl-prabhu
Chāḷukya-Vikrama-kālada 35 neya Vikruta-samvastarada Phāḷguṇa-māsada śuddha- pañchamī-
Bṛihavârad andu mukhya-sthānav āgi.. .. Chandrasêkhara-verggade kaṭṭisida keḇeya keḷa-
ge gaḷde kamma mūvottu ā-keḇeya teṅkaṇa-kôḍiyallu beddale mattar ondu mane āru gāṇa vondu
(usual final verse) śrīmatu Kanakanandi-traividya-dēvara guḍḍam sēnabōva-Bōga-dēvana baraha|| śrī

91

At Hoḷalûr (Hoḷalûr hōbli), on a stone in paṭel Doḍḍa-Channappa's field.

srīmanu mahā-maṇḍalêsvara ari-râya-gajā-kêsari Vîra-Komârara mayiduna Mahâdêv-arasaru
Hoḷalûra bhûmi pañchôttara-mariyâdey âgi Hoyisaḷa-Mâdi-Gavuḍage salvu umbaḷiya mattaru
10 kamba 13½ koṭṭa bhûmi maṅgaḷa mahâ śrî

92

At the same village, on the slabs around the dīpamâle-kamba in front of the Hanumanta temple.

śrīmatu | Haṭi | Hoḷalûra | gauduḷaḷa | mammakkaḷu | Muttaja | Badrappa-Gauḍana maga | Ka-
re Chikkappana maga | Masane-Virappa-Gauḍana maga | Badrappa-Gauḍana maga Kare-Keñch-
appa-Gauḍana maga Kañchagâranahalli-Virappana maga Masane-Virappa-Gauḍana maga | Vîra
ppa-Gauḍanu mādiddu dēva-sthâna dīpa-mâlê-kambha śahâ || kerê sahâ 2

93

At the same village, on a copper plate in possession of Pâladâra-Channappa.

(I a) śrî-Gaṇâdhipatige || namas tuṅga &c. ||

jayâbhyudaya-nripa-Sâlivâha-varushaṅgaḷu | Virabhadra-dēva-pâdavê gati | Raudri-nâma-
samvacharadalu râja-śrî-râjaru Sâlivâhana-[śa]ka-varusa *1002099 varusav iratâge yikaṭu
..... .. Bamma-Vîra-Râjuḡe Vîrapa-Gauḍaru saluge koṭadu kha 300yisukoṇḍu
Mâga-bhahula Maṅgaḷavârada 10 yallu Vîrapa-Gauḍage koṭadu Âlapahaḷi-bûmi-vaḷagaṇa bhû-
mi ga 15 varaha Harumagaṭe-vaḷagaṇa bhûmi ga 15 varaha bhûmige vi ... (I b)... vare maḍu kha
2 ... bijavari ga bhûmiyaṁ ga Gauḍa bhûmi-chandra.. anubhavisi baru[va]d endu ba-
rasi koṭṭaru sēnabôva-Râmappa sîmege Yirapa-Gauḍa kai-
vaḍa-muntâgi sîme..... muntâgi doreva-taru-muntâgi bhûmige nâlku mûlege kallu naṭṭaddu
râja-śrîyaru kaṭôke tamma apaṇiya koṭṭaddu tamma Vîrapa avina nôḍi mahâ-Kilihallige sad-utta
[ra]va koṭṭaddarinda Savigoṇḍanahalli yendu hesaru naḍiyabêku grâmade hoyidu hanneradu
kaivaḍa-muntâgi huṅgi hoyidu avara parampariyalli unḍu-barôdu (*imprecatory phrases*) sēnabhava-
Ramapa barada barahu

94

At Sûgûr (same hobli), on a stone in Muruḍaiya's field, north of the village.

Pârtti[va]-samvatsara-Âśâ-ba 11 Bu Sûgûra Gôpâla-dēvana maga Gayaṇṇanu Bairavôjaṅge akkasâ-
le-Liṅganu hoṭṭayisi koṭṭa bhûmiya krama (5 lines following contain details of gift) Gôpa-Gavuḍa
hanneradu hiṭu mund-iṭṭu koṭṭanu maṅgaḷa śrî

96

At Âlahalli (same hobli), on a stone to the north of the Virabhadra temple.

(west face) svastî samasta-bhuvana-vikyâta naya-vinaya-vinuta gagana-nirmmaḷâchâra châruchari
. . ku-bhata-samâja . sasi . baḷa-paṭu-paṭaha-svaṇa Nandagiri-nâtha Gaṅga-vamsôdbhavan
atisaya.... sana sahaja-Kandarppa sakalollido śrīmat-Bûtuga Ereyappa-Permmâdi-paṭṭaṇ gattuv
andu Bûtugaṁ Maṇḍali-nâ (*south face*) dan âlvandu tann-arasi Chikkabbego Baḍaganni-keṛeya ba-
(east face) daḡaṇa badariya pintana-keṛeyaṁ biṭṭa dēvargge Bîllara-Pôcharasarum âlvandu î-sa[ḷa]
na-Sivaṅge biṭṭa

At the same village, on a stone in the talavâra's field.

śrīmat-parama-gambhīra-syâd-vâdâmôgha-lâñchhanam |
jīyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

svasti samasta-bhuvanâśrayam śrī-prithvī-vallabham mahârâjâdhirâja parmêśvaram parama-bhattâ-
rakam Satyâśraya-kuḷa-tīlakam Châlûkyâbharanam śrīmat-Tribhuvanamalla-Dêvara vijaya-râjyam
uttarôttarâbhivṛddhi-pravarddhamânam â-chandrârka-târam-baram saluttam ire Kalyânapura-
da neleviḍinoḷ sukha-saṅkathâ-vinôdadim râjyam geyyutt ire tat-pâda-padmôpajivi |

svasti samasta-vastu-guṇa-bhûshaṇan abdhi-parīta-bhûtaḷa- |
prastuta-kīrtti Bhâvabhava-mūrtti Jayâ-vanitâ-prapûrṇa-vṛi- |
tta-stana-hâra vâñchhita-kalpa-kujânusâran a- |
bhyasta-kalâgama-jñan ene Gaṅgarasam sarasam dharitriyoḷ ||
vinayâdhâram udâram unnati kuḷaṅg . . śvaryyam emb |
initum śôbhise śôbhe-vettan enutum dhâtṛi-taḷam kūrttu kī- |
rttane-geygum jayad-uttaraṅganam asêsha-śrī-varddha ...prasaṅ- |
gan vitarāṇa-vyâsaṅganam Gaṅganam ||

ant enisi negardda Nītivâkya-Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvaram Ku-
valâḷa-pura-varâdhīśvaram Nandagiri-nâtham sakāḷa-guṇa-sanâtham mada-gajendra-lâñchhanam
paripûrṇâkṛita-vibudha-jana-manô-vâñchhanam Padmâvatī-labdha-vara-prasâdam mṛigamadâmô-
dam Gaṅga-kuḷa-kuvalāya-śarach-chandram maṇḍalika- .. dram darppôddhatârâti-maṇḍalika-
vanaja-vana-vêdaṇḍa durddhara-gaṇḍa nâmâdi-smaasta-prasasti-sahitam śrīman-mahâ-maṇḍalêśvâ-
ram Tribhuvanamalla Bhujabala-Gaṅga-Permmâḍi-Dêvara paṭṭa-mahâdêvi ||

puṭṭida ...anujam | Paṭṭiga-Dêvaṅge Gaṅgavâdige taḷedaḷ |
paṭṭaman esed ire Gaṅgana | paṭṭa-mahâdêviy-antu nântarum olaṛê ||
parivâra-surabhig antaṛ- | pura-mukhya-maṇḍanege Gaṅga-mâdêvige nâyaki- |
yaran ad ... oḍam sati | dore nṛipa paḍeye ||

ant avargge ||

Gaṅga-kuḷa-tīlakaṛ enisida | Gaṅga-nṛipam Mârasīṅga-nṛipa Goggi-nṛipam |
tuṅga-yaśan enisidam Kaliy- | aṅga-nṛipam negardar elege kumârâgraniḷa ||
Kôḷâḷa-pura-varêśa-nṛi- | pâḷa-sutar mmada-gajendra-lâñchhanar ari-bhû- |
pâḷa-kuḷa-vanaja-vana-ṣuṇ- | dâḷar nnegardar ssamasta-su-bhatâgraniḷa ||

ant enisi negardda Gaṅga-Permmâḍi-Dêvarum Gaṅga-mahâdêviyarum kumâra-varggamum Maṇḍa-
ḷi-sâsirad-oḷagan-Edēhalliya vīdinol sukha-saṅkathâ-vinôdadim râjyam geyyuttam iral â-mahâ-
maṇḍalêśvaran-arddhâṅga-lakshmi ||

śrī-vadhu jaya-vadhu kīrtti- | śrī-vadhu vâg-vadhuv enippa vadhu Gaṅga-nṛipaṅg |
î-vadhuv enisida Bâchala- | Dêviyoḷ eṇey enben uḷida nṛipa-vaniteyaram ||
î-chatur-ambhudhi-vêshṭita- | bhû-chakrada satiyar ennal âdaḍav ênô |
Bâchala-Dêvige saman.. | .. cha-maṇi-pratati doreye chintâmaṇiyoḷ ||
Kâma-madêbha-gâminige . name pûjyam enippa pempinind |

iva mam tanupi kalpa-kujakk epe |
 d ra-dâna-guṇa-bhûṣhaṇe dâna-vinôde dâna-chin- |
 tâmani dâna-kalpa-latey emb idu Bâchala-Dêvig oppadê ||
 eragad arâti-bhûbbhujaran âjijol aṇjisi . . nijânghrigalg |
 eragisut irppa darppada poḍa . . . gaṇḍan appa ta- |
 nn eṇeyana tanage Gaṅga-mahibhujanam vilâsadind |
 eragisi . . . bhâgya-bharad unnati Bâchala-Dêvig oppugum ||

antum allade ||

ari-biruda-pâtra-jagadaḷa | dhareg ellam nîne râya jagadaḷe nân i- |
 dhareg ellam endu pirid-â- | daradind . . . si pâtra-jagadaḷe-vesaram ||
 kuḍe râya jagadaḷe-pesar | vaḍeda ḍeya kaḍeya baḍavugaḷ iyal |
 paḍedaḷ râyaroḷ appam | kuḍe Bâchala-Dêvi pâtra-jagadaḷe-vesaram ||

mattam ||

. m êvude . naḍe . tanna mabatva-vṛittiyam |
 bêḍade nôḍirê negaḷda Bâchala-Dêviya kîrtti |
 âḍi dig-aṅganâ-naṭiyaroḷ taṇiv illade mattav innu . . . |
 bîra . . . pâtra mêle pâtramum ||

mattam srasty anavarata-parama-kalyânâbhyudaya-sahasra-phala-bhôga-bhâgini lalita - karaṇa-
 grihîta-bhâva-prayôgini Bhujabala-Gaṅga-bhûpâla-viśâla-vaksha-sthala-nivâsini | nṛitya-vidyâ-
 prabhâva-prabhûta-nirmala-yaśô-vibhâsini . . . sthâna-pâtra-mukha-maṇḍane | pratipaksha-gâyikâ-
 gâna-mâna-parikhaṇḍane | anavarata-dâna-janita-vibudha-jana-harshe | dēvâ . na-sa-tarshe . . . |
 chatura-vidyâ-vinôde | kastûrikâmôde | ari-biruda-pâtra-jagadaḷe | Jina-gandhâdaka-pavitrîkṛita-
 vinîla-nîla-kuntaḷe | nikhîla-kuḷa-pâlîkâ-gîyamâna-viśada-yaśô-giti . . . sthâna . . . Jina-śâsana-sâmrâjya-
 yaśar-patâke | parôpakâra-kamaḷâkara-chakravâke | saubhâgya-Sachî-dêvi śrîmad-Bâchala-Dêviyar
 Bannikeṇeya tri-bhôgâbhyantara-siddhiyinda . sukhadin irappa |

jana-nute Bâchala-Dêviya |
 jananige sari dore samânam enalke kêḷ a- |
 vaniyol paḍavaḷati |
 jananiya jananiyar eṇeye ||
 paḍed-oḍame dâna-dharmma- | kk oḍalu viśêsha-vratakk iv ene negaḷda jasam |
 baḍedaḷ av . . . matige vasudhâ-taḷadoḷ ||

â-mahânubhâvey-oḍapuṭṭidam ||

Jina-padâmbuja-bhṛîṅgam | Jina-samaya-sarôjinî-mârtâ . . . |
 prabha- | v ene negarda Bâhubali dharâ-maṇḍadoḷ ||
 eḷeyam mûr-adiyam koṭṭ | aḷipadan Abjô |
 dind | iḷisidapam namma Bâhubaliy â-Baliyam ||

ant enisi negarda śrîmad-Bâchala-Dêvi . . . hubaliy-aṇṇanu dharmma-kâryyâlôchanaman âlôchisi ||

î-bhavanadoḷ endum pari- | sôbhitam |
 end end âhâ- | râbhaya-baishajya-śâstra-dânaman eseyal ||
 mâḍuva bageyim Maṇḍali- | nâḍ oḷagaṇa Banni anunayadindam |
 mâḍisidaḷ Jina-grihamam | nâḍâdig aḷumbam endu dhare pogalvinegam ||
 saṅgaṅgaḷoḷag id uttama- | saṅgam . . . Mûla-saṅgam â-saṅga |
 ttuṅgam Dêsi-gaṇam â- | saṅgadoḷ â guḍḍi Bâchala-Dêvi ||

dêsadoḷ uttamam enisuva | Dêsigagaṇada mādīsidaḷ idam |
 Dêsigagaṇakke Maṇḍali- | sâsirakam tīlakam enipa chaityālayamam ||
 allige Dêsigagaṇadava- | rg allade matt âva-gaṇadal ârgg and eḍakûḷ |
 allade tējaṃ bondipa- | rg allad ad entum budhâbja-vana-kaḷa-hamsâ ||
 sura-manuja-bhujaga-bhuvanâ- | ntaradoḷ mund âdav inn udippuv âv int im |
 doreyê Jina-bhavanam all em- | bara mâtu diṭam budhâbja-vana-kaḷa-hamsâ ||
 jaḷadhi-parīta-bhû-vaḷaydoḷ negarḍ oppuva Gaṅgavâḍi-nâ- |
 doḷage negartte-vett eseṇa Maṇḍali-nâlke mukhakke mûg enipp |
 aḷaviyan ânta Bannikeṇeyoḷ nered oppuva Pârśvanâthan ig |
 aḷi-kuḷa-nīḷa-kuntaḷege Bâchala-Dêvig abhîshṭa-siddhiyam ||

ant enisi negarda śrī-Pârśvanâtha-dêvargge Châlukya-Vikrama-varshada 37 neya Nandana-sam-
 vatsarada Paushya-suddha 5 Bṛihavârad-uttarâyaṇa-saṅkrântiy andu Maṇḍali-sâsirada baḷiya
 bâḍam Bûdaṅgeṇeyal Bannikeṇeyal taḷa-vṛitti gardde mattar mûru tōṭṭa mattar ondu gâṇav
 eraḍu Purada Koliyo . . â-yaṇadûra taḷa-bhaṇḍada suṅkav olaḡâgi yint initumam Bhujabaḷa-
 Gaṅga-Permmâḍi-Dêvarum Gaṅga-mahâdêviyarum varggade-Bâchala-Dêviyarum Kumâra-Gaṅga-
 rasanum Mârasîṅga-Dêvanum Goggai-Dêvanum Kaliyaṅga-Dêvanum samasta-pradhânara nâḍa-
 prabhugaḷa sannidhânadalu sarvva-bâdhâ-parihâra sarvva-namasyam âgi dēvara śrī-pâda-padma-
 mûḷadoḷ dhârâ-pûrvvakam mâḍi biṭṭaru ||

dhare pusivôgade beḷag i- | dhareyam bhuja-baḷadin âḷda Bhujabaḷa-Gaṅgam |
 pared irkke Jaina-dharmmam | dhareyoḷ chandrârkkatâram ullannevaram ||
 sakaḷôrvvî-stutam appa dharmmaman idam kâdam chiraiśvaryya-bhum- |
 bhukan akkuṃ viparītadiṃ naḍedavaṅg â-Gaṅgey â-Vâraṇâ- |
 si-Kurukshêtradol eyde gô-dviya-muni-strīyarkkaḷam konda pâ- |
 takan akkuṃ biḷḍad irkkum â-purushan entum raurava-sthânammam ||

(after usual final verse)

śâsanam id âvud elliya | śâsanam âr ittar êke salisuve nân i- |
 śâsanaman emba pâṭaka- | n â-sakaḷam rauravakke gaḷagaḷan iḷigum ||

dēvara śrī-pâdadolu dhârâ-pûrvvakadiṃ pura-varggada suṅkavam dēvargge bittar Bannikeṇeyalu
 kallukutiḡa Kâlôja dēva-dâsigalige biṭṭa beddale gaḷeyalu mattar ondu ||

śrī-Dêśi-gaṇa-vârddhi-varddhana-karâś chandrô 'kaḷaṅkânkitas
 sthêyân śrī-Maladhâri-Dêva-yaminah putrah pavitrô bhuvi |
 sad-dharmmaika-śikhâmaṇir Jina-pa chintâmaṇis |
 sa śrīmân S'ubhachandra-Dêva-munipas siddhânta-ratnâkaraḷ ||

śrī-Lokkigunḍiya prabhu Eṇakanṇam śrī-Pârśvadêvar-aṅga-bhôgakke baḍḍiyind akshayamâgi koṭṭa
 Lokkiya gadyâṇam 1 || mattam biṭṭa gardde mattar ondu berddale mattaru mûru ||

98

At Sâvagoṇḍanahalḷi (same hobli), on a stone in the south-east lane.

Piṅgaḷa-sam | Puśya 6 srimatu Keḷadi-Sômaśêkara-Nâyakaru Kûḍali-Kalumathâ-Raghurâja-tîr-
 tha-svâmigalige | Gâjanûra-sîmeyallu | Chennagoṇḍana-kopada badalu | Yeḍatore-Harumagaṭey-
 allina Sâvagoṇḍanahalḷi S'ivârppitav âgi koṭṭu yidhâre śrī

At Bannikere (same hobli), on a stone, south of the Kallévara temple.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayaṃ śrī-prithvī-vallabhaṃ mahārājādhirājaṃ paramêśvaraṃ parania-bha-
ttârakam Satyâśraya-kuṣa-tīlakam Châlukyâbharanam śrīmad-Bhûlôkamalla-Dêva vijaya-râjyam
uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârka-târam saluttam ire || tat-pâda-padmôpa-
jîvigal appa Satyavâkya-Koṅguivarman dharma-mahārājādhirājaṃ paramêśvaraṃ Koṭāla-pura-
varêśvara Nandagri-nâtham sakaḷa-guṇa-sanâtham mada-gajendra-lâñchhanam chatura-Virincha-
nam Padmâvatī-labdha-vara-prasâdam mṛigamadâmôdam Gaṅga-kuṣa-kuṣaḷaya-śarach-chandram
maṇḍalika-Dêvendram Nanniya-taṅgam jayad-uttaraṅgam darppôddhatârâti-vanaja-vana-vêdan-
dam dustara gaṇḍam nâmâdi-samasta-prasasti-sahitam śrīmad-Bhûlôkamalla-Vira-Gaṅga-Perumâdi-
Dêva[ś chi]aram jîyât || svasti samasta-guṇa-gaṇâlanâkaraṇa satya-śauchâchâra-châru-charitra-naya-
vinaya-śīla-guṇa-sampanna su-jana-prasanna âśrita-jana-kalpa-vṛiksha sakaḷa-kaḷâ-sikshâ-dakshan
akhiḷa-sâmantâ-santâna-sandhâraṇa Jina-dharma-harmya-ramya-ratna-tôraṇa nija-kula-kuṣaḷa-
ya-sudhâkara samyaktva-ratnâkaran âhârâbhaya-bhaishajya-śâstra-dâna-vinôda sakaḷa-janâhlâda
râya-śrêṣṭhi-mukha-tīlaka Jina-pûjôtsava-harsha-pulakam śrīman-mahâ-vaḍḍa-vyavahâri Siddhige-
Seṭṭiyara Vira-Gaṅgarasara snêham anavaratam saluttam ire | śrī-Vira-Gaṅgarasaru Gaṅgavâdi-
tombhattaru-âsiradolage Maṇḍali-nâdolage Kannakâpurada kôṭeyam mâdi tri-bhôgâbhyantaram
sukha-saṅkathâ-vinôdadim râjyam geyyuttam iralu Siddhige-Seṭṭiyara viśiṣṭar appa Ankamayya-
Nâyakarum Bhâskara-Seṭṭiyaruv â-kôṭeya pûrvva-bhâgada Mûlasthâna-dêvara munde bâviyan
agalisisod â-bâvigam dēvarggav avaran uddēsisi Gaṅgarasarum Bannikeṭey-ūr-oḍeya Rudrama-
yyanum śrīmach-Châlukya-Vikrama-varsha[57th]neya Plavaṅga-samvatsarada Vaiśâkha-śuddha 15
Âdivâra-byatipâta-sôma-grahanad andu dhârâ-pûrvvakam mâdi biṭṭa bhûmi (here follw details of
gift) int i-dharmman âvan orvvaṃ pratipâlisidavarige tri-bhuvanâdhipatyam akkum i-dharm-
man âvan-orabban aḷi .. n ene pâtakam sa-kuṭumbame 21 taleya pitṛigaḷum rauravakk ilivaru
(usual final verse)

101

At Hoḷehaṭṭi (same hobli), around the dipamâlê pillar of the Raṅgasvâmi temple.

śubam astu namas tuṅga &c.* ||

śrīmatu Haṭṭiholalu-purada gavuḍara mommakkaḷu Muttajja-Bhadrappa-Gauḍana maga Kare-
Chikkappa-Gauḍana maga Masaḷi-Vîrappa-Gauḍana maga Bhadrappa-Gauḍana maga Kare-Keñ-
chappa-Gauḍana maga Kañchugâranaballî-Vîrappa-Gauḍana maga Pasaṇi-Chikkappa-Gauḍana
maga Vîrappa-Gauḍana dharma-patniyaru Keñchama Śiva-punyârppaṇa-bhakti dēvasthâ[na]-
dîpa-mahala-kamba | kallu-kuṭiga Kâna-sâbina maga Baḍê-Kâna kelasa

102

At Anavêri, (same hobli), on a stone in the old site of the Mahantayya's maṭha.

(25 lines gone) svasti samasta-bhuvnâśraya śrī-prithvī-vallabha mahārājādhirājaṃ paramêśvaraṃ
Dvârâvati-pura-varâdhisvaraṃ Yâdava-kuḷâmbara-dyumaṇi sarvvâjûna-chûḍâmaṇi malerâja-râja

*In Nâgarî characters.

malaparoļu gaņḍan a-sahâya-śûran êkânga-vîra Sanivâra-siddhi giri-durgga-malla chalad-añka-Râ-
ma nissanka-pratâpa chakravartti sri-Vîra-Ballâla-Dêvanuṃ suka-saṅkatâ-vinôdadim râjyaṃ gey-
yutt iralu Ba[l]lâla-Dêva-varushada Bhâva-samvatsarada Puśya-Mârgasîra 13 Sôma-vâra-vuttarâ-
yana-saṅkramâṇa-byatipâta-punya-dinaṃ dorakoḷalu Ballâla-Dêvana paṭṭa-sâhanikaḷuṃ Ayibeya-
sâhani śrî-Mallikârijuna-dêvara jîrṇôddhâravanu tanna aḷiyandiru Ballayya-Kêtayya-mukhyav
âgi suvarṇa-kalasava mâḍisi dharmava pratipâlisidaru Baḍa-Setti Mottada samasta.
śrî-Mallikârijuna-dêvarige Mutagepahaliya mûḍaṇa yanur dêvarige biṭṭaru Baḍa-Setti
Mottada samasta-sâhani sâhanikaḷu Ayibeya śrî-Mallikârijuna
. . . âdiyâgi yeradu mâḷada naḍuva śrî-Mallikârijuna-dêvara

103

At the same village, on a stone lying in Raṅgappa's field.

svasti śrîmatu . . yanandi-bhaṭṭâraka-devaru Arahanta-Bôvi-Setti śrî-Mûlasaṅga-Sûra- . .
. . . gaṇa Mâra-Settiya maga Biṭṭi-Setti dharmavaṃ mâḍisida . . Prajâpati-samvatsarada
Chaitra-śuddha 10 Sôma-vâra śrîmatu Hoysaṇa-Vîra-Ballâla-Dêva prithvî-râjyaṃ geyvutt iralu
Kaḷu . . -Tippayaṅge 20 kamba keyya pûrvvakam mâḍi bhûmi

. lâñchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

(final verse)

104

At Arasanakatte (same hobli), on a virakal under a banyan tree, north of the village.

svat śrî jayâbhyudaya-S'aka-varusha 1312 neya Pramôḍûta-samvatsarada Âśvîja-su 5 S'u
Hagaṇara Bommaṇa. Kâma-Gonḍana kâdi sura-lôka-prâptan âda

106

At Ablagere (same hobli), on a stone near the village gate.

sri-Gaṇâdhipatayê namaḥ Chika-pe . . Gurupadha-dêvarige Abaligere-gavu... Bhâva-samvatsarada
Mâgha-ba 10 lu appaṇe âgi nirûpavâgi iddalli śilâ-sthâpita âgade yiddadarinda Yuva-samvat-
sarada Srâvaṇa-ba 7 lu yî-maṭhada charanti-hirêru . . kâvarada-guru Basavappa-svâmiyavaru
hêḷikonḍalli śilâ-sthâpita mâḍisuva-hâge appaṇe âdadarinda śilâ-sthâpita âyitu

*107

At Nâgasamudra (same hobli), on a copper plate in possession of the Patel Channa-Basappa.

(Front) Gaṇâdhipatayê namaḥ || namas tuṅga &c. ||

śrî-jaya | S'âlivâhana-śaka-varuśa †1499 varuśa Siddhârthi-nâma-saṃ | da-Âśvîja-su 10 lu Ra || Hire-

*The composition of Nos. 17 and 18 is very corrupt.

†So is in the original : 1499=Dhatu ; Siddharthi=1482.

Hanumappa-Nâyaka âtana kumâra Raṅgapa-Nâyakaru Mayagoṇḍa-Gauḍ
 Koḍamâgi gaḍege . . . vâḍi âta manige bandu yivara hoṇe koḍi yandû kêḷidalli Mayagoṇḍa-
 Gavuḍanu Timmappanu hoṇe koṭanu | Kariyanṇanu Hoḷehonnura gauḍa Mallappana hoṇe ko-
 ṭanu | appape kêḷikoṇḍu Mayagoṇḍa-Gavuḍanu haṇḍege kêḷikoṇḍanu | sâtorige ga 10 ge pârige
 ga 50 mâḍi kuḷitu hanneradu | nâva-dhânyava kuḍisi kuḷitu bhisi heṇḍe-mâḍi tukada bâki
 tukada tupa | haṇḍenu Mayagoṇḍamam Goṭe-Gavuḍana menayoḷage pûjisi Mayagoṇḍa-Gavu-
 ḍanu tamma bandhu-baḷagava kûḍikoṇḍu uṇḍu simê-gauḍike vuṭam idisi ûṭada akki ma gaṇḍuga
 karurchu . . poṭara | heṇḍe hotu Mayagoṇḍa-Gavuḍa hotu mude munḷu âne-hinde Ânavêri-Hanu-
 manta-dêvaru horaṭu nimma sakharu saḥavâgi horaḍisikoṇḍu | heṇḍe hotu munde nâḍavaru â-
 heṇḍe mundake sâgihôḡuvâga nâḍiga Yaṅkapanu aḷa-biddu vêḷikoṇḍâga âlada-marake gotu
 maḍi | alle sura-chandra mēle kallu neṭu â-kallu salugallu neṭu yitake heṇḍe holake kalu neṭṭu |
 yivu chandra yirita âbhôpadu (*back*) heṇḍe holâd abhivare...2 akaḍi 60 maru 5 Mayagoṇḍa-Gavu-
 ḍage palisi koṭa vuḍugore(re)mêḷu varahada hachaḍa koṭaru idake tapidare Gôpi-dêvi-padake
 tapida hâge | koṭṭanta dhârma tapidare Bhîma-Râma-padake tapida hâge | Mayagoṇḍa-Gavuḍana
 mani-dêvaru Makāḍi-Mallêṣvara-dêvaru yidake heṇḍe holan anubhavisî baruvadu tanna âyusa-
 parambhapariyadalli anubhavisî baruvadu nâyikaru guṇikararu muntâgi yiddakke sakshi (*here
 follow names of other witnesses*) tanna sannumatadinda vappita-hâki barakoṭṭa barahavu sîme-gavu-
 ḍiki sannumatadinda barakoṭṭanthâ baraha yint ivara sannumatadinda baradanthâ syânabhôga-
 Yaṅkapanu baraha tâmrada sâsana śrî

*108

On another copper plate in possession of the same paṭēl.

(*Front*) śrî-Gaṇâdhipate || namas tuṅga &c. ||

śrî jaya | S'âlîvâhana-śaka-varuṣa †102099 ne varuṣa Phâlguṇada-mâsa ... charadallu Plavaṅga-
 nâma-saṃvacharadalu Sanivâra-daśamiyalu Anavêri-Hiri-Veṅkatappa'... Hire-Raṅgappa-Nâyaka
 . . . muśrege urdhake sarma-sidhi Giruśâna tamma samudrada girisavaḷage padama ... arasige
 Hiri-Yaṅkatappa-Nâyakage kuḍisidarinda harshav âyitu karuṇadinda aṅkanu tanna manasu har-
 shavâgi | ya koḍaliyandu kêḷidarinda bhûmiyanu koṭṭadarinda bhûmiyanu nanage palisidarinda
 dâvara kîrti baḥaḷa-kâla anubhavisabahudu | kîrtiya ruta yidarinda tanna manasu harushav-
 âgi mannoṭe grâmada vaḷage ga 60 varahada bhûmiyanu kallu neṭṭu phalisi koṭṭadarinda
 sostiyali kêḷuvanu kallunu kaṭṭaddu nillisi â-holava mēreyalli nindirisi | yintu tanna mâtu naḍisa-
 bêku baḥaḷa harushavâgi abhayav adarinda (*back*) urudâḍ ittavallam endu . . . avana hesaru
 naḍeyabêku yendu vandu gamavannu avussarada hesaru hâki janaru kûḍi naḍiyabêku yendu
 Nâgasamudradam embô grâmavannu hesar âgi kaṭṭisi sura-chandraru yiruva pariyeṇtra naḍiya-
 bêku yendu â-grâmavannu huginu hoyisi pâlisi koṭṭaru sari yendu voppisi gauḍa Mallappa-Gauḍanu
 tanna magalige daṇêru koṭṭanthâ sari-grâma Varada-Gauḍanu tanna magalige mokṭada yilla
 bandu tânu tanna sammata ândava âtavannu hake barakoṭṭa barahu yidake sâkshi (*here follow
 names of witnesses*) hanneradu kaivada muntâgi sîme-gauḍike muntâgi tavare maṭiyage
 utta vikili vandu kallu neṭṭu hoḷe daṇḍe bhidara meḷeyalli geḍi kallu | . . . Bhaṭa Nârappana
 voppi barada barapaṃ baraha (*final phrases*) śrî

114

At Kumsi, on a stone near the store-room of the fort.

śrīmat-parama-gambhīra-syādvādāmôgha-lāñchhanam |
 jīyāt trailôkya-nāthasya śāsanam Jina-śāsanam ||
 tanag endu . va nan- |
 da.. putraṅg ati-bhītiya... matāvashtambhadim māḷi koṇ- |
 dano jāma ... sompuvetta poḷalol Kumbaśikeyol māḍidam |
 Jina-gêhaṅgalav āseyim palavu..... ||
 yilēndra tuṅgādriya |
 doreya bhakti-manadim Pumbuchchum ipannegam |
 Lokkiyabbeyam Jina-gêhamam māḍidam |
 dharey ellam pogalvannegam bi avanîpālakam ||

Jinadatta-Rāyam śrīman-mahā dhipati-Bommarasa-Gauḍara makkaḷu ti-datta tanna
 anuja Mānibhadra-Gauḍara makkaḷu rāya-vibhāda rāja... .. Rēvanta Naḍe-Gauḍa Suritaṇṇa Hiri-
 ya-Tamma-Gauḍaru mukhyavāda ātana anuja Padmayanu ātana tamma Chikka-Tamma-Gauḍaru
 ātana anuja Honnaṇa-Gauḍaru dharma-śāsanavam Sādhāraṇa-samvatsarada Karttika-sudda-pun-
 nami-Sô Setṭi Sokki-Setṭi Paduma-Setṭi vāda ā-dibya-sthānake
 sandāyav endu deṛige yendu biṭṭi yendu kēḷa salladu î-dharmmava naḍasidavarige
 svarga-padava paḍevaru î-dharmmakke tappidavaru ēḷaneya narakakke hôharu

Jinar-abhiśēka-nimittam | ghana-pūrṇam kumbak endu Kumbase-puramam |
 Jinadatta-Rāyan ittam | Kanaka-kuḷôdbhavaru Kalasa-rājānvayarum ||

Sannakoppada bastiyinda baḍagalu Belalakoppada kere . . . kallu saruhu saha biṭṭaru
 bijavari . koṭṭaru pratipālīsuvadu

116

At Chāmēnahalli (same hobli), on a stone near the Rāmēsvara temple, north of the village.

namas tuṅga &c. ||

(after usual final verse) svasti samadhigata-pañcha-mahā-śabda mahā-maṇḍalēsvara uttara-Madhurā-
 dhīsvara Paṭṭi-Pombuchcha-pura-varādhīsvara Padmāvatī-dēvī-labdha-vara-prasādam S'āntar-ādi-
 tyam sakala-jana-stutyam nīti-sarbbajñam kandukāchāryyam ganikā-Manôjam haya-Vatsa-rājam
 Jina-(pādāmbu)pāda-paṅkaja-bhramaram maṇḍalika-bhêruṇḍam jagad-ēka-dāni nāmādi(ya)samas-
 ta-prasasti-sahitam śrīman-mahā-maṇḍalēsvaram Vīra-Sāntara-Dēvara vijaya-rājyam uttarōttarā-
 bhivṛiddhi-pravarddhamānam ā-chandrārka-tā...saluttam ire || tat-pāda-(pāda)padmôpajivigaḷu...
 ...manu mahā-pradhānam kumāram Eṇeyama.....putra gôtra-pavitra yāchaka-jana-chintāma[ṇi]...
 ...masta-guṇa-sampannar appa paṭṭa-sāhaṇi-Bammayya...miyahalliya Masaṇa-Gāvunḍaṅgam Kāḷa-
 bbe-Gā ... puṭṭida Sāntara-Gāvunḍa ant inibarum Brahmēsvara...biṭṭa bhūmi Saka ... 1096 neya
 Vijaya-samvatsarada S'rāvaṇa kravārad andu koṭṭa gade (here follow details of gift and final
 phrases) paṭṭa-sā[ha]ṇi-Bammayyanum Masaṇa-Gāvunḍanum ātana maga Sāntara-Gāvunḍanum
 Maleya-Jiyaṅge kalam karchchi dhārā-pūrvvakam māḍida...Sāntara-Dēvaru Masaṇa-Gāvunḍage
 . . . baḷi karaḍi kere-keḷage gadde matturu | asanega bhūmi mattarum
 maṅgaḷa mahā śrī ||

117

At Chikkamarasa (same hobli), on a stone in the back-yard of the garaḍi-mane.

Pramôdû[ta-sam]vatsaradalli Kalûbe-Raṅganâthana Chikkamarasa emba grâma[va]nu Venkatâdri-Râjaiyyanavara komâra Raṅgappa-Râjaiyyanu amṛitapaḍige dhâren eṛadu koṭṭaru yidanu aḷupidare kaḍeg aha pâṭaka

118

At Kuṇihosûr (same hobli), on a vîrakal in front of the Kallésvara temple.

(Upper portion is gone) śrîmatu Dêvaru sukha-saṅkathâ-vinôdadim râjyaṃ geyyuttam ire svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa - maunânushthâna-japa-samâdhi-śîla - sampannar app anâdiy-agrahâra Kaṇsavûra kâlualiy appa Sirivura Mûḍa-Gâvundana magam.....Gavudana ...Kallappa Boppa-Gavudana maga Saṇiyama dhâli turuvanu tâgi talut iridu svargga-lôka-prâptan âda || Saka-varisa 1104 neya Plava-saṃvatsarada Puśya-ba 5 Sô-mavârad andu

120

At Sântagere (same hobli), on a pillar lying on the south hill.

śrî-Harihara-dêvara pura î-dharmmakke sahâyigalige lês âgali î-dharmmakke tappidavana sant-âna nissantâna î-Sâvantageṛege huṭṭiruva prabhu Râma-gauḍa maṅgaḷa mahâ śrî

128

At Hâranahalli, (same hobli), on a stone in Râghavêndra-Râya's field.

Viḷambi-saṃvatsarada Âśvîja-su 10 lu śrîmat-Keḷadi-Sômasêkhara-Nâyakaru Râyappage barasi kaḷuhida nirûpa-pramâṇa Honnâli-kôṭe sêrôgâra Gavulôjiyu Honnâli-sîme Baḷavûra kaṇuvêlu huli-yu bahala divasa râvuḍi mâḍutt iddalli â-huliyanu kaḍidu yivanu mrutav-âdanu yivana makkaḷu Kânôja Marusôjage saha umbalige appaṇey âgabêk endu aḷiya yanu hêlida-sammandha Hâranahali-sîme Hâranahalli-grâma umbli gadde



SHIKARPUR TALUQ.

1

South-east of Shikārpur, on a vīrakal in Basavana-kōvi.

śrī-Mallikārjuna-Dēvaru śrī Krôdhana-samvatsarada Mâgha-su 15 Sôma śrīmatu-Târi-Gavuḍana Nâga-Gavuḍana maga Mâdi-Gavuḍa palivanavara kûḍe kâdi dēva-lôkakke hôda sanda âtana tamma Târi-Gavuḍana maga Channappanu tamma aṇṇa Mâdi-Gavuḍanu dēva-lôkakke sandan endu nīlsida bīra-kallu 1 kaṃ maṅgaḷa mahâ śrī śrī

2

On a second vīrakal in the same place.

śrī Krôdhana-samvatsarada Mâgha-su 15 Sôma-vâra Târi-Gavuḍana Nâga-Gavuḍana maga Mâdi-Gavuḍa palivanavara kûḍe kâdi svargarsthan aha kâladaludu tandeya kûḍe kâduvara kûḍe ho . . . ḍadâḍi Hariyakka dēva-lôkakke hôḍaḍe tamma chikka-tande Chennanu nīllisida bīra-galu 1 kaṃ maṅgaḷa mahâ śrī śrī

3

On a third stone in the same place.

svasti śrī jayâbhyudaya-S'âlivâhana-śaka-varsha 1621 neya Bahudhânya-samvatsarada Âśvīja-suddhada 12 Sôma-vâra Mâlênahallī-śīme dēsâyi Beluvandûra śâkhe S'ivappa-Nâyakaru dēva-lôka-prâptavâda samâdhi

5

At Īsūr (Shikārpur hobli), in front of the Kôṭe Râmēśvara temple.

svasti samasta-bhuvanâśrayaṃ śrī-prithvī-vallabhaṃ mahârâjâdhirâja paramēśvara parama-bhaṭṭâ-rakaṃ Satyâśraya-kuḷa-tilakaṃ Châlûkyâbharaṇaṃ śrīmat-Traiḷôkyamalla-Dēvara vijaya-râjyaṃ uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkkâ-târaṃ-bara saluttam ire tat-pâda-padma-pajîvi samadhigata-paṇcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanda-dandânâyakaṃ vairi-bhaya-dâyaka satya-Râdhēyaṃ śauch-Âñjanēya sujana-prasanna nuḍidu mattenṇa śrīmat-Traiḷôkyamalla-Dēva-pâdâbja-bhriṅga sâhasôttuṅga nâmaḍi-samasta-prâśasti-sahita śrīman verggaḍe-dandânâyakaṃ . . (4 lines effaced) sarôjini-râja rṇṇâvataṇṇa rṇṇu-vijaya-daksha perage paḷivara paṇḍati gaṇḍa . . . danti . . kâra raṇa-raṅga-nīra pusivara bāyaṃ suḍuva piṣuṇara nēlvva . . jaya-lakṣmī-tôraṇaṃ Nâkiya-gandha-vâraṇa nâmaḍi-samasta-prâśasti-sahitaṃ śrīmad-dandânâyakaṃ Kēsi-Râjanuṃ samasta-guṇa-virâjitan appa śrīmat-perggadey - Âyvamaya-yaṅgaḷu Saka-varsha 983 neya Plava-samvatsarada Bhâdrapada-sudda 9 Sôma-vâradandina Kanyâ-saṅkrân (left side) . . . bāra dēvargg (usual final phrases and verses)

6

At the same temple.

svasti samasta-bhuvanâśraya śrī-prithvī-va mēśvara parama-bhaṭṭā... Satyâśraya-kuḷa
 śrīmat-Trailōkyamalla-Dēva..... pravarddhamānam â-chandrârkka.....dinoḷ sukha-saṅkathâ-
 vi padmôpajīvi samasta-rājya samânōnna vibhava nīti-māṇikyam
 kamaḷākara dīnânâtha-chintāmaṇi- śrīman-Nani-veggade vat-
 sarada Paushya-śu yandu Banavâsi ... (rest illegible)

7

At the same village, on a virakal in the south of the Virabhadra temple.

svasti śrīmatu-Ji ... Mūla-saṅghada . sura Nēmi-Dēvara guḍḍa Dēvi-Setṭi Sōmove Laṅgave yint i-
 mūvaru samâdhiyindaṁ muḍipi svarggastar âdaru maṅgaḷa mahâ śrī

8

On a stone in the wall of the same temple.

.....dhârmika-puṇḍarīka-shaṇḍa- . mōdana-karāya guṇōttarāya |
 saṁsâra-sâgara-nima ... hastâvaḷambanavatê Jina-śâsanāya ||

*Âdi-Brahman . . . Jinaṁ tâv enuta sâsirvvaru , Brahma-Jina-nīlaya-karttaru Brahma-Jinâ ...
 saram mudadiṁ ||

svasti samasta-bhuvanâśraya śrī-prithvī-vallabha mahâ ... rāja paramēśvara parama-bhaṭṭârakam
 Satyâśraya-kuḷa-tiḷa ... Tribhuvanamalla-Dēvara vi ... pravarddhamānam â-chandrârkka-
 târam ... anavarata-parama-kalyâ ... Lakshmî-sama ... anavarata-vitta mukha-darp-
 paṇa ... bhyudaya-sūchana ... mridu-madhura Tribhuvanamalla...
 ... saṅkathâ-vi ... geyyuttaṁ Banavâsi ... luttam iralu ... niyama-svâdhyāya
 ... kuḷa-tiḷaka ... saka . śishta ... baḷa-parâ ... lō-
 nnata matada mahâ-pra ma-bhaṭṭâ śâstra-pârâ ndâ-
 nvayada...parama.....apâsta.....Jaina-śâ...dēvara.....nija-kīrtti...nara mâsa.....dig-
 antara.....Biṇiya-Ba.....samû.....pura.....hattu gadyâṇakay endu.....baḍagaṇa
Biṇiya-Ba.. Setṭi tanna basadige biḍisida gaḷde guṇi.....baḍagaṇa-javaliya tanna basadige
 biḍisida ... guṇigana mattal ondu rāyi.....gaḷde guṇigana matta... ondu matta Biṇiya..... guṇi-
 gana mattal ondu int i-nâlku mattalu gaḷde dēvara ... aṅga-bhōgakkam pūjārig ... âhâra-dâna-
 kkam jīrṇōddhâra .. karmma ... besakkam yint i-nâlku .. gaḷdeya sâsirvvar â-chandrârkka-
 sthâyi-varam (usual final phrases and verse)

jānan ad êṁ dharitri ... iṅ ... |
 kshīṇa ... oppi tōrppa gīr- |
 vvāṇa-pu ... uḷḷam negaḷd agraḥâradoḷ |
 Bīṇeya ... utsavōdayam ||

.... nirmmisid ond a-kritrima-Jinêndrâgâramam... |
 sañjanita-puñyar |
 ttama-sad-dharmma na .. sand esa..... |
 sukhôdayam ||

.... vyânam âgalke râjânvita drâgâramam mâdi mâdalke sâsirvvaru tamma ...
 tram Bineya-Bammi-Setti mâdisida dôṇṭam beluv endu kârūnyam geydu ippattanâlku
 24 jana-sâleyam baḍagalu sâsiravvara besadi samasta yî-Jinâlayaṅgaḷa dhar-
 maṅgaḷan âraydu purô-vṛiddhige maṅgaḷa mahâ śrî

9

At Gâma, (same hobli) in front of the Mâri temple.

svasti śrî prithvî-vallabham Jayasiṅgha-Dêvara râjyam uttarôttara śalutt ire svasti śamadhigata-
 pañcha-mahâ-maṇḍalêśvara Châvuṇḍâ-labdha-vara-prasâtti śrî-Kunda-Râjam Bana[vase]-pannir-
 chhâsiramuma padineṇṭ-agrahâ śukha-saṅkathâ-vinôdadiṇ rā svasti S'akha-varisha 943
 neya *Durmmukhi-samvatsarada Vaiśākha-śuddha 3 S'ômavârad andu vudeyaḷa...Lôkayyana parô-
 kshada gô-śasi-bhûmi 5 Âgabeyum Kêtayanum niṛisida kallu avaḷa darmma â-chandrârkkâ-târam-
 baram śalutt ire baredam Pegam khaṇḍarasidam Paduyya maṅgaḷa.

10

On a stone to the left of the same temple.

svasti śrî anâdi to agrahâra Polakêsi-arasara
 mâdisida dēgula (rest gone)

11

West of the same village, on a stone near the Kumudvati river.

śrî svasti samasta-bhuvanâsrayam śrî-prithvî-vallabham mahârâjâdhirâja râja-paramêśvara parama-
 bhaṭṭârakam Satyâśraya kuḷa-tilakam Châlukyâbharanam śrîmat-Trailôkyamalla-Dêvara vijaya-
 râjyam uttarôttarâbhivṛiddhi-pravarddhamânuam â-chandrârkkâ-târam-baram saluttam ire tat-pâ-
 da-padmoṇipajivi samadhigata-pañch-mahâ-śabda mahâ-maṇḍalêśvara Banavâsi-pura-varêśvara Ma-
 hâ-Lakshmi-labdha-vara-prasâdôttuṅga-vinôda-nâyakâchâryya nâmâdi-samasta-prasasti-sahita.....
 śrîman-mahâ-maṇḍalêśvara Châmuṇḍa-Nâyaka sarvva pannirâsiramumam sukha-
 saṅkathâ-vinôdadin arasu-geyyuttam ire râjamâna-samasta-râjya-bhâra ananta prabhu-
 mantrôstâha-sakti(ya)-sampannar appa śrîmat-pergge[de]-Sôvanâtaiya gaṇa
 tam ire Sakha-varsha 984 neya S'ubha[kṛi]t-samvatsarada Puṣya-su 10
 uttarâyana-saṅkrânti-Âdityavâra mâna agrahâra .. naḍavana Pârthana-poḷeya
 sirikaṇḍam dhûpa modalâda dēvara aṅga-raṅgakke keye kapâlakke . . vaḍḍa-râvuḷa
 perjuṅka paḍevola â-tîrtha-sthâpaka . . agrahâra brâhmaṇarum sâsirvvarum
 . . eppattokkalu sarvvarum (usual final phrases) Kâvana śighra-likhita asa-
 gara Pâvana Mûkanu Jâjanu kotaḷi-ellarum kûdi Vinâyakaṅgam soḍar enṇegam sirikaṇḍake okka-
 lal 1 paṇava koḍuvuru ||

On copper plates of Bêgûr-agrahâra, (same hobli).

śrî-Gaṇeśâya namaḥ |

jayaty âvishkṛitaṃ Vishṇôr vârahâṃ kshôbhitârṇavaṃ |

dakshinônna-ta-damshtrâgra-viśrânta-bhuvanâṃ vapuḥ ||

svasti samasta-bhuvanâśrya śrî-prithvî-vallabha mahârâjâdhirâja râja-paramêśvara parama-bhattâ-
raka Hastinâpura-varâdhîśvara arôha-Bhagadatta ripu-râya-kîntâ-datta-vaidhavya Pâṇḍava-kula-
kamala-mârttânḍa êkânḡa-vîra raṇa-raṅga-dhîra Aśvapati-Râya-diśâpaṭṭa Gajapati-Râya-samhâ-
raka Narapati-Râya-mastaka-taḷa-prahâri sâmantamṛiga-châmûra Koṅkaṇa-chatur-diśâ-bhyaṅkara
chachcha-puta châcha-puta Îśvara-mukha-kamala-vinirgata-sûddha-sâraṅga-Brahma-vîṇâ-[vâ]di
Bharata-sâstra-prasiddhânêka-sâstra-praviṇa Kôraṇṭaka - Vyâḷi-Nâgârjunâdi-mantra-sâstra-prasi-
ddha samudaya-namita-pâdâravinda ari-râya-kula-vilaya-kâlânala nityâkara parâṅganâ-putra suva-
rṇa-varâha-lânchhana-dhvaja samasta-râjyâvâḷi-virâjita samâlankṛita-śrî-Sôma-vamśôdbhava śrî-
Parîkshich-chakravartti-sat-putra Janamêjaya-chakravarttî Hastinâpurê sukha-sat-kathâ-vinôdêna
dakshiṇa-diśôpakramam râjyam dig-vijayam yâti vijayam karômi Tuṅgabhadra-Haridrâ-saṅgamê
śrî-Harihara-dêva-sannidhan kaṭakam utkalitam Chaitra-mâsa-kṛishṇa-pakshê Sômadinê tṛitîyâ-
yam Viśâkhâ-nakshatrê saṅkrântê vyatîpâta-tan-nimittê sarpa-yâgam karômi Banavase-pannirchhâ-
sira-sahasra-tan-madhyê Badagana-Yaḍanâḍa-yappattara tan-madhyê śrî-anâdy-agrahâra-Bêgûra-
grâmât Brâhmaṇât Kannaḍa-śâkheya Śrîvatsa-gôtrada Sômêśvara-paṭṭavardhanaru Kannaḍa-śâ-
kheya Vaśishṭha-gôtrada Mâdhava-Bhaṭa-paṭṭavardhanaru Kannaḍa-śâkheya Gautama-gôtrada
Nârâyana-paṭṭavardhanaru Kannaḍa-śâkheya Viśvâmitra-gôtrada Vishṇu-dîkshitaru chaugha-
mukhya nânâ-gôtrada sahasrada munnûravaru Brâhmaṇâḥ sarpa-yâgârambha-samayê âśîrvâda-
pûrvakam chakravartti mechchi pañchânḡa-pasâya-chhatra-sukhâsana-balara-gaddige aṅka-ṭaṅka-
daṇḍa-khaṇḍana ashta-bhôga-têja-svâmyavannu sarva-namaskṛitanâgi Kumudvatî-nadî-tîrasya pû-
rva-dig-bhâgê Bêgûra-grâmât tan-madhya-pravishṭa-Gôkarnapaḷyam Basavâpura Aîśvarya-pura
Naluvâgilu dvaya-Mugaḷikere Kêṭatti Koppa Champakâtîrtha Keñchâpura Dhûpâpura yêvam daśa-
grâmât dhîrâ-pûrvakam dattam tasya grâmasya śimântarâṇi katham (here follow details of boun-
daries and final verses) Ari-râya-taḷa-prahâri yamba voppa (usual final verses) Îśvarârpaṇavâgi
koṭṭantavâgi

At the same village, on a stone near the aśvatha tree to the south-east of the Mallikârjuna temple.

namas tasmai Varâhâya lîlayôddharatê mahûn |

khurântara-gatô yasya Mêruḥ kaṇakapâyâtê ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam pramêśvaram parama-
bhattârakam Satyâśraya-kula-tîlakam Châlûkyâbharanam śrîmat-Tribhuvanamalla-Dêvaru Ka-
lîyâpadol sukha-saṅkathâ-vinôdadim râjyam geyvuttam ire tat-pâda-padmôpajîvi samadbigata-
pañcha-mahâ-sâbda mahâ-sâmantâdhipati mahâ-prachanda-daṇḍanâyakam Anantapâlana besadin
Banavâsi-pannirchchâsîrâda vadḍa-râvulâda sukkad adhishṭhâyakam śrîmad-daṇḍanâyakam Mâdi-

Râjam Châlukya-Vikrama-varshada 22 neya Îsvara-samvatsarada Paushya-sudda 10 Âdityavâradandin-uttarâyaṇa-saṅkramaṇa-nimittam śrîmad-agrahâraṇa Mârasingana Bêgûra Vishṇu-dêvargge dhârâ-pûrvvakam . . ði â-grâmada aḍakeya vaḍḍa-râvuḷada suṅkadolage mû . . . aḍakeya suṅka-mumam mattam tammage naḍeva kiṇu-kuḷa-suṅkadolage bilkaḍeya eleya pêriṅge dasavandamumam mattam ka . . . yaṁ paṇaviṅge suṅkam viṣamumam davasâyodola namumam bitta || mattam â-tithiyandu śrîman-mahâ heggade-daṇḍanâyakam Mahâdêva-Bhaṭṭara besadiṁ pannâya kam Viṭṭarasan â-grâmada pannâyada suṅkado tṭam || mattam â-tithiyandu pannirchchâsirada yya-pramukha-karapaṅgala besadiṁ nânâ-grâmada perjuṅkadola eleya davasâyada mumam biṭṭam | (*usual final phrases and final verse*)

14

On a stone to the south of the same temple.

viśuddha-jñâna-dêhâya tri-vêdi-divya-chakshushê |
śrêyaḥ-prâpti-nimittâya namaḥ Sômârdhdhadhârîṇê ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabha mahârâjâdhirâjam paramêśvaram paramabhâṭṭarakam Satyâśraya-kuḷa-tiḷakam Châlukyâbharaṇam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhiṇṛiddhi-pravarddhamânam â-chandrârka-târam-baram salisuttam ire || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânusṭhâna-japa-samâdhi-âdi-sampannarum Mîmâṃsaka-Lôkâyata-Bauddha-Sânkyâ-Vaiśêshikâdi-śâstrâgama-kuśalar agnisṭôṃmâdi-viśiṣṭêṣṭa-vidvaj-jana-pûjitaru dvâtrimṣat-sahasra-samayâgraganyar anêka-śruti-smṛiti-śruty-arttha-kirtti-traya-sampannar appa śrî-śrîmad-agrahâra-Bêgûra-mahâjanam sâsirada mûnûrvvarumam samastaguna-sampannar appa śrîmad-Amḇada-Kâla-Gâmânḍana magam Chaṭṭagôsi pâda-pûjeyam koṭṭ oḍamḇadi Châlukya-Vikrama-kâlada 14 neya S'ukla-samvatsarada Jêṣṭha-mâsada amâvâsyê Sôma-vâradandu dêsiga-pravâsigara âhâra-dânakke biṭṭa sattram sarbba-namasyam chandrârka-târam-baram saluttam irppant âgi Kaḍamba-gaṭṭada keḷage Muṭṭa-vayalolage biṭṭa gaḷde kachchaviya gaḷeyalu kamman 25 ondu maneya nivêṣanam sarbba-bâdhâ-parihâra (*usual final phrases*)

15

At the same place.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêśvaram paramabhâṭṭarakam Satyâśraya-kuḷa-tiḷakam Châlukyâbharaṇam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhiṇṛiddhi-pra[va]rddhamânam â-chandrârka-târam-baram saluttam ire || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânusṭhâna-japa-samâdhi-śîla-sampannar aêêsha-dik-prakâśa-kirtti-sampannarum chatur-vvêda-pârâvâra-sarvva-hita-samâgama-matigaḷ tarkkavyâkaraṇa-Bauddhâṅkâra-chhandô-nigaṇṭu . . . śruti-smṛiti-mantra-tantra-jyôtiṛ-jñânâdi-akâḷa-chaushashṭhi-śrutâvatârarum Mîmâṃsa . . . rhata-samaya-śaḍ-darśanâdhâra-samêtar agnisṭôṃmâdi sahasra-samayâgraganyar anêkar chchatur-bbhâṣhâ sâsirada mûnûrvvargge pâda-pûje (*rest gone*)

16

At the same place.

pratyaksha-vastu-vishayâya jagadd-hitâya
visva-sthiti-pralaya-sambhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-Manôbbhavâya
tubhyam namaḥ tri-bhuvana-prabhavê S'ivâya ||

svasti samasta-bhuvnâsrayam śrī-prithvī-vallaba mahârâjâdhirâja paramêśvaram parama-bhaṭṭâ-
raka Satyâśraya-kuḷa-tīlakam Châlukyâbharaṇam śrīmat-Tribhuvanamalla-Dêvara vijaya-râjyam
uttarôttarâbhivṛddhi-pravarddhamânâma â-chandrârka-târam-baram saluttam ire || svasty akhila-
jagad-utpatti-sthiti-pralaya-saṃhâra-kâla-kâraṇa - Garuḍa-dhvaja - Pannagaśayana-nâbhi-kamalâ-
sana-Brahma-Lakshmi-visâla-vaksha-sthala-ha..vatī-sarôja-virâjamânaru Rug-Yajus-Sâmâtharbbha-
vêdâṅgôpâṅga-lakshana-lakshitaru yajana-yâjanâdhyayanâdhyâpana-pâragaru agnistômâdi-sapta-
sôma-saṃsthâvabhṛitaru rakta-sarasîruhôdara-daḷa-nibha-Chatuṣ-vaktra-śâstra-shaḍ-aṅgâśtâda-
śa-smṛiti-purâṇa-kâvyâ-nâtakârtha-grantha-prayôga-pada-vinyâsa-lalitâṅgôpâṅgar Mâhêśvara-Vai-
shṇavêty-âdi-samaya-niyamastharu Nyâya-Vaiśêshika - Lôkâyata - Sâṅkya - Bauddha-Mīmâṃsâdi-
tarkka-śâstrâgama-pariṇataru saptarshi-samânar êka-vâkyar asêsha-dik-prakâśita-kîrtti-dhvajaru
dvâtriṃsat-sahasra-samayâgraganyar śrī-Mallikârjuna-dêva-labdha-vara-prasâdita-puṇyar appa
śrīmad-agrahâram Bêgûra sâsirada mûnûrbbaru Châlukya-Vikrama-varshada 10 neya Krôdhana-
saṃvatsarada Chaitra-bahula 11 Âdityavâra Mêsha-saṅkramaṇadandu || yama-niyama-svâdhyâya-
dhyâna-dhâraṇa-maunânushtihâna-japa-samâdhi-nishthitaru Kapi-gôtra-pratishthitaru Kollagar-
adhishthitar appa śrīmatu Sôviyâna-Bhaṭṭara magam Nârâṇa-Bhaṭṭara magam gôtra-pavitram
Appana-Bhaṭṭaru pâda - pûje goṭṭu dêsiga - pravâsigar-âhâra - satrakke devasalum brâhmaṇar
unbantâgi Nârila-keṛeya keḷage kachchaviya gaḍimbadalu biṭṭa galde kamma ayvattu 50 satrakke
maney ondu 1 (*usual final phrases and verses*)

mad-vamśajâr para-mahîpati-vamśajâ vâ
pâpâd apêta-manasô bhuvi bhâvi-bhûpâḥ |
yê pâlayanti mama dharmam imam samastam
têbhyô mayâ virachitâñjalir êsha mûrddhni ||

17

At the same place.

(*Lines 1 to 6 the same as in No. 16 above*) svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-
mônânushtihâna-japa-samâdhi-śīla-sampannar asêsha Rug-Yajus-Sâmâtharbbha-pâra-
gar agnistômâdi-visishṭêśhṭa-vidvaj-janaru rasîruhôdara-daḷa-nibha-Chatuṣ-vaktra-
śâstra-shaḍ-aṅgâśtâdaśa kârthha-grantha-prayôga-pada-vinyâsa-lali
saṃpannar appa śrīmad samasta-guṇa-saṃpannar appa Âṅgira
. charitra Bhâradvâja-kuḷa dhârâṇiyol
. rana-vivêki vimâla râjita samyak-kuḷâbdhîndra
mâdiyam dyunâlî Sântana || âtam pâda-pûjeyam Châlukya-Vikrama-kâla-
da 13 neya Vibhava-saṃvatsarada Â Bṛihaspati dina sôma-grahana-tithi . . .
. sarbba-namasyam chandrârka-târam saluttam

At the same place.

namas tuṅga &c. ||

viśuddha-jñāna-dēhāya tri-vêdī-dibya-chakshushê |

śrēyah-prāpta-nimittāya namas Sômarddhadhârîṇê ||

Gaṇa...svasti samadhigata-pañcha-mahâ-sabda-mahâ-maṇḍalêśvarṃ Kâlânjara-pura-varâdhîśvara
suvarṇna-vṛishabha-dhvaja ḍamaruga-tûryya-nirgghôshaṇa Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa
mâna-Kanakâchala subhaṭar-âditya kaligaḷ-aṅkusa gaja-sâmanṭa śaraṇâgata-vajra-pañjara pratâ-
pa-Laṅkêśvara para-nârî-sahôdara Sanivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-
kaṇṭhîrava nissaṅka-malla namâdi-samasta-prasasti-sahitaṃ śrîmatu bhuja-bala-chakravartti Tri-
bhuvanamalla-Bijjaṇa-Dêv-arasarū sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire || svasti sama-
dhigata-pañcha-mahâ-sabda-mahâ-maṇḍalêśvarṃ Kôḷâla-pura-varâdhîśvarṃ Nandagiri-nâthaṃ
mada-gajêndra - lâñchhanam Padmâvatî-labha-vara-prasâda mṛigamadâmoda Gaṅga-Gâṅgēya
jayad-uttaraṅga mârkkôla-Bhairavam namâdi-samasta-prasasti-sahitaṃ śrîman-mahâ-maṇḍalêśva-
ram Nanniya-Gaṅga-Permmâdi-Dêv-arasarū Yedevattē-yepa . . Bellave-yepattumam Narive-
ligeyumam anâdiy-agrahâram Bêgûram sukhadin âluttam ire |

vri || bēdidaḍ allad îyadu niḷimpa-kujaṃ karad îva dânadim |

nôḍe surâvanijam adu pēḷ doreyê maṇi chintisalke kai- |

gûḍuvad allad irddaḍ adu tâṃ kuḍad artti-janakke râgadim |

nîḍ irad îvan î-vasudheyol sale Nanniya-Gaṅga-bhûbhujam ||

svasti yama-niyama - svâdhyâya-dhyâna-dhâraṇa-môânushthâna-japa-samâdhi - sîla-sampannar
appa śrîmad-anâdiy-agrahâra Bêgûra sâsirada-mûnûrvvar entene |

mattēbha || śaraṇâyâta-ripu-brajâ-kuḷa-kubhṛid-gaṃbhîra-nîrâkarar |

ddurita-drôha-virôdhi-vâraṇa-ghaṭâ-bhyûhakke pañchânanar |

ddhareyol mârkkoluv-ugra-vairi-rajani-saṅghâtamam tûḷva bhâ- |

sura-sûryyâṃśuv enalke sâsirada-mûnûrvvar yaśô-mûrttigal ||

kaṃ || pratyêkam â-dharâmarâ - | satyada sauchada kulâbhimânada jasad on- |

d aty-unnatikeyan Ajanum | nitya-sthitam eyde pogalal êṃ neradapanê ||

â grâmadali |

vri || śrî-sura-siddha-kinnara-narôraga-kimpurushâdi-vandyan Ab- |

jâsana-samstutam Nagadharârchchitan indu-dharam surêśvaram |

Vâsava-pûjitaṃ ravi-śasâṅka-hutâsana-nêtran oldu dê- |

vêsan Umêsan îge sukha-sampadamam sale Mallikârjunam ||

â-tribuvana-svâmiya pâdârâdhakam Śaraṅgiyara sêwabôva Mâlimayyan-entendade |

champa || sakaḷa-kaḷâ-kaḷâpa-bahu-vidye-vichâradoḷ Indra-mantriyam |

prakatita-kîrtti tatva-naya-kôvida kâbya-purâṇa-nâṭaka- |

prakara-mahatvadoḷ Manuvan êlisuvam Chaturâsya-vamśa-var- |

ddhakan îvan endu Mâdiyaṇanam pogalgun dhareyol jagaj-janam ||

â-vibbuvina satiy entene |

Ratigam Arundhatigam Vâk- | satigam nûrmaḍi viḷâsad-unnatiyindam |
pati-bhaktiyin auchitya- | sthitiyim Kêtabbey esedaḷ î-vasumatiyol ||

â-dampatigaliṅge |

kam || kshîrâmbhôdhiyol udayipa | târâdhipan-ante Mâdimayyana garbbhâm- |
bhôrâsiyol udayisidam | rââjita-vîsada-kîrtti-dhâmam Sômam ||

mattê || S'iva-pâdâmbuja-sêve sêve S'iva-dharmmam dharmnav âptam S'ivam |
byavasâyam S'iva-pûje mantrame mahâ-paṅchâksharam Bânanind |
avanî-chakradoḷ aggaḷam mahimeyol Mâhêśvaram Sômanam |
bhuvanôddâmanan onde-nâlageyol inn ê-vannipam bannipam ||

mattam || âtana guruvina prabhâvav entene |

munisindam kaḍaḷam kaḍaṅgi kuḍivant â-tâpi-Vâtâpiyam |
ghanam app ond udarâgniym kiḍisi Vindhyâdrîndramam tad-viḷô- |
chanadiṁ nôḍi nijâjneyim nilisid â-Kumbhôdbhavam kôpa-saṅ- |
janitam Bhâskara-Dêvanol samane sauchâchâra-niḥ-kôpiyol ||

ka || guru Bhâskara-Dêvam Sura- | guruge samam tande Mâdimayyam deyvam |
paramârtthan Haram enal î- | dhareyol Sômeyana dorege dhanyarum olaṛê ||
âtana saha-jâta-yugar | nnîti-vidar m-Malliyanṇanum Masaṇeyanum |
bhû-taḷadoḷ . . ta saha- | jâtaṅgam bhaktar avanim peṛar olaṛê ||

â-sênabôva-Sôva-Gauḍa Mâdimayyaṅge śrêyôrtham âgi svasti S'aka-varshsha 1081 Bahudhânya-
samvatsarada Bhâdrapadad amâvâse-sûrya-grahana-dina-traya-saṅkramaṇa-byatîpâta-punya-ti-
thiy andu sâsirada mûnûrvvariṅge pâda-pûjeyam koṭṭ oḍambaḍisi Uttara-Maḷlikârjuna-dêvargge
snâna-naivêdya-khaṇḍa-sphuṭita-jîrnnôddhârakke Hulichavayala mânyada keyyolage dêvara
gaḍimba ... gadde kamma 25 ûrim haḍuvalu Telligagereya keḷagana mânyada ... olaḷage â-gaḍim-
badalu kamma 15 int î-dharmmanam â-chandrârka-târam-baram saluttam ire (*usual final verse*)
î-sâsanad kallam Mâravaḷiya ... Yamiaṇṇa ... suvarîya Nâdimayyana likhitam ||

19

At the same place.

ôm || pratyaksha-vastu-vishayâya jagadd-hitâya
viśva-sthiti-pralaya-sambhava-kâraṇâya |
sarvâtmanê vijita-kôpa-Manôbhavâya
tubhyam namas tri-bhuvana-prabhavê S'ivâya ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-
bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharanam śrîmat-Traiḷôkyamalla-Dêvara vijaya-
râjyam uttarôttarâbhivîddhi-pravarddhamânânam â-chandrârka-târam-baram saluttam ire | tat-
pâda-padmôpajîvi samadhigata-paṅcha-mahâ-sâbda mahâ-maṇḍalêśvaran udâra-Mâhêśvaram cha-
lake bal-gaṇḍam sauryya-mârttandam patig êka-dâḍam saṅgrâma-Garuḍam manuja-Mândhâtam
kîrtti-vikhyâtam gôtra-mâṇikyam vivêka-Châṇâkyam para-nârî-sahôdaram bîra-Vrikôdaram kôd-
anda-Pârttham saujanya-tîrttham maṇḍalika-kaṇṭhîravam para-chakra-bhairavam râya-daṇḍa-Gôp-
âḷa maloya-maṇḍalika-mṛiga-sâḷḍûḷam śrîmat - Traiḷôkyamalla - Dêva-pâda-paṅkaja - bhramaram

man-mahâ-maṇḍalêśvaraṃ Lakshmarasar Banavâse-pannir-chchhâsiramumaṃ dushta-nigraha-vîśi-
shṭa-pratipâlanadiṃ sukha-saṅkathâ-vinôdadim râjyaṃ geyyuttam ire | Edevetṭ-crppattarkkam
Jyôgayyaṃ manneyau âgi sukhadin âlutt ire ||

kanda || kari-ghaṭeḡaḡ-odḡanodey iri- | d ari-baḡamaṃ geldu chakri Tailapanaṃ saṅ- |
garadoḡ mechchisid adaṭam | para-baḡa-mallaṃ pratâpi Kontada-Bîram ||
śrîmad-Vaiśyânvaḡadoḡ | sâmaṅyame Baḡcha-kulada Kontada-Bîraṅg |
â-mahimey-uttavaṃ maga- | n î-mahiyol negaḡdan avana taneyam Sômaṃ ||
âtana su-putran ahita- | vrâta-bhayaṅkaran udâri gôtra-pavitram |
nîti-vidaṃ dharmmanyam | bhû-taḡadoḡ negaḡda Biruda-Sarvvanyâṅkam ||
Hara-charaṇa-kamaḡa-bhṛiṅgam | dhuradoḡ perapiṅgan anya-vanitâ-putram |
sthira-vâkyam budha-mitram | sura-taruv eredavarge Biruda-Sarvvanyâṅkam ||

âtam Mârasiṅgana Bêhûral iḡdu Birudasarvvajñaghaṭṭa-modalâge palavum keḡeḡalam kaṭṭisi
tanna kaṭṭisida Sarvvajñagattiṅgam alliya Mallikârjjuna-dêvara mathada vidyârthigal-âhâra-dâ-
nada śatrakkam Pâvata . . . manneyam Jyôgayyanumaṃ Bêhûra Sânta-Gâvuṇḡanum Kêta-
Gâvuṇḡanuman oḡambaḡisi śrîman-mahâ-maṇḍalêśvaraṃ Lakshmarasar alli sarvva-namasyam
âge paḡedu Saka-varsha 988 neya Parâbhava-samvatsarada Bhâdrapadada puṇṇame-Sômaḡârada
sôma-grahaṇa-parvva-nimittadiṃ śrîmat-Kâśmîra-paṇḡita-dêvara śishyar svasti yama-niyama-svâ-
dhyâya-dhyâna-dhâraṇa-japa-samâdhi-shaḡ-aṅgopahârâdi-sampannar appa śrîmat-Trilôchana-paṇ-
ḡita-dêvara kâlam karchchi dhârâ-pûrvvakam Mallikârjjuna-dêvara gaḡdeyim paḡvalu pokkariṇi-
yim baḡagalu biṭṭa gaḡde Birudasarvvajñagattiṅge keḡe-godaṅgege keḡeya keḡage
mattar ondu 1 (*usual final phrases and verses.*)

20a

At the same place.

pratyaksha-vastu-vishayâya jagadd-hitâya
viśva-sthiti-pralaya-sambhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-Manôbhavâya
tubhyaṃ namas tri-bhuvana-prabhavê S'ivâya ||
prachalita-ravîndu-maṇḡalam âkuṅchita-S'esham uchchalaj-jaladhi(h) |
uddhûlitasya S'ambhôr ubhaya-karâsphâlanam jayati ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-
raka Satyâśraya-kuḡa-tiḡaka Châlukyâbharana sâhasâlan̄karaṇa gaṇḡarol gaṇḡam tēja-mârttaṇḡam
śaurya-Nârâyaṇam chatura-Chârâyaṇam chauvâṇa-Sahasrabâhu ripu-râja-Râhu kirtti-Vidyâdha-
ram vikrama-S'ridharam kôḡaṇḡa-Râmaṃ mârppaḡe Bhîmaṃ mallikâmôḡam tyâga-viṇôḡam ari-râ-
ya-taleya karavattam râya-pratâpâdityam gaṇḡa-baṅgâraṃ Kali-yuga-nîram ripu-nripati-bṛit-sellam
Jagadêkamallam śrîmaj-Jayasimha-Dêvar nija-vijaya-kaṭṭaka-samanvitaṃ lîlâ-vilâsadinde Tagiriḡa-
neleviḡinoḡ Saka-varsha 953 ya Prajâpati-samvatsarada Paushya-suddha-paṅchanî-Bṛihaspati-
vârad andu Banavâsi-pannir-chchhâsirada kampanam Edevetṭav-eppattara baḡiya Bêhûra Mârasiṅ-
ga-Gâvuṇḡam Jagadêkamalla-Gâvuṇḡa-vesarumaṃ samasta-râjya-chihnamuma aṅkaḡâbhinava-tēja-
mumaṃ paḡedu tanna tammaṃ Dêka-Gâvuṇḡam mâḡisida S'ivâlayakke khaṇḡa-sphuṭita-nava-karm-
ma-pûjâ-nimittam vṛitti vēḡkum endu binnapam geḡye tad-varshâbhyanterad uttarâyaṇa-saṅkrama-
ṇadandu dēvatârchchanânantaram dēva-dvija-guru-sâkshiyam aṇṇam Vijayâditya-Dêvana praadhân

Padmanâbhayyana Guṇavarṃmayyan-âṇatīyīm â-dêgulada keṛeya keḷage kachchaviya gaḷim-badoḷe biṭṭa gaḷde gaḷeya mattar 3 beddale mattar 5 aḍakeya tôtadalu varshakke maraḍal ond aḍake eleya suṇka maneya nelasanam mûḍana per-bâgilim porage | teṇka sêtuvina baḍagaṇa-kôḍi | mûḍa dēvâlayam | baḍaga Nêṛilakeṛe | nandâdivigege gâṇam ma 6 ru

20b

mattam â-nâḍa manneyam ari-nṛipa-madêbha-(kumbhi)-kumbha-sthaḷa-sphâḷana-kisôra-kêsarî para-baḷa-kêsarî | vairi-baḷa-jaladhi-baḍavâṇaḷam | drôha-kâlâṇaḷam | vikrânta-tuṅgam | Chavvana siṅgam | parivâra-chintâmaṇi | su-jana-chûḍâmaṇi | ripu-nṛipati-nikshatram | gôtra-pavitram | pratipaksha-râkshasam | yuddha-samakshanum | nuḍidante gaṇḍam | gaṇḍa-prachanḍam | śrîmatu manneyam Jôgayyam Saka-varsha 971 neya Virôdhi-saṃvatsarada Mâghad-amâvâsye-Maṅgaḷa-vâra-vyatîpâta-sûryya-grahanad andu Bêhûra Mallikârjjuna-dêvage alli tanage naḍeva mânyada keyyolage biṭṭa gaḷde 9 gaḷeya matta 1 â-kampanada baḷiya Navileyale berddala mattar 2 Dêvaṅgêriya mane . . . initumam pratipâlisuvar | (*usual final phrases and verses.*) ... Kâlamukha-samaya-samuddharaṇar śakti-parisheya bhujaṅga Kâsmîra-panḍita-dêvara śishyar
... .. samâdhi-saṃpannar appa śrîma kâlam karchchi dhârâ-pûrvvakam mâ
... .. śrî-Mallikârjjuna

25

At Arasanagere (same hobli), on a stone in front of the Dûḍihaḷḷi Channappa's house.

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-S'âlīvâhana-śaka-varsha 1437 neya Yuva-saṃvatsarada Vaiśâkha-śu 3 lu śrîmatu Âpastambha-sûtrada Harita-gôtrada Kôṭhîsânayada Mâdhavârâdhya-oḍeyara kumâraru Hariharârâdhyarige Âśvalâyana-sûtrada Vaśishṭha-gôtrada Haṇṇi-Mâdarasara makkaḷu S'ivana-samudrada Tipparasara makkaḷu Triyaṃbakarasaru koṭṭa agrahârada śilâ-śâsanada kramav ent endare Kṛishṇa-Râya-mahârâyaru sukhadiṃ râjyavan âḷuttam yiddalli â-râyaru namage nâyakatanake pâlisida Mâlênahaḷḷi-sîmege saluva Mâdaravaḷḷi-grâmad - oḷagaṇa Bayirâpurav emba grâmavanu prâkali sûryyôparâga-punya-kâladalli śrî-Hariharanâtha-pritīy âgi Harihara purav âda Bayirâpuravanu nimage sa-hiranyôḍaka-dâna-dhârâ-pûrvvakav âgi koṭṭev âgi â-grâma-maṇḍala hoḷê-danḍey âgi vâsakke saṅkôchav âgal âgi Arisinagêri-sîme-oḷage grâma-maṇḍalakke takkashṭu bhûmiyanu dhârên eṛadu Vâmana-mudre-kallanu neṭisi koṭṭev âgi â-Bayirâpurada holada chatus-sîmeya vivara (*after details of boundaries*) yint î-chatus-sîme-oḷag-uḷḷa nidhi-nikshêpa-jala-pâshâna-akshîpi-âgâmi-siddha-sâdhyaṅgaḷ emba ashta-bhôga-têja-sâmyagaḷann â-chandrâr-ḷka-sthâyigaḷ âgi nimma santâna-pâramparey âgi sukhadiṃ bhôgisi bahiriy endu nâvû namma sva-ruchiyinda oḍambatṭu koṭṭa Hariharapurav emba pratinâmadhêyav âda Bayirâpurada agrahârada śilâ-śâsana || (*usual final verses*)

sarvêshâm chharditam bhuṅktê śvâpi sva-chchharditam na tu |

tataḥ kashṭatarô nîchaḥ sva-dattasyâpahâraḥ ||

Triyaṃbaka-dâsa baraha śrî ||

26

At Hittala (same hobli), on a stone at the sluice of the tank-bund.

svasti parmêśvara parama-bhaṭṭâraka Satyâśraya-ku vijaya-râjyam utta-
rôttarâbhi- Saka-varsha 99 Virôdhi-saṁvatsara-Mârgasira-bahula
... .. svasti Nâgavâḍiya Dêvarâsi-Jîyara bareda nakâchâriya siṅga Lôkôjana
kaṇḍaraṇe maṅgaḷam ahâ

27

At Mâdaravaḷli (same hobli), on a stone near the Hanumantharâya temple.

S'ôbhakṛitu-saṁvatsarada Mârgasira-śu 10 lû śrîmatu Keḷadi-Veṅkaṭappa - Nâyakara bhaktîḷi
Ânandapurada Champakâ-sarasi-mahâ-mahattina maṭhada dharmmake śrîmatu Keḷadi-Sôma-
śêkhara-Nâyakaru | tamma bhaktiyali châturmâsyada S'ivârpitada bagge uttârâ koṭṭaddu |
Mahadêvapurada sîme - vaḷagaṇa Mâdaravaḷli-grâma 1 nu S'ivârpitavâgi biṭa grâmake nir-
vighnam astu

28

At Taralagaṭṭa (same hobli), on a stone in front of the Basava Temple.

śubham astu svasti śrî-vijayâbhyudaya-S'âlivâhana-śaka-varsha 1492 neya Pra sara śûla
..... parivrâjakâchâryar âda pâda tîrtha śrî-pâ Râmachandra-
dêvara ladiya-Sadâśiva Râmarâja-Nâyaka puṇyav âgabeku yendu
mege salu hataya sâsanakke śubham astu

29

At Kûḍagere (Belandûr hobli), on copper plates.

(I b) siddham || śrî-vijaya-Vaijayantyâṁ dharinma-mahârâjaḥ Svâmi-Mahâsêna-mâtri-gaṇânudhyâ-
tâbhishiktaḥ Mânavyasa-gôtrô Hâritî-putraḥ pratikṛita-svâdhyâya-charchchakaḥ Kadambânâṁ
śrî-vijaya-S'iva-Mândhâtri-varimâ (IIa) anêka-suchirêṇôpachita-vipula-puṇya-skandhaḥ âhavâr-
jjita-vipula-parama-dṛiḍha-satvaḥ sa vatsarê dvitîyê Vaiśâkha-paurṇamâsyâṁ Kodmâla-grâmê
sîmni sa-pâṇiya-pâtaṁ sa-dakshinaṁ su-khaṭva-vâsaudanam (II b) a-bbâṭa-pravêśaṁ a-taskara-
vishtakam Kauṇḍinyasa-gôtrâya dattânuyôgâya Taittiriya-sabrahmachârîṇê Dêva-śarmmanê Mode-
karani-nâma-pâlaṁ râja-mânêna vimśati-nivarttanam kêdâram dattaân (III a) pramâdât adhar-
mmâd vâ yô'syâbhihartâ sa pâtaḥ-samyutô bhavati uktañ cha

sva-dattâṁ para-dattâṁ vâ yô harêta vasundharâṁ |
shahasti-vareha-sahasâṇi narakê pachyatê tu saḥ ||

yô'sya abhirakshitâ sa tat-phala-bhâk iktâñ cha

bahubhir vasudhâ bhuktâ râjabhis Sagarâdibhiḥ |
yasya yasya yadâ bhûmiḥ(bhûmas)tasya tasya tadâ phalam ||

Dâmôdaradattêna rahasyâdhikriêna likhitêyaṁ | attikâ

30

At the same village, on a stone near the Siddhêśvara temple.

svasti samasta-bhuvanâśraya śrī-prithivī-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâra-
kam Satyâśraya-kuḷa-tīlakam Châlukyâbharanam śrīmaj-Jayasīngha-Dêvara vijaya-râjyam â-chan-
drârkkâ-târam-baram uttarôttarâbhivṛddhige saluttam ire tat-pâda-padmôpajīvi samadhigata-
pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Banavâsi-pura-varêśvaram Châmuṇḍâ-labdha-vara-pra-
sâdam vairi-ghatâ-kêsari su-jana-kaivâran ârôhaka-Tripêttram Mada-dhunî - dhavaḷam gaja-râja-
mallam kaṭakada gôvam ari-bala-timira-mârttaṇḍam saraṇâgata-vajra-pañjaram ripu-kuñjarâṅkuśa-
nâmâdi-samasta-prasasti-sahitam śrīnad-Iṛiva-Bedeṅga-Dêvara magam śrīmat-Kundamarasar Bana-
vâsi-pannir-chchâsiramum Sântalige-sâsiramumam Bīlavṛittiyam tri-bhōgâbhyantara-siddhiyin-
dam âluttam ire tat-putra samadhigata-pañcha-mahâ-śabda mahâ-sâmantam vijaya-lakshmī-kân-
tan ayyana siṅga siṅgan-aṇugam | samara-prachandam komara-mârttaṇḍam maṇḍalika-kumara-
gaṇḍa-gaḷa-gattariy ârôhaka-gaja-kêsari kaṭakam âbhīśa virôdha-nâsam sâmantha-biruda-bhêruṇ-
ḍam mûru-râya-sâmantha biruda-gaṇḍa-mukha-larppanam dushtêbha-mallam dhûrtta-jana-hrit-se-
llam niṭṭ-elv-uḷḷa-biruda-peṇḍati-gaṇḍam sâmantha-Garuḍam Tivula-bala-jaladhi-mathana-mantha-
nôdbhava-jayâṅganâlingita-visâḷa-bhujâ-daṇḍam | etta gâli bîsit attana-biruda-peṇḍati-gaṇḍam
Kaliyuga-nīgam Kundaman-aṅka-kâga-nâmâdi-samasta-prasasti-sahitam śrīmat-Satyâśraya-Dêvar
Sântalige-sâsiramam sukha-saṅkathâ-vinôdadindam âluttum || Saka-varsha 953 neya Pramôdôt[a]
samvatsarada Paushya-bahula 13 Maṅgalavâramum uttarâyana-saṅkrântiy andu Koḍalâ-tîrtha-
mam mind alliya mûla-sthânam Piṅgalêśvara-dêvarggam Svayambhu-dêvarggam nitya-nivêdyam
sthânakkam endum tîrthadiṁ teṅka Gâṅgerey-êriya keḷage Sattigâla-bayalol Bâlachandra-Jiyara
śishya Sântasiva-Bhaḷârara kâlam karchchi dhârâ-purvvakam koṭṭa gaḷdeḷ gaḷeya mattar eraḍu
aṅkadoḷam matta 3 int i-keyge mêrey âvud endade (*here follow details of boundaries*) int i-dhar-
mmaman âr-orrvar pratipâlisidavargge S'riparvatadol êlu-kôṭi-liṅgake nitya-nivêdyam iṭṭa pha-
lam sâsir-brâhmanargge sâsira-kavileya koṭṭa phalam | int idan âr-orrvar aḷid-aranakke gavun-
ḍanakke Vâraṇâsi-Prayâge-Arghyatîrtham-Kuru kshêtradole sâyira-tappodhanamum sâyira-brâ-
hmanarumam sâyira kavileyuman aḷida pañcha-mahâ-pâtakana pôda-lôkakkê pôdan adhô-gatig
iḷidam || (*usual final verses*)

31

On a stone west of the same temple.

śrīmatu svasti vijayâbhyudaya-S'âlivâhana-śaka-varusha 1453 neya Vikritu-samvatsarada S'râvaṇa-
śuddha 1 lu Tūḷiya-Mâdharasa-Nâyakaru Sidai-dêvarige hagalu naivêdyakke biṭṭa bhûmi Ara-
gada ayigaṇḍugaḷa hola mâḷada têtada voḷage nûru mara (*usual imprecatory phrases*) Kaliseya-
Basavana karaha

32

On a stone east of the same temple.

śrī

nan as tuṅga &c. ||

Sâlivâhana-śaka-varusha 1474 parivar[ta]nege saluva Paridhâvi-samvatsarada Kârtika-śu 1 lu
Râjapurada Chennaviraṇṇa-Vaḍeyaru Kuḍigeriya Sidai-dêvarige Taṇigiriyappa-Nâ[ya]karu tamage

koṭṭa Kuḍigeriya voḷagana bhūmi kha 5 aksharadalu ayi-khaṇḍugada gadeyanu udina-vaḍeya kajjāyake koṭṭevu yi-bhūmige namma S'iva-sôdara-śisyaru âr-jbbaru âlipidare Râjapurada-Voḍeru-dêvara padake tappidaru | (*usual final phrases*) śrî-Virûpâksha Kaliseya Basavana baraha

33

On a stone in the enclosure of the same temple.

svasti samasta-bhuvanâsrayam śrî-prithvî-vallabham mahârâjâdhirâja paramêśvaram parama-bhaṭṭârakam Satyâsraya-kuḷa-tīlakam Châlûkyâbharanam śrîmaj-Jayasîṅgha-Dêvara vijaya â-chandrârka-târam-barav uttarôtta-râbhivṛddhige salu padmôpajivi samadhigatapâñcha-mahâ-śabda ma lêsvaram Banavâse-pura-varêśvaram Châmuṇḍâ-labdha-vara-
... .. ri-ghaṭâ-kêsari su-jana-kaivâran ârôhaka dâna-dhavaḷam gaja-râja-mallam matta-mâtaṅga-bhî..... vajra-paṇjaram ripu-kuñjarâṅkuṣam ari-baḷa-timira-mâ ...
... .. gaṇḍam saṅgrâma-Râman abhimâna-Mêru jasa para-Vidyâdhara kaṭakada gôvan achalita-dhairyya daḷa nityô . . . -jvalana -visphu
... .. râja-ghaṭa-sarppam maleya prahâri anêka-kshmâpâla-chûḍâmaṇi
... .. maṇḍalika-nâga-dâvani maṇḍalika-bandi vairi-gharaṭṭa maṇḍalika.....
... .. gharatṭa śrîmad-Iṛiva śrîmat-Kundamarasar b Ba
... .. Sântalige-sâsiramumam bhôgâbhyantara-siddhiyindam â
... .. 9 neya Prabhava-samva vâramum uttarâ
taḍiya kapile modala kampana Mûlasthâna-Piṅga
... .. sthânada Bâlachandra yara kâlam karchchi dhârâ-pûrvvakam
.....keyyamam âlipudu (*here follow details of gift and final phrases and verse; rest illegible.*)

35

At bēchirāklī Sādagaḷale attached to the same village, on a stone.

(*Upper part gone*) Harihara , sukha-saṅkathâ-vinôdadiṁ râjyam geyuttam irddalli śrî pradhâna Mâdarasa-Oḍeyaru Âraga-Gutti-modalâda male-dêśada râjyavan âluttam irdda kâlādalli S'aka-varusha 1299 neya Piṅgaḷa-samvatsarada Kârttika-śuddha 13 Guruvâradalu śrîmatu Hârâhalli- nâd-olagâda Kaṇṇûru yerad-ag(h)rahâ . . . halli-Gâvaṭûru eraḍumam yerppattu-halli-olagâda â-agrahârada asêsha-mahâjanaṅgaḷû â-nâḍa samastagaḍu-prabhugaḷu Gautama-grâmada beṭṭada Nârasimha-dêvarige â-Gautama-grâmada kaṭu-bayala gutṭada nâleya gadeyanu Koḍamani Râmaya-Nâykana maga Taḷa-Nâykanu â-Hârâhalli-nâḍa mahâjanaṅgaḷa â-samasta-nâḍavarige binnaham mâḍi Nârasimha-dêvara amṛitapadige hi[ra]nyô-daka-sahita dhâreyaṁ eṣasidanu yi-dharmmavaṁ samastaruṁ pratipâlisuvaru (*usual final verses*)

36

At Hire-Hâraka (same hobli), on a mâtikal in the back yard of Bôrêśvara-dêva's maṭha.

śrî

namas tuṅga &c. ||

Yimmaḷi-Pratâpa-Dêva-Râyaru sukha-râjyam geyiva S'aka-varuśa* sâvirada munnaṭa aṇuvatta-çḷa-neya Râkshasa-samvatsarada Mâgha-bahuḷa 1 llu Hârikada Râma-Gavudara makkaḷu Bhayirava-

*So in the original: 1367=Raktâkshi, 1358=Râkshasa.

Gavṇḍaru svarggastar âdalli avara madavalige Bhayiri-Gavṇḍiyu kûḍi sahagamanava mâḍḍidaru
Gôve Chandraguttiya Mallarasa-Oḍeyara kâ'adali mukṇtar âdaru

37

On another mâtikal in the same place.

svati śrī jayâbhyudaya-Sûka-varusha 1339 neya varttamâna-Hêmaḷambi-samvatsarada Bhâdrapa-
da-cu 8 Maṃ śrīman-mahârâjâdhirâja paramêśvara śrī-vîra-pratâpa-Dêva-Râyaru Vijeyânagariya
simhâsanadalli sukha-saṅkathâ-vinôdadi samasta-râjyamam pratiḷ âlisutt iddalli Dêva-Râya-Oḍe-
yara nirûpadim Gôve Guttiya râjyavanu Virupa-daṇṇâyakaru Chandraguttiya yiddalli avara sam-
mukhaḷke Râma-Gavṇḍaru hôgi yiddu alli dêvara pâdava kûḍidanu â-sthitiyanû Yirugappa-Voḍe-
yaru chittayisi Guttiyinda Hârikake kaḷuhidalli Râma-Gavṇḍa strî Bomma-Gavṇḍi â-Râma-Gavu-
ḍara kûḍi sahagamanam mâḍi Râma-Gavṇḍaru Bommakkanu svarggava sûregonḍaru endu barada
śilâ-śâsanakke maṅgaḷa mahâ śrī śrī śrī

38

At the same village, on a vîrakal called Lipikallu-Bhûttappa to the east of the Channaiyana-kaṭṭe.

svasti samadhigata-pañcha-mabâ-sabda mabâ-maṇḍalêsvaram Paṭṭi-Pombuchcha-pura-varâdhîsva-
ram Padmâ . . . bdha-vara-prasâdam Sântar-âdityam sakala-jana-stutyam śrī-Vîra-Sânta-
ra-Dêva . . . vinôdadim râjyam geyyutt iralu aras-anika-gâḷam koḇḍeyara gaṇḍam strî-
Manmatha . . . sâhaṇi râjyam geyyutt iralu ây-Annadâni-Bîvaṇam svasti Saka-varisha
1114 neya . . . kṛitu . . . rtika-su 10 Bṛi | Uddareya Ekalarasam Jambûra-
thânântarav âgiddalli haḍavaḷa-Mâbiyaṇṇa . . . gâḷa-Gaṇḍam nâḍ-âḷan erabikoṇḍu hari-
ḍu muttidalli Ekkalarasam hoṇavaṭṭu kâdi keḍisi keṭṭôḍi . . . Bîvaṇam taguḷḍu kudureyam
tividu haṇa kaḷigoṇḍu tâgi taḷṭ iridu svargga-prâptan âda avara . . . Bîyavve kalla niṇisuvalli
kûḍe sattu svarggavam sûregonḍaḷu ||

Sûḷiya bhûshaṇadante ka- | pâlamayam prithviyante nava-khaṇḍamayam |
lâḷa-biviyante taḷe-para | d-âḷamayam Bîvan iṇḍa samarâṅgaḷaḍoḷ ||

39

At Abbikoppa (same hobli), on a stone in the Channalasava's field.

Mann aṭha-sam Âśâ[da]-su 7 lu śrīmatû Bâḷeyahalliya simhâsana-kartarâda Channavîraṇ-Oḍeyaru-
Dêvaru | Abbeyadalu . . . sânda gelisida nanda . . . geyya pâliya kramavuv entendare
namage pura-vargaḍolage saluva Abbeyakippa-grâmaḍ-ḷaḷaṇavara kaiyinda ninage . . .
. . . gaddeyanu nâru ninage . . . yâḷi śilâ-lêkam . . . pâlisidev âgi nînu â-
gaddeya sarva-phalavanu anu . . . nînu ninna santâra-pârampariyêṇa â-chandiârka-
stâiyi âge sukhadim bhôgisi . . . srâyaḷige sêkhiya kâlakke namma pala . . . paḍi . . . endu samarppi-
si . . . âr obbaru yint î-nâḷa sênara pârupatya-kartaru (usual final phrases) . . .

40

At Chikka-Belugunji (same hobli), on a virakal built into the roof of the Virabhadra temple.

namas tuṅga &c. ||

Saka-varusha sâ 1353 neya Sâdhârana-samvatsarada Kârttika-ba 13 svasti śrî rājādhirāja rāja-pa-ramêśvara śrî-vira-pratāpa-Vijaya-Rāya-mahārāyara kumāra Dêva-Rāya-mahārāyaru Vijayanaga-riya-paṭṭapadallu sukha-saṅkathâ-vinôdadim rājyam geyaūttam irddu Gôve Chandraguttiya rājya-vanu bhaṇḍârada Ârsappagala maga Handiya-Rāyan âluttam irddalli Posagundada Sômayi-dêvara sthânika . . . dinde Sôvi[ya]rasanu mare mâri binnaham mâḍi â-Posagundakke dhâliya mâḍidalli â-Posagundada dânamûli Hannekereya Sâta-Gavuḍana maga Keñche-Gavuḍa seṇe sūre hōhalli kâdi bedakalu i-kalu naḍuvalli â-Keñche-Gavuḍana guru Sivarâtraiya-Oḍeyarige sejya-godaneyalli kha 3 da polana dhâren eṇadu âtana svargakke salisi baradu kaḍisi naṭṭa kall ūrubhūmiya dhâren eṇedavaru Nāga-Gavuḍa Kâmi-Gavuḍa Nāgarasiyâ eṇadu naṭṭa vira-gallu i-kalla kaḍidâta Tamînôjana maga Kalikôja maṅgala mahâ śrî śrî

41

On a virakal in front of the same temple.

svasti śrîmatu Yâdava-Nârāyaṇam bhuja-bala pratāpa-chakravartti Mahâdêva-Rāyana daḷavâyi Balige-Dêvanu Kâva-Dêvana mēl etti naḍavalli śrîmatu kaligaṇ-aṅkusa Viṭhala-danṇâyakaru kûde kûṭakke tapuke danṇâyakara gaṇḍa kṛitake tapu[va] danṇâyakara gaṇḍa Viṭhala-danṇâyakara Nâ-yakarâya-Nāyanu kaligaṇ-aṅkusa koṇḍeyara gaṇḍa Garu [ḍa]-Nârāyaṇam Vibhava-samvachhara-Vaisâkha-suddha-tadige-Sômaṇḍadalu yuddhadali taḭṭ iḍidu meṇedu sura-iōka-prâptan âdanu

42

At Hirî-Belugunji (same hobli), on a stone in the site of the ruined Viraktamaṭha, west of the village.

nirvighnam astu

namas tuṅga &c. ||

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varuśa sâ 1641 neya parivartanega saluva Vikâri-samvat-sarada Bhâdrapada-ba 2 lû śrîmat - Keḷadi-Sôvasêkhara-Nâyakar-aiyanavarige Honnappa-Sêtra maga Nirvânayyanavaru arike-mâdi | namm-aḷiya Mali-Seṭru Bêlurvandûra-sîme | brâhmaṇa Bilu-gunji-grâmadallu kaṭṭista Virakta-maṭhakke dharmma naḍeyabêk endu | yivara mommaga | Ko-laṭûra-Seṭru hêlikoṇḍadarinda | yivara kâya-kraya ga 85 nu aramanega tegadukoṇḍu Sivarppi-[ta]v âgi biḍisi koṭṭadu (here follow details of gift) biḷavari bhūmiyanu yî-Koḷaṭṭûra-Sêtra patni Chenna . . . mammaga Basavapa saha biḍisida bhakti-svâsthe

43

At Guttanahalli (same hobli), on a stone in the Sînappa's field to the north of the village.

svasti śrî jayâbhyudaya-Sâlivâhana-śaka-varuśa sa 1445 neya Svabhânu-samvatsarada Mâgha-bahula 30 Guruvâ | asṭa-graha-yôga kûḍidali Gadigina Mali-Seṭṭiyara maga Sômi-Seṭṭiyarige śrî-kara-

nada-Triyambaka-arasarū namage Ambatekoppada simeya māgaṇiyāgi pālīsida Barūra Guttana-
haḷiyalu Barūra śrī-Siddhē-dēvara ... tri-kāla-amṛitapaḍige saṭaṇa-khaṇḍugada holake maṅgaḷa
mahā śrī śrī

44

At Barūra (same hobli), on a stone in the enclosure of the Siddhēśvara temple.

śrī-paramēśvaran akshaya- | rūpakan amarōragēndra-vandita-charaṇam |
pāpa-haran appa S'ambhuva- | n āpottum neniya Kalēśvaranam ||

svasti samasta-bhuvanāśraya prithivī-vallabha mahārājādhirāja paramēśvara parama . . .
Satyāśraya-kuḷa-tīlakam Chālukyābharāṇa śrīmat-Tribhuvanamalla-Dēva-vijaya-rājyam utta . . .
bhivridhi-pravardhamānam ā-chandrārka-tāraṇ-baraṇ saluttam ire tat-pāda-padṇōpajivi sam-
adhigata-pañcha-mahā-śabda mahā-sāmantā-lhipati mahā-prachanda . . . nāyakav ari-bhaya-
dāyakam sakalārtthi-kuvalaya-chandara vipra-Vidyādhara chatura-Chaturānana sauryya-pañchā-
nanam pati-hit Āṇjanēya sāhasa-Vainatēya Hara-charaṇa-kamaḷa-sha .. araṇa guṇa-gaṇābharāṇa
daṇḍanātha-maṇḍana-māṇikyā purā... Chānukhya vāg-vadhū-vadana-maṇi-darppaṇa vandi-vṛinda-
santarppaṇa saraṇāgata-vajra-pāñjara nāmādi-samasta-prasaṣti-sahitam śrīman-mahā-sēnādhipati
mā-pradhānam daṇḍanāyakam Barmma-Dēvarsar Banavāse-paunnir-chchhāsiramumam Sāntaḷi-
sāsiramumam dusṭa-nigraha-śisṭa-pratipālaneyim sukha-saṅkathā-vinōdadiṇ rājyam geyyuttam
ire Saka-varsha 999 ya Nāḷa-samvatsarada S'rāheyoḷ Bidiyabe Bidiyamayyana putram Dāyima-
Gōsāsi ūra samīpada teṅkaṇa keṛeyam kaṭṭisi kālanta galēlu dharmmamam mechechi Bariyūra-(y)-
ūroḍeyam Biṭṭimayya-pramukha-mahājanam aśēṣham nered iḷḍu dhārā-pūrvvakam māḍi Dāyima-
Gōsāsige koṭṭa ūra samīpada guṇigana nālku matta . . . n ā-Dāyima-Gōsāsi alliya Mūlasthā-
nada Siddhēśvara ttarāyaṇa-saṅkrānti-vyatīpāta Ādityavāra pūrvvakam
māḍi biṭṭan ā-keyyolage nivēdyaka biṭṭa mattaru mūru dēvara nandā-divigege
. (usual final phrases and verse)

45

On copper plates from Gauja-agraḷāra (same hobli).

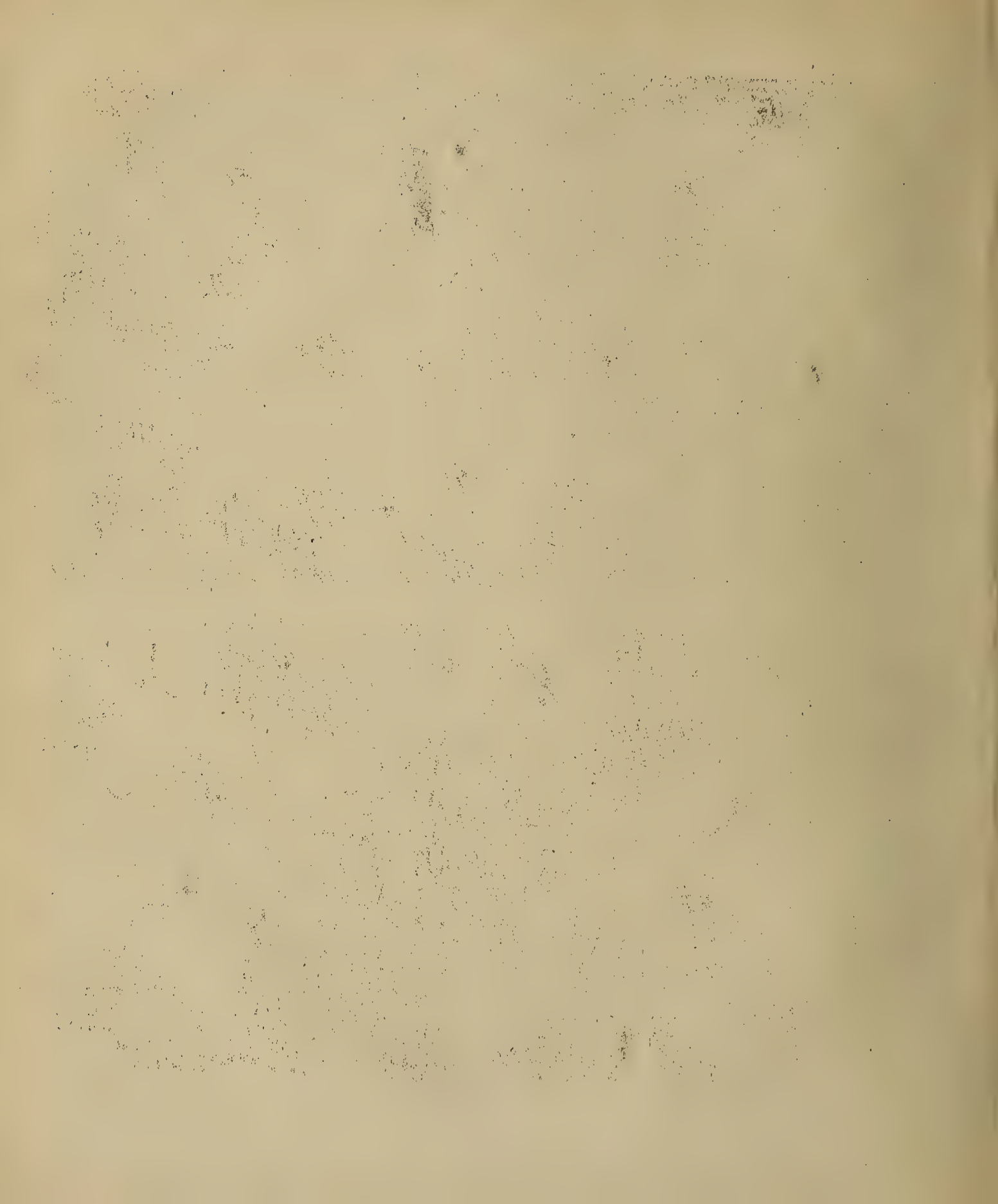
(Nāgari characters.)

Nandi

(I b) āviśkṛitam Viśṇūr vārāham kshô |
. bhuvanam vapuḥ ||

svasti samasta-bhuvanāśraya śrī-prithivī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭā-
raka Hastināpura-varādhīśvara ārōhaka-Bhagadatta ripu-rāya-kāntā-datta-vairi-vaidhabya Pāṇḍa-
va-kula-kamala-mārttaṇḍa kadana-prachanda Kālīṅga-kōḍaṇḍa gaṇḍa-mārttaṇḍa ēkāṅga-vīra raṇa-
raṅga-dhīra Asvapati-Rāya-disāpaṭṭa Gajapati-Rāya-samhāraka Narapati-Rāya-mastaka-tala-pra-
hāri hayārūḍha-prauḍha rēkhā-Rēvanta sāmanta-mṛiga-chamūra Koṅkaṇa-chātur-disā-bhayaṅkara
nitya-kara parāṅgauḍa-putra suvarṇa-varāha-lāñchhana-dhvaja samasta-rājāvali-virājita-samālaṅ-
kṛita śrī-Sōma-vaṃsōdbhava śrī-Parīkshich-chakravartī tasya putra Janamējaya-chakravartī Has-
tināpurē sukha-saṅkathā-vinōdēna rājyam karōti dakṣiṇa-disāvarē dig-vijaya-yātrēyam vijayam
karōmi Tuṅgabhadra-Haridrā-saṅgamē śrī-Harihara-dēva-sannidhau kaṭakam utkalitam Chaitra-

[illegible][illegible]



mâsé kṛishṇa karaṇa-uttarâyaṇa-saṃ (II a) vyatîpâta-nimittê sûryya-par-
baṇi arddha-grâsa-grîhîta-samayê sarppa-yâgaṃ karômi Banavâse-pannirchchâhasra-madhyê
khampaṇa-Sântalige-sâhasra-madhyê Gautama-grâmât brâhmaṇâ Kannaḍa-śâkheya Gautama-gô-
trada Gôvinda-paṭṭavarddhanaruṃ Kannaḍa-śâkheya Vasishṭha-gôtrada Vâmaua-paṭṭavarddha-
naruṃ Kannaḍa-śâkheya Bhâradvâja-gôtrada Kêśavayajva-dîkshitaruṃ Kannaḍa-śâkheya S'ri-
vatsa-gôtrada Nârâṇa-dîkshitaruṃ chatur-mukha-nânâ-gôtrêbhyô dvâtrimśat-sahasra-brâhmaṇâ
sarppa-yâga-pûrṇâbûti-tad-aṅga-samayê mantrâṅga-praṇamaṃ karôti chakravartti mechchi pañ-
châṅga pasâya chhatra sukhâsana balada gaddige uka-daṇḍa khaṇḍaṇḍa nâḍu biṭṭiga aliya snûka
ashta-bhôga-têja-svâmya Gautama-grâma tan-madhyâ-pravishṭa Nâḍavalli Bâḍaballi Chikka-Hâ-
rika Doṇanduru Talaṅgeḡe Sulligôḍu Togaru Gauja Âluru Bâcheyanahalli Champagôḍu Kîra-
Sampagôḍu evaṃ dvâdaśa-grâmât sarba-namasya-dhârâ-pûrbakaṃ datta tasya grâmasya sîmânt-
arâṇi kathaṃ (*rest contains details of boundaries and usual final verses*)

45 (bis)*

At the same village, on a stone in the enclosure of the Gautamêśvara temple.

(Front) svasti śrî sâmantâ-Râma-Dêvaṃ...Gautamêśvarâ-bhaṭârâṅge koṭṭadu bali â-chandra-târaṃ
nindadu mûnûr-âṇavatn devasakke bali || soḍaruṃ â-chandra-târaṃ prâkâramuṃ gôpuramuṃ
Maḷavantu datti | svasti śrî Gautama-grâmada sâsiravvarguṃ koṭṭavu mûṇu sâle â-chandra-
târaṃ Mavallîâ mûsâsirvargguṃ sâle | Brahmapuradâ mahâjanakke sâle Nirvvarêrâ mahâ-
janakke sâle â-chandra-târaṃ || Poḷala-sâsirvargguṃ sâle â-chandra-târaṃ Kupputûrâ-sâsir-
vargguṃ sâle â-chandra-târaṃ Tadamûrâ-sâsirvargguṃ sâle â-chandra-târaṃ Miṭṭiseâ ma-
hâjanakke sâle Eleseâ-sâsirvargguṃ sâle Muṭṭaguppeâ-sâsirvargguṃ sâle â-chandra-târaṃ ||
Tâgaratteâ mahâjanakke sâle â-chandra-târaṃ Velîyavûrâ mahâjanakke â-chandra-târaṃ
eraḍu sâle || Banniûrâ mahâjanakke eraḍu sâle â-chandra-târaṃ Kesavûrâ mahâjanakke sâle
â-chandra-târaṃ || Sâreḍe-mahâjanakke eraḍu sâle â-chandra-târaṃ Munniyûrâ sâsirvarg-
guṃ sâle â-chandra-târaṃ Veluvâyâ mahâjanakke eraḍu sâle â-chandra-târaṃ Pettiḷadâ
mahâjanakke sâle â-chandra-târaṃ Kâkiyadâ mahâjanakke sâle â-chandra-târaṃ Pârvvanâ
Kochâlge sâle â-chandra-târaṃ || svasti śrî Digalâra Besugi koṭṭadu gô-sahas[r]ja nâlku-kêrige
nereye gô-sa[ha]sraṃ śrî-Âdapa-Mudapparâ magana Eḷekêsigalâ penḍara madake Gautamêśva-
rakke koṭṭadu soḍaruṃ prasiddha-sâleyuṃ â-chandra-târaṃ kavi . . Kêsiriyamma uyyâ
Sante-Ereyamma koṭṭadu sâle svasti śrî Medagoṇḍavârâ magan Kavaḷe koṭṭadu soḍaruṃ .
vara magan Siridêvan koṭṭadu sâle Gautamêśvara svasti śrî
. permakkala santâna pârvvanti Niyûra mahâjanakke koṭṭadu sâle â-chandra-târaṃ
. śrî-Kaḍab gal Ereyave dēgula mâḷisi maṇ goṭṭol mâjana
soḍaruṃ sâleyuṃ chattisa-sâle â-chandra-târaṃ (2 lines illegible)

(back) svasti śrî Maṇarâ-padumaḍigaḷ Gautama-stanakke koṭṭadu sâle â-chandra-târaṃ
svasti śrî Bâṇigâra-Kaṇṇammaṃ Prithivî-Gôśasi-Kaṇṇapparasara magandi bhâgiy akkuṃ alivon
pañcha-mahâ-pâtakan sâle idu â-chandra-târaṃ kâvon kalyâṇa- . . gi Arasi-Makottigaḷ Goutu-
ma-stanakke koṭṭadu śrî-Kadambarâ magandir Âjavammarasar (svasti śrî prithivî-ballabha mahâ-
râjâdhirâja paramêśva) Kaṇṇâchâriya likhitam svasti śrî prithivî-vallabha mahârâjâdhirâja para-
mêśvara Kannarasam prithivî-râjyam geyye Bâṇigarâ magan Kaṇapori-Dharmma-Nâyigage koṭṭa-

*A mistake was made in numbering when the original was printed.

du eradu sâle att unbôdu â-chandra-târaḥaṁ kâvon kalyâṇa-bhâgi aḷidon pañcha-mahâ-pâtakan svasti śrī-Gaṇḍarasar prithvī-râjyaṁ geyye Koḷavara-Kovayan Gautama-stânake koṭṭadu soḍaruṁ sâleyuṁ â-chandra-târaḥaṁ nindatu kâvon kalyâṇa-bhâgiy akkuṁ aḷivon pañcha-mahâ-pâtakan akkuṁ svasti śrī Âtrêyara bâsadigaḷa Mâgaṭṭira Kavageti . . . Gautama-stânake soḍaruṁ sâleya koṭṭadu â-chandra-târaḥaṁ svasti śrī Koḷala-Jakkara Poleyammaṇâ sâle padinēḷu dharāṇa âjaṭṭi â-chandra-târaḥaṁ kâvon kalyâṇa-bhâgi aḷivon pañcha-mahâ-pâtakan

(*intermediate lines*) Kappara Kêsaṇṇana magal Lachi Bedajavve puvva sâle kaṁ svasti śrī Seḷa-valada sâleyuṁ soḍaruṁ koṭṭadu â-chandra-târaḥaṁ kâvon kalyâṇa-vâgiy akkuṁ aḷivon . . . svasti śrī Sirada Devḷeyara maga Dâvaṇa Gavudada mahâjanake koṭṭadu sâle â-chandra svasti śrī . . . dara Appaḍigaḷ koṭṭadu puvva-sâle â-chandra-târaḥaṁ svasti śrī Sântaraśar râjyaṁ geyye Vûṅgilana Gavudada mahâjanakke sâle koṭṭadu â-chandra-târaḥaṁ svasti śrī Ka . . . Gôśâsi Gavudada bhaṭâraṅge koṭṭadu sâle â-chandra-târaḥaṁ

svasti śrī Nekuṇḍara Vâjupêyâjijyâ magan Jannu koṭṭadu sâle â-chandra-târaḥaṁ śrī Kadamba-ra Ajammarasara Gautama-stânakke koṭṭadu soḍaru â-chandra-târaḥaṁ kâvon kalyâṇa-bhâgi aḷivon pañcha-mahâ-pâtakan svasti śrī Kavilara magaldir Sarvasarara Isadigalge koṭṭadu Eṇṭimasa koṭṭadu purva-sâle svasti śrī Varigara Polemuḍi koṭṭadu soḍaru â-chandra-târaḥaṁ svasti śrī Attâruga-Nâgayyana magan Kanderēyan koṭṭadu soḍaru panneradu gaddaṇa â-chandra-târaḥaṁ Senendyara S'ri-dēvi koṭṭadu soḍaru â-chandra-târaḥaṁ svasti śrī Âtceyarada-soṇe-sarvvatidyan koṭṭadu sâle â-chandra-târaḥaṁ svasti śrī Si . . . koṭṭadu soḍaru â-chandra-târaḥaṁ svasti śrī Âtceyara Kêsaṇṇana magan Siridēvape koṭṭadu sâle â-chandra-târaḥaṁ

46

At the same place, on two stones.

(1st stone) svasti śrīmat-Trailôkyamalla-Dêva Saka-varsha neya Kîlaka vatsarada Chaitra-su Âdivâra

namas tuṅga &c //

svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara uttara-Madhurâdhiśvara Paṭṭi-Pombu-
chcha-pura-varâdhiśvaram Padmâvatī-labha-va-prasâ dita-vipula-tulâ-purusha-mahâ-
dâna mrigarâja-lâṇchhana-virâjitânva-yôṭpanna
mayûkhâṇkuram maṇḍalika-kuḷâchaḷa-vajra-daṇḍa âchâryya kirtti-
Nârâyaṇaṁ saurya pādârâdhakam para Sântarâditya sakala-ja
... san âḷaṅkṛita prithvī-râjyaṁ geyye svasti yama-niya-
ma dhyâna-dhâraṇa japa-samâdhi-śīla-guṇa-sam vêda-vêdâṅga-
pârâga śâstra-purâṇa-kâvya yôga chatus-samaya-samudharâṇa
... smârttâdi-pramâṇa Gauj-agrahâ Gau-
tamêśvara-dêvara śvara-dêvara kaṇa
karadada sîmeya raya bîveyanu râmâ svasti . . .
... rada nelavîdinol maneya arasara iddanu Châpu . . .
... bēdi śrī-Vîra-S'ântarâdi (*rest illegible*)

(2nd stone) saluva kaṭeyalu mattaru gaḷeyalu biṭṭaru asâdhyavâgi
... (*usual final phrases*) î-śâsana putra Yadevoḷa barada prasasti akalik
Mâiôjana momma Mâjavôja poyda (*usual final verse*)

47

At the same place, on a third stone.

namas tuṅga &c. ||

svasti samasta-prāśasti-sahitaṃ śrīman-mahā-maṇḍalēśvaraṃ Vikrama-S'āntara S'rīvallabha-Dēvar
yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunānusthāna - japa - samādhi-śīla - guṇa-sampannar
appa śrīmad-anādiy-agrahāraṃ Gaudada mūvatt-ir-chchāsira-asēsha-mahājanagalge Saka-varsha-
da 9 . . ya Prabhava-samvatsarada S'rāvaṇada . . se-saṅkrānti-byatīpāta-Ādityavāra . .
vvombhattu va . . vareya gaḷe . . yippattuma . . keyya ūra . . daṇa eraḍu baya-
loḷage dāna-koṭṭu kālaṃ karchchi dhārā-pūrvakam māḍi viṭṭaru

48

At the same place, on a fourth stone.

. dandu Gautēśvara-dēva tīrtthava
mindu dēvargge Sūryya-Sōma-vaṃsādi bhyantara-siddhiyindaṃ Gaudamaṃ biṭṭu koṭṭa
dharmmavu . . . hājanada māna-mahimōnnatiyumam perggade . . . deyyanuṃ pottha-
grāhakam Janārddanayyanu vi geyyal ad ent eudaḍe

śrīmat-tri-bhuvana . . . |

. jalānaḷa-marut-śaśāṅkārkkātma- |

vyômāśṭha nisida |

Sômēśvaran alte Gautamēśvara-dēvan ||

. pannir-chchāsirav agnihōtra Manu-mārggara pā- |

dārchchaneya [mūva- |

tt-ir-chchāsira bharaṇad-agrahāraṃ Gauda ||

vṛi || Sarasijasambhavaṃ paḍeda putrarol ādi Marīchiy Atriya Ān- |

girasa Pulastya-Dēva Puḷahaṃ Kratu sanda Vāsishṭhar ērbbaro- |

! sari dore pāṭi pāsati samam tōṇe yint eṇey endu baṇṇikum |

dharaṇi dharāmara-pratatiyaṃ sale Gaudada puṇyamantara ||

Bharataṃ munnaṃ rāḷyada | bharamaṃ tāḷd iḷdu suṅkamaṃ mārppand ā- |

daradiṃ Gaudada Gautē- | śvara-dēvaṅg ittan eraḍu suṅkada tereya ||

piriya-tere vaḍḍa-rāvuḷav | arasara sāmanta bhukti perjjuṅkam dē- |

varig intu sarbba-bādhā- | parihāraṃ Bharataninde vattisi naḍegum ||

int i-dharmmamam sa-vistaraṃ kēḷdu dēvara dēvaṅge nālku lakkav adakeya vaḍḍa-rāvuḷada suṅ-
kamumam perjjuṅkamuma tāvum Bhāskarayanum dhārā-pūrbbakam biṭṭu koṭṭar (*usual final*
phrases) chitāri-Jakkau-unbaḷi mattar kkeyye maneya danada tere . . . hāraṃ matt onnad
ittar i-mūvatt-ir-chchāsirav anēka-yuga (*usual final verse*)

49

At the same village, on a virakal in the Bhūtana-bana.

Saka-varsha 1081 neya Pramādi-samvatsarada Āśvayuja-śu 1 Sōmavāradandu svasti yama-niya-
ma-svādhyāya-dhyāna-dhāraṇa-maunānusthāna-japa-samādhi-śīla-guṇa-sampannarū ēkāgra-samā-
dhi-śāstra-smṛiti-mārgga-nirataru pada-byākaraṇa-nirṇayāṅkaruṃ chatur-vvēda-mukhōdgataruṃ
śabda-śāstrāḷaṅkaraṇa mukha-larppanurūṇa japa-dhyāna . . . bhāvaruṃ S'iva-pādārchchi

taruṃ samaya . . . kṛipālaruṃ hita Brahma-vamśôdbhavaruṃ nir-
 naya vairi-ghaṭa-sarppa appa śrīmatu Kumâra-Bīrarasaru
 Kâla-Saṅkaṇṇa Hayya kâdi tuṇṇavaṃ magurchchi sâyalu
 dēva-kannakiyarū bandu dēva-lôkakke konḍu-hôgal âtana vīratvake mechchi âtana . . . bīḍi-
 ge Gaudada mūvatt-ir-chehhâsira-asêsha-mahâjānaṅgaḷu śrīmatu Kumâra-Bīrarasaru
 hiḍida dalu mannisidaru

50

At the same place, on another stone.

svasti samasta-bhuvana pravarddhamâna mahâ . . .
 mûru-sâsiramumaṃ dushṭa-nigraha-viśiṣṭa-pratipâlaneyiṃ sukha-saṅkathâ-vinôda-
 diṃ rājyaṃ geyyuttam ire svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâṇa-japa-
 samâdhi sampannar appa śrīmad-agrahâraṃ Gaudada mahâjāna mūvatt-ir-chehhâsira
 Saka-varsha 997 neya Râkshasa-saṃvatsarada Mâgha Kâlî-Sântara-Dēvaru
 ttiyalu riyade ṭaḷṭ iṇḍi idir-ântu kâdi Gaudada Lôkabbeya
 ṇbaḷi guṇigana mattar 1 mane-vaṇa gutte gūḷam sarvva-bâdhe-parihâra chit-
 târi-Jakkan-umbali matta danada maneya parihâra matte maga vidita mūvat-
 ir-chehhâsiram iḷḍu koṭṭar â-chandrârkkam ||

jitēna labhyatē lakshmîr mṛitēnâpi surâṅganâ |

kshaṇa-vidhvamsanē kâye kâ chintâ maraṇē raṇē ||

51

At the same village, on a broken stone in the Chitambara-Bhaṭṭa's field.

svasti samasta-bhuvanâsrayam śrī-prithivî . . . bha mahârâjâdhirâja paramêsvaram pa . . .
 bhaṭṭârakaṃ Satyâsraya-kuḷa-tīlakaṃ Châlûkyâbharapaṃ śrīmad-Bhuvanaikamalla-Lēvara vijaya-
 rājyaṃ uttarôttarâbhivṛiddhi-pravarddhamânam â-chandra-târaṃ-baraṃ saluttam ire tat-pâda-
 padmôpajivi samadhigata-paṇcha-mahâ-śabda mahâ-maṇḍalêsvaram śrī-[Satyavâ]kya Gaṅga-Per-
 mmanadiy Udeyâditya Dēva vase-pannir-chehhâsiramumaṃ Sântali-sâyiramumaṃ . . .
 dushṭa-nigraha-viśiṣṭa-pratipâlanadiṃ sukha-saṅkathâ-vi rājyaṃ geyyuttam ire . . .
 svasti Gaṅgâ-jala-dhauta nirmala-parama-pavitrîkṛitôttamâṅga pratyaksha . . .
 ntâmaṇi gôtra-sikhâmaṇi parivâra-kâmadhēnu bbe Venṇakabbe
 Saka-varsha 997 neya Na Paushya-paurṇamavâsyey-uttarâya
 (rest illegible)

52

On copper plates from Tugarti-agrahâra, (same hobli).

(Pûrvvada Hale Kannada and Nâgarî characters.)

(I b) svasti ūrjītam bhagavatâ gata-[ghana]-gaganâbhēna Padmanâbhēna śrīmaj-Jâhnavēya-kuḷâ-
 mala-by ôma-vibhûshaṇa-blâskarasaṃsva-khaḍgaika - prahâra - khaṇḍita-mahâ-silâ-stambha-labdhâ-

[illegible]

ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥
 दृष्ट्वा तु पाण्डुपुत्रोत्तमां चक्रावलीं ॥
 भगवन्सर्वभूतानां तत्रैव सावितरी ॥
 तदा तस्मात्पुनश्च कुरुक्षेत्रे भवेत् ॥
 तस्मै विनम्यैव पादोत्तमं प्रभावे ॥
 ॐ नमो भगवते वासुदेवाय ॥

[illegible]

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥
 ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

baḷa-parākramaḥ lalāṭa-paṭṭōdbhāsita[ś]śrīmañ-Koṅḡuḷivarma dharama-ma-
hārājādhirāja[h] tasya putrō Viśṇugōpa-mahārājādhirājas tasya putrah Kōḷāḷa-pura-varādhīś-
vara[h] Gaṅga-kuḷa-mārttaṇḍa[h] mada-gajēndra-lāñchana[h] Padmāvati-(IIa)-dēviya labdha-
vara-prasāda[h] Tadaṅgāla-Mādhava-Rāyas Thaḷavanapura-madhyē S'aga-varsha nayana-giri...
S'ādhāraṇa-śammachchhaarē Phāḷguṇa-mā-amāvāse-Ādivārad andu Kāre-nāḍa Dēvanūranuḷ . .
Yarakuḷada Madhi-Gavuḍana su-putra Rāma-dēvanu Heñjaṇan iridu Rājamallana heṇḍati bhaṇṭa-
ravanu balvaḷatind oppisid allige mechchu koṭṭa bhūmi (*rest contains details of boundaries*)
śākshinām Eḍenāḍ-eppatta . śākshi

53

At the same village, on a stone in the enclosure of the Janārdana temple.

svasty anēka-bhuvana-jana-vinuta-jayagīyamāna-bhagavad-anupama . . parisana-mahōgra-
vamsāvatamsan uttara-Madhurā-purī-sarōvara-rāja-hamsam Padmāvati-vara-prasādāsādhita-Paṭṭi-
Hombuḷcha-pura-varēsvara vipuḷa-tuḷā-purusha-hiranyagarbbha-trayādy-adhika-dāna mṛigarāja-
lāñchana-virājitaṇvayōtpanna bahu-kalā-khinna su-bhaṭa-Triṇētram parāṅganā-putram Malege
mārttaṇḍam gajake bal-gaṇḍam haya-Vatsarājam vanitā-Manōja Bhṛigu-matāchāryya giri-rāja-
dhairyya vairi-kumāra-gaja-ghaṭa-siṅha ripu-nṛipa-nisāchara-Nṛisīṅha virōdhi-kuḷa-Kāḷa-pāsa
rāja-vidyā-vilāsa Nanni-Sāntara nāmādi-samasta-prasasti-[sa]hitam śrīmad-Anṇala-Dēva sukha-
sāṅkathā-vinōdadiṁ rājyaṁ geyuttaṁ Saka-varsha 949 neya Prabhava-saṁvatsarada Āshāḍha-
sudda 5 Bṛihaspativāra-dakṣiṇāyaṇa-saṅkrāntiy andu Tāgaracheya vū-odeya Arasimayyana
magam perbbārvva-Mādhavaiyana dēgulada Nārāyaṇa-dēvargge dēva-bhōgake dhārā-pūrbbaka-
diṁ Sāntalige-sāsirada baḷiya Koḍanāḍu-mūvattar-ōḷagaṇa Kuḍigeriya manneya-voḷagāgi sarbbā-
bhyantara-siddhiyinda koṭṭam (*usual final phrases and verses*)

54

At the same village, on a stone to the left of the Tirumale-dēva temple.

namas tuṅga &c. ||

svasti śrī jayābhyudaya-S'ālīvāhana-śaka-varuśa *1437 neya Chitrabhānu-saṁvatsara-Māgha-
śuddha 5 lū | Toranāḍu-voḷagāda Tāgarateya-grāmadallu | Tirukaṇpayyana makkaḷu mommakkaḷu
Chikka-Dāsaiyanu Tāgarateya-grāmadalu Tiruveṅḷalanāthana dēvatā-pratishṭhege hākida dra-
vya | ga 70 akkaradalu yeppattu-varaha ā-dēvara amṛita-paḍige Triyambak-arasara Sampavaliya
Hosakoppadalu bhūmi keṛe-keḷage hādā . . eṇṭu Āḍasāḷoḷage mūru-tuṇḍu ubhayaṁ tuṇḍu
hannondake bijavari kha 27 akshāradalu yippata-ēḷu-khaṇḍuga-bhūmiyanu Tiruveṅḷalanāthana
amṛita-paḍige biṭṭaru embudakke śubhaman i...

55

On a stone to the left of the same temple.

śrī

namas tuṅga &c. ||

svasti śrī jayābhyudaya-S'ālīvāhana-śaka-varuśa sâ 1478 neya Naḷa-saṁvatsarada Mārgasīra-śu
15 pu Sômaṇḍaradalu śrīmat . . ḷadiya Sadāsīva-Rāya-Nāyaka-ayyanavaru Āragada simeyanu

*So in the original : but 1437=Bhāva ; Chitrabhānu=1445.

pratipâlisutt iha kâlādali avarige punyav âgabêk eudu Tâgarateya Tiruvēṅḡalanâtha-pratimâni Tirikiseṭṭiya-koppada Tirukaniyagala mommaga Chikka-Dâsaiyyanû sômôparâga-punya-kâlādalli dina 1 kke mûvaru brâhmarige anna-satrakke biṭṭa gaddeya vivara (*here follow details of gift*) aṇavattu-mûru-khaṇḡugada bhatta guttigeya holannu satrakke biṭṭen âgi adakke sâkshi (*usual final verses and phrases*) śubham astu śrī

56

At the same village, on a stone near the Mâdi temple.

svasti śrîmatu Kaḷachuriya nija-bhuja-malla bhuja-bali-chakravartti Bijjaṇake-varshada 5 neya Chitrabhânu-samvatsarada Jêshṭhad amâvâse-Sômavârad andu Bijjaṇa-Dêvana dhâli Tâgarateyam kiḍisuvalli Masanada Jakkarana maga Mûḷa-dalâra talut iṇidu maraḷuchi sura-lôka-prâptan âdam

Bijjaṇa-chakravartti besasalu Baḷagâṇanu Bamma-Pâṇḍyanu . |
 Tâgarateya kiḍiparige banda dâli and |
 Arjunag intu eṇeyane Mûḷana balpu banduv end |
 ûrjjita-têja kâde geldu pondida ||

57

At the same place.

śrî-Gaṇâdhipatayê namaḥ |

namas tuṅga &c. ||

śrîman-mahâ-maṇḍalêsvaram ari-râya-vibhâḍha bhâsege tappuva râyara gaṇḍa pûrvva-pâschimadakshiṇa-samudrâdhipati śrî-vîra-Bukka-Râyana vijaya-râjyaḍoḷu S'aka-varusha 1297 Râkshasa-samvatsarada Mâgha-ba 10 śrînatu Toranâḍa Tâgaratiya mahâjanaṅḡala priya-putra Bommôjana maga Siriya Malôjanu â-Tâgaratiyanu daladulu hâyidu turu sere hôhâga ada hâyada
 kondu Siriya-Malôjanu kaḷḷara bembattiy iṇidu tannu Kavilâsa-prâptan âdanu || yi-kalla mahâjanaṅḡalu mâḍisi

58*

At the same place.

svasti yama-niyama-svâdhyâ japa-samâdhi-dhyâna-dhâ nusṭṭhâna-sampanna vâda-mantra-sâma-gâ Tarvveya mâjana Basava
 kâṭaka Sôbhakrit-sam da Mâghada Chikkaiyyana mâga
 aṇṇahâram Tâgaratege pariyiṭṭu kôṭeya mutṭiba Cōvarâ maga bachikâṇaran iṇidu satta râjagaḷum dambiyalum tanûralugisum âga

*This inscription contains many mistakes.

kanda || bilgaḷu tērgaḷan isuva sa- | ralgaḷ gaṛi-verasip â .. svâmi-Gaṅgana . . . |
galgonḍiyo . . kadal erunay | enal ottisu kimu . . . padavaḷê ||
bhayam illada kali-Gôpaṁ | .. dana matt avana maidana Kuppagana |
jaya vaiyda bilgaḷam sara- | mayam âgiral echchar âgaḷ âta . . . ||
peṛa peṛano bayam âvo | tuṛu pariyar vvenḍir uḍeyan-urchchuva padadoḷ |
... du gelal aṇmi sâyal | baṛipadage brahma-pûta-pâtakav anitam ||

endu tarisandu tuṛuva hiḍiralchi . . . gaḷa toḍaḷch iṛiyal sandudu kīrtti-śrī . divvandu . . .
yaḷaṅge dēva-kannike- begaḷolada nameva marachi . . . tuṛa
pariveḍeya terade kaḷan eragisida kadale kalige kēḍilt entu || tâv iṛudar-
adin eppat-okalu daḍiya śikke yaradu mattaru baḷiyan idam || . . .
magam Bibiyale târam baram

59

At the same place.

Saka-varusha 915 neya Vijaya-saṁvatsarada Aśvīja- Sômaravad andu śrī
endu naḍu-nettiya kaṭṭale nâlvaruv intu vaṭṭaisida . . . ele . . . lakshad idu kaṅge
. . . sagiy alte baggisida kandhareyoḷ man â-kshaṇadind ava
sukhamam kshaṇadinda sugatiyan asugatiya

jitēna labhyate lakshmīḥ mṛitēnâpi surâṅganâ |
kshaṇa-vidhvamsanê kâyé kâ chintâ maraṇê raṇê ||

Hakaiyya bareda Taḷârana maga geydu

60

At the same place.

namas tuṅga &c. ||

svasti samasta-bhuvanâsrayam śrī-prithvī-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-
raka Satyâsraya-kuḷa-tiḷaka Châḷukyâbharana śrīmat-Tribhuvanamalla ttarôttarâ-
bhivriḍḍhi-pravarḍḍhamânam â-chandrârka-târam-baram saluttam ire || yama-niyama
dhyâna-dhâraṇa-maunânushṭhâna-pârâyaṇa-japa-samâdhi-śīla-sampannar appa śrīma
hâra Tâgarateyole samasta-prasasti-sahitam śrīman-mahâ-maṇḍalêśvara Tribhuvanamalla-Dêv-
arasaru . . . paṭṭa-gaṭṭida śrīmach-Châḷukya-Vikrama-varshada . . . neya Manmatha-saṁva . . . ba
5 Maṅgaḷavârad andu manneya . . . brâhmaṇara hêrida putram Bibbada
Bimma-dalâṛam . . . yidu kâdu sattu sura-lôka-prâptan âda maṇiyal
enipa Bimma-dalâṛa tamm âḷḍara paḍi-veḍiyoḷ unmaḷiyâg iṛidu biḷda nija . . . riyalu ||

yann âḷdan enna dēham i- | d ennadu mane makkaḷ ennad ennade raṇadoḷ |
tanna bigu . . . kaligal | ninnind aggaḷarum olaṛe Bimma-dalâṛâ ||

*billam jēvaḷe geydaḷ akka paṭṭagana Bimma-dalâṛan âyḍane nâṁim nila-nilavêḍa
tege yane kali sevarama î-jagam aṛiyal ||

vṛitta || koṭṭudu grāmame bēḍ eṇa tānu . . . man ikkuvalli tām |
 vandigaḷge tām |
 koṭṭ uchiṭagaḷam ... nāl-prabhu Bimma-daḷāra biḷdena Māchiṅga-
 yyan eṇad uydar ātanu |
 ... ādyam bidyam pogale satta Bimma-daḷāra ||
 (usual final verses) śrī-Gaṇapatayê namaḥ śrī śrī

61

At the same village, on a stone south of the Kallēs'vara temple.

svasti S'aka-nṛipa-kālâtîta-saṃvatsara-sataṅgaḷ 900 Bahudhânya-saṃvatsaram pravattise sūryya-grahaṇad andu Datteyyanum Tiṅkayyanum perva-urbu geyye Tâgarattiya mahâjanakke Pon-nabbe ponna koṭṭu sâle nîḷ endu mattalam koṇḍu koṭṭa . . î-sâsanaman aḷedaṃ kavileyan aḷeda Bîma-Gôsâsi niṇisida

62

At Kammûr (same hobli), on a stone near the Gaṇapati temple.

svasti samadhigata-pañch-mahâ-śabda mahâ-maṇḍalêśvaran uttara-Madhurâdhîśvaram Paṭṭi-Pombuchcha-pura-varêśvara Padmâvatî-labdha-vara-prasâdam mṛigamadâmôdam Sântar-âditya sakala-jana-stutya śrîmat-Traiḷôkya-malla-vîra-Sântara-Dêvam svarggasthar âgalu tat-pâdârâ-dhaka Purada Biṭṭiyaṇṇa nuḍidante gaṇḍa beṅkoḷvam svâminî-bhṛityam gôtra-nistâra Poṇapaḷeya Gâvuṇḍa munna mûru-devasam ene benna-bâran ettikoṇḍu tereḍu Sântara parô-kshadale âtana pimbaḍige || śrîman-mahâ-maṇḍalêśvara tara-Dêvara daya geyye paḍeda kâpina ponna-mayiteyalu gaṇa Kaṇṇavûrada sâsirvvar Aṇṇav ane kallam avar-abbe Saihab-bege yetti niṇisida . . . vōjam kaṇḍarisida maṅgaḷam mahâ śrī śrī

63

On a stone in front of the same temple.

(Upper portion gone) . . . gôtra-pavitra charitraṃ sakala-śâstra-jña biruda-sarvvajña nâmâdi-samasta-prasasti-sahita śrîmat-Traiḷôkya-malla-Vîra-Sântara-Dêvarim S'aka-varisha 984 neya S'ôbhakṛitu-saṃvatsarada Mârggaśira-paurṇamâse-sôma-grahaṇad andu svasti ya-ma-niyama-svâdhyaya-dhyâna-dhâraṇa-maunânushṭhâna-parâyanar appa śrîmad-agrahâra-Kaṇṇavurada Ghaṭṭada-kattigeyalliya mahâjanake Sântar-okalal puttida tere kirakuḷada dâyada . . . dalage kâlam karchchi dhârâ-pûrvvakam mâḍi â-chandrârkkâ-târam-baram sarvva-namasya biṭṭan î-dharmmavanu Sântara kuladoḷ puttidaḍam (usual final phrases)

mûdale mûdam dinapam | mûduge(m) apara . . . yatte bîrugan ênam |
 mâdidudan aḷidaḍam raṇa- | k ôdidodaḍam para-kaḷatradoḷe kûdidaḍam ||

(usual final verses)

anya-kshêtrê kṛitam pâpam punya-kshêtrê vinasyati |
 punya-kshêtre kṛitam pâpam vajra-lêpêna tishṭhati ||

66

At Taḍagani (Uḍagani hobli), on a stone east of the Rāmēśvara temple.

svasti Svāmi-Mahāsēna-Mā[tri-gaṇā]nudhyâtābhishiktânām Mānavyasa-gô[trāṇām] Hārītī-putrā-
nām Kadambānām . . . śrī-Maduvarmmā S'atōmahila-grāma . . . tatākasya perggalanyā
rāja-mā . . . varttaniḥ Kêtakapādē ēka-varttani dvādaśā . . . Gautama-gôtrāya Nârāyaṇa-
śarmmanē vēda . . . udaka-pūrvvam dattavân nikkirtti seṅgu- śrôtā ||
uktam cha | (usual final verses.) ... (on the top) Kāsyapa-gôtrēṇa śrī-Sōma.....

67

At Kadenandihalli (same hobli), on a virakal in front of the Hampēśvara temple.

svasti śrīmatu Chālukya-chakravartti-Sômēśvara-Dēva-varisha
. Dēvanuṃ nikara Nāyakan-aḷiya
. maguḷchi pala[ra]ṃ konu taḷt iṇḍu sura-lōka-prāptan āda ke mechchi
Kalaramada sēnabhōva Mākayya-Būcha gaḷu bhāvi-keṇeya keḷage biṭṭa
gadde

69

On a virakal to the south of the same temple.

svasti samasta-praśasti-sahitaṃ śrīmanu mahā-maṇḍalēśvaraṃ Kayavir-arasaru prithvī-rāja gey-
yutt ire Plava-saṃvatsarada Bhādrapada konu tuṇuṃ maraḷchi sura-
lōka-prāptan ādam samasta-guṇa-sampannar appa rūvāri-Biyagōpayana maga Yibhaṭanu yā
bīraliṅge hola bhāvi-keḷage koṭaru kaṃ 5 maṅgaḷa mahā śrī (final verse as in No. 59 above.)

70

At the same place.

svasti śrīmatu Chālukya-Vikrama-varsha 2 neya Pla*-saṃvatsarada Āśvīja-bahula 10 Bṛihavā-
rad andu śrīmad-anādi-agrahāra Tānagundura tuṇuṃ Manneyaṃ magule arasan avaṃ kāyye
Mutagiya taḷāra Dāsi tuṇuṃ maguḷchi sura-lōka-prāptan āda ātana magaṃ Masaṇayage mū-
vatt-irchchhāsiraṃ kārūṇyaṃ geydu olaḡerey-olaḡe guṇeganal ondu mattalu keyyumam ondu
maneyumam sarvvamānyaṃ naḍayisuvāru || Malli-Setti muntittu kallaṃ nilisida Hōyōja besaṃ
geyda divara-Gāḍayana aḷiya Dāsaya kalu ||

71

At Uttaraṇihalli (same hobli), on a stone north of the Vīrabhadra temple.

svasti samasta-bhuvanēśvaraya† śrī-prithuvī-bhallahaṃ mahārājādhirāja paramēśvaraṃ parama-
bhaṭṭāraka Satyāśrayaṃ kuḷa-tīlakaṃ Chālukyābharāṇa śrī-prithuvī-rājaṃ geyye svasti samadhi-

*So in the original. †So in the original, and as a rule the long vowels are omitted throughout this inscription.

gata-pañcha-mahâ-sabda mahâ-sâmantâ śrîmad-Bhîma-Râjam Banavâsi-panniṛ-chehhâsiravaṃ(n)
 âltire Ottayya nâl-gâvuṇḍu geyye Saka-varsha *934 neya Subhakṛit-saṃvatsarada Phâlguna-
 bahula 9 Â[di]tyavârad andu Uttaraṇiya gavuṇḍa Koṇḍësara Bûtagôsi liṅga-padishṭe geydu mâdi-
 sida dëgulaṃ dëvargge biṭṭa keḷi guṇigana mattal ondu dëvargge biṭṭa kavileya î-dharmma-
 van orvvan atanim parôkshade neḍeyisidan âtaṅge Kurukshêtradol sâyira-kavileyam dhanam gotta-
 phalam akkun aḷid-âtaṅge Bâraṇarâsiyol sâyira-kavileyuvam sâsivvar-brâmaṇaruvam konda hâ-
 ham sârggu svasti śrî Uttaraṇiya gavuṇḍu Koṇḍësara-Bûtagôsige mûru bhâgam Koṇḍësara-Jôga-
 yyaṅge ondu bhâgam

72

On a mâtikal near the same temple.

Khara-saṃvatsarada Âśvayuja-ba 2 Gu || śrîmatu Bôgâra Karaḍiya . . Setṭi tanna . . nâ
 vîrakaḷu svarggastan âdalli âtana maduvaḷige Nâgama kûḍe sahagumanav âdalli nilisida mâtiki-
 kaḷu-pratishṭe maṅgaḷa mahâ śrî

73

At the same place.

Sarvadhâri-saṃvatsarada Śrâvâṇa-śu 1 Sô Vîre-Nâyakanavara saṅgaḍa Chikka Jambûra Guḍḍa-
 Gavuḍana maga Bommaṇṇanu Divigeyahaliya huyyalalli samara-raṅgadalli kâdis ura-lôka-prâptan
 âda maṅgaḷa mahâ śrî śrî

74

At Hirê-Jambûr (same hobli), on a stone near the Vîrabhadra temple.

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna - japa-samâdhi-śîla - saṃpannar
 vvidita-vêda-vêdântâgama-shaṭ-tarkka-pañcha-vyâkaraṇâdi-samasta-nirṇikta-charitar agnisṭôm-
 âtyagnisṭôma-ukthya - shôḍasi-vâjapêyâtîrâtrôptôryyâma-sapta-sôma-samsthâvabhṛithâvagâhana-
 pavitrîkṛitôtamâṅgar appa śrîmad-agrahâram Jambûra mahâjanam sâsivvarum Âtrêya-gôtrajar
 appa Kêśavôjharu namaskâra-pûrvvakam || svasti Saka-varsha 931 neya Saumya-saṃvatsarada
 uttarâyâṇa-saṅkrânti-Âdityavârad andu agnisṭageya dharumakk endu biṭṭa kaldaleya keyi
 kamma 30 (here follow further details of gift, and usual final verses.)

pâka-bhêdî kṛitaghnâs cha bhûmi-harttâ cha tê trayah |
 narakân nâtivarttantê yâvach chandra-divâkaran ||
 shasṭi-varsha-sahasrâṇi svarggê môdati bhûmidah |
 âchehhêttâ chânumantâ cha tâny êva narakê vasêt ||

agnisṭhageyumu mathamumu rakshisidargge a[ua]nta-punya Nâgadâsayyam bareda || Agnayê-
 namaḥ ||

75

At the same village, on a virakal on the Chigalikatte tank-bund.

svasti śrīmatu Kaḷachurya bhuja-baḷa-chakravartti rāya-Murāri Sôvi-Dêva-varshada 8 neya **Jaya-samvatsarada** Pāḷguṇa-sudda 14 Âdivârad andu śrīmatu anâdi-agarhâram Jambûra sâsirvvara besadiṃ dhîvara-Bâcheya Biṭṭeyûra Siṅgada Mañcha-Gauḍa (y)uran iṛida heṇḍir-uḍey uchi tuṅu-vaṃ kombali halaram kondu sura-lôka-prâptan âda || (*final verse as in No. 59 above.*)

76

At the same place.

svasti śrīmatu Châḷukya-Vikrama-varishada 38 neya **Jaya-samvatsarada** Chaitra-ba 1 Âdivârad andu śrīma[j]-Jambûra Divabeya Voppa Baḍavûr-aḷivinalu idiran adire paridu palara kondu sura-lôka-prâptan âda âtaṅge parôksha-vinayav endu Hekkeyara Râjaṇa kalla niṛisida || (*final verse as in No. 59 above.*)

77

At the same place.

svasti śrīmach-Châ[lu]kya-Vikrama-kâlada 35 neya Vikrita-sam Âdityavârad andu śrīmad-anâdiy-agrahâram Jambûra . . . kârayada bavarada alliy âḷu bandu bayalal oḍḍalu tayana magam Nâgaṇṇan alliy âḷan iṛidoḍe sura-lôka-prâptan âda (*final verse as in No. 59 above.*) . . . gandha-vâraṇam Chatṭôjana magam rûvâri-Kêtôjam mâḍi hâ śrī śrī ||

78

At the same place.

svasti śrīmatu bhuja-baḷa-chakravartti Bijjaṇa-Dêva Pramâdi-samvatsarada Phâḷguṇa-ba 5 Âdivârad andu śrī . . . nâdiy-agrahâram Jambûra Matsareya Kallarasa muttalu . . . sirvara besasidade dîvara-Biṭṭeyam palaram kondu kudureyan iṛidu sura-lôka-prâptan âda (*final verse as in No. 59 above.*)

79

At Chikka-Jambûr (same hobli), on a stone in front of the Kallêsvara temple.

svasti śrī jayâbhyudaya-S'âlivâhana-śaka-varuśa | 1613 neya Prajôtpatya-samvatsaradalu' nirûpa-prati śrīmat-Keladi-Channamâjyavaru S'ivap-Oḍeyarige śaraṇârthi Uḍagaṇi-sîme Chikka-Jambûra-grâmada Kallê-Gauḍanu hujûru bandu tânu S'ukla-samvatsaradalli | Mogalara râjakadalli tanna kaiyinda sambalava koṭṭu mandi kaṭṭi masalattiyalli kasṭava mâḷiddhêne umbali pâlisi-konḍu tanna guru-dêvaru Chikka-Jembûra maṭhada ârâdhya staḷada Harasûra Liṅgappa-dêvaru

tanna tande Gaṅge-Gauḍa kaṭṭist i-Virakta-maṭṭakke saha svāsti pālisikoḷabēk endu hēlikonḍa samanda yī-grāma . dinda yītage umbali uttārava koṭṭadu śistininda ga 12 prāku nilista . ga 23 ubhayam ga 35 kke vivarā (*here follow details*) mūvattaidu-varahānu uttārava koṭṭu pura-varggakke uttārav āda bhūmige līṅga-mudrā-śilā-sthāpitava mādisuvallige hujūrinda ūḷigada Channa-Mallana kaḷuhisi idhēve chavu-grāmadavara karasikonḍu gaḍita . ra bārada rīti yivana mund ittu rēkhe-pramāṇu bhūmi viṅgaḍisi-koṭṭu pura-vargga uttārav āda hanneradu varahāda bhūmige śilā-sthāpitava mādisikoṭṭu yī-kāgadava sēnabhōvara kaḍitake barasi tīruga yītana vaśake koḍuvahāge Prajōtpatya-samvatsara Māga-ba 10 llu kaṭu-mādisuvadāgi nirūpa 1 śrī Nāḍiga-Raṅgaṇṇa | staḷada jōyisa-Līṅgā-bhaṭṭaru yī-grāmada sēnabhōva Kārakada Sivarāmaṇṇa śrī

80

At Karinele (same hobli), on a stone in front of the Hanumanta-dēva temple.

. . . . śrīmatu Yādava-Nārāyaṇa-chakravartti Simhaṇa-Dēva
. . . . tteneya Raudri-samvatsara Pā tuṅṇu prāputan ādudarkke.....

81

At the same village, on a stone to the north of Kaḍemane-kēri.

... .. pura-varēśvara Chāmuṇḍā-labdha-vara-prasādam vairi-ghaṭā-kēsari su-jana-kaivēraṇ ārōhaka-Triṇētram mada-dāna-dhavaḷam śrīmad-Iṇṇiva-Bedaṅga-Dēvara magam śrīmat-Kundamarasara pāda-paṇkaja-bhramara svasti samadhigata-paṇcha-mahā-sabda mahā-sāmanta vairi-Kritānta kaṭaka-Nārāyaṇam gaṇḍara-gaṇḍa kadana-mārttaṇḍa maṇḍalika-kumāra-jagad-dalanāri-maṇḍalika-taleya-karavattan ivara dēva śrīmad-Brahma-Dēvarasar Nāgarakhaṇḍav eḷpattuvan āluttam ire Bharatimayya nūran āluttam ire Nāgārjunam nār-ggavuṇḍu geyye Āraja-Gāvunḍan ūr-ggavuṇḍu geyye Saka-va 951 neya Sukla-samvatsara uttarāyaṇa-saṅkrāntiy andu Kārineleya keḷage biṭṭa ma 1 (*usual final phrases*)

82

At Bilaki (same hobli), on a stone to the north of the Virabhadra temple.

śrī-Gaṇādhīpatayē namaḥ |

namas tuṅṇa &c. ||

svasti śrī jayābhyudaya-Kali-yuga-S'ālivāhana-śaka-varuśa 1602 neya Raudri-sam Pushya-ba 7 Budhavāradalu śrīmat-Kēḷadi-Chennamājiyavaru Chennavīra-Dēvarige śaraṇārthi Uḍugaṇi-śīme Bilaki-grāmada Virabhadra-dēvarige svāsti sālād endu Bilaki-Vīrayyanu hēlikonḍa sammandha śrī-dēvara amṛitapaḍi-nandāḍiptigege Bilaki-grāma ānda Raudri-sam | Puśya-ba 4 Budhavāra-saṅkrānti-puṇya-kāladalli Sivārppitav āgi biṭa gadde (*here follow details of grant*) i-svāstiyānu sārōddhāravāgi naḍasuvāru maṅgaḷa mahā śrī śrī

83

At Aduganṭi (same hobli), on a stone in front of the Basava temple.

svasti samasta-bhuvanâsrayaṃ śrī-prithvī-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâra-
kaṃ Satyâśraya-kuḷa-tīlakaṃ . . kyâbharapaṃ śrīmad-Âhavamalla-Dêvara râjyaṃ uttarôtṭarâbhi-
vṛi mânâma â-chandrâkka-târaṃ saluttam ire svasti samasta-nṛipa-jana-stutya . .
vâkya-Koṅṅuṇi-varmma-dharmma-mahârâjâdhirâjaṃ Kôlâlapura-varêśvaraṃ Nandagiri-nâtha ma-
da-gajêndra-lâñchhanam Padmâvatī-labdha-vara-prasâdam Nanniya-Gaṅgaṃ Gaṅga-Kusumâyu-
dham maṇḍalika-makūṭa-chûḍâmaṇi śrīmaci-Châlukya - Gaṅga-Permmânaḍi-Vikramâditya-Dêvar
Vanavâsi pannir-chchhâsiramum Sântalige sâsiramum Nôḷambavâḍi mûvatt-i . . sīram-olagâgi
Gaṅga-maṇḍalam tombhattara-sâsiramum dusṭa-nigraha-visisṭa-prati . . . nadim râjadbâni-
Balligâveyalu sukha-saṅkatlâ-vinôḍadim râjyaṃ-geyyuttam ire samasta-râjya-bhara-nirûpita-ma-
hâmâtya-padavi-virâjamâna mânônṇata-prabhu-mantrôtsâha-śakti-traya-sampannar-appa śrīmat-
Perggade-Nâraṇayya pramukha-karaṇam Baṇavâse pannir-chchhâsiranam anubhavisuttam ire
Jiddulige-yelpattara Arasinmayyam nâl-gâvuṇḍu geyye Adigattēya Goggi-Setṭiya magam Mâ-
chayyan ūr-ggâvuṇḍu geyye Saka-varsha 979 tteneya Hēmaḷambi-saṃvatsarada Phâḷguṇa-ba-
hula 1 Âdivârad andu Bêḍara ghaṭṭi Maḍiyangêriṇaṃ iṇḍu tuṇuvaṃ koṇḍu peṇḍir-uḍeyan urch-
chidar emba puyelaṃ kēḷḍu kaḍegaṇisāḍe Mâch-Gâvuṇḍan aṭṭi mu . . .

jitēna labhyatê lakshmîr mritēnâpi surâṅganâ |
kshana-vidhvaṃsanê kâye kâ chintâ maraṇê raṇê ||

yemb i-ślôkârthaman âtma-gataṃ bagedu saṅgrâma-parichchhêḍiyâgi mâr-bbaladoḷam mûḍaliṣi
Belagavattiyalu tuṇuvaṃ maguḷchi palaran iṇḍu kaḍikhaṇḍamâgi sura-lôka-prâptan âḍaḍ avar-
aṇṇam Chitṭa-Gâvuṇḍanum Mâcha-Gâvuṇḍana bhârryye Châgiyabbeyum avara magan Âleyyanum
iḷḍu Ma . . . tṭada bayaloḷ brâhmanam Maduvayyaṅge kâlam karchchi dhârâ-pûrvvakam
biṭṭa galḍe (*details of gift and final phrases*)

84

At the same place, on a 2nd virakal.

svasti śrī Saka-varusha 1209 neya Piṅḷaḷa-saṃvatsarada Pushya-ba 10 Bhṛigvâra
śrīman- mahâ-pradhâna Uddariya Dêkarasa . . . Baicha-Nâykara kumâ-
ra Mēcha-Gavunḍanu Adigattēya , hoyalu
. achchari-vaḍe svargga-prâptan âḍa maṅḷaḷa mahâ śrī śrī śubham bhavatu

85

At S'irâlakoppa (same hobli), on copper plates in possession of Jôyis-S'eshappa.

(Nâgri characters.)

(Ib) śrī-Saṅkaranê gatī | śubham astu |

jayaty âvishkṛitaṃ Viṣṇôr vâraṇam kshôbbhitâṇavam |
dakṣiṇônṇata-dam-hitrâgrê viśrânta-bhuvanam vapuḷ ||

svasti samasta-bhuvanâśraya śrī-prithvī-dhara-vallabha mahārājādhirāja rāja-paramêśvara parama-
bhaṭṭāraka Hastinâpura-varâdhiśvara ârôhaka-Bhagadatta ripu-râya-kântâ-datta-vairi-vaidhavya
Pâṇḍava-kula-ka[mala]-mârtanḍa kadana-prachanḍa kaliga-kôḍanḍa ganḍa-mârttanḍa yêkânga-
vîna raṇa-raṅga-dhîra Aśvapati-râya-diśâpatṭa Gajapati-kâya-sambhâraka Narapati-Râya-mastaka-
tala-prabhâri samantaka-mṛiga-chânûra Koṅkaṇa-châtur-diśâ-bhayaṅkara chachcha-putṭa kâcha-
putṭa Îśvara-mukha-kamala-vinirgata-Brahma-vîpâdi-Bharata-śâstra-prasiddha anêka-śâstra-pra-
vîna Kôraṇṭa-Vyâḷi-Nâgârjunâdi-mantra-traya-suddha prasiddha-samudaya-namita-pâdâravinda
ari-râya-kula-vilaya-kâlânala nîty-âkara parâṅganâ-putra suvarna-varâha-lânchhana-dhvaja | śrī-
Sôma-vaṃsôdbhava Parikshita-chakravartî tat-putra Janamêjaya-chakravartî Hastinâpuriê sukha-
saṅkathâ-vinôḍêna dakshiṇa-diśâ-varê yâ-dig-vijaya-yâtreyam Tuṅgabhadra-Haridrâ-saṅgamê śrī-
Harihara-dêva-sannidhau kaṭakam utkalitam Chaitra-mâsê kṛishṇa-pakshê Sômadinê Bharanî-
mahâ-nakshatrîê saṅkrânti-vyatipâta-nimitta-samayê | sarpa-yâgaṃ karômi âśîrvâda-pûrvakam
chakravartî machchi pañchâṅga-pasâya- (II a) chhatra-sukhâsana-aṅka-danḍa-khaṇḍanê-jôtisha-
upâdhike sarva-namasyavâgi yêvam Hirê-Jambûra-grâmât Masûru Gotṭe-varaha Ballûra-grâmât |
brâhmaṇât | Kannaḍa-śâkheya Vaśishṭha-gôtrada Âśvalâyana-sûtrada Ruk-śâkheya Chhâya-Bhaṭ-
ṭara putra Chikka-Chhâyê-Bhaṭṭa]ru tat-putra Sâṅkara-Liṅgaṇa-Jôyisarige aikamukhya tasyagrâ-
mântara-simântarâṇâm katha(h)-pûrvakam prathama-sthalaṃ pûrva-paśchima-dakshiṇôttara-pâ-
[shâ]ṇa-pratishṭheyu dvitîya-sthalaṃ pûrva-paśchima-dakshiṇôttara-pâshâṇa-pratishṭheyu tṛitîya-
sthalaṃ pûrva-paśchima-dakshiṇôttara-pâshâṇa-pratishṭheyu chaturtha-sthalaṃ pûrva-paśchima-
dakshîṇôttara-pâshâṇa-pratishṭheyu yêvam-katha (II b) Jambûra-sîme-Masûra-sîme-jyôtiṣa-upâ-
dhyake yâvach chandraś cha sûryyaś chav âgi Kṛishṇârpanam || yêvam grâmât Ari-râya-kula-
vilaya-kâlânala śrī śrī (usual final verses)

87

At Beḷagâmi, (Tâlagunda hobli), on a pillar in the main-entrance of the Kêdârêśvara temple.

svasti śrîmach-Châlukya-Vikrama-varshada 55 neya Virôdhikṛitu-samvatsarad Âśvaijad amavâsey
Âdivâra-sûryya-grahanad andu śrîmatu Hoysaṇa-Ballâla-Dêvan-arasi tuppada-bâgala sêviyaru
śrī-Ballêśvara-[dê]vara nivêdyakkam pûjârīgaliḡ var-artthamâgi sâlevaru . . . sêge
kaḍam goṭṭa gadyâṇa vṛiddhi varshakke gadyâ yeraḍu honnu Mallêśvara-dê-
vargge kuḍuvantâgi koṇḍa pûjâri Lôkimayyara kâlām karchchi Ballêśvarada sthâ-
- paḍi yeraḍu gadyâṇa maṃ dhârâ-pûrvvakam mâḍi koṭṭar â-sthâ-
nakkam â-hoṅge Lôkimayyana vaṃśadavar-oḍeyaru sâleyaparuseyâ hoṃman avargge kuḍuvudu
koṭṭi-dharmmamam pratipâlisuvudu maṅgaḷa mahâ śrī yî-dharmmamam aḷidavam pañcha-mahâ-
pâtakan akkun ||

88

At the same temple, on the 4th pillar of the verandah.

svasti śrîmatu nâl-prabhu Nandinâgala la Câlâ-Caudanu śrī-Kêdârê-dêvara maṇḍapadalu aḷaṅ-
kâra-sahitaṃ

89

On the beam of the western door-way of the same verandah.

śrīman-mahâ-pradhânam Bīrayya-Daṇḍanâyakaru aṇākâra-sahita teṇkaṇa-mukha bhadrava mā-
ḍisidaru

90

At the same temple, on a vīrakal to the west of the entrance.

svasti śrīmach-Chālukya-Vikrama-varsha hadinaidaneya S'rimukha-saṃvatsarada Kārttika-bahula
Da . . . yandu Haḷeya-Nāyakana mayiduna Ko . . . ya-Nāyaka tāṇḍâ
taḷt iṇḍu sura-lōka-prāptan āda

91

On the first stone in the enclosure of the same temple.

śubham astu S'aka 1807 ke sariyâda Pārttiva-saṃ || rada Mārgaśira-bahula 3 lu san 1885 ney
isavi December tārīkhu 24 ne Guruvâra-ūryyôdayadalli Maisūru-nahâ[rāja] Châma-Rāja-Vaḍēru
Balligāvi-Kêtârêśvara-vagairê-dēvara darushaṇḍa uddēśya dayamāḍisi bahu-santôshârûḍhar āda-
ru dēvara viniyôga dēvastâna-kāmagârigo êrpāḷu māḍyâr āgi tōrutte yi-Balligāvi-nāḍ-ella Kallu-
mani-Garjina . . . Channapaiyanavaruru iddu . . . Garjina-Gurupādappana aksharagaḷu ||

92

At the same place, on a 2nd stone.

ôm namaḥ S'ivāya ||

namas tuṅga &c ||

namaś śāśvatikānanta-jñānaisvāryamayātmanê |

saṅkalpa-saphala-brahma-stambhārambhāya S'ambhavê ||

Kaḷachuryya-kuḷādhīśa Murāri-sachivêśvara |

svasti tē Kêśavāmātya yāvad â-chandra-tārakam ||

svasti samasta-bhuvanâśraya śrī-prithvī-vallabha mahārājādhirāja paramêśvara parama-bhaṭṭā-
raka Kālañjara-pura-varādhīśvara suvarṇa-vṛishabha-dhvaja damaruka-tūryya-nirghôshaṇa Kaḷa-
churyya-kuḷa-kamaḷa-mārttaṇḍa kadana-prachaṇḍa māna-Kanakâchala su-bhaṭar-âditya kaligaḷ-
aṅkuśa gaja-sāmanta śaraṇâgata-vajra-paṇjara pratāpa-Lanikêśvara para-nārī-sahôdara S'anivāra-
siddhi giri-durgga-malla chalad-aṅk Rāma vairibha-kaṇṭhīrava niśsaṅka-mallādi-yathârttha-nā-
ma-śrīmad-bhuja-baḷa-chakravartti Tribhuvanamalla Bijjana-Dēvaru mahī-vallabhayan anudinav
anubhavisidan ent endade ||

vṛi || prithvī yâ Prithunâ purâ chirataram mûḍhēna gôtvam gatâ |

sēyam Bijjana-Dēva-paṭṭa-mahishī-vṛittau bhṛīśam krīḍatê |

ratnam dēva tathaiva bhāti jaḍadhau vēḷādhīpādhaṣṭhalê |

Vishṇôr vvakshasi kaustubham nṛipa-vara prauḍhēna sâ ślāghatâ ||

va || int a-dvitiya-svâmitvadim vasudhâ-valâyanam sukhadin éka-chchhatradim râjyam geyvutt
irdd âtma-râjya-bhara-nirûpanam mâdidi â-mahârâja-priya-tanaya-pratâpamam pêlvade ||

mattêbha || ripu-bhûpâla-tanaugam ôde kumuda-brâtam karam perche tad- |
ripu-kântâ-mukha-pañkajam korage nakshatrôdayêsam kalâ- |
li-paribhrâjitan ûrjjitôrjjita-yaśas-śrî-chandrikâdhîśvaram |
nripanê Sôman enalke Bijjana-mahîpâlâbdhiyoḷ puttida ||

va || â-bhûja-bala Tribhuvanamalla-Dêva-tanûjam râjâdhîrâjam râja-mârttandam mârttandâ-karâti-
tîbra-têja-svabhâvam bhâvitâśêsha-yâchakâbhilashita-phala-pradâyakam vâiri-bhaya-dâyakam Râ-
ya-Murâri Sôvi-Dêva-chakrêśvaram samasta-pradhânarim parivêshîtânâgi sukha-saṅkathâ-vinôda-
dim râjyam geyvuttam irddu samadhigata-pañcha-mahâ-śabda mahâ-sâmantha sênâdi-bâhattara-
niyôgâdhishthâyakam prabhu-mantrôtsâha-pramukha-nîti-nishthâyakam śrîman-mahâ-pradhânam
sarvâdhikâri mahâ-pasâyitam Byâlikeya-Kêsimayya-Daṇḍanâyakam karadu dakshiṇa-diśâva-
rada bhaṇḍâravâda dêsangal ellavam dushṭa-nigraha-śishṭa-pratipâlanam mâlpud endu kârûnyam
mâḍal mahâ-prasâdam endu kaikonḍa mahâ-prachanda-daṇḍa-nâtha-pratâpônṇatiam pêlvade ||

vri || idu Vidyâdhara-lôkal allad idu nâkânîkavant allad int |
idu Gandharvva-nikâyav all aṇav id â-sat-Kinnara-brâtav all |
id alê Byâlika-Kêsimayya-vijaya-piârambhadoḷ marggipôd- |
adaṭa-kshnâpa-nikâya-purpaka-chayam vyômaika-sâṅkîrṇakam !

champaka || Manu-chaya-sêvya-vritti nija-vritti purâtana-râja-nîti tâm |
tanag aḷavaṭṭa nîtiye parârthame tanna bhujârjjitârthav âl- |
dana mahimônṇatitvaine nijônṇetiy âsrita-tushṭi tannad end |
enipa negalṭe perche sale jivise Kêśava-Daṇḍanâyakâ ||

va || ant anêka-mahimônṇatam Taddavâḍi sâsiramumam Hânugall aynûṇumam Banavase pannir.
chchhâsiramumam sukhadin anêka-kâlam paripâlisuttam sva-dêsâvalôkanârtham bandu śrîmad-
anâdi-paṭṭanam râjadhâni-Baḷligâveya śrîmad-dakshiṇa-Kêdârêśvara-dêvara mâṭa-kûṭa-prâsâda
ratna pûje suvarṇa-kaḷâśa vidyâ-dânânnadânâdy-anêka-śrî-kârîyamam nôḍi yidu Vârâpasigam
virmmaḍi Kêdârakkam nûrṇmaḍi S'riparvvatakkam sâsirmmaḍiy adu-kârâṇav illig ênânun dharm-
mavam mâḍi kṛitârthtan ahen endu tadiya-sthânâchâryyar appa śrîmad-râja-guru-dêvara samî-
pakke vand avara vidyâ-visêsha-mahimônṇatiam nîḍum nôḍi ||

vri || śabdê Pânini(h)-paṇḍitô naya-chayê S'rîbhûshanâchâryyakḥ |
nâtyâḍau bharatê munis cha Bharataḥ kâvyê Subandhuḥ svayam |
siddhântê Lakuliśvaraś S'iva-padê Skandô mahî-maṇḍalê |
sô'yam râja-gurur yyathârtha-kathitaś śrî-Vâmaśaktir yyatih ||

ity-âdy-anêka-prakâradiṃ stutiyisutav âtmîya-dharmnâbhîprâya-vṛttântaman avarg aṇipuvudun
tad astu nîv ênam dharmmavam mâlidaḍun svîkarisi ihev enal śrîmat-Kaḷachuryya-varshada 16
neya Sarvvadhâri-saṇvatsurada Vaiśâkha-Paurṇamî-Âḍityavâra-sôma-grahâya-saṅkramaṇa-vya-
tîpâṭad andu Hânugal-nâḷa Yelambiya-kampanada baḷiya bâḍam Chikka-Kaṇṇugiyam śrîmad-
dakshiṇa-Kêdâra-dêvar-aṅga - bhôga-raṅga-bhôga-khaṇḍa-sphuṭita-jîṇṇôddhârakkam brâhmaṇa-
tapôdhanar-anna-dâna-vidyâ-dânakkav â-sthânad â-châryya śrîmad-Gautama-Dêva-priya-śishya
śrîmad-râja-guru-dêvara kâlam karechi tri-bhôgâbhyanṭarav â-chandrârka-târam-baram salvant-
âgi śrîmad-Râya-Murâri Sôvi-Dêvage binnaham geydu tannbra-sâsanamam paḍedu tanda Byâlikeya-
Kêsimayya-Daṇḍanâyakam dhârâ-pûrvvakam mâḍi kottan i-dharmmoman âvanânun paripâlisidâ-

Vâraṇâsi-Kuruksêtrâdy-utkrishṭa - kshêtraṅgaḷaḷ vêda-sâstrôditâhitâgnikâmushyâyaṇa - sahasra-brâhmaṇarige sahasra-kavilegaḷaḷ suvarṇṇânêka-ratnaṅgaḷiḷ kôḍuḷ koḷagumaḷ kaṭṭisi dânamam koṭṭa phalav î-dharmmaman aḷidavan â-kshêtradoḷ â-tithiyol â-brâhmaṇaruman â-kavilegaḷaḷ sva-hastadindav aḷida narakakke ilidan îy-artthada sâkshîtvêna śruti || (*usual final verse*)

93

At the same place, on a 3rd stone.

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja râja-paramêśvara śrî-vîra-Pra-tâpa-Dêva-Râyara kumâra Vijaya-Râya-mahârâyaru ... Hastinâvatiya nelaviḍinoḷu sukha-saṅkathâ-vinôḍadiḷ râjyaḷ geyyutt ire śrîman-mahâ-pradhâna Bayicheya-Daṇṇâyakara kumâra ... geye . beḷiya Dêvaru Dêvaru Koḍa-nâd-oḷagaṇa ... Kuḍigereya Siddhêśvara-Dêvaru Pañchêśvara-Dêvaru mukhyavâda âchâriya Buḷla-Dêvaṅgaḷa su-châcitrav ent endade || parama-śuddha pâvana-charitra viśâla-chittam sâstradoḷ parimatânvaḷyâmbudhi-sudhâkaraḷ śrî ... kalpa-bhûruham arâti-da ... pa râjipaḷ dhareyol â-Bommi-Dêvana su-putram Buḷla-Dêvaḷ kṛita-dâna nigamôktiya vichâradolunḷ migi ... prabhâvâ dhârṇiyolunḷ tannam koṭṭa ambu-dhâreyaḷ eḷadu bhakti tannol âvagaḷ vara-guṇi Buḷla-Dêvana charitratēg âr sari bhû-taḷâgradol ||

kara-charaṇa-dvayakke jaṅgama-rûpininda dhâ- |
...raṇiyolunḷ pûje-gomban ati-bhaktara vadolaḷ nirântaraḷ |
parama-S'ivâgamikarige tâv adhikâri enippan âvagaḷ |
sthirateyolunḷ Buḷla-Dêvana guṇaṅgaḷaḷ baṇṇipar âr dharitriyol ||

S'aka-varusham...sâvirada munnûra nâlvatta nâlkaṇa S'ubhakṛituv enisida samvatsaradol Âsvija-suddhada pañchamî- yavâradol

. }
sthirav all enag endu ... Buḷla-Dêvanu |
suralôkakk aidida Su- |
rêndrana râṇiyaru ||

... mûvar-kânteyar | unnatadindale samâdhig oḷalaḷ koṭṭar |
Chenna...Buḷlayya Bâchale | unnate Maḷukâye taimmol atisayadindaḷ || śrî

94

At the same place, on a 4th stone.

namas tuṅga &c. ||

jayaty âvishkṛitam Viṣṇôr vvârâham kshôbhitârṇavam |
dakshîṇnata-damshṭrâgra-viśrânta-bhuvanam vapuḷ ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam paramêśvara parama-bhaṭ-târaḷam Satyâśraya-kuḷa-tilakaḷ Châḷukyâbharanam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam

uttarôttarâbhivṛiddhi-pravardhamânâṃ â-chandrârka-târaṃ-barâṃ saluttam ire || svasti samasta-bhuvana-vikhyâta - pañcha-sata-vîra-sâsana-labdhanûka-guṇa - gaṇâlanûkṛita satya-sauchâchâra-châru-châritra naya-vinaya-Vîra-Balañja-dharmma-pratipâḷana viśuddha-guḍḍa-dhvaja-virâjitâ-nûna-Khaṇḍali-Mûlabhadrôḍbhava dvâtrîṃsa-velâṇavavum aśṭâḍasa-paṭṭaṇamum chaushaśṭi-yôga-piṭhamam aṇuvatta-nâlku-ghaṭika-sthânamum Ayyâvole-pura-paramêśvaran śaraṇâgata-vajrapañjararum pirid-ittu-marevaru marege vare kâvarum para-nârî-sahôdararum âsrita-jana-kalpa-vṛi-ksharum nâmâdi-samasta-prasasti-sahitam śrîman-mahâ-paṭṭaṇam râjadhânî-Baḷligrâmeya paṭṭana-svâmi Hanumanta-Setṭiyum Bammi-Setṭiyum Mêchi-Setṭiyum Saudore-Biṭṭimayyanum ...da-svâmi S'aṅkarayyanu sênabûva-S'aṅkaraiyyanu ch'alud-aṅka-Râman maṇigâra Nâgi-Setṭiyum antu samasta-nagaramu munmuri-daṇḍamum Mandâra-Baladêva-Setṭiyu Mêhari-Kâtayanu Biṭṭiyannu Bhattakêriya Kâli-Setṭiyum jagatî-samûham berasi nâlvar vvôvugaḷum aṇuvattu-kottaliyum nagarada vaśa-varttigalum iṇḍu ||

dhareg eseṇa śakti-pari(r)shege | karam agraṇi yenipa parvatâvaliyol Mû- |
varakôṇeya-santatig â- | bharanam Kêdâraśakti-muni-pati-negarda ||

â-munipan-agra-śishyar | śrîmat-S'rikanṭha-Paṇḍitar vvasudheyol inn- |
ê mâtô Lâkuṭṣar | ttâm ene sarvva-jña-kalpar esedar aḷumbam ||

â-munipana śishyar svasti yama-niyama-svâdhyâya-prâṇâyâma-pratyâhâra-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-sampannaṃ siddhânta-tarkka-vyâkaraṇa - kâvya-nâṭaka-bharatâdyanêka-sâhitya-vidyâ-pravîṇarum appa dakṣiṇa-diśâ-bhâgada Tâvaregeṇeya Nakharêśvara-Dêvarâchâryyaru Sômêśvara-Paṇḍita-Dêvargge svasti śrîmach-Châlukya-Vikrama-varshada 18 neya S'rîmukha-samvatsarada Pâḷṇad Amâvâsyc-Âdivâra-sûrya-grahanaḍ andu dêvar-aṅga-bhôgakkaṃ khaṇḍa-sphuṭitakkam alliya vidyârthi-tapôdhanar-âhâra-dânakkam endu kâlam-karchchi dhârâ-pûrvvakam mâḍi (after details of gift) int inituman asêsha-nagaram neradiddu koṭṭaru || î-dharmmakke Châvvoṇḍabôvam anukûla-sahâya ||

ivan îy-andadol eyde rakshisidavaṅ ishtârtha-samsiddhi sam- |
bhavikum pûṇḍ aḷipange Gaṅge Gaye Kêdâram Kurukshêtram em- |
b ivaṇol pêsade pârṇvaram kavileyam strî-bâlaram liṅgiya- |
ppavaram kondan avam sva-gôtra-sahitam biḷḷum mahâ-ghôradol ||

95

At the same place, on a fifth stone.

namas tuṅga &c. ||

gôtrâsinam a-gôtram cha gô-trâyaṇa-yutam S'ivam |
Pañcha-gôr nnidhanam sômam vandê Nyaṅkyaṅka-sêkharam ||

va: || svasti samasta-bhuvanâśraya śrî-prithivî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam Dvârâvatî-pura-varâdhîśvara Yâdava-kuḷa-kamaḷa-kalikâ-vikâsa-bhâskaram Gûrjara-vâraṇâkusaṃ Mâlaviya mallam Teluṅga-râya-śiraḷ-kamaḷa-sa-mûḷôtpâṭana-karam ari-râya-jagajhampam râya-Nârâyana śrî-Sîmhaṇa-Dêvana pratâpav ent endade ||

Karṇâṭa-kshiti-pâḷa-sainya-timira-pradhvaṃsa-tîbrâtapô |
ganjjan-Mâlava-vâraṇâkhiḷa-ghaṭâ-saṅghaṭṭa-pañchânanah |

Têlunigêsa-chamû-sâmûha-jaladhi-sphûrjât-sadâ-Kumbha-sûs |
sarvva-kshmâpati-sékharô vijayatê śrî-Simhaṇas sarvva-dâ ||

tat-pâda-padmôpajîvi śrîman-mahâ-pradhânam sarvvâdhikâri mahâ-parama-viśvâsi râya-nâyaka-
Nârâyaṇam śrî-Mâyî-Dêva-Paṇḍitara prabhâvam ent endade ||

vri || śrîmat-Simha-nripô nivêdya sakala-vyâpâra-chintâm kritî |
bhuktê sarvva-sukhâpabhôga-niratas saṁsâra-bijam prabhuh |
byâpârêṇa su-niśchitêṇa satatam yêṇa prajâ rañjitâh |
prâyô'râti-gaṇân vijitya sakalân âstê bhuvam dhârayan ||

va || ant alliya śrîmanu mahâ-pasâytam sarvvâdhikâri parama-viśvâsi gaṇḍa-peṇḍâra Hemmayya-
Nâyakana prabhâvav ent endade ||

hridayê kamaḷam dṛiṣṭvâ jihvâyâm cha sarasvatîm |
kîrtis sâpatnya-khinnêva yasya yâti dig-antaram ||
ślôkam || S'ômêśvara-yatês śishyô Vaidyanâthânghri-pûjakaḥ |
Bhîmâ-pâdâbja-madhuliṭ divyâdd Hemma-mahâpatih ||

âtana satiya prabhâvam ent endade ||

kanda || vommiṅge sariy Arundhatiy | immiṅg â-Lakshmi-dêvi sarisaman akkum |
hemmeyalu saradhi nâyaka- | Hemmana sati Ruppabâyig itarar ssariyê ||

vachana || ant â-dampatigaḷ irbbarum sukha-saṅkathâ-vinôdadiṁ Baḷigâvege band-irdd â-stha-
lakḥ adhideyyam appa śrîmad-dakṣhiṇa-Kêdârêśvara-dêvara prabhâvam ent endade ||

mâlinî || Vidhi-Hari-sura-mukhyâs śrî-Baḷigrâma-madhyê |
śruti-janita-vachôbhir bbbhakti-namrâs stuvanti |
hridaya-kamaḷa-kântam yam prapaśyanti siddhâ |
namata S'ivam amêyam tam chidânanda-rûpam ||
upâsatê Virûpâksham tatra Kôṭi-mâtha-sthitah |
Vâmaśaktir yyathâ pûrvvam Upamanyur mmahâ-tapâh ||

va || ant alliya dêva-bhôgamam âchâryya-S'rikauṭha-Dêvara śishyar appa mahâ-brati Vâmaśakti-
Dêvara vidyâ-samagrateyam bratitvamam kaṇḍu Kêdârêśvara-dêvara nandâ-divige-gandhâkshate-
pushpa-dhûpa-dîpa-naivêdya-tâmbûḷa-Chaitra-pavitra-S'ivarâtri-śîtâlagaduge-paṇcha-pavva-graha-
ṇa-kâraṇam 137 neya Yuva-saṁvatsarada Bhâdrapadad Amâvâsye-Bṛihaspativâradandu Hemmay-
ya-Nâyakaru Banavâse-nâḍa suṅkâdhikâradaliy â-sthânâchâryya Vâmaśakti-Dêvara pâda-prakshâ-
ḷanam geydu dhârâ-pûrvvakam mâdi hejjuṅka-manneya meydege-vokkalu-dere-mukhya kirukula-
suṅka-voḷagâgi muttu mâṇika patte davasav êṇa hêridaḷam sarvvamânyavâgi biṭṭa sthaḷada ettu
25 Sirivoḷala-sthaḷada gâṇa 2 (*final phrases*)

Vindhyâtavishv a-tôyâsu śushka-kôṭara-vâsinah |
krishṇasarpapâh prajâyantê dêva-brahma-sva-hâriṇah ||

suṅkadavan âgali aras âgali adhikâriy âgali yî-sâsanada mariyâdege aḷidâtana (*usual im-
precatory phrase.*)

At the same place, on the sixth stone.

ôm namah S'ivâya || namas tuṅga &c. ||

namaś śâsvatikânanta-jñânaiśvaryyamayâtmanê |

saṅkalpa-saphala-brahma-stambhârambhâya S'ambhavê ||

namô rāja-guravê svasti samasta-bhuvanâśrya śrī-prithvī-vallabba mahârâjâdhirâja paramêśvara
parama-bhaṭṭâraka Kâlâñjara-pura-varâdhîśvara sūvarṇa-vṛishabha-dhvaja damaruka-tūryya-nirg-
ghôshana Kaḷachurra-kuḷa-kamala-mârttaṇḍa kadana-prachanḍa mâna-Kanakâchala subhaṭar-âdi-
tya kaligaḷ-aṅkuśa gaja-sâmantha saraṇâgata-vajra-pañjara pratâpa-Laṅkêśvara para-nârî-sahôdara
S'anivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairîbha-kaṇṭhîrava niśsaṅka-mallâdi-ya-
thârththa-nâma śrîmad-bhujabala-çhakravartti Tribhuvanamalla-Bijjana-Dêvaṃ mahî-vallabheyan
anudinam anubhavisidan ent endade ||

vṛi || prithvī yâ Prithunâ purâ chirataram mûdhêna gôtvam gatâ |

sêyam Bijjana-Dêva-paṭṭa-mabishî-vṛittau chiram krîḍatê |

ratnam dēva tathaiva bhâti jaḍadhau vêlâdhipâthas-sthalê |

Vishnôr vvakshasi kaustubham nṛipa-vara prandhêna sâ ślâghatâ ||

va || ant enisida râjâdhirâja-priya-tanaya-pratâpamam pêlvade ||

vṛi || ripu-bhûpâla-tamaugham ôḍe kumuda-brâtam karam perchche tad- |

ripu-kântâ-mukha-paṅkajam korage nakshatrôdayêsam kaḷâ- |

ḷi-paribhrâjitan unnatônnata-yaśas-śrī-chandrikâdhîśvaram |

nṛipane Sôman enalke Bijjana-mahîpâlâbdhiyoḷ puttida ||

va || antu putṭi kshônî-taḷav ellavan êka-çchhatradind âlda Râya-Murâri Sôvi-Dêvânujan âldan
ent endade ||

ka || tat-samanantaradoḷ dhare- | g utsavamam mâḍi satya-śaucha-bratada Sa- |

ritsuta-doreyam nava-Puru- | kutsam Saṅkamma-Dêvan âldam dhareya ||

utpala || Gauḷa-gajan Turushka-turagam vara-Simhala-nâtha-mauktikam |

Chôla-sudhâmbaram Magadha-katturiyum Maḷayêsa-chandanam |

Lâlana bâḷakan ariyir endu charar sale binnapaṅgaḷam |

kêlisut irppar ôlagadoḷam vibhu-Saṅkama-Dêva-bhûpana ||

ant anêka-prakâradim vasudhâ-valayavam nish-kaṇṭakam mâḷida mahârâjâdhirâja chakrêśvarana
râjya-pradhânângaṅgaḷe mahâ-pradhânar âdar enisida piriya-daṇḍa-nâyakam Lakmi-Dêvanuṃ bā-
hattara-niyôgâdhishṭhâyakam Chaṇḍuṅgi-Dêvanuṃ vasudhaika-bâudhavam Rêçanayya-daṇḍanâ-
yakanuṃ sarvvâdhikâri Sôvanayya-daṇḍanâyakanuṃ samasta-sênâgrêsaram Kâvanayya-daṇḍanâ-
yakanuṃ voḷagâgi samasta-pradhânasahitam vinôdadim dakshiṇa-diśavarakke vandu Banavase-
pannir-çchhâsîrad adhishṭhânâṃ Baḷligrâmeyâ śrîmad-dakshiṇa-Kêdârêśvara-dêvara tri-kûṭa-
prâsâdamumuṃ latâ-manṭapamumuṃ ratna-pûjânêka-svarṇa-kaḷaśaṅgaḷumuṃ vidyâ-dânâṇna-dânâ-
dy-anêka-śrī-kâryyamam nôḍi yathârthham dakshiṇa-Kêdârav illi nâv ênânuṃ dharmma-kâryya-
mam mâḷalvêḷkuv endu tadiya-sthânânîhâryyar appa śrîmad-râja-guru-dêvaram kaṇḍ avara
tapali-prabhâvâdi-sâmartthyakk âscharyyadiṃ nîḷum nôḍi ||

śabdê Pânini-panḍitô naya-chayê S'ribhûshañâchâryyakah |
 nâtyâdau Bharatê muniś cha Bharataḥ kâvyêshu Mâghas svayam |
 siddhântê Nakulîśvaraś S'iva-padê Skandas svabhâvair gguṇais |
 sô 'yam rāja-gurus sadâ vijayatê śrî-Vâmaśaktir yyatîḥ ||

ślôka || ity-anêka-guṇâdhîsam Gautama-priya-nandanam |
 satvôddhatas samâsâdya Saṅkama-kshôṇipâḷakah ||

va || svasti śrîmat-Saṅkama-Dêva-varshada 5 neya Vikâri-saṃvatsarada Vaiśākha-mâsad amâvâsye-
 Sôma-vâra-Vṛisha-saṅkramaṇa-vyatîpâtad andu śrîmat-Kêdârêśvara-dêvara aṅga-bhôga-raṅga-bhô-
 ga-khaṇḍa-sphuṭita-jîṛṇôddhârakkam tapôddhana-brâhmaṇar-âhâra-dânakkam | Jiddulige-
 kampanâḍa baḷiya bâḍam Kîru-Baḷligâveyam śrîmat-Saṅkama-Dêva-chakravartti | tadîya-sthânâ-
 châryyar appa śrîmad-râja-guru-Vâmaśakti-dêvara kâlam karchchi dhârâ-pûrvvakam mâḍiy
 â-chandrârkkâ-târam-baram sarvva-namaśyam salvantâgi koṭṭan î-dharmmaman âvan orbbam
 paripâlisidam śata-kratuvam mâḍidavan || î-dharmmaman âḷidavam śata-kratuvuman tadîya-dvija-
 ruvan âḷidantaha narakakke vôhan |

svasti śrîman-maha-maṇḍalêśvaran Tailaha-Dêvanum śrîman-mahâ-maṇḍalêśvara Yeṇaharasanum
 bandu dharmmaman nôḍi yidu namm anvayânugataḥ appa guru-kuḷa-sthânav illi nâvuv ênânun
 dharmmavam mâḍal-vêḷkuv endu dharmma-buddhiyan tandar avara pratâpamam pêḷvaḍe ||

vṛi || kadanakk ugrâriy ammal tridaśa-bhuvanavam prîtiyim bandu kânbaṅg |
 odavidd aiśvaryamam bhîtarig asu-gatiyam mâlpanê nôḷpav endaiṅ |
 ide dal mâlpanam kaṇutt Ekkala-nṛipa-tanayan Tailapa-kshôṇipâḷam |
 madadindam prîtiyindam hṛidayada kripeyîm sâdu mechchalke nichcha ||

ka || dhuradolag ôḍida ripu-nṛipa- | r arasiyara kaṭâksha-ruchiyan îkshisar innun |
 dhareyolag Eṇaharāsana posa- | karavâlîna beḷage poḷayit emb ati-bhayadiṁ ||

va || ant anêka-prakârada pogalṭegam negalṭegan tâve neley enisi śrîman-mahâ-maṇḍalêśvaram
 Tailaha-Dêvanum śrîman-mahâ-maṇḍalêśvaram Yeṇaharasanum śrîmat-Kêdârêśvara-dêvara mahâ-
 naivêdyakkam nandâ-dîvigegam prâg-likhita-viśiṣṭa-tithiyol tadîya-sthânâchâryyar appa śrîmad-
 râja-guru-Vâmaśakti-dêvara kâlam karchchi dhârâ-pûrvvakam mâḍi Jiddulige-nâḍa baḷiya
 bâḍam Kîru-Baḷligâveya manneyumam kîru-kuḷâya-dâya-sahitam sarvva-namaśyav â-chandrârkkâ-
 târam-baram saluvantâgi koṭṭar (*usual final phrases*) îy-artthada sâkshitvêna smṛiti | ślôka |
 sva-dattâm &c. ||

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On the same stone.

svasti śrîmat-Saka-varsha 1108 neya Parâbhava-saṃvatsarada Vaiśākha-ba 5 Va śrîmat-Kêdâra-
 dêvara maṇṭapaman avadhiyal nirvâṇam mâḍidakke śrîmad-râja-guru-dêvar mmechchi Kîru-Baḷ-
 ligâveya hâlanalli Râvalegeṇeyin teṅkal Hâligûṭada keyi kamman nîṛ-ayvattam Bisadôja | Châvô-
 ja | Siṅgôjan int î-mûvarggav â-chandrârkkam sarvva-namaśyam salvant âgi koṭṭar || mattam â-
 Beḷugey-eppattara baḷiya bâḍam Siruvolalumam sarvva-namaśyavâgi tri-bhôgâbhyantara naḍe-
 vantâgi koṭṭaru sosti astu Siva-sâsana

At the same place, on a seventh stone.

namas tuṅga &c. ||

Girijâ-śrīṅgârênduh pravarddhayaty ântaram manô-vârddhim |
sura-danujârâdhyasya cha yasya sa vaḥ pâtu Pârvvatî-ramaṇaḥ ||
svasti śrî-vanitàrppita- | vistîrṇôrasthaḥ-ripu-braja-masta- |
nyasta-charaṇam samasta-ja | na-stuta-sita-kîrtti Vikramâditya-nripam ||
tat-pâda padma-madhukara- | n utpâtita-baḥavad-ahita-bâhu-balaṃ vi- |
dvat-pûjyam guṇa-ratna-sa | ritpatiy enisidan Anantapâḷa-chamûpam ||
pati-hitaroḷ ellam aggada | pati-hitan ati-śuḥigaḷ ensi negaḷdavarōḷ mikk |
ati-śuchi dakshar enipparō- | ḷ ati-dakshan Anantapâḷa-daṇḍâdhîsam ||
ari-vîra-viḷaya-Kâḷam | vara-vibhudhâmbhōja-vana-marâḷan id em bi- |
ttarisidano lôkadōḷ bhâ- | sura-yaśaman Anantapâḷan âha . . . ||

svasti samadhigata-paṇcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanda-daṇḍanâyakam |
ripu-pura-Tripura-Hara-sâyakam | sakaḷa-naṭa-nagna-bhugna-gâyaka - vandi-brinda-santarppaṇa-
samarttha-vitarāṇa-viḷāsam | vîra-lakshmî-nivāsam | virôdhi-Paṇchânanam | vivêka-Chaturâna-
nam | guṇa-ratna-mâḷikâḷaṅkâram | budha-janâdhâram | Lâṭa-kuḷa-kumuda-vana-vidhu-karam |
Hara-charaṇa-sarasîruha-madhukaram śrîmad-Anantapâḷa-daṇḍanâyakan eraḷ-Aru-nûrumam Bana-
vase-pannirchhâsîramum vaḍḍa-râvuḷamum perijûṅkamumam paḍedu sukha-saṅkathâ-vinôdadim
pratipâlisuttam ire || tat-pâda-padmôpajivi ||

śrî-vanità-kucha-sambhrita- | pîvara-vaksha-sthaḥam lasad-guṇa-maṇi-mâ- |
lâ-vilasitan ên esedano | Gôvindam sakaḷa-vibudha-janatânandam ||

anatârâtiyan ôvad ikki jayamam tâḷdal samartthâtman â- |
vano Gôvindane sârdda śishtar-eḍaḥam tûḷdalke sâlvanan â- |
vano Gôvindane kîrttiyam paḍedu jîy ayy embinam sandan â- |
vano Gôvindane matte matte peraram kâṇem dharâ-chakradoḷ ||

śaram emag endu bandaḷ ariyem maled ântaḍe bhâladoḷ podaḷd |
uriv Urigaṇṇan ugra-phani-kunḍalamam kiviyoḷ karâbjadoḷ |
suruchira-śûḷamam miṇupa dâḍegaḷam nija-vaktradoḷ vibhî- |
karam ene tôrugum samara-raṅgadoḷ î-raṇa-raṅga-Bhairavam ||

uriv Urigaṇṇa nîḷd urivol âge bhayaṅkara-kôpa-vanhi bhî- |
kara-kara-śûḷamam karam agurbbisut irppa karâsi tâne pôlt |
ire gaṇam âge sad-bhaṭa-gaṇam ripu-sênege pôlkum ugra-saṅ- |
gara-dhareyoḷ mahâ-praḷaya-Bhairavanam raṇa-raṅga-Bhairavam ||

bara-siḍilam tuḍuṅkuva madândha-gajakk idirâgi kôḷkaḷam |
muḡiv uradinda per-bbuliya miṣeyoḷ uyyalan âduv ondu jê- |
raṇikey bîrar ântaḍam ad ê-vesaḡoḇapo nettaram nela-
kk eḡeyado mâṅgumî-samara-raṅgadoḷ î-raṇa-raṅga-Bhairavam ||

ari-bhaṭar-aḷ-garuḷ-piṇila-bâsigadiṃ nore-nettar emba ban- |
dhura-tara-kuṅkuma -dravadin udgha-śiras-sarasîruhaṅgaḷim |

karam osed archchipam nija-bhujâsi-latâ-sthita-Chaṇḍikâ-padâm- |
buruha-yugam . . samara-raṅgadoḷ î-raṇa-raṅga-Bhairava ||

ari-vîra-bhaṭaran ati-bhî- | kara-bhuja-nîsrêui-mârggadim sarggaman a- |
chchariy enal êrisuvam sañ- | garadoḷ raṇa-raṅga-Bhairavam Gôvindam ||

birudara Javan adaṭara gôl- | muri malevara mâri gaṇḍa-vachcharadoḷ ma- |
chcharisuvava mirttu sauryyâ- | bharaṇam raṇa-raṅga-Bhairavam Gôvindam ||

raṇa-raṅga-Bhairavam guṇa- | maṇi-maṇḍanan aṇṇan-aṅka-kâṇam su-bhaṭâ- |
grañiy ene negardirdam dhâ- | raṇiyol Gôvindan ahita-danuja-Mukundam ||

adaṭinol aṇminol âyado- | | odavida nichchaṭikeyol peṇar ssaman ill em- |
budan enisuvâ su-bhaṭam jita- | kadanam raṇa-raṅga-Bhairavam Gôvindam ||

vara-vidyâ-nidhi-Kêsi-Râja-vibhugam Nilabbegam puṭṭi bhâ- |
sura-kîrtti-priyan âgi sanda guṇa-ratnam Dâsi-Râjam Parâ- |
śara-gôtrâmbara-tigmarôchi janakam tây chârû-nânâ-guṇâ- |
kare Sômâmbike tân enalke jagadoḷ Gôvindan em dhanyanô ||

vachanam || mattam â-mahânubhâvan-audâryya-prabhâvavam pēlvaḍe ||

praśnôttaram || . . sana . . . muntaṇa . . sa . . yi-pôgad âmp |
esakaman ântavaṅge pesar âvud ad êtaṇa mēle birdu târ |
oseyisuvam priyam muḷidaḷam kivig em pesar ârppin-êlgeyim |
vasumatiyol vichârisuvaḍ ê-doreyam raṇa-raṅga-Bhairavam ||

Kali-kâla-Karṇam ||

vachanam || â-samasta-guṇa-gaṇâbharāṇam | vibhuda-jana-śaraṇam | nija-viśuddha-kîrtti-
chandrîkâ-prabhâva-vikasita-jagad-valaya-kairavanam | raṇa-raṅga-Bhairavanam sakala-su-kavi-
jana-kalpa-bhûjanam | viśhama-haya-Vatsa-râjanam | vîra-lakshmî-nivâsanuv | Anantapâla-pra-
sâdâsâditâdhikâra-lakshmî-viḷasanam enisida śrîmad-daṇḍanâyaka-Gôvindarasar Mēlvaṭṭeya
vaḍḍa-râvuḷamuv eraḍum bilkoḍeyum perjjuṇkamumam paḍedu sukha-saṅkathâ-vinôdadim prati-
pâlisuttam ire ||

dhareg eseva Sakti-parshege | karam agrañiy enipa Parvvatâvâliyol Mû- |
vara-kôṇeya santatig â- | bharaṇam Kêdâraśakti-yatipati negaḷdam ||

â-Kêdâra-munîndrana | loka-prastutana śishyan aty-amala-guṇâ- |
nikam yaṣaḷ-patâkam | S'rikanṭham vibudha-chûta-vana-kalakanṭham ||

Hara-pâdâmbhôjadoḷ chittaman eseva mukhâmbhôjadoḷ Bhârâtî-sun- |
dariyam chârîtradoḷ nirmmaḷateyan akhilâśântadoḷ S'akra-dikkuñ- |
jara-bhâsvat-kîrttiyam bittarade nirisidam sad-guṇâdhyam munîndrâ- |
bharaṇam S'rikanṭha-dêvam budha-kuḷa-tiḷakan tarkka-vidyâ-samudram ||

â-mahânubhâvana śishyan ê-doreyan endade ||

Akalaṅkâmbra-mahîja-Chaitra-samayam Lôkâyatâmbhôdhi-śi- |
takaram Sâṅkhyâ-dharâ-diśâ-radani Mîmâmsâṅganâ-kanbu-kaṇ- |
ṭha-kanan-mauktika-blûṣaṇam S'ugata-nirêṭa-chaṇḍâmśu Tâ- |
rkkika-Sômêśvara-sûri pempu-valadam Naiyy âyikâgrêśaram ||

kelabar Tarkka-viśâradar kkelabar âptâḷâpa-sambôdhakar |
kkelabar nnâṭaka-kôvidar kkelabar oḷ-gabbaṅgaḷam ballavar |

kkelabar vyākaraṇajñar int inītumaṇi bāpp intu viśvambharā- |
taḷadoḷ ballavar ār enalke negaḷdaṇi vidyāb̄dhi-Sômēśvaraṇi ||

svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maṇṇushīhāna-japa-samādhi-śīḷa-samparinam |
vibudha-jana-prasannaṇi | nyāya-śāstra-vistṛita-sarōja-vana-divākaram | Vaiśēshika-vārd̄dhi-var-
ddhana-śarat-sudhākaram | Sāṅkhyāgama-praviṇa-māṇikyābharanam | guru-charaṇa-sarasiruha-
shaṭcharanam | śabda-śāstra-sahakāra-vana-Vasantam | prajñodayōdbuddha-Lākuḷa-siddhāntam |
nirupamōpanyāsa-Dēva-nadī-pravāham | niḷa-datta-mantra-prabhāva-samvardd̄hita-śishya-sandō-
ham | sāhitya-vidyā-mahā-nadī-pravāha-nimnagād̄hīśvaram | bhakti-prabhāva-paritushṭa-Paramē-
śvaram | niravadya-nirmuḷa--tapō-guṇaika-nīlayam | kīrtti-kāumudī-mudita-mēdinī-valayam |
nāmādi-prasasti-sahitamī śrīmat-Sômēśvara-panḍita-dēvar ||

ene negaḷd ā-muni-nātham | tanag aṇipi yaśōrt̄thi Kṛishṇa-Rājānujan oḷ- |
pina-kaṇi Gōvindaṇi pada- | vinatāhita-br̄indan akhīḷa-vibudhānandaṇi ||

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirājam paramēśvaraṇi parama-
bhaṭṭārakam Satyāśraya-kuḷa-tīḷakam Chāḷukyābharanam śrīmat-Tribhuvanamalla-Dēvara vijaya-
rājyam uttarōttarābhivṛiddhi-pravarddhamānam ā-chandrār̄kka-tāram-baram saluttam iral Kalyā-
nada neleviḍinōḷ sukha-saṅkathā-vinōdadiṇi rājyam geyyuttam ire | śrīmach-Chāḷukya-Vikrama-
varshada 27 neya Chitrabhānu-samvatsarada Paushya-śuddha 13 Budhavārad uttarāyana-saṅkrā-
ntiyandu || Kuntala-dharitṛī-kānteya viḷōḷa-kuntala-kalāpadant eseva Banavase-pannirchchāsi-
rakk aḷaṅkāram āgi tōrppa Baḷligāveya Tāvaregeṇeya dakshiṇa-Kēdārēśvara-dēvara sthānad
āchāryyar appa Sômēśvara-panḍita-dēvara kalam karchchi dhārā-pūrvvakam māḍi śrīmad-danḍa-
nāyakam Gōvindarasar śrīmat-Kēdārēśvara-dēvara dhūpa-dīpa-nivēdyakk endu | āv-āgardōḷ piḍiḍ
alli māṇuvaḍam eraḍu-lakkav-aḍakege perjuṅkamum vaḍḍa-rāvulaṇum eraḍum bilkoḍeyum sarvva-
namasyam endu biṭṭar ||

ivan iṇ-andadoḷ eyde pāl̄isidavaṅ ishtārt̄tha-samsiddhi sam- |
bhavikūṇ pūṇḍ aḷidandu Gaṅge Gaye Kēdāraṇi Kuru-kshētram em- |
b ivaroḷ pēsade pārvvaram kavileyam strī-bāḷaram iṅgiy a- |
ppavaram kondan avam sva-gōtra-sahitam biḷguṇi nigōḍaṅgaḷoḷ ||

(usual final verse.)

vinuta-madhurōktiṇiṇi tann | an-atīśaya-vachō-vibhūtiḡ iduve yaśās-śā- |
sanam ādud embinam śā- | sanaman idaṇi baredan āśu-kavi Nīḷalāksham ||

parikise Malli-dēva-vibhug ār ssaman irbbarum ir-kkelaṅgaḷoḷ |
bareduvan antyadiṇi bareva bājipa bājipa kabbam entuḷ ant- |
ire posa-gabbamaṇi nuḍiva bhāvisi kēḷva kathā-chatushkamam |
dhare parikarmmam end inītumaṇi guṇiyippa mati-prabhāvadoḷ ||

śrīmat-sahaja-Sārasvata | vāchaka-Vārijāsaṇam | nānā-vidhāvadhāraṇā-chakravartti Mallikārjju-
na-bhaṭṭam kavi-Kaṇijasambhavam ||

śrīmat-trailōkya-vandaysya Lakulīśasya śāsanaṇi |
jayaty anugatāt̄mēshṭa-dṛishṭādr̄ishṭa-phala-pradam ||

yô dharinmâli-nañim śâsti vêda-daṇḍa-dharô nataḥ |
tach-chhâsanam jayaty êtat tri-lôkî-maṅgaḷa-pradam ||

vasantatilakam || yad-Viśvanâtha-padavî-stuti-rûpa-vêda- |
vrâtaika-śâsana-śilâ-taḷavad vibhâti |
Pañkêjagarbbha-hridayam sa jayaty achintyas |
trailôkya-śâsana-paṭus Taruṇendumañḍiḥ ||

*ślô || sâmikam bâṛparâḍḍam bhûtayâvâya-lakshitam |
iti Sômêśvarô' paśyan munir vvâdi-manôharaḥ ||

śivam astu ||

vṛi || svasti śrîinach-Chaḷukyâuvaya-gagana-śarat-pûrṇa-chandram kavindra- |
prastutyam chandra-rôchiḥ-paṭala-nibha-yaśam śatru-bhûpâḷa-masta- |
nyasta-śrî-pâda-padman vitarana-guṇa-santarppitâśêsha-bhû-dê- |
va-stômam sârvaabhaumâgrani vipula-balam Vikramâditya-Dêvam "

birudam biṭṭ alki kaṇḍirpp ati-bhaya-rasadin tamma taim aḷva viśvam- |
bhareyam biṭṭ adri-kuñjaṅgaḷoḷ uḷid uḷid irpp urkki mârântu yuddhâ- |
jiradoḷ biṭṭ âtma-kântaughaman amara-vadhû-varggadoḷ liḷeyindam |
nered irpp udyôgamam śâtravarge salisuvam Vikramâditya-Dêvam ||

va || enisi pogalṭeyum negalṭeyum appukeyda samasta-bhuvanâśraya śrî-prithvî-vallabha ma-
hârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukyâbharana śrîmat-
Tribhuvanamalle-Dêvam nija-vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrâr-
kka-târam salal Kalyâṇada neḷibḍinoḷ parama-kalyâṇâbhyudaya-bhâgi samasta-dharâ-maṇḍala-
man êka-chchhatradim pâḷisuttam sukha-saṅkathâ-vinôdadind ire ||

vṛi || jagadoḷ mun khyâtiyan tâldida mṛigadharan-âmnâyadoḷ râja-bhavam |
negaḷd âkhyâ-sâmyadind â-śâsige gata-kaḷaṅkâtmaroḷ tammol entum |
negaḷdatt ill arttha-sâdriśyadin enisi jasm betta nânâ-kavindrô- |
ktig aḍarppâd olpu tammol negaḷe negaḷda Pândyarkkaḷoḷ punya-puñjar ||

va || anêkar arasu-makkaḷ prabhavise |

kan || Kṛita-yugadoḷ Jamadagnige | kṛitakṛityaṅg ogedu Rêṇuki-patig aṅgi- |
kṛita-guru-vadhanam vadhiyisi | Kṛitavîryyâtmajanan ati-balam Paraśudharam ||

vṛi || dharaṇi-maṇḍalaḍoḷ dharâbhujaran irppatt oudu sūḷ kondu tad- |
dharaṇi-maṇḍalamam samasta-dharaṇi-dêvargge vârdhhy-antikam- |
baram itt alli dharâmara-svaḍoḷ iralk âg endu pôg-otti sâ- |
garamam châpada korppinoḷ budha-nutam śrî-Rêṇuki-nandanam ||

kan || kaṇa-mâtrôdakaman iralk | aṇam îyade paśchimâbdhi teged eḍeyoḷ Koñ- |
kaṇa-saptakamam Phaṇi-kañ- | kaṇa-varade nijâśrayârttham â-vibhu paḍedam ||

va || antu Paraśurâma-śṛiṣṭiy enisida |

kan || Koṅkaṇa-lhâtrî-vaniteya | kaṅkaṇadant eseva Haiveyoḷ Sisugali sand |
aṅkada nâyaka-maṇivol | biṅkam | aḷed irkkum atula-śôbhâ-sadanam ||

pesar-arigaḷ alli puttida | sisugaṃ kalitanaman ittu pande-tanakk â- |
vasatam enisirppar adariṃ | Sisugaliy enisittu râjadhâni-śrêshṭham ||

va || alli palambaruṃ Pândyar arasu-geydu saluttam ire |

kan || janatâ-manô'bhinandana- | m ene kîrtti-jyôtsne belage jagadoḷage jalakk- |
ane Chandrâmnâya-payô- | vanadhiyoḷ udayisidan urvvarâ-pati-Chandraṃ ||

lalanâ-jana-ratnaṃ Kam- | mala-Dêvi janâbhivandyey â-Chandraṅg u- |
jvaḷa-chandrikeyant ant a- | ggaḷisidaḷ esed oḷpan âtma-saṅgatiyindam ||

sutan ogedam vibhu tad-dam- | patigaḷg Abdhiyeyum Abdhiṣayanam ivar â- |
kshitig enip avarg ati-subhagam | chatura-strî-jana-manô'bhirâmaṃ Kâmaṃ ||

chature guṇa-rûpavati jana- | nute Bhâgala-Dêvi râja-putrî-ratnaṃ |
Rati tân â-Kâmaṅg â- | satiy enal â-vibhuge chitta-vallabhey âdaḷ ||

a-laghu-bhujâ-balan â-Bhâ- | gala-Dêvigam â-nṛipêndra-Kâmaṅgam nir- |
mmalatara-yaṣan udayisidam | viḷasita-vibhavânukṛita-Surêndraṃ Chandraṃ ||

vṛi || kalitanam ârggam â-kali kaṭâkshisuvannegam elliyum bhujâ- |
balad-aḷav â-bhujâ-bali virôdhisuvannegam êka-mârggaḍiṃ |
salut iral akkum urbbid-adaḷ ây-adaḷam bhrukuṭi-prabhâvamaṃ |
nelegoḷipannegam mukhadol embudu Chandra-narêndranam jagam ||

kan || vanitâ-jana-vandye yaśô- | dhane Sâvala-Dêvi su-drîḍha-purusha-vratey ant |
enip â-Chandraṅg â-bhâ- | mini Rôhiṇi tân enalke vallabhey âdaḷ ||

â-vibhuviṅgam Sâvala- | Dêvigam âdam tanûbhavam Bhava-bhakti |
śrî-varaṇ â-maḷina-kîrtti- | śrî-vibhavam Kâma-Dêvan adaḷara dêvam ||

vṛi || Ratig eṇeyâge bîra-siri mâdhavam âge mahâhavam samû- |
rjîta-vishamâstra-pâtadin arâtigaḷam Divijêndra-kâminî- |
tatig eṇagippa balme nijam âgire sanda samagran amba bâ- |
pp atisâya-Kâma-dêvan ivan endapud urvvare Kâma-Dêvanam ||

va || ant ensi Pândyânvaivaḷiy emba mâniniya mogakke mûg irppante Pândya-pîṭhikeyoḷ ir-
dda | samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvara | Gôkarṇṇa-pura-varâdhîśvara | Pân-
dya-vamśa-chûḍâmaṇi | gaṇḍara dâmaṇi | parâṅganâ-Nadi-naudana | budha-jauânandana | Koṇ-
kaṇa-râshṭra-pâla | pusivara sûla | kîrttuge nalla | Nigalaṅka-malla | śiraḷ-śêkharîbhûta-śrîmat-
Tribhuvanamalla-Dêva-pâdâravinda | vîra-vṛitti-kandaḷi-kanda | nâmâdi-prasasti-sahita śrîmat-Tri-
bhuvanamalla-Kâma-Dêvarasar ssukha-saṅkathâ-vinôdadim râjyam geyuttam irdd-ondur devasam
S'iva-dharmma-kathâ-kathana-prasaṅgadol |

ślôkaḷ || dharmmah kîrtti-latâ-kandô dharmmô loka-dvayê hitaḷ |
dhârmnikâd aparô nâsti vandyô jagati kaśchana ||

va || emba S'iva-dharmmanûsâsanaman âtmârâdhîyar appa Sârasvata-mahôdaya śrîmat-Sômêśvara-
paṇḍita-dêvara divya-vachanadindam avadharisi S'iva-dharmma-kâryya-tâtparyya-tad-gata-chi-
ttan âgi |

kan || Vanavâsi-dêsamam Tribhu- | vanamalla-nṛipâlu-kîrtti-lakshmî-latikâ- |
vana-pâḷan akhiḷa-vidvaj- | jana-pâḷan Anantaḷâḷan adhipatiy âyal ||

va || paḍedu niyôgise tan-niyôgaḍim tat-pâda-padmôpajivi ||

kan || raṇa-raṅga-Bhairavaṃ vâ- | raṇa-ripu-vikkrama-vibhâsi viśrutatara-sad- |
 guṇan aṇṇan-aṅka-kâṇam | praṇuta-yaśaṃ Kṛiṣṇa-Râjan-aṇugina tammaṃ ||
 maleyade besakeyva besaṃ | maleyad enal pâlisuttam ire Banavaseyaṃ |
 malapara jûjû sudhâ-ni- | rumala-parama-yaśaḥ-prabhâva-nidhi Gôvindaṃ ||
 Banavase-nâlḷk idu bhûshaṇa- | m ene sogayipa râjadhâni Balipuradoḷ tâ- |
 j-janapaṃ paṭṭaṇasâvi dal | ene pesar vaḍed irdda Mēchi-Setṭiya sutana ||
 Bhuvanaika-Setṭiy-âtmô- | dbhavan enisida Mēchi-Setṭi kâl-garchch âg a- |
 bja-vanad adhas-sthaḷad uṇ- | baḷiy-avaniyan îyalke samuchita-vyavahâraṃ ||

va || â-mahâ-râjadhâni-Baligâveyoḷ ullâ ||

kan || anituṃ pañcha-maṭha-sthâ- | na-nagaramuṃ mûru-ppuramuṃ aṇiyuttire ne- |
 tṭane nûra-pattu kammama- | n an-avadyaṃ mârugonḍu dhârâ-sahitaṃ ||

va || mattam â-mahâ-râjadhâni-Baligâveya pañcha-maṭha-sthânadoḷ piriya-maṭhad âchâryyar
 î-S'ântaśiva-paṇḍitaruṃ | Pañchaliṅgad âchâryyar kKriyâśakti-paṇḍitaruṃ | Tripurântakad-âchâ-
 ryyar kKriyâśakti-paṇḍitaruṃ | Mûliga-Ponneya-jîyaruṃ | nagaradoḷ Enṭheyana Barmini-Setṭi-
 yuṃ ! modal âge |

anituṃ pañcha-maṭha-sthâ- | na-nâgaramuṃ mûru-puramuṃ îyalk â-mê- |
 diniyaṃ koṭṭu jagaj-jana- | vinutaṃ Tâvareyakeṇge naḍev-uvvareyoḷ ||
 Hari-diṣeyoḷ Kêdârê- | śvaraṅge munt Amban itta tōṇṭaṃ Pitri- |
 śvara-diṣeyoḷ Ponneya-jî- | yara tōṇṭaṃ mêrey âg iral tōṇuvudaṃ ||
 Saranidhi-nâyakana diśâ- | varad eḍeyoḷ naṭṭa kal Dhanêśvarana diśâ- |
 varad eḍeyoḷ Puḷigeya-Dê- | vara tōṇṭaṃ mêrey âg iral tōṇuvudaṃ ||
 dhareyaṃ kaykoṇḍaṃ Saṇ- | kara-nirataṃ nûru-pattu-kammaman â-nâlḷk |
 aras enisida daṇḍâdhî- | śvara Gôvindaṃ jagaj-jana-stutan aṇiyal ||

va || antu kâl-garchchu vaḍedu |

kan || dhareyan adan akhîla-bâdhâ- | parihârade Mēchi-Setṭi sale kâd ûḍutt |
 ire salipar akhîla-bâdhâ- | parihâraṃ mâḍi pañcha-maṭha-nagaraṅgaḷ ||

va || emba dṛiḍha-vyavastheyam paḍed allim baḷiyam Parvatâmnâyada Mûvara-kôneya-santâna-
 da S'akti-parisheyoḷ negaḷte vaḍedu śiṣhya-châṭaka-varshâ-kâla-mukhar enisida Kâlamukharoḷ ||

kan || an-aghaṃ S'rikanṭhaṃ budha- | jana-nuta Kêdâraśakti-sûnu hṛid-abjâ- |
 sana-nirata-S'rikanṭhaṃ | muni-pati-parirabdhâ-vara-vachâś-śri-kanṭhaṃ ||

vṛi || paramâtmâgama-vêdiy âgiyum ati-prôchchaṇḍa-vâdityam o- |
 pp ire jâmbûnadam appa poṅge kaḍu-gamp âyt embinam sandan Î- |
 śvara-pâdâmbuja-sêkharam dṛiḍha-tapas-sampatti-jâyâ-svayaṃ- |
 varan âchâryya-guṇâvaḷi-viḷaṣitaṃ S'rikanṭha-yôgiśvaraṃ ||

kan || S'rikanṭha-sutaṃ nata-yati- | lôkaṃ Sômêśvaraṃ muṇiśvara-rûpa- |
 S'rikanṭhaṃ duritâsura- | Vaikuṇṭhaṃ sva-kṛiti-ghôshavaḍ-budha-kanṭhaṃ ||

va || enisid âtmârâdhya appa | yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushtihâna-japa-samâdhi-śīla-sampaṇṇa | budha-jana-prasanna | dhâraṇâ-Padmagarbha | paṭupâdana-sandarbhâ | kavita-sarôjini-makaranda | gamaki-mukha-mukurunda | vâdi-manôhara | vâgmitva-Vidyâ-dhara | nir-avadya-tapô-guṇâbhyudaya | Sârasvata-mahôdaya śrīmat-Sômêśvara-paṇḍita-dêvaram dharmma-kârīya-pratigrahak âgraham geyd anugraham paḍeḍu | Banavase-pannirchchâsira-kkam taley enisida râjadhâni Baḷligâveya teṇkaṇa Tâvaregerey-êriya jagat-trayâdhîśvara śrī-dakṣiṇa-Kêdârêśvara-devara dêva-kulada khaṇḍa-sphuṭita-jirṇôddhârakkam â-dêvara gandha-pushpa-dhûpa-dîpa-naivêdyâdi-nânâ-vidhōpahârakkam alliya tapōdhanâdigala âhârakkam endu sarvva-namasyam âge ||

vri || giri-Bhava-lôchana-37 pramita-Vikkrama-varsha-ja-Nandanâkhyâ-va- | tsara-bhava-Paushya-mâsa-sita-paksha-chaturtthi-Mahîja-vâradol | berasiral uttarâyanaḍol â-mahiyam mahi baṇṇisal mahî- | śvara-tīlakam mahî-ravi-jalâdi-mayam vibhu triptan appinam ||

kan || â-sakalâvani-nutan enip | â-Sârasvata-mahôdaya-vratiya guṇô- | dbhâsiya kâlam karchchi vi- | bhâsura-yaṣan ittan osedu dhârâ-sahitam ||

Gaṅgâ-Yamunâ-sâgara- | saṅgamadol kôti-pârvarum kavilegalum | liṅgigalum beras alidam | liṅgamau î-dharmmamam kaṇutt alid adhamam ||

kavilegalum kôṭiyan osed | avani-sura-kôṭig ittan î-dharmmak u- | dbhavamam paḍedavan â-tî- | rttha-vitativol liṅga-liṅgi-jana-sannidhiyol ||

ślôkaḥ || sva-dattam para-dattam vâ yô harêta vasundharâm | shashti-varsha-sahasrâṇi viśvâbhârâṇi jâyatê krimih ||

end intu |

kan || kavi-nutam enal ored ati-paṭu- | kavi-Sârasvata-mahôdayana kiṅkaran î- | Sîva-dharmma-śâsanavan abhi- | navam âg ire Mallikârkjunâryyam baredam ||

Gobbûra dhâraṇâ-sârvvabhauma Mallikârkjuna-bhaṭṭam su-kavindra-Shaṇmukham || bhadram astu Sîva-śâsanâya ||

100

At the same place, on a ninth stone.

namas tuṅga &c. ||

namaḥ Sîvâbhyam ânuchârâbhyam ||

śrī-Vidyâbharanâryya-nirmala-munêr âjñâ-prasâdârppita-
śrī-Kêdâra-mâthâdhipatya-padavi-vibhâjânamam sadâ |
Kêdârêśvara-dêva-nirbhara-dayâ-divyâṇṇitâlôkanam
pratyakṣikṛita-pûrvva-Gautama-muniṃ śrī-Gautamam rakṣatât ||

Srī-ramaṇî-manah-priyana nâbhi-sarôruha-madhyadol Vachas- |
śrī-ramaṇîsan udbhavisidam tad-udagra-bhujâṅgalinde dur- |
vvâraṇa-bâhu-vîryya-paripâlita-vârddhi-parita-bhûtaḥ |
Sîri-ramaṇîsan-amṣam eno puṭṭidar âdi-Chaḷukya-bhûbhujar ||

avarolage ||

kanda || raseyam raseg uyd-asuranan | a-sama-bhujâ-balade samara-samayadol ure mar- |
ddisi tanda Chakriyam nene- | yisuvam bhujâ-bala-mahatvadin Taila-nripam ||

vri || Tilapa-Dêvan-agra-tanayam prabhu-Sattigan âtan-âtmajam |
sri-lalanâdhipam negarda Vikraman âtana tamman udvishad- |
bhû-latikâ-kuthâran enipam Daśavarmma-nripam tad-âtmajam |
bhû-lalanêśvaram padeu pâlisidam Jayasimhan urvviyam ||

kan || sallalita-śauryan Âhava- | mallam tat-tanujan âtan-agra-sutam bhû- |
vallabhan elliyum a-prâti- | mallam Bhuvanaikamallan allim baliya ||
tach-Châlukya-nripâlaro- |
| achchari jasam i-nripaṅge shôḍaśa-râjô- |
dyach-charitam enisi dhârini me- |
chchalu Permmâdi-Dêvan âtana tamman ||

vri || nirutam kîlpaṭṭu muṁ mânasikeya deseyam biṭṭu Kûrmâvatâram |
beras int i-viśva-viśvambhareyan asadaḷam tâldid andindam âd â- |
parivâdakk aṅgi tam mânasikeyan adhikam tâldi mēlâgi viśvam- |
bhareyam niḥklêśadin tâldida Hariy enipam Vikramâditya-Dêvam ||

Kali-kâlâvanipâla-jâla-chira-dôr-vvâsôpajâtôddhatâ- |
khila-kâlushya-kalanka-paṅka-paṭala-prakshâlanam mâḍal end |
olavin tîrtha-jâlâvagâhanaman âdam mâḍut irppante nichch- |
alum irppaḷ jaya-lakshmi khaḍga-jaladol Châlukya-chakrêśana ||

kan || alav-alid-arâti-bhûpati- | gaḷa baḷagam tandu kuḍuva gaja-mada-dhârâ- |
jalada hayaṅgaḷa lâlâ- | jalada ponalu bahulaḷ â-nripêndrâlayadol ||

vri || Mâlava-Chôla-Gaula-Magadhâṅga-Turushka-Kalîṅga-Vaṅga-bhû- |
pâlakar aṅgi berchchi besakeyḍ osed endudan endu râjya-sal- |
lileyol irppaḍ ân aṅiyen alladoḍ âgaḷe dēva-râjya-sal- |
lileyol â-nripôttamaran eydipan ôvade Kuntalêśvara ||

enisida Permmâdi-Râyaṅge ||

vri || ent ati-châru-lakshana-guṇam maṇi Rôhana-bhûdharkke tân |
ent amṛitâmburâśige sudhâkaran ent udayâchalakke tad- |
dhvânta-virôdhi saṅjanitam ante nripânvaya-maṇḍanam kalâ- |
kântan udagra-têjan ene Sôma-mahîbhujan andu puṭṭida ||

puṭṭuvudum virôdhi-nripa-santatig ârttate totṭenal karam |
puṭṭidud elliyum nikhila-Kuntala-bhûṭala-râgavarddhanam |
puṭṭidud âvagam negarda Bhâratig andu sa-nâthatôdayam |
puṭṭidud endoḍ âr ddorege-vappa nripâlakar â-nripâlano ||

kan || maṇiyad ari-nripa chûḍâ- | maṇiyuman â-nripa kumbhi-kumbhôttha-lasan- |
maṇiyuman aṇiyaram avan uḍe- | vaṇi gaṭṭal bagevan âtma-śaiśava-daṣeyol ||

naḍe-galal oḍarisaḷ âtaṃ | naḍe-galal oḍarisaḷdar ahitar aḍavige bhayadiṃ |
nuḍigalal oḍarise bêgaṃ | nuḍigalal oḍarisaḷdar ari-nṛipar vvana-chararoḷ ||

poḍe-seṇḍ âḍuva paḍadoḷ | poḍe-seṇḍaṃ poḍeyal ollad ari-nṛipa-śīramam |
poḍe-seṇḍ âḍuvan irad end- | oḍe bhuja-baḷad-aḷavan avanoḷ aḷevavan olaṇê ||

vṛi || sad-amala-râga-vârddhi-rasa-pûrṇate Vikrama-chakrig âḍud â- |
dudu mukulīkṛitatvam a-suhṛit-kara-paṅkaruhakke bêgaṃ â- |
dudu nikhiḷôrvvig âyata-drig-utpaḷa-hâsam id embinam samant |
udaya-mahâ-mahîdharaman êṛidan opp ire Sôma-vallabha ||

dhareyaṃ pott irddu bhârâvyapagama-vivaśam bhôgamaṃ kâṇan enduṃ ||
nirutam Bhôgîśan enduṃ taṛedudu dhareyaṃ pottu beṃ Kûrmma-râjaṅg |
irad inn â-prâṇigaḷ viśramisuge sukhadind embavol viśva-viśvam- |
bhareyaṃ dôr-ddaṇḍadoḷ tâḷḍidan atūḷa-baḷam Sôma-Châḷukya-bhûpa ||

śrî-kântâ-ramya-harmmyam negarda nija-mahôrasthaḷam chârû-vîra- |
śrî-kântâ-kêḷi-śumbhan-maṇimaya-bhavanam naija-tîbrâsi vidyâ- |
śrî-kântâ-lâsya-raṅgam nija-mukha-kamaḷam nichcham embannegam dhâ- |
tri-kântam tâḷḍidaṃ śrîgaḷan atūḷa-baḷôdbhâsi Bhûlôkamalla ||

vinatârâti-nṛipâḷa-maṇi-maṇigaḷ nakshatram âtmîya-ki- |
rtti navâbhyunnata-chandrikâ-prasaram ôrant asta-tâpaṃ jagaj- |
janam ellam su-chakôrakâvaḷiy enal Sômâkhye bhû-chakradoḷ |
tanag anvartham enal virâjisedapaṃ Sômêśvarôrvviśvara ||

sva-kaḷâlî-dânadindaṃ vibudha-tatig ati-prîtiyaṃ mârppaḍam śi- |
takaram Śrîkânṭha-bhûshâ-maṇi kuvaḷaya-santarppnâdhâyi end in- |
tu karam samstutyan âg irppaḍam eseva vinirddôshanol nish-kaḷaṅka- |
prakara-prakhyâtanoḷ tâṃ saman enipane pēḷ Sômanoḷ byôma-sôma ||

kan || ari-bhûpara tējada daḷḷ- | uri magguvud omme tanna pesar-golal ên a- |
chchhari vaḍedudo jagadoḷ bhî- | karatara-taravâri-vâri Sômêśvarana ||

vṛi || Kuntaḷam âma-vallabheya kuntaḷam oppuva Kâñchi kâñchi śu- |
ddhânta-nitambinî-janada dhâre nijônṇata-dâna-dhârey emb |
antire suttaluṃ sale nimirchchi nijôgra-bhuja-pratâpaṃ â- |
śântaman eyde pâḷisidan urvviyan orvvane Sôma-vallabha ||

maryyâdâ-rahitô Yamô niyamitô nâdyâpi mat-pâḷitân
nighnan êva janân asau na gamitas Svarṇâdrir artthârththinaḷ |
Mainâkâdi-mahîbhṛitâm na śaraṇam jâtô' ham ity anvaham
śrî-Sômêśvara-Dêva-vallabha-manas chintâ-rasê majjati ||

va || enisida Châḷukya-chakravartti Sômêśvarôrvviśvaram Bhûlôkamallaṃ dig-vijayaṃ geyyal
endu dakṣiṇâbhīmukhan âgi bandu Hulluṇiya tîrthadoḷ bîḍam biṭṭu sukha-saṅkathâ-vinôḍadiṃ
dharmma-prasaṅgamam mâḍuttam irpudum avasaram-baḍedu ||

kan || śrîmat-Kadamba-vanśa-śi | khâmaṇi maḍaḷika-makuṭa-vibhrâjita-chû- |
dâmaṇi vidvaj-jana-chin- | tâmaṇi dhairya-prasiddha-śailam Taila ||

śrīmad-Virāṭa-nagarī- | dhāmaṃ Vanavāsa-pura-varêśvaran aty-u- |
ddāma-jaya-śrī-mauktika- | dāmaṃ Tailaṃ nijêśvarāty-anukūla ||

va || erddu nind irddu kara-kamaṅgaḷaṃ mugidu Dêva binnapav end int enda ||

vri || janapada-kôṭiyol negarda Kuntala-dêsame sârav alli tâṃ |
Banavase-nâdu sârv adaroḷ paribhâvise Baḷligâve sa- |
jana-nidhi paṭṭaṅgaḷa tavar-mmane sâram enippa kîrtti tad- |
vananidhi mêrey âge sale parvvidud urvvi samasta-dhâtriya ||
adu vibudhaikavâsam Amarâvatiy-ant ati-bhôgi-sêvyav ant |
adu pesarvettu rañjisuva Bhôgavati-purad-ante bhâvisalk |
adu Dhanada-prasêvyav Aḷakâpurad-ant ene Baḷligâveg â- |
vudo paḍi-paṭṭaṅgaṃ negarda vârdhhi-parîta-samasta-dhâtriyol ||

va || alliya nagara-janaṅgaḷa guṇaṅgaḷaṃ pêlvade ||

vri || para-hitar êka-vâkyar ariviṅge tavar-mmane dharmmad âgaram |
sa-rasa-kavîśvarâvalige kēli-grihaṃ kaṇi permmeḡ ormmeyuṃ |
Hari-Hara-Pânka-jâsana-Jinâdi-vinirmmaḷa-dharmmar endod âr |
ddoreyaro Baḷligâveya mahâ-nagaraṅgaḷol î-dharitriyol ||

kan || kiḍuv-oḍameyan ondane ko- | tṭ eḍe maḍagaḍ ihaṃ-paraṅgaḷ emb eraḍuman aṅ- |
gaḍiyol kiḍad oḍameyan aḍi- | g aḍig ârjjiḡpar alli negarda nagara-janaṅgaḷ ||

vri || Surapatiyante sarvva-vibudhâsrayar Indra-gajêndradante bhâ- |
suratara-dâna-sampad-adhikônnatar induvinante sat-kaḷâ- |
dharar Ahirâjanante nikhiḷa-kshameḡ âspadar endod îgaḷ âr |
ddoreyaro Baḷligâveya mahâ-nagaraṅgaḷol î-dharitriyol ||

â-nagara-janakke ||

karige radanaṃ bhayaṅkara- | tara-damshtrâṅkuram ibhârig unnata-pakshaṃ |
sarabha-ripug âdud embant | iral esevar prabhugaḷ alli tat-pattanaḍol ||

mattam alli ||

Hari-Hara-Kamaḷâsana-Vî | tarâga-Paundhâlayaṅgaḷind intu vasun- |
dhareḡ eseva pañcha-saradant | ire pañcha-maṭhaṅgaḷ esevuv â-paṭṭaṇadol ||

mattam alli ||

mûruṃ puraṅgaḷ alliya | mûruṃ kaṅgaḷ samagra-Lakshmiḡe mēṇ â- |
niṇeya koralol nelasida | mûruṃ muttina saraṅgaḷ embant irkku ||

va || intu sakala-saundaryyakkaṃ sakala-dharmmakkaṃ tavar-mmaney enisida Baḷligâveyol dak-
shina-dik-taṭa-nikaṭa-vartti maṇḍita-puṇḍarîka-shaṇḍôpântam uṇṭ alli nagara-janaṅgaḷ ârjjisid
agaṇya-puṇya-puṇjame S'iva-bhavanav âdante Nagarêśvaram enisi pesar-vadeḍu sogayisuttam
irppudu ||

kan || dakshina-Kêdâraṃ pâ- | pa-kshaya-kâraṇam asêsha-nagara-jana-pra- |
tyakshikṛita-S'iva-sannidhi | sâkshât-kṛita-Kṛita-yuga-prabhâ-sarvvasva ||

va || mattam alli pariva-tîrttha-naîini-jala-pravâham adu Kêdâra-Gaṅgâ-jala-pravâhaman anukari-seyum abhram-liham enipa vibhramaman ârdha S'iva-bhavanam adu Kêdâra-mahâ-mahîdharaman anukariseyum-alli tapam geyva divya-tapôdhanare duśchara-tapaś-charaṇa-pariṇatântaḥkaraṇar appa Kêdâra-divya-tapôdhanaran anukariseyum int apûrvva-Kêdâramum S'iva-lînga-pûjâ-pulaka-sasya-sa-rasa-kêdâramum enisi Paramêśvara-sthânam irppud alli ||

vri || âstê Kêdâra-dêvô hima-chaya-chakitân dûra-yâtrâsamarthân
prakshîṇâśêsha-pâpân ati-karuna-rasârdhrîkṛitâtmântaraṅgaḥ |
kurvvan yasyâti-bhaktâvanata-sura-śiraś-śêkhara-śrî-mahatvam
śrî-pâdâmbhôja-lakshmîr vvirachayati sa vah pâtu Chandrârdhamauliḥ ||

mattam â-puṇya-sthânadoḥ ||

kan || Kali-kalusha-khaḷara bhayadiṃ | balid irddapan illi Kṛita-yugâdhipan int î- |
Kaligôṭeya baladin enalk | alaghu-guṇâkâram esevud â-prâkâra ||

va || mattam â-maṭham Kamathanante sakala-janâdhâramum | Purushasimhanante hiraṇya-kaśi-pu-dâna-saṃśôbhitamum | Kurukshêtradante Sarasvatî-viḷasitamum | Khachara-lôkadante vidyâ-dharâdhîśvara-parivṛitamum | Mandara-mahâ-mahîdharadante sarvva-dik-sârabhûtamum | Vâsu-dêvanant akrûrôkti-śravaṇa-ramaṇyamum | Bhavâni-bhavanadante brahmachâri-sadâchâra-sambhâvitamum | vivêkiyante vidyâbharana-virachita-saundaryyamum | Gôdâvarî-tîradante Gautamâ-ryya-paricharyyâ-parikaramum enisi sogayisuvud â-maṭhâda guru-kula-kramamam pêlvade ||

kan || Mûvarakôṇeya-santati | dêva-bratan eseva-Parvvatâvaliyoḥ tân |
âvirbbhavisidan amaḷa-ya- | sô-vibhu Kêdâraśakti-paṇḍit-dêva ||
S'rîkanṭham mauktika-mâ | lâkalpita-kanṭham eseva Sarasatig ene vi |
dyâ-kanaka-nikashan ânata- | lôkam tach-ohhisyan esedan allim baḷiya ||
â-munipana śishyam vi- | dyâ-mahima-kshîra-vârddhi-varddhana-sômam |
Sômêśvarâryyan esedam | kâma-vinîlâbja-shaṇḍa-chaṇḍadyôta ||

tad-arantara ||

â-Bhârabhûtig eṇey eni- | p â-bhagavan-munipan-anujan esad irddam Vi- |
dyâbharanam nirmmaḷa-vi- | dyâbharanam chatura-kîrtti-kântâbharana ||

vri || Bauddhâty-uddhata-gaṇḍa-śaîla-daḷana-prârambha-dambhôlîṭâ
Mîmânsâ-mata-kumbhi-kumbha-daḷana-prôdyan-mṛigâdhîsatâ |
Syâdvâdôtpala-shaṇḍa-chaṇḍakaratâ yasyâsti sa bhrâjatê
śrî-Vidyâbharanas sad-âbharanavan Naiyyâyikânâṃ muniḥ ||

va || enisid â-Vidyâbharanam vidyâ-bharana-vyâsaṅgav allad itara-vyâsaṅgaman ollade maṭha-vyâsaṅgamam nijâgra-śishyanum guru-kula-samuddharana-vâma-śaktiyum enisida Vâmaśakti-munîśvaranoḥ niyôgisid-îgaḷ ||

vri || jaladhi-parîta-bhûtaḷaman eyde nijônata-saudha-raśmi-man- |
ḍaḷadin anâratam beḷagi sôman ati-śramadinde mânbud êṃ |
naîina-sakham sahasra-karadiṃ beḷapandav enippud âytu ni- |
rmmaḷa-mati-Vâmaśakti maṭhamam parirakshisal endu nilvudu ||

va || endu binnapam geyvudum maṭhâda dharmmada permmeyumam tan-maṭhâchâryyara

dharmma-vidyâ-tapaś-śilateyumam kērddu rômāñcha-kañchukita-gâtranum prasanna-nêtranum âgi
 Kâdamba-kañṭhîravana mogamam nôḍi nâv ênânun dharmmaman â-sthânadoḷ mâḍal vērkkuv
 allige samîpaṅgal app ūrggal âvuv endu besagoḷvudum Dêvar bbêre dharmmam mâḍal vêḍ
 ênânun dharmmaman ân alli Dêvara vjjaya-râjyâbbhivridhi-nimittav âgi mâḍiden adam Dêvar
 sva-hastadin dhârâ-pûrvvakam mâḍi dharmmaman â-chandrârka-stâyiyâgi mârppud embudum
 adane manade goṇḍ alliya khaṇḍa-sphuṭita-jirṇṇôddhârakam tapôdhanar-âhâra-dânakkam
 vidyâ-dânakkam dēvatâ-pûjegav endu svasti śrîmach-Châḷukya-Bhûlôka-varshada 3 neya Kilaka-
 samvatsarada Mâghad-amâvâsye-Brihaspativâra-vyatîpâtad andu Vidyâbharana-dêvaram barisi
 kâlam karchchi dhârâ-pûrvvakam mâḍi Jiddulige-nâḍoḷagaṇa Tadavanaleyuman â-nâḍoḷage sthala-
 vṛittiy âgi hakkaḷeya holanumam trî-bhôgâbhyanteravâgi koṭṭu mattav eley aḍake dhânyav emb
 i-vastugaḷu-modalâgi kraya-vikraya-yôgyaṅgal app-avarkk ellam vaḍḍa-râvuḷam hejjuṅkam emb
 ivu modalâgiy ullant appa suṅkaṅgal ellamam biṭṭu sarvva-namasyavâgi koṭṭâgal ||

kan || â-Vidyâbharanam vi- | dyâ-vividha-vinôda-yôga-saukhyâ-sthiti-bhañ- |
 gâvahav end adan êlisi | bhû-vinuta-nijâgra-śishya-Gautama-muniyoḷ ||

maṭhâdhipatyamam niyôjisedâgal ||

vṛi || lalitâtara-pradîpadavol â-maṭhamam palabar mmunîndrar u- |
 jvaḷa-guṇa-maṇḍanar bbeḷagidar bbaḷiyam muni-Gautamam vini- |
 rmmaḷâtara-ratna-dîpa-kalikâṅkuradante nirantaram jaḡad- |
 viḷasita-kîrtti dal beḷagidam dhare kai mugid oldu jîy enal ||

Kêdâra-sthâna-lakshmîs samajani jagatê kalpa-vallî-prarôhâ-
 vasthâ Sômêśvarâryyâd achalita-tapasô 'nantaram Vâmaśaktêḷ |
 samśâkhâ-sallasat-pallava-samupachitâ pushpitâ samparitâ
 sarvvâm urvvîm tatô 'nu prabhavati phalitâ Gautamâchâryya-varyyât ||

(usual final phrases and verses).

101

At the same place.

svasti śrîmad-râja-guru Vâmaśakti-dêvarum tach-chhishya Jûanaśakti-dêvarum | Plava-samvatsa-
 ra-Mârgasîra-ba 1 Sô | pâtrada Mallavegav ê-naddaḷe-Mâdigam dēvatâ-
 vṛittiyâgi sthala-vṛitti-hakkaḷeyal koṭṭa gadde mattar eraḍu rokka ga 10 puradoḷ mane-mûrakav
 â-chandrârkan naḍavar ||

102

At the same place, on a tenth stone.

ôm namaś S'ivâya ||

namas tuṅga &c. ||

vêḍô mûlam athô vṛitir dṛiḍhatara-nyâyâdi-śâstram khalu
 smṛity-âdir vṛitapas satâm kisalayo dharmirô 'nurâgaḷ kriyâḷ |

pushpaṃ yat S'iva-sâsanôkti-viçitam saṅkalpitârttṥam phalaṃ
dharmmaḥ kalpa-taruḥ karôtu bhavataḥ śrî-Vâmaśaktêr munêḥ ||

dôr-ddaṇḍair vviṭapaiḥ karaiḥ kiṣalayaiḥ pushpais smitair mmaṅgalaiḥ
pâdâlambi-jatâ-satâ-nikarakair nnânâ-phalaisiddhibhiḥ |
byâptas S'ailla-sutâmarêndra-latayâ śrî-pârijâtas S'ivas
śrîmad-Bijjala-bhûpatêḥ pratidinam kuryyâd abhîṣṭam phalaṃ ||

svasti samadhigata-paṅcha-mahâ-sabda mahâ-maṇḍalêśvaram mahâ-sâmantamakuṭa-mâṇikya-
mañjarî-puñja-rañjita-pâda-piṭham Kâlâñjarapura-varâdhîśvaram suvarṇa-vṛishabha-dhvajam
damaruga-tûryya-niegghôshaṇam Kalachuryya-kula-kamaḷa-mârttaṇḍam kadana-prachanḍam mâna-
Kanakâchalam su-bhaṭar-âdityam kaligal-aṅkuṣam gaja-sâmantam aravâgata-vajra-pañjaram pra-
tâpa-Laṅkêśvaram | para-nârî-sahôdaram | Sanivâra-siddhi | Giridurgga-mallam chalad-aṅka-Râ-
mam | vairîbha-kaṇṭhîravam | niśsaṅka-mallam nârnâdi-prasasti-sahitam śrîmad-bhujabala-cha-
kravartti Tribhuvanamallâ Bijjala-Dêvarasara pratâpa-prabhâvam ent endade ||

vṛi || asuhṛid-udagra-bhûbujara tējada daḷḷ-uriyam samantu ma- |
ggise nija-dôr-vvaḷa-prathita-khaḍga-samuchchalad-uchcha-vâri-sam- |
prasarav asêsha-bhûtaḷaman illa mahîbhujar anyar embinam |
pesarvade ḡga Bijjala-mahîbhujan orrvane tâne tâḷdidam ||

vîrârâti-nṛipôttamânana-lasad-valmîka-saṅchâri dur- |
vvârôdagra-tadiya-rakta-jala-dhârâ-kshîra-samsêvi ta- |
ch-châri-prâṇa-samîra-pâyi piridum mattam kshudhôgrânâlâ- |
dhâram bhîkara-khaḍga-kâḷa-bhujagam śrî-Bijjala-kshmâpana ||

kedarid arâti-bhûpara śîrô-manigal negaḷd âli-kalgal ur- |
vvada bhaṭa-sâstra-saṅchayada miṅchugal oppuva miṅchugal samant |
odavida rakta-jâḷa-jâḷa-dhâregal âg ire varsham intu hôlt- |
udu maḷe-gâlamam negaḷda-Bijjala-Dêvana saṅgarâṅgaṇa ||

surida karuḷ karuḷ toḍare birdda bhaṭar bbhaṭa-sâstra-ghâtadind |
uruḷda hayam hayaṅgal eḍeyol kuṇiv-aṭtegal aṭteyam bhayaṅ- |
karatarav âge nôrppa maruḷ â-maruḷam gele sôva tan-niśâ- |
chariyar enalke nôḷal arid âytu raṇam Giridurgga-mallana ||

nuḷidane Mêru-Mandari-śîlâksharam ittane bêḍi bandavaṅg |
eḍaḡina kêḍu kâdane śaraṇ-bugutanda nṛipânvayakke bem- |
biḷid a-ja â naratvav enal innanan anyanarêndrarol samam |
nuḷiyad ir an a Bijjala-mahîpanan âhava-raudra-rûpana ||

va || intuḷpogarttegam negaḷteg a n tâ re mûla-ṭṭl ânam âda Bijjala-Dêva-mahîpâlana śrî-pâda-
padmôpajîviy enisid a Kasapayya-Nâyakaḷa guṇaṅgalam pogalvade ||

vṛi || kasav enit irddadam nija-nirîkshana-mâtrade tat-kshanam karam |
kasavaram âgi tôrppudu niḷêṣṭa-viṣiṣṭa-janakke sat-kula- |
prasava-janake tal-grîḷa-grîhaṅgalol ant adaḡindav elliyum |
Kasapaya-Nâyakâkhye pesar-vettudu vârdhî-parîta-dhâtriyol ||

vṛitta || manamaṃ S'aṅkara-pāda-paṅkaruhadoḥ dharmmārjjitātmiya-kāñ- |
chanamaṃ śishta-janaṅgaḥ nija-bhuja-kṛūratvamam svāmi-vai- |
ri-narādhīśvara-yuddhadōḥ taḍedan end and anya-sāmānyanē |
janatā-mastaka-maṇḍanam Kasapayam viśvambharā-chakradoḥ ||

ka || Hara-charaṇa-kamaḷa-yuga-shaṭ- | charaṇam nuta-vividha-vibudha-vinuta-sa
magrā- |
bharanam su-bhaṭa-janaikā- | bharanam kēvaḷame Kasapayam vasumatiyoḥ ||
itarar-adhikāradim nā- | śita-dēśaman akkaṭikkkeyim kaikoṇḍ ū- |
rijitav āgi mālpan ene para- | hita-kāryyadoḥ āro Kasapayaṅg eṇe-vappar ||

va || ā-mahānubhāvan-anumatadiṃ Banāvāse-nāḍan āḷvam Bammarasan ātana guṇātīśayav ent
endaḍe ||

vṛi || tann-adhikāram emb amṛita-vṛisṭigaliṃ baḷayippan eyde vi- |
dyōnnata-vipra-śishta-jana-sasya-chayaṅgaḷan endu santatam |
sannuti-gēyut irppud avanī-taḷam udgha-kalā-viśēsha-sam- |
pannanan oldu kai-mugidu Barmanan āsṛita-śarmma-karmanam ||

ka || adhikārigaḥ arebar bbudha- | rg adhikārigaḥ enipar allad int itanavōl |
adhikārigaḥ enipavar ār | bbudharg enipam Barman akhila-budha-jana-śarmma ||

va || ā-Bammarasana adhikāra-lakshmiya abyabhichāradallig adhyakshamum rājādhyakshamum
enisī S'rīdhara-Nāyakam Āchāṇa-Nāyakam Chatṭimayya-Nāyakam Malliyaṇa-Nāyakam Tikkima-
yya-Nāyakan end int ayvar-kkaraṇaṅgaḥ ā-Bijjala-Dēva-mahîpālan-ayduṃ-karaṇaṅgaḥ-aute rañji-
suttam irppar avara guṇātīśayav ent endaḍe ||

vṛi || para-hita-kāryyar abdhi-sama-dhairyyar abādhitā-mantra-vīryyar ud- |
dhurata-simha-śauryyar upadhā-chaturāryyar avāryya-kāryyar ut- |
sphurita-yaśō-nadat-prabala-tūryyar upārjjita-puṇya-varyyar ī- |
śvara-pada-bhakti-dhuryyar enipar kkaraṇaṅgaḥ id ē-mahātmarō ||

va || mattm ā-Bammarasana piriya siriya mukha-kamaḷa-vikāśakke raviy enisida Ravi-Dēva-mahā-
pradhānana guṇātīśayav ent endaḍe ||

vṛi || alarg ema mantri-mukhyara mukhāmburuham Ravi-Dēva-mantra-ni- |
rmala-kiraṅgaḷim mugivuv ēkeyo hasta-sarōruhaṅgaḥ ull- |
alardapud ēke Bammarasan-uddhata-rājya-samagra-dēvatā- |
lalita-vilōchanōtpaḷav id achchhari nōrppaḍ asēsha-dhātriyoḥ ||

va || int inibarum ondāgi sukha-saṅkathā-vinōdadind ondu-divasam dharmma-prasaṅgadindam
irddu dakṣiṇa-Kēdāra-sthānamum S'iva-līṅga-pūjā-puḷaka-sasya-sa-rasa-kēdāra-sthānamum naish-
ṭhika-brahmacharyya-S'iva-muni-janānushṭhāna-nishṭhita-sthānamum sāṅga-Rig-Yajus-Sāmātha-
rvva-chatur-vvēda-svādhyāya-sthānamum Kaumāra-Pāṇiniya-S'ākatāyana-śabdānuśāsanādi-byāka-
raṇa-byākhyāna-sthānamum Nyāya-Vaiśēshika-Mīmāṃsā-Sāṅkhyā-Bauddhādi-shaḍ-darśana-byā-
khyāna-sthānamum Lākuḷa-siddhānta-Pātañjalī-āli-yōga-śāstra-byākhyāna-sthānamum ashtā-lāsa-
purāṇa-dharmma-śāstra-sakaḷa-kābya-nāṭaka-nāṭikidi-vividha-vidyā-sthānamum dīnānātha-paṇ-
gv-andha-badhira-kathaka-gāyaka-vādaka-vāṇśika-nartaka-vaitāḷika-nagna-bhagna-kshapanakai-
kadanḍi-tridanḍi-hamsa-paramahamsādi-nānā-dēśa-bhukshika-ānāryyana-ānā-sthānamum

nânânâtha-rôgi-jana-rôga-bhaishajya-sthânamum sakala-bhûtâbhaya-pradâna-sthânamum âgi Kôḍiya-maṭhav irppud â-sthânadoḷ ênânnum ondu-dharmmamam mâḍi namma vṛittamumam vitta-mumam tri-sapta-kulamumam pavitraṃ mârppam emba bageyim bagevut irpduduv annegam dak-shiṇa-dig-bhâgamam sâdhisal endu Bijjala-mahârâjam bijayam-geydu Balligâveyolu biḍam biṭṭu sukha-saṅkathâ-vinôdadindav irppudum anibarum ondâgi bandu kuḷlirddu Kôḍiya-maṭhada dha-rmma-prasaṅgamam mârppudum â-prastâvadoḷu Kasapayya-Nâyakan erddu nind irddu tan-mahârâjaug abhimukhan âgi kara-kamaṅgaḷa mugidu Dêva binnapav end int enda ||

ka || dakshiṇa-Kêdâram pâ- | pa-kshaya-kâraṇam asêsha-nagara-jana-pra- |
tyakshîkṛita-Siva-sannidhi | sâkshâtkṛita-Kṛita-yuga(m)-prabhâ-sarvvasvam ||

va || ad alladeyuv â-maṭham purâṇa-Kamaṭhan-ante sakaḷa-lôkâdhâramum Purushasimhan-ante hiranya-kaṣipu-dâna-saṃsôbhitamum Kurukshêtrad-ante Sarasvatî-viḷasitamum Khachara-lôkadan-te vidyâdharâdhîśvara-parivṛitamum Mandara-mahâ-mahîdharad-ante sarvva-dik-sârabhûtamum Vâsudêvan-ant akrûrôkti-śravaṇa-ramaṇiyamum Bhavânî-bhavanad-ante brahmachâri-sadâchâra-sambhâvitamum âgirppud â-maṭhada guru-kula-kramâyâta-Gautamâchâryya-śishyam Vâmaśakti-muniśvarâchâryyan â-muniśvarana mahimeyam pêlvaḍe ||

vṛi || guru-kula-dîpar embinegam â-maṭhamam palarum muniśvarar |
vvara-guṇa-maṇḍanar vvelagidar vvaḷiyam muni-Vâmaśakti bhâ- |
suratara-ratna-dîpa-kalikâṅkurad-ant ema chandran-ante bhâ- |
skara-kiraṇaṅgaḷ-ante beḷapam dhare kai-mugid oldu jîy-enal ||

ka || vadanam vâṇi-narttana- | sadanam nija-hṛidayam amaḷa-maṇimaya-sadanam |
Madanaharaṅg ene bhûtaḷa- | vidita-yaśam Vâmaśakti-panḍita-dêva ||

vṛi || kântâ-bhrû-latikâsu vibhramavatîshv antar nnivêśyaikshavam
châpam tach-chapalêshu lôchana-chayêshv âtmîya-paushpân ishûn |
samprâpyâtanutâm nirûḍha-charitaś śrî-Vâmaśaktêr mmunêr
ugrôdagra-tapaḥ-prabhâva-bhayatas Saṅkalpajanmâ bhuvi ||

va || adu-kâraṇadin â-maṭhadoḷ ênânnum-dharminnam Dêvar mmâḍidod adu chandrârkkâ-sthâ-
yiyâgi naḍevud embuduv adane manade-goṇḍu Bijjala-mahîpâḷam dakshiṇa-Kêdârêśvara-dêvar-
aṅga-bhôgakkam tapôdhanar-âhâra-dânakkam vidyâ-dânakkam khaṇḍa-sphuṭita-jîrṇôddhâra-
kkam śishtêshṭa-santarpaṇakkam end â-6 neya Vishu-saṃvatsarada Pushya-mâsad-amâvâsye-
sûryya-grahanaḍ andu Gautamâchâryya-śishyar appa Vâmaśakti-panḍita-dêvara kâlam khrchchi
Nûrum-bâdadoḷagaṇa Kirugêriyam tri-bhôgâbhyantaram dhârâ-pûrvvakam mâḍi koṭṭan (*usual
final phrases and verses*) Pâṇḍya-râjyada baḷi Chittûrumam Gutôḷala-kampaṇadoḷu Ayiraṇeyumam
Kâladi-tombhattarôḷu Kôneya-Nêriligeyumam Sattaligeya-kampaṇadoḷu Sidîyanûru-dîvigeyumam
tri-bhôgâbhyantara-sahita dhârâ-pûrvvakavâgi koṭṭaru mattam Bâsûra-kampaṇadoḷu Changûru
Mattiyahalliyuma Nâgarikhaṇḍeyad-ôḷagaṇa Jâvaḷiyumam tri-bhôgâbhyantara-sahitavâgi śrîmad-
râja-guru-Vâmaśakti-dêvara kâlam karchchi dhârâ-pûrvvakam mâḍi koṭṭaru || mattam â-prastâ-
vadoḷu Bandaṇikeya Sôyi-Dêvarasarum Chandugi-Dêva-Lakumi-Dêva-daṇṇâyakarum binnapam
geyyalu Kôḍiya-maṭhada śrîmatu dakshiṇa-Kêdârêśvara-dêvar-aṅga-bhôgakkam śrî-Sômanâtha-
dêvar-aṅga-bhôgakkam Abbalûra Brahmêśvara-dêvar-aṅga-bhôgakkam Nâgarakhaṇḍeyada kam-
paṇadoḷu Karinele Maruvase Mutiganahalli Kundaṅgiyumam Hânugalla-kampaṇadoḷu Chikka-
Kaṇṇugeyumam tri-bhôgâbhyantara-sahitam sarvva-namasyav âgi koṭṭaru svasti śrî ||

103

At the same place, on an eleventh stone.

ôm namaś S'ivâbhyâm sânuharâbhyâm ||

vêdô mûlam athô vṛitir dṛiḍhatarāṃ nyâyâdi-śâstrāṃ khalu
smṛity-âdir vṛitāpas satām kisalayô dharmmô'bhîrâgaḥ kriyâḥ |
pushpaṃ tat-S'iva-śâsanasya paramas saṅkalpitârtha-pradô
dharmmaḥ kalpa-tarus samastu phaḷa-daś śrî-Gautamâchâryya tē ||

ka || S'rî-ramaṇi-vallabha-nâ- | bhî-ruchirâmbujadoḷ ogedan Abjabhavaṃ ta- |
d-Vârijabhava-bhuja-jâtar | ddhâraṇiyôḷ S'ântarêśvarar ppalar esedar ||
śânta-tamô-guṇa-gaṇar ati- | śânta-samagrâri-vargga-dôr-bbaḷa-vibhavar |
śśânta-bhaya-lôbhâr adarim | S'ântara-vesar âdud avarge bhû-maṇḍaladoḷ ||

avarolagē ||

ka || a-nata-ripu-nṛiparan enduda- | n enisal nija-bhuja-parâkrama-kramame samar- |
tthan enalk Ammaṇa-vesarim | jana-pati dhâriṇiyôḷ esedan orbban apûrvvaṃ ||

âtana sahajâtaṃ jaga- | tî-taḷa-varittita-bhuja-pratâpaṃ sale dhâ- |
trî-taḷa-pati-kuḷa-tiḷakam | khyâta-guṇaṃ Siṅgi-Dêvan embaṃ pesarim ||

â-negaḷd Ammaṇa-Dêvaṇa | sūnu samagrâri-vargga-mastaka-śūlam |
nânânata-nṛipa-janatâ- | śrî-nidhi dhairya-prasiddha-śailam Tailam ||

vṛi || â-Taila-ksbitivallabhaṅge tancyaṃ śrî-Kâma-bhûpâlan ant |
âtaṃ S'ântara-maṇḍalêśvara-mahâ-sâmrâjya-lakshmi-Rati- |
prîtaṃ vîra-virôdhi-S'ambara-haram Santâpanôgrêshu-saṃ- |
pâtâsâdita-viśva-śâsanān enal vikhyâtiyaṃ tâḷdidam ||

kaṃ || â-vibhuvina vadhu Bijjala- | Dêvi jagan-nûte S'ite tân ene pati-sam- |
bhâvana-guṇadoḷu taḷedaḷu | bhû-vaḷeyadoḷ amaḷav enipa-jasad unnatiya ||

avar-irvarggaṃ puṭṭida- | n avichalâta-sampad-udayam unnata-nîti- |
pravivêka-yôgadim pu- | tṭuvavol Jagadêvan emba S'ântara-bhûpaṃ ||

âtana guṇaṅgaḷam pēḷvade ||

vṛi || Jina-dharma-kshîra-nîrâkara-viśada-śarach-chandran utkrishṭa-vidvaj- |
jana-sûkti-brâta-târâ-taraḷatara-lasan-mauktikôḍâra-hâram |
vinutôdyat-kîrtti-chandrâta-dhavaḷita-dikpâḷa-dig-ramya-harmyaṃ |
janatâ-nêtrânga-santarppaṇa-karan enipaṃ śrî-Jagaddêva-bhûpa ||

îva-guṇakke tanna toḍe-sakki nijâśrita-paṇḍitarkkaḷoḷ |
tîvid-udagra-lakshmi nija-dôr-bbaḷad ēlgege sakki śatru-vî- |
râvanipâḷa-kânteyara karṇa-kara-chyuta-nûtna-ratna-bhû- |
śhâvaḷiy endoḷ âr ddorege vandapar î-Jagadêva-bhûpanoḷ ||

kusuma-srag-bhâra-sûnyôddhata-kacha-bharam uddâma-haima-prakâñchî- |
 prasarâpêta-prasumbhad-ghana-jaghana-taṭam mauktikôdâra-hârâ- |
 lasa-raṅgat-tuṅga-pîna-stana-kalâsa-yugam śrî-Jagaddêva-bhûpâ- |
 la-suhridbhâva-vyapêta-kshitipati-tati-suddhânta-kântâ-kadambam ||

va || â-Jagadêv-arasana jananiy enipa Bijjala-Dêviy-odavuttida Chattala-Dêvigam Vijayâditya-
 Dêvaṅgam Jayakêsi-Dêvan emba pavitra-kshatra-putram puttî taj-Jagaddêvaṅg agrajanman eni-
 sidan â-râjôttamana râja-dharmma-guṇaṅgaḷam pêlvaḍe ||

vri || eṛagad arâti-bhûbhujaran âtma-bhujâ-baḷadiṁ padâmbujakk |
 eṛagiṣi sapta-Koṅkaṇa-samunnata-lakshmiyan âlḍu miṇi bâ- |
 lṽ-arikeya bîrar illa tanag embinegam Jayakêsi-bhûbhujam |
 neregada nṛipâla-nîti-guṇad unnatiyîṁ jasamam nimirchchida ||

châgaman îsikollada vanîpakar ill avanîpakar mmadô- |
 dyôgaman okku bâḷadavar illa jayôtsukan âgi pôge kôl- |
 pôgada dêsam ill enisuv â-Jayakêsi-nijâgrajâtan â- |
 sâ-gaja-vartti-kîrttiy enal âr jJagadêvanavol yaśasvigaḷ ||

ka || â-Jagadêvana tammam | râja-śirômaniṁ enippa pempam taḷed int |
 î-jagadol budha-jana-sura- | bhûjâtam Siṅgi-Dêvan ene pesarvaḍegu ||

vri || uḡuḷ uḡuḷ endu nañjan uḡuḷippan udagra-vishâhi-kaṇṭhamam |
 sugivinam otti chakkene tadîya-phanâ-gaṇa-nûtna-ratnamam |
 tegedu nijâgrajaṅg eseṽa tôlvaniṁ âg ire mâlpan endoḷ âr |
 ppogalaṛo Siṅgi-Dêvana parâkramad unnatiyam dharâgradol ||

va || intu kîrtti-śrîgam śrîgam adhinâthan enisid â-Jayakêsi-Dêvaṅge priyânujanu Siṅgi-Dêvaṅge
 priyâgrajanum enisida samadhigata-paṇṇa-mahâ-śabda-mahâ-maṇḍalêśvaram Paṭṭi-Pombuch-
 cha-pura-varâdhîśvaram Padmâvati-dêvî-labdhâ-vara-prasâdam kastûrikâmôdam nîti-śâstra-jñam
 sâhitya-sarbbajñam aras-aṅka-gâḷam birudara sūḷam śrîmat-Tribhuvana-malla Jagadêv-arasam
 Sêtuvina biḍinoḷ sukha-saṅkathâ-vinôdadiṁ râjyṁ geyyuttam irdḍ ondu-devasam chatura-budha-
 jana-parivâram berasu dharmma-prasaṅgamam mâḍuttam int enda ||

ślôka || êkam êva | ayaś-tatvam nânâ-nâma-nishêvitam |
 tathaikam dēvatâ-tatvam nânâśrama-nishêvitam ||

va || embudum â-prastâvadol ||

ka || Hara-charaṇa-kamaḷa-mada-shaṭ- | charaṇam śiṣṭêśṭa-nikara-bharaṇam yuddhō- |
 ddhura-haraṇa-karaṇa-pariṇata- | kara-karaṇam dharmma-śâstra-vihitâcharaṇam ||

vri || lēḍidavaṅge kalpa-mahijam bhuja-garvvade bandu yudhhamam |
 mâḍidavaṅge nuṅguva Javam śaraṇâgatan appavaṅge kay- |
 gûḍida vajra-sannahanam îtane dal peṛar âr enippa nâ- |
 ḍâḍiya rûḍiyam mignva rûḍiya Bammarasam samâhita ||

va || mukulîkṛita-kara-kamaḷan âgi binnapam end int enda ||

ka || Dakṣhiṇa-Kêdâraṃ pā- | pa-kshaya-kâraṇam aśēsha-bhuvana-jana-pra- |
tyakṣhikṛita-S'iva-sannidhi | sâkshâtṛita-Kṛita-yuga-prabhâ-sarvvasva ||

va || â-Kêdâra-sthânad âchâryya-varyyam Gautamâryyana guṇaṅgaḷam pêlvade ||

vri || lalitâtara-pradīpadavol â-maṭhamam palabar mmunīndrar u- |
jvaḷa-guṇa-maṇḍanar bbeḷagidar bbaḷiyam muni-Gautamam vinir- |
mmaḷâtara-ratna-dīpa-kalikāṅkuradante nirantarām jagad- |
vīḷasita-kīrtti dal bbeḷagidam dhare kaymugid oldu jīy enal ||

va || adaṇind alliy ênânuv ondu dharmmamam mâḍidod ad akshayamum nikhīḷa-pāpa-kshaya-
kâraṇamum appud endu binnavam geyvudum adane manade-gonḍu Baḷligâvege bandu svasti
śrīmach-Chāḷukya-pratāpa-chakravartti-Jagadēkamalla-Dēva-varshada 13 neya S'ukla-saṃvatsa-
rada Kârttikada paurṇamâsyē-Sôma-vâra-sôma-grahanadandu śrīmad-Dakṣhiṇa-Kêdârēśvara-
dēvara dībya-śrī-pāda-padma-sannidhiyolu Jagadēv-arasanum tanna kumâram Baumarasanum
ondâg irddu śrīmad-vâdi-Vidyâbharāṇa-paṇḍita-dēvara śishyar appa śrīmad-Gautama-paṇḍita-
dēvara kâḷam karchchi dhârâ-pûrvvakam mâḍi dēvara naivēdyakkam khaṇḍa-sphuṭita-jīrṇôddhâ-
rakam tapôdhanar-âhâra-dânakkam vidyâ-dânakkav endu S'ântalige-sâyiradolagana Koḍanâḍa
30 ra bāḷiya bāḍam Kundûram tri-bhōgâbhyantara-sahitam sarvva-namasyam âgi koṭṭu mattam
Maḍumbada holad aīśânyada deseya Kabbila-Kêtanakereya kīl-êriya gardde mattar eraḷumam
sarvva-namasyamâgi koṭṭar (*usual final phrases*) mattam â-prastâvadolū Koḍanâḍa kampaṇadolū
Abbāseyumam Hosavāḷḷiyumam sarbba-namasyavâgi Muduvaḷala-kampaṇadolū Gôvīndana-
haḷḷiyumam tri-bhōgâbhyantaravâgi dhârâ-pûrbbakam mâḍi koṭṭaru svasty astu S'iva-śâsanâya ||

104

At the same place, on a twelfth stone.

śrī ôṃ namaś S'ivâya ||

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayam śrī-prithvī-vallabham mahârâjâdhirâjam paramēśvaram parama-
bhaṭṭârakam Satyâśraya-kuḷa-tīḷakam śrīmach-Chāḷukyâbharāṇam Trailôkyamalla- Dēvara vijaya-
râjyam uttarôttarâbhivṛiddhi-pravarddhamânām â-chandrârka-târam-baram saluttam ire tat-
samayadol | svasti samadhigata-paṇcha-mahâ-śabda-mahâ-maṇḍalēśvaram Kâḷaṅjara-pura-varâ-
dhīśvaram | suvarṇa-vṛishabha-dhvajam saundaryya-Makaradhvajam | ḍamaruka-tûryya-nir-
ghôṣhaṇam | bhûpâḷa-maṇi-bhûṣhaṇam | Kaḷachuriya-kuḷa-kamaḷa-mârttaḍam | kadāna-prachaṇ-
ḍam | mâna-Kanakâchaḷam subhaṭar-âdityam | kaligaḷ-aṅkusam | gaja-sâmanṭa śaraṇâgata-vajra-
pañjaram | pratāpa-Laṅkēśvaram | para-dâri-sahôdaram | S'anivâra-siddhi | Giridurgga-mallam |
chalad-aṅka-Râmam | vaiṇbha-kaṇṭhîravam | niśsaṅka-mallam nâmâdi-samasta-prasasti-sahitam
śrīman-mahâ-maṇḍalēśvaram Bijjaṇa-Dēvarasarū sakala-dēśaṅgaḷmam duṣṭa-nigraha-śiṣṭa-pra-
tipâḷanadind âluttam ire tan-mahâ-prachaṇḍa-daṇḍanâyakam vairi-bhaya-dâyakam | nir-ṇimitta-
-bhuvana-jana-mitram | gôtra-pavitram | chatura-jana-sarasa Mahadēv-arasam Banavase-pann-
ir-chchhâsiramumam śrī-Bijjaṇa-Dēvântaḷkarāṇa-rûparum | sakala-budha-jana-manas-sarôjanî-
râjahamsarum svâsrita-jana-chintitârthta-prada-chintâmanigaḷum | dīnânâtha-jana-dâridrya-
tamô-vighaṭṭana-dyumanigaḷuv enipa Pôtarasa-Chaṭṭimarasa-Padmarasa-Sôvarasar int î-nâlvar

karaṇaṅgaḷ-oḍagūṭi sukhadin āluttam ire | tan-mahâ-pradhânam | pradhâna-jana-mañimayâḷaṅ-
kâram Makaradhvajâkâram | Hara-charaṇa-sarasiruha-shaṭcharaṇam | budha-janaika-śaraṇam |
śrîmad-Râyanârâyaṇa-pura-tantra-mânya-sahavâsy-Ânanda-bhaṭṭôpâdbyâya-priya-tanûjam | san-
tarppita-budha-samâjam | Vṛisha-gaṇa-gôtra-pavitram | Gaurala-Dêvi-priya-putran ity-âdi-nâmâ-
vaḷi-virâjamânam Mâyi-Dêvarasan esedan antum alladeyu ||

vṛi || kudid cll-andadin andu Nanda-kulamam geld âtma-mantrakke nân- |
chade Chânakkyan ad êke mantriya enipam pêḷ end anâyâsadin- |
de dṛiḍhârâti-kulaṅgaḷam tavisi tanna svâmig aty-unnatâ- |
bhyudaya-śrîyan oḍarchhut ippan olaviṁ śrî-Mâyi-daṇḍâdhipam ||

viditam kayy ântu tannam paded ereda budham pôgi matt-orvvanam bê- |
ḍidaḍam saṅgrâmadol nirjjita-madan enipam pôgi matt omme bîl voy- |
d idirol band ântaḍam dâna bhuja-baḷad urvv alt ad end endu nichcham |
mudadiṁ va . . . Ivan end and itâra-jana-sama-skandhanê Mâyi-Dêva ||

va || enisida mahâ-pradhânam Banavase-pannirchchâsirada vaḍḍa-râvuḷa-hejjuṅkada heggade-
daṇḍanâyakam Mâyi-Dêvarasar râjadhâni-Balḷigîrâmeya nelaviḍinoḷ sukhadin irddu ondu-diva-
sam sakaḷa-budha-jana-parivâra-parivṛitan âgirddu dharmma-prasaṅgamam mârppudum avarga-
ḷum adane manade-goṇḍ int endar ||

Dakṣhiṇa-Kêdâram pâ- | pa-kshaya-kâraṇam asêsha-nagara-jana-pra- |
tyakshîkṛita-S'iva-sannidhi | sâkshâtkṛita-Kṛita-yuga-prabhâ-sarvasvam ||

mattam â-maṭham purâṇa-Kamaṭhanante sakaḷa-lôkâdhâramum kshîra-nîrâkaradante nija-
lakshmî-paritôshita-purâṇa-purushamum Bhavânî-bhavanadante brahmachâri-sadâchâra-sambhâ-
vitamum Kurukshêtradante Sarasvatî-viḷasitamum Khachara-lôkadante vidyâdharâdhisvara-pa-
rivṛitamum śrî-Kailâsadante Vâmaśakti-dêva-paripâḷitamum âgirppudu mattav â-maṭhada guru-
kuḷa-kramamam pēḷvade ||

Mûvarakôṇeya-santati- | dêva-vratan eseva Parvvatâvaḷiyoḷ tân |
âvirbbhavisidan amaḷa-ya- | sô-vibhava-vinûtan enipa Gautama-munipa ||

â-Gautamana tanûjam | śrî-Girijâ-pati-padâmbujônmada-bhṛiṅgam |
râga-parânmukhan uchiṭô- | dyôgam śrî-Vâmaśakti-paṇḍita-dêva ||

vṛi || Kêdâra-sthâna-lakshmîs samajani jagatê kalpavallîti rôhâ-
vasthâ Sômêśvarâryyâd aḷaḷita-tapasô 'nantaram Gautamâryyât |
samâśikhâ sallasat-pallava-samupachitâ puṣhpitâ samparîtâ
sarvvâm urvvîṁ tatô 'nu prabhavati prasitâ Vâmaśaktêr munîndrât ||

ka || vadanam vâṇi-lîḷâ- | sadanam nija-hṛidayam amaḷa-mañimaya-sadanam |
Madanaharaṅg ene bhû-taḷa- | vidita-yaṣam Vâmaśakti-paṇḍita-dêvam ||

aḍarindav illiy ênânuv ondu dharminnam mâlpuḍ endu pēḷvuduv adane manade-goṇḍu
svasti śrîmach-Châḷukya-Traiḷôkyamalla-varshada 6 neya Yuva-saṁvatsarada Mâghad-amâvâsyey
uttarâyaṇa-saṅkrânti-Sôma-vâra-vyatîpâtadandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-
maunânushthâna-japa-samâdhi-śîla-guṇa-sampannar vvudha-jana-prasaṇnarum śrîmad-râjadhâni-
Balîpura-Dakṣhiṇa-Kêdârêśvara-dêvara sthânad-âchâryyarum appa śrîmad-Vâmaśakti-paṇḍita-

dēvara kâlam karchchi dhârâ-pûrvvakam mâdi tapôdhanar-âhâra-dânakkam dēvara nivēdyakkam
khaṇḍa-sphuṭita-jīrṇôddhâraḥ kav endu śrī-Kêdârêśvara-dēvara tōṇṭadalu puttuv âvu pannada
gōṇṭ-adaḥkeya vadda-râvuḷa hejjuṇṅkav eraḍuṇṅ bilkoḍeya suṇṅkav initumaṇṅ mattav â-tōṇṭad eleya
pannâyad ellâ-suṇṅkamumaṇṅ sarvvâ-bâdhâ-parihâravâgi naḍavantâg iralu biṭṭu koṭṭan (*usual
final phrases-not completed*). -

105

In the same place, on a thirteenth stone.

namaś Śivâya |

nityaṇ bhûr-âdi-[ta]tva-sphuraḍ-amaḷa-vapuḷ-pôsha-pushyat-tri-lôkî-
lîlâ-nirmmâṇa-dakshaḷ Kshitidhara-tanayâ-prêma-nirmmâṇa-lakshyaḷ |
sthêmnê Hêmâdri-harmyôdita-sukha-ṇilayô'nanta-lakshmî-nivâsaḷ
Sômaḷ sômârdḍha-dhârî sa bhavatu bhavatâṇ bhûtayê Bhûtanâthaḷ ||

yô Lakshmîṇ nija-vakshasâ kara-talê Gôvardḍhanâdrîśvaram
nâbhau Paṇkaja-sambhavaṇ vasumatîṇ paśchât pradêśê sthirâṇ |
râjîva-śrîyam akshishu sthirataram tējaṣ tanau śâśvatê
dhattê sô'stu sukhâya sarvva-jagatâṇ Viṣṇur Yadûnâṇ patiḷ ||

svasti samasta-bhuvanâśrayaṇ śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bha-
ttâraḥ kav Yâdava-kuḷa-tîlakam Hoysalâbharanaṇ śrîmat-pratâpa-chakravartti-vîra-Ballâḷa-Dê-
vara vaṇṣânvaṇ ent endade ||

ślôka || tasyâdyô vîra-Ballâḷas tad-bhrâtâ Viṣṇuvardḍhanaḷ |
tad-apatyaṇ bhuvi khyâtô Nṛisimha-prithivîpatiḷ |

yênâśêsha-mahî mahî-bhṛid-uchitâṇ sôbhâṇ dadhârâdarât
yênâśêsha-ripu-dvipâ vidalitâḷ pradhvasta-yûthyâ yathâ |
yênâsau bhuvanânḡaṇê nija-yaśô-dîpaḷ pratishṭhâpitah
sô'yaṇ vîra-Nṛisimha-bhûpatiḷ abhûd bhûmau pratâpânvitah ||

vîrârâti-vidâraṇaḷ kararuhair gambhîra-bhîma-dhvaniḷ
krôdha-bhrânta-nitânta-piṅga-nayanas tējaś-chhatâḷaṇkrîtaḷ |
kurvan saukhyam asêshataḷ trî-jagatâṇ bhû-chakra-Chakrî svayaṇ
rêjê śrî-Narasimha-bhûpa-tîlakô bhûmau Yadu-grâmaṇiḷ ||

muni munid iṇṭad abdhi maran allad kalpa-kujaṇ Surârî-sû- |
danan adaṭindav eltid atibhaṇgadoḷ on[da]da Maudarâdri ne- |
ṭṭane mṛiga-rûpamaṇ taledu huṭṭada kêsari guṇṇin-ârpinoḷ |
vinutav enippa biṇṇina parâkramadoḷ Narasimha-bhûbhujâ ||

teralad arâti-bhûbhujara niṭṭ-eluvaṇ sale têdu boṭṭan i- |
ṭṭ uruḷva śiraṇḡaḷaḷ balu-garuḷgaḷoḷ âgaḍê kô(y)dudu kaṇṭhadol |
dharisî kapâlamamaṇ piḍidu nettaran iṇṭi manônurâgaḍim |
dhuṇadoḷu khaḍga-kâlî kuṇid âḍuvaḷ i-Narasimha-bhûpana ||

tasyâbhûd bhuvanâbhôga-bhûshanôdyad-yosôdhanah |
sûnur bBallâla-bhûpâlah pâlayan prithivîm imâm |

va || â-bhûpâlakana pratâpa-prabhâvam eut endade ||

Chôlaś châlita-chitta-vṛittir abhavat Pândyaḥ pratisthâ-sprîhâm
tyaktvâ naktam agân nagâgra-śikharam bhîtyâ sa-sainyas svayam |
anye Vaṅga-Kaṣiṅga-Mâgadha-mahâ-sainyêśvarâ dudruvuh
śrutvâ Hoysala-chakravartti-vijaya-jyâ-ghôshanam bhishanam ||

nîja-bhuja-bala-Bhîmah kîrtti-vârdhês tu sômah
samara-vijaya-Râmah rūpa-sampatti-Kâmah |
sva-kuḷa-sakala-râjânika-mânikya-rûpô
jayati bhuvana-dîpô vîra- Ballâla-bhûpah ||

Lâlam bêlâgi ninḍam Magadhan agidan ant Andhran ant andhan âdam |
Gauḷam saul âdan â-Koṅkaṇa-nripati bhayâsaṅkan âgirdan â-Nê- |
pâlam châpa-chyutam Mâlava madav aḷidum mâlavam bokku bilḍam |
Chôlam gôḷunde-gonḍam jaḍidad asiyan â-vîra-Ballâla-Dêva ||

nîja-râjya-chyutar âgi baḷdapev enuttum bhîtiyim vairigal |
kujav êṛ ôḍi bahitray êṛe kelabar putt êṛe bhûpâlaka- |
brajav ellam giri-durgav êṛe su-bhaṭar śrî-vîra-Ballâla-bhû- |
bhujan ant arthiyol êṛidam ripu-kuḷa-dhvântâri vaihâlîya ||

tasyâdvitîyô'mâtyâbdhi-vivardhana-sudhâkarah |
virâjatê mantra-yutah kshitâv Eṛaga-daṇḍarâṭ ||

yat-sâmarthyam bhuvana-bhavanê dharmma-nirmmâpa-daksham
yasyaudâryyam bhuvana-bhavanê 'bhîpsitârthârppanâdhyam |
yat-sauryam vai bhuvana-bhavanê śatru-nirnnâsa-yôgyam
sô'yam jîbyâd Eṛeyana-chamû-nâyakô yâvad urvî ||

dharmmêndîvara-vaktram âśrita-suhrit-puṇyardhi-sach-chandrikâm
vidyâ-dugdha-payônidhim budha-nutân vidvach-chkôra-dvijân |
udbudhyan parivarddhayan pratidinam pushyan mudâ prîṇayan
prithvyâm adbhuta-kîrttimân Eṛeyanô vidyôtatê chandravat ||

va || â-chamûnâtham Banavase-paunnir-chhâsiramumam Sântalige-sâyiramuman êkâdhîsthitam
mâḍiy âluttam irdd ondu-devasam dharmma-prasaṅgaḍim śrî-Kêdâra-dêvara stalumumam tadîya-
sthânâchâryyar appa śrîmad-râja-guru-Vâmaśakti-dêvara tapah-prabhâvamumam nîḍum nôḍiy â-
mahânubhâvara yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânusthâna-japa-samâdhi - śîla-
sampannarum (y)ashṭâṅga-yôga-nishṭhâ-pratishṭhita-naishṭhika-chhâtra-santati-saṅghannarum
samasta-vastu-vistîrṇârṇava-mêkhalâlaṅkṛita-sakaḷa-dhâtrî-samuddharana-daksha-dakshîṇa-ka-
kshêyaka-virâjamânânamra-kamra- kshônîśa-mauli - kîḷita-harinîla-rôḷamba-jâḷa - pariraūjita -nîja-
pada-payôjarum kavi-gamaki-vâdi-vâgmi-pramukha - vividha-vidvâj-janânanda-kârana-jaṅgama-
kalpa-bhûjarum vêdânta-siddhântâgama-shaṭ-tarkka-sakala-vyâkaraṇa-nirmmaḷa-dharmma-śâstrâ-
dy-asêsha-śâstrârththa-nirṇaya-nirṇuktikum para-vâdi-parvvata-pêtana-pâtana-patutara-vividha
. . ṇḍa-prakhyâta-yukti-yuktikum anavarata-nata-nîḷimpâdhîśa-maṇi-makuta-ghaṭṭita-prabyakta-

muktâ-phala-sphâra-târâ-râjita-Chandrachûda-charaṇa-nakha-kirāṇa-hariṇâṅka-chandrikâ-chakô-
raruṃ sakala-su-kavi-nikurumbâdhâraruṃ anna-dânâ-suvarṇa-dâna-kanyâ-dâna-gô-dâna-bhû-dâ-
nâbhaya-bhaiśajyâdy-anêka-dâna-prasaṅgaruṃ Hara-charaṇa-sarôja-bhrīṅgaruṃ sârada-nîrada-
pârada-târâchala-khsîra-nîlâkara-sarad-indu-chandra-chandrikâ-sphaṭika-malayaja-smêra-gô-kshî-
ra-nîhâra - sâṅkha-S'aukarâṅga-vîśada-yaśas--sudhâ-dhavalita-daśa-diśâ-valayarū tapas-śrî-kântâ-
kamanîya-nîlayaruṃ dâruṇa-dâridrya-dâva-pâvakôpahata-vividha-vandi(ta)-sandôha-kântârânta-
santarppaṇa-karāṇa-kâraṇa-kanaka-varshâ-kâla-mêgharuṃ durîkṛita-duritaugharuṃ asatya-dô-
sha-durllabharuṃ âśrita-jana-vallabharuṃ anâdi-paṭṭaṇa-râjadhâni-Balipurada śrîmad-Dakṣiṇa-
Kêdârêśvara-dêvara divya-śrî-pâda-padmarâdhakaruṃ visishta-nânâ-mantra-sâdhakar appa śrî-
mad-râja-guru-Vâmaśakti-dêvara guru-kuḷa-kramav ent endade ||

yaḥ Parvvatâvali-vilâsita-puṇya-kîrtti-
kântâ-sakhô'pi budha-brînda-sutânvitô'pi |
nîti-priyô'pi yatir ity abhidhîyamânaḥ
śrî-Gautamô munir abhûd bhuvanê vichitraṃ ||

kaḍevand ambudhiyoḥ Surêndra-gajamaṃ strî-ratnamam Lakshmiyam |
toḍavam kaustubhamam Sarasvatiyumam dêvâdigaḥ munn ivam |
paḍed ant î-satu-putranam su-jananam dharmmajûanam dhanyanam |
paḍedam sad-guṇi-Vâmaśakti-yatiam lôkôttamam Gautamam ||

âjûâ râjûâm śîrasi vibhavô vidvatâm mandirêshu
jûânām nityôrjita-para-padê Pârsvati-prâṇa-bharttuḥ |
yasyôdyôgô jayati jagatâm rakṣaṇârthtam samartthaḥ
so'yam jîvyâd bhuvana-vinutô Vâmaśakti-bratîndrah ||

tarkkârkôdaya-bhûdharam praviḷasat-kâvyâkhyâ-ratnâkaram
śabdôtpatti-vivêchanê cha chaturam chhandahkṛid-agrêśaram |
tad-vidyârthi-manôrathaika-nikaram tatva-prabôdhâkaram
śrîmat-sad-budha-Vâmaśakti-yaminam śaṃsanti sarvvê budhâḥ ||

phûtkârôtphulla-gallair iha bahu-vidha-râgâṃśakair vvâṃśakâgryaih
êtâbhir vyakta-sapta-svara-vîhita-lasad-gîtikâ-gâyikâbhiḥ |
jâlukyais tair mmṛidaṅga-svara-subhara-nadad-vâdakair nṛityam ittham
lâlityôttamam vidhâtum prabhavati bhuvanê Vâmaśakti-bratîndrah ||

êkaś sâstram vidhattê samuchita-pada-vinyâsa-vibhrâjitârthtam
tasyânyô vâkya-bhâvam ghaṭayati kurute chârththa-sampattim anyah |
êtach chitraṃ vidhattê ghaṭayati kurutê bôdhayaty aprabuddhân
êkaś śrî-Vâmaśakti-vrati-patir aparô Vyâsavad byâpipartti ||

va || â-chakrêśvaran uttara-dig-bhâgakke bijayam geydu Lökkiguṇḍiya neleviḍinoḥ sukha-saṅka-
thâ-vinôdadim prithvî-râjyam geyyuttam ire tat-pâla-padmoḇajîvi śrîman-malâ-pradhânam sar-
vvâdhikâri mahâ-pasâyitam Yâlava-kâṭaka-raksha-pâlakam ripu-aripa-lêutêkâṇam para-maṇḍala-
sûrêkâṇam śrî-Vîśvanâtha-dêva-divya-śrî-pâda-padmarâdhakam para-bala-sâdhakam vairi-gha-
raṭtam raṇa-raṅga-Bhainavam mahâ-prachanda-dandânâjakam vairi-bhaya-dâyakan appa Yare-
yannana nirmmaḷa-vamṣânṇayam ent endade ||

vri || jana-nuta Mâramayyan akhilâvanipâvanan âtana priyân- |
 gane pati-bhakte kômaḷe lasad-guṇi Nâgala-Dêviyargge Bar- |
 mmanu guṇa-varmman âda sutan âtana tamman udâtta-kîrtti-saṇ- |
 janakan enalke pêḷ Eṇagan-annanam âvalô pettaḷ urbbiyol ||
 mēl enisida balavantam | Bâliya baḷiyam pavitra-mâḍalu piridum |
 ḷileyole putṭidam budharg | âlayav enisalke dhareyol Eṇaga-chamûpa ||

va || â-chamûnâtham Banavase-pannirchhâsirada râjadhâni-Balipurada sṛmad-Dakṣiṇa-Kêdâ-
 rêśvara-dêvara pûje-naivêdya-nandâdivige-Chaitra-pavitrâdy-anêka-bhôgakkam tapôdhanar-âhâ-
 ra-dânakkam khaṇḍa-sphuṭita-jîrṇôddhârav int initakkam tann âlkeya Sântalige-nâḍa Muddha-
 Kundâniya vṛittiyolagana Chîyana-Sâlivûram potthada modala gadyânam hadineṇṭakke sarvva-
 namasya-katṭu-guttige piṇḍâdâna-sarvva-bâdhâ-parihârav â-chandrârka-sthâiyiâgi saluvant âgi
 Saka-varsha 1114 neya Paridhâvi-samatsarada Pushya-bahula 5 S'ukravâra-vuṭṭarâyaṇa-saṅkra-
 manad andu sṛmad-râja-guru-Vâmaśakti-dêvara śrî-pâda-prakshâlanam gaidu tan-mahârâjanim
 dhârâ-pûrvvakam mâḍisi koṭṭaru || î-dharmmamam pratipâlisidaṅge Gaṅgâ-Yamnâ-saṅgamadalu
 vêda-vêdânga-vittamar appa brâhmaṇargge kôṭi-gôvugaḷam svarṇṇa-ratnâlaṅkāra-sahitav âgi
 koṭṭa-phalav akku || (*usual final imprecatory phrases and verse*).

kavirâjara paṇḍita Mâḷeyana kavite kallôja-Chaṭṭeyana likhita ||

106

In the same place, on a fourteenth stone.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayam sṛi-prithvî-vallabham mahârâjâdhirâja paramêśvaraam parama-
 bhaṭṭârakam Satyâśraya-kuḷa-tiḷakam Châlukyâbharanam sṛimat-Tribhuvanamalla-Dêvara vijaya-
 râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârka-târam-baram salluttam ire tat-pâ-
 da-padmoṇipâjivi svasti samadhigata-paṇcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanḍa-
 danḍanâyakan âsthâna-vastu-nâyaka vipra-kuḷa-kumudini-sudhâkara satya-ratnâkara niyôga-
 Yôgandhara kadana-kêḷi-dhurandhara sṛimat-Tribhuvanamalla-Dêva-pâdârâdhaka para-baḷa-
 sâdhaka nâmâdi-samasta-praśasti-sahitam śrîman-mahâ-pradhânan antaḥpurâdhyaksham saha-vâ-
 sigal-adhishṭhâyakam heri-Lâḷa-Kannaḍa sandhi-vigrahi mane-verggade sṛiman-mahâ-pradhânam
 danḍanâyakam Bhîvanayyaṅgaḷa deṣeyim svasti samasta-praśasti-sahitam śrîman-mahâ-pradhânam
 danḍanâyakam Padmanâbhayyaṅgaḷu Banavase-pannirchhâsiramum sukhadiṇi pratipâlisuttam
 ire tad-râjadhâniya vistâram ent endade ||

vṛitta || jâlaruha-shaṇḍadiṇi madhukarâvaliyim kalahamsa-kîra-kô- |
 kiḷa-sahakâra-bhûruha-vaṇâvaliyim nava-nâga-pûga-pâ- |
 taḷa-muchukunda-kunda-lati[kâ]-vritadindame Baḷligâve Kun- |
 taḷa-vishayâṅganâ-kuṭiḷa-kuntaḷad-ant iral oppi tōrgu ||

Kontiya basiralu Pâṇḍavar- | ant ayvar ppempu-vettu dhâriṇiyol |
 Kantu-nripa-rûpa-saṇibhar | ant ayvar pputṭidar Chikakabboya basuḷal ||

antu Bammadêvarasanim kīriyam Nāgadêvayya-Nāyakan ātanim kīriyam Tīkarasan ātanim kīriyam enisiyūṃ Lōkarasam Jōgarasan ant irbbarūṃ dharmma-chittadolam prabhutvadolam vīratvadolam parōpakārārtthadolam kīrttiya negarttey-artthitvak anurūpam āda pursha-ratnākarar enisida tamm-irbbarūṃ śrīmad-rājadhāni-Balligrāmeya dakṣhiṇa-diśā-bhāgada Tāvaregereyīm baḍagaṇa-deseyoḷu śrī-Lōkēśvara-dēvarumaṃ śrī-Jōgēśvara-dēvarumaṃ pratishṭheyaṃ māḍiy ā-dēvar-aṅga-khōgakam Chaitra-pavitrakkam nivēdyakkam alliya pūjāriya grāsakk endu paṭṭana-sāvi Hanumanta-Setṭiyūṃ Bammi-Setṭiyūṃ Mēchi-Setṭiyūṃ paṭṭanasāvitanaṃ geyyuttam sukha-din ire Lōkarasanūṃ Jōgadēva-Nāyakanūṃ Bammi-Setṭige honnam koṭṭa āy-ayyan-umbāliya bhūmiyoḷage dēguladiṃ mūḍalu śālēya-bhūmiyīm paḍuvalu teṅkalu Bammi-Setṭiya keyim baḍagaṇa-dese baḍagalu Kommajjana tōṭṭadiṃ teṅkaluy intu chatuś-sīme-mēreyāgi naḍuve koṇḍu koṭṭa bhūmi paṭṭanasāvi-mukhyam āgi samasta-nagaraṅgaḷūṃ Gammaṇḍa-sāvi Saṅkarayyanūṃ sēnabōva-Saṅkarayyanūṃ Saudhore Chitṭimayyanūṃ piṇṇiya-maṭṭha-Bhērūṇḍēśvarad āchāryya-śrīmad-Gauḷa-paṇḍita-dēvarūṃ Pañcha-Liūgad-āchāryyaru Śrīkaṇṭha-paṇḍita-dēvaru śrīmat-Tripurāntakad āchāryyar chChaturānana-paṇḍitaru śrī-Mūlasthāna-mukhyam āgi pañcha-maṭṭha-āryya Mūliga Honneya-jīyarūṃ śālēya-parsheyūṃ Baudhdhālyada sāvāsi Nāgiyakkanūṃ paṭṭanada (sama) samasta-Brahmapuriya mahājanaṅgaḷūṃ maṇigāra-Nāgi-S'etṭiyūṃ Togara Māchi-S'etṭiyūṃ minda-guddali Nāmi-Setṭiyūṃ samasta-mummuri-daṇḍagaḷūṃ intu paṭṭanam asēshada sannidhānadalu śrīmach-Chālūkyā-Vikrama-kālada 22neya Bahudhānya-saṃvatsarada Pushyad amāvāśyey-Ādityavāram uttarāyaṇa-saṅkrānti - vyatipāṭad andu Lōkarasaṅge Bammi-Setṭi tann umbāliyoḷage dēvargge koṭṭa keyi kammav ayvattu intu ī-dharmmamaṃ tappade pratipālīsida-vargge Prayāge Vāraṇāsi Kurukshētram Arghyatīrtham emba pu[nya]-tīrthaṅgaḷoḷu sahasra-kavilegaḷam kōḍum koḷagamūṃ ponnalu kaṭṭisi sahasra-chatur-vvēda-pāragar appa brāhmargg aḷan-kāra-sahitam koṭṭa-puṇyamantar apparu ī-dharmmaman aḷida mahā-pātakaṅ ā(ham)-tīrthaṅgaḷoḷu sahasra-kavilegaḷmam chatur-vvēda-pāragar appa brāhmaṇarumaṃ ekōṭi-tapō-dhanaruman aḷida mahā-pātakar apparu || (*usual final verse*).

107

In the same place, on a fifteenth stone.

bhūyād Bhūta-patir vvibhur ddivibhuvām vō bhōgabhrīd-bhūshaṇō
bhālābhīla-drig-udbhavōgra-huta-bhug-bhārāsta-Bhāvōdbhavaḥ |
S'ambhus sa nimādi-bhūtir abhavō Bhīma-svayambhūr Bhavō
Bhūbrīdbhū-prabhur ātma-bhakta-bhaya-bhid Bharggō bhṛīsam bhūtayē ||

svasti samasta-jaga |
ya-stutar akaḷaṅka-charitar akhīla-diśā-vi- |
nyasta-sudhā-āhavaḷa-yaśō- |
vistarar enisida Chālūkyā-bhūpālakarō ||

baḷayad-vidviṣṭa-bhūpālaka-timira-chayam piṅge Chālūkyā-bhūbhṛit- |
kuḷa-paṇkējāta-shaṇḍakk amard eseye vikāsam tri-lōkaṅgaḷ ellam |
beḷagal Traiḷōkyamalla-priya-sutan adhikam Vikramāditya-Dēvam |
vīlasad-vastu-prasāstōdaya-giri-nibha-simhāsanāsīnan ādam ||

chatur-antâkhaṇḍa-bhû-maṇḍala-pati chatur-âsânta-saṅkrânta-têjam
chatur-âsâpâḷa-śîla-pratinidhi chatur-ambhôdhi-gâmbhîryya-dhuryyam |
Chaturâsyôdyat-kalâlî-nidhi chatur-upadhâ-śuddha-buddhi-prabhâvam
chatur-aṅgânika-bhâra-prachalita-dig-ibham Vikramâditya Dêva ||

tri-bhuvana-bhûri-bhâra-dharaṇaika-dhurandhara-bâhu-daṇḍanam |
tri-bhuvana-kaṇṭaka-prakara-samharṇôddhata-Kâla-daṇḍanam |
tri-bhuvana yaśô-dhavalîkrîta-Padmajāṇḍanam |
Tribhuvanamallanam senesuv-anya-nṛipâḷakan âvan urbbiyol ||

ballâl su | . . . dharâdhîsan-aṇuga-dammaṁ mârtaṇ- |
ḍôllasita-têjan aprati- | mallam Jayasimha-bhûpan achalita-kôpa ||

sakaḷôrbbî naman-ma- |
stakar ittum tettum irddar ssukhadin ahitar ugrâjig ettânum uttâ- |
.. karâlerdd aṇugeya yya . . t-kâr- |
mmuka-hastam vakshadol tettisi beleyisane bennoḷ ambam Noḷamba ||

idir ânt ugrâri-bhû vâ- |
.. doḷ imbam Bhârati-nârige vadanadol imbam jaya-śrîge dôr-daṇ- |
ḍadol yim mâ- |
ḍidan urbbipâḷa-chûḍâmaṇi jita-ripu-bhûbhṛit-kadambam Noḷambam ||

. prachanda-daṇḍâdhîsam jana-vinutam biṇpina tiṇpina guṇpina kaṇija
. maḍi Bhṛigu-puṇḡavaṅge Chânakyaṅ ainûrmadi Sakatâ .. ge sâsirmadi
. kam Draviḷa-paṇchakamum beras alki baḷkuvam biṅkada poṇkamam bisuṭu
. hasta-gatam âdudu chakrige sapta-Koṇkanam kaṇkanadante daṇḍa-pati
. noḷ besam-baḍedu kôpâtôpadind eyde saṇṇisidam kû
.. samudram biḍid ôḍi kôḍi ḍseledam dôr-ggarbbad urbbinde tettisidam
.. stambhama ||

satatam lôkam oraḷdu baṇṇisutam irke dana
. prabala-bâhâ-daṇḍa-vidhvamsitô- |
ddhta-vîra nam
nita ||

. sô-vidambita-sudhâkrîd-bimban-ante S'ântalige âḷutti-
re sukhadin Tamba-chamûpan ahita-hutavaha-kôpa ||

dhareg eseva S'akti-parshe yol Mû- |
vara-kôṇeya-santatig â- | bharaṇam Kêdâraśakti-muni-pati negarda ||

â-muniya śishya vimala-yaśâś-śrî- |
dhâmam Lâkuḷa-samaya-la- | lâmam Rudrâbha-mûrtti Rudrâbharana ||

. |
. para-hitâtman â-munîndrana śishyam |
Vâlmiki-muniya dorey ene |
Vâlmiki-munîndran esedan urbbitaladol ||

. ya rakshanan udgha-kalâ-vichakshanam |
 lôka-hitainkaram Kali-kalanka-bhayanakaran Îsa-kinikaram |
 Lâkuḷa-kai n endu Vâl- |
 miki-munindranam manadi gonḍ abhivarnnisugum ||

kshitage Vikrama-kâlâdâ tad-anvita-Pushya-mâsada kṛishṇa-pañchami . .
 . . doḷ uttarâyanada kriyoḷ paded artthiyim dvija-puṅga . . . śab-
 da-mahâ - sâmantâdhi sakalârtthi-sârttha ram
 sâhasa-Vṛikôdaram la-charitram dha samasta-prâsasti-sahitam
 srîman-mahâ-pradhâ laka-nripa-sandhi-vigrahi dant eseva Kun-
 taḷa-vishayakk alaṅkaranam enisida Banavâse-nâḍa pa-nivêdyâdi-bahu-
 vidhârchanegam mâtakûṭa-prâsâda-kha Tâvaragereya kelagaṇa-taḷa-
 doḷ koṭṭa tōṭam Jiddulige-yerppattara baliya bâdam . .
 mâdittam mêdiniy aṛiyalke (usual final
 verses) bhakti-samudbhavô'stu || (rest gone).

108

In the same place, on a sixteenth stone,

ôm namaḥ S'ivâya ||

namas tuṅga &c. ||

namas tuṅga-jaṭâ-chandra-chandrikâbhôga-bhûtayê |
 Bhavâni-dôr-llatâ-gâḍha-parârambhâya S'ambhavô ||

Harayê namaḥ ||

S'rî-kântâ-Girijâ-yutau muni-nutau prîtau cha gîtau śrutau
 tatvaikâtmya-dharau prîthak-kṛita-vapu śrayau |
 dēvau prîtikarau parau Hari-Harau trailôkya-rakshâkarau
 pâtâm tvâm satatam chamûpati-Mahâdēva tvad-ishtârthadâu ||

śrî-vadhu vakshadoḷ vijaya-kâmini dôr-vvaḷadoḷ lasad-yaśâś- |
 śrî-vadhu dhâtriyam nimird-ajâṇḍa-taṭam-barav ambaram-baram |
 tîvire kûrttu rakshisutav irkk Agajêśvaran Îsvaram Mahâ- |
 dēva-chamûpanam prabaḷa-châpanan apratima-pratâpanam ||

ka || S'rî-vallabhan-atuḷa-jaya- | śrî-vallabhan-amala-nâbhi-padmôdbhava-Vâk- |
 s'rî-vallabha-bhuja-sambhavar | î-vasudheyoḷ esedar akhiḷa-Châḷukyêśar ||

vṛitta || avaroḷ vikrânta-lakshmî-nidhi vitata-bhujâtôpadim Lâṭanam Mâ- |
 lavanam Chêrammanam Gûrjjaranan aledu Châḷukya-sâmraḷya-lakshmî- |
 dhavan udyat-têjadindam nimird-amarda-yaśô-râśiyam lileyindam |
 bhuvana-prastutya-Taila-kshitipati taḷedam vîra-Châḷukya-râyam ||

kan || âtana tanujam dhairyyô- | pêtam Satyâśraya-kshitîsam bhuvana- |
 khyâtam negaḷdam tat-tanu- | jâtam Vikrama-mahipan apratirûpa ||

ka || ati-balan âtana tammaṃ | kshītipati-Daśavarman ātan-âtmabhavaṃ bhū- |
nuta-Jayasimha-nripaṃ tat- | sutan apratimallan enipan Âhavamalla ||

vṛi || Âhavamalla-Dêvana tanûdbhavan â-Bhuvanaikamallan a- |
vyâhata-vikramaṃ vibhava-S'akran udagra-payôdhi-vêshṭitôr- |
vvî-hita-kâryyan âtan-anujaṃ samarâṅgaṇa-bhîman ugra-vi- |
drôhi-vimarddi vîra-paramarddi-vîśâla-bhuja- ||

. . nol śauryyakke dhâtri-dha . . nikaradol uttunga-dhairyyakke Kumbhō- |
dbhavanol biṇṇiṅge vâraṇnidhi tanṇiṅge mârâmpaṇ âtand |
avamânaṃ gaiyvan ullañghisuvan atisaya-spûrttiyim tôrppan aty-û- |
. dyam nija-guṇa-gaṇadiṃ vîra-Permmâdi-Râyam ||

vikramadiṃ tanage diśâ- | chakraṃ besakeyye Vikramâditya |
chakraman âlḍam nata-ripu- | chakraṃ durllaṅghyam enisal âjñâ-chakra ||

ka || Bhûlôkamallan urbbi- | pâlakana su pâla-kuḷa vikrama-saṇ- |
châlakan âtana tanayam | pâlisidaṃ sakalam enipa viśvambhareyam ||

vṛi || dhareyam tâlḍa śvaram nija-śiras-sâhasramaṃ tâlḍi dik- |
kariyam pârdḍu kaṭhōra-piṭha-kamaṭhâsinam srama-śvâsa-ta- |
tparan end-i lileyim nija-bhuja-praspûrttiyim tâlḍidaṃ |
dhareyam tuṅga-kubhrit-payôdhareyan i-S'ômêśvarôrvviśvaram ||

ka || allim baḷikke kîrttige | nallam nirmmita-jaṭâla-ripu-vanitâ-dha- |
mmillam bhûpâla-kuḷakk ellam Jagadêkamallan apratimalla ||

vṛitta || ari-dhâtripati-Chôla-Gûrjjara-chamû-vârâsiyol bâhu-Man- |
dara-mantha-kriyeyinde puṭṭida karîndra-śrêṇiyam lakshmiyam |
turagânîkaman eyde koṇḍu jagadol vikhyatiyam tâlḍidaṃ |
sthira-têjam Jagadêkmalla-vesarim Châlukya-chakrêśvaram ||

tad-antara tad-anuja-pratâpav ent endode ||

kanda || irmmaḍi Daśakaṇṭhaṅge pa- | dirmmaḍi Daśasatabhujaṅge Râmaṅgam tâm |
nûrmmaḍi enise Mahê . . | nûrmmaḍi Tailapa-mahîpan ûrjjitan âda ||

vṛitta || dhareyam . . . lakshmî-dhareyn anudinôpârjji puṇnyô- |
ddhareyam sânanda-nânâ-jana-janapada-sampatti |
dhareyam nâna-vidhâsi . . . atisaya-svachchha-sat-kîrtti |
dhareyam Traîlôkyamalla-kshītipati taḷedaṃ vîra-lakshmî-viḷâsam ||

kan|| kshīti tannindaṃ râjan- | vatiy âdaḷ enalke vijaya-lakshmî- |
nata-bâhu-danḍan aprati- | hata-têjam vâiri-hṛidayake ||

va || antu svasti sîmat-Traîlôkyamalla-Dêva nirupama-prabhâvam rajyam geyyuttam ire tat-kâ-
ladolu svasti samadhigata-pañch-mahâ-śabda mahâ-maṇḍalêśvaram Kâlâñjara-pura-varâdhîśvara
suvarṇṇa-vṛishabha-dhvaja damaruga- . . rya-nirgghôshaṇam Kaḷachurya-kuḷa-kamaḷa-mârtaṇḍa

kadana-prachanda mâna-Kanakâchala subhatar-âditya gaja-sâmantha śa-
 ranâgata-vajra-pañjara pratâpa-Lankêśvara para-nârî-sahôdara Śanivâra-siddhi Giri
 chalad-anka-Râma vairîbha-kanthîrava nissanka-malla-nâmâdi-samasta-prasasti-sahitam srîman-
 mahâ-maṇḍalêśvaram sara tat-pratâpa-prabhâvam ent endade ||*

vṛitta || jihvâgrad dradindam |
 nimirda nija-jvâleyam ni .. vidviṭ- |
 kuḷa-vitrâ pati . . |
 Bijjaṇêsa-kshitipati vitatâtôpa-têjas-samâja ||

dhṛita-dhairyyam dhairyyadindam meṇvan iva |
 jita-kâryyam kâryyadind aggalipa nija-mahâ dind â- |
 rjjita sat-kîrttiyind un- |
 natan endum vairi-bhûpa-pratati-nu Bijjaṇa-kshmâtâlêsa ||

va || .. prati-man pratâpanum dharitrî-chakraman â-kra .. dim râjyam gay-
 vuttam ird ondu-divasam srîma dēva vipula-lakshmî-nivâsa mâlpad aganya-punyan
 appa va kshamane dari yaman aṇḍapare gitajñanam ati-
 śaya-prajñanu. svasti srîma tîpriya-pâdâravinda-bhṛîṅgam nirmmita-ripu-kuḷa-
 maniyum enipa srîman-Mahâdēva-daṇḍanâyaka vairi-bhaya-
 dâyaka ||

. vakshastala-valayadoḷ â-chandra-târâ-sahasram |
 śrēyas-sampanna-dî |
 dâkrânta-dhâtrî-talav akhila-payôrâśi-vêlântav entum |
 jîy ent emba. rjjitavam ||

va || â-chamûpati-nirmmaḷânvayam ent endode ||

vṛitta || janakam Mâla |
 Padmâmbike mâte nirmmaḷatar Âgastyânka-sad-gôtra-saṇ- |
 janitam taj-jan posatam . |
 gene dēvi tat-taneyan î-Mâdēvan atyûrjjita ||

va || â-Kâlîdâsa-chamûpatiya charitramam pêlvade ||

vṛi || bala- poreda |
 kolal end irppalli mane nija-dhanama ykondu kâ- |
 lem endu nilisida d î-jagam bannisal nir- |
 mmala-chittam permme-vettam para-hita-charita gan â-Kâlîdâsam ||
 l tân avara doḷ Dēva-râjam |
 naga-saṅghâtâṅgaḷoḷ Kâñchana-dharanidharanam vṛikshadoḷ kalpa-vṛiksham |
 vârdhigaloḷ amṛita-vârâsiy ent ante pempim |
 migilâda mēśvara-nṛipati-chamûnâtha ||

va || nisida mahâ-pradhâna-Kâlîdâsa-chamûpatiya tra dade . . .
 besavam â-lôkam ellam besase pañ-

*From here the inscription is much defaced.

goḷvinam bhāṭa Mahādēvaṅge ṇmu
 tāt endode nirmmaḷa-charitam Mahādēva-daṇḍēsa ninnoḷu ||

bharadiṃ S'rivatsa-dāṇḍēsanoḷ iṇiye Mahādēvan ugrāsiyind a- |
 chchariy ā |
 tādī ndud ant āvagam . . . |
 ||

. . . ru bese Kōsage Sitagere Ballāre Rāchū ruvare
 raveḍe mattam | ponna-gaḷasam kaṭṭisi sa
 siṭṭa taḍeyoḷ mahā
Paḍigatṭa ma || s'rīma kana bā ya Madana-
 nam S'rivatsanam chakra-pa daṇḍādhipa-Kālidāsana magam daṇḍādhipa || cha-
 tavarmmane nara-chakravartti bhū-vaḷeyada bhūshana ra jan-udārad
 udātta-mūrtti viḷāsada kaligaḷa dēvan embud ani-
 śam Mahadēvanan i-jagaj-janam ||

vachana || antu negarttegām pogarttegām tāne nele s'rīmad-Bijjaṇēsvara-
 manōratha-samārūḍhan āgi Banavāse-dēsaman āluttav irddalli dēsa-viḷasa-vistāramam pēlvade ||

vṛi || phaḷita-kuḷam manaṅgoḷipa pūga-vanam vanadoḷ samam . . . |
 jaḷaja ponaḷgaḷim beḷada kartali nēlv-ele-vaḷli baggigonḍ- |
 uḷiva śukam pika-dhvanigaḷim nalidāḍuv-Anaṅgan aṅganā- |
 kuḷama lakshma-lakshmige samṛiddhi karaṃ Banavāse-dēsadoḷ ||

va || ā-Banavāse-dēsakke tilakad-ant opputtirppa mahā-paṭṭanam Balipuram adara viḷasam ent
 endade ||

. samākīṇam |
 vana-mâlâ-lâlîtam asê maṇ- |
 ḍanav amaḷa-kamaḷa-kuvaḷaya- |
 vana-sēvyam śuka-pikâḷi-kaḷa-rava-ramyam ||

va || mattam Dhanada-pratimallar enipa nagaraṅgaḷim palavum pura-paṅcha-maṭham palavum
Brahma-purigaḷ vividha-nânâ-ramya-harmyaṅgaḷim manôharam enipa Balipuradoḷ dushta-
 nigrâha-sishta-pratipâlanadiṃ s'rīman-mahâ-pradhânam kari-turaga sēnâdhi-
 pati Banavase-nâḍa Mahādēvarasaru sukha-saṅkathâ-vinôdadim
 râjyam gayvuttam irdd ondu-divasam ||

vṛi || keladoḷ viḷâsi Lîlâvatî-dēvi mattam |
 kela lâvanya-lakshmî-nidhi nija |
 sâkshi-dvayâṅgikṛitana hari . . . |
 virâmâtya-vidvaj-jana-vinuta-Mahādēva-daṇḍâdhi-nâtham ||

anuḷama-tējan apratima yara |
 janaka |
 janamam . . . |
 jñānav enippa mahige dēvana ||

mattam â-kumâranin uditâ ||

sarasâ vidyâ- | dhara-kinnara sakaḷa-śubha-lakṣhaṇadim |
vara-Lakshmiy enipa ma .. | ṇi .. d uttama ... y irppud idu paramârttha ||

sthira ni .. dvaya-dhara dhîśvaran amala-puṇya-puñja-sthiratâ-sahakâri-Maygura-
Mallayyaṃ â-chamûpatiya pradhâna ||

manam Adri-priya-kanyakâ-priya-vara-śrî-pâda-bhakti-sphurad |
dhana tsava-bhâsvach-charitraṃ jagaj- |
janamaṃ kay-mugisal samartham enisal vidvaj-janânanda-var- |
ddhana Mahadêva-Nâyaka vidyâ-vadhû-vallabham ||

chatur-upadhâ-saṃśuddham | chatur-ambhôrâśi-viḷasitôchchaḷita-yaśa- |
... .. vidyâ- | chatura n alte iâjâmâtya ||

sura-mantri-pratimallam | parôpakâra |
... .. amaḷa-kîrtti-bhâ-bhâ- | sura-lô ||

mattam śvarana pradhâna ... dayya-Nâyakana vijaya-mahônṇatiy ent endade ||
amaḷa-kîrtti-Dekkhâ-dêvi .. hita ... pûjita Nâyaka Sandaiyyam samstutarum
anupama-têja ... vidhu vimaḷa-charitrâmbhônidhige ... vilasad-guṇa-ratna- .. -nidhi vibudha-
jana-stuta anupama-dhairiyyam || arthtig arththaman arththi-janakk atiprîtiyan îva
urbî-samstutan enisi ûrjjita-bhâsvat-kîrtti-râjita-pa||

vṛi || sarasa-kavîndra-samstuta-guṇam sujanâgraṇi śiṣṭa-bandhu dur- |
ddharatara-dhairiyyan apratima-śauryan upârjjita-puṇya |
.. sura-bhûjan ujjvala-yaśô-vibhavam Manu-vṛitti sad-guṇâ- |
karan akhilôditam vibudha ||

antu samasta ... dhyaksha sâmantâ-pradhânam m enisi nijâsthânadoḷu dharmma-kathâ-
mânyar appudum tad-avasaradoḷu ||

ka || sarasîruha-tati dinakara- | karadind alarvantevinegam |
sarasôkti-yuktiyam... | dharmma-prasaṅgav artthisidam ||

ant â-samayadoḷ ||

vṛi || bhasitôddhûḷita-nirmmaḷâṅga-ruchiyaṃ târâdriy ent ante ka- |
ṅg esad atyujvala- ... danta-ruchiyaṃ âsthânadoḷ chandrikâ- |
prasaram parvvidud embinam muni-nutam dharmma-prasaṅga-kriyâ- |
vyasanam tad-guru-ta têjan ulidam Kêdârasaktîśvaram ||

tad-vâkyam ent endade ||

ślôka || yô liṅgam sthâpayêd êkam vidhi-pûrvvam sa-dakṣiṇam |
sarvvâgamôditam puṇyam kôṭi-kôṭi-guṇam labhêt ||

embuva tad-vâkyârtthamam vichârîsi dēvatâ-pratishṭhâ-pradēsânvēśhaṇan âgi ||

vṛi || pratibuddhâ .. nânâvani-vanaja-saras-tîra-Kêdâra-dēvâ- |
yatanakk end andu tad-bhâsura-pada-yugamam kaṇḍu bhâsya ... kî- |
ḷita-Hêmâdrîndra ... yama-śama-dama-nistandranam pûrṇa-puṇyâ- |
kṛitiyam śrî-Vâmaśakti-vratiyan atisayânandadim bandu kaṇḍa ||

â-muniśvarana guru-kuḷa-kraṇamam pēlvade ||

ka || Dēvavrata-muni-santati | Mûvara-kôṇeya ... vaḷita-si- |
 shyâvaḷiya sam- | bhâvita-Kêdâraśaktiyum S'rikāṇṭham ||
 S'rikāṇṭha-munige Vâg-dê- | vi-kāṇṭhada hâradante guṇa-bhûshitan â- |
 lôkita-S'iva-padan ânata- | .. kam Sômêśvarâryyan anupâma-śishyam ||

Sômêśvara-munigaḷa śishya śaraṇa ... sakaḷa-vibudha-lalâma tan-muniśvarana śi-
 shya s'ri-Vâmaśaktiśvara pâṅga-śarakke sômpi tadiya ghaṭṭado ... chaḷad-
 ujjvaḷa niśvaranam kaṇḍu labdhânunjan âgi śrîmat-Kêdâra-
 m appa Mahâdêvêśvara-dêvara janakâbhidhâna-pûrvvaka lapêśvara-
 dêvara m appa Kâlîdâsa- ye mûrtti-bhûtam âda ... r oppuva Kêśava-mûrttiya
 vatsarâda Mârgaśirad amavâsye-Sômaçara-sûryya-grahaṇa-vyatipâtad andu || svasti
 srîman-Mahâdêva-daṇḍanâyaka srîmat-Kôḍiya-maṭhad âchâryya-Vâmaśakti-paṇḍita-dêvara kâlām
 karchchi dhârâ-pûrvvakam mâdi Jidḍulige-yepattara baḷiya bâḍamam Duguliyâ-Chikkaḷeyam tri-
 bhôgâbhyantera-sahitam dêvar-aṅga-bhôga-raṅga-bhôgakkam tapôdhanar-âbâra-dânakkam
 vidyâ-dânakkam mâṭakûta-prâsâdakkam khaṇḍa-sphuṭita-jirupôddhârakkav endu sarvva-nama-
 śyav âgi koṭṭam || mattam â-mûvaru-dêvara naivêdyakk endu Jidḍulige-yepattara yepa-
 ttara manniya .. mâra Mâcharasa Mâvantana Kôṇayya â-mûvaru-dêvara naivêdyakke biṭṭa
 mattar ondu beddalu mattar eraḍu || mattam â-mûvaru-dêvara naivêdyâ maneya...
 ... Bandupikeya koḍageyalli biṭṭa gadde mattar eraḍu || (*usual imprecatory phrases and verse.*)
 svasti srîmat-Saka-varsha 1105 neya Sôbhakṛitu-samvatsarada âdade Bommayyam Jidḍu-
 lige koṭṭa

109

At the same village, on a stone behind the Prabhu-dêva-gaddige.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayam s'ri-prithvî-vallabham mahârâjâdhirâja paramêśvaram parama-
 bhaṭṭâarakam Satyâśraya-kuḷa-tiḷakam Châlukyâbharaṇam srîmad-Bhuvanaikamalla-Dêvara vijaya-
 râjyam uttarôttarâbhivriḍḍhi-pravarddhamânam â-chandrârka-târam saluttam ire tat-pâda-pad-
 mōpajivi samasta-bhuvana-stuta Brahma-Kshatra-vîrânvaya s'ri-prithvî-vallabha mahârâjâdhirâja
 paramêśvaram Kôḷâlâpura-varêśvaram Nandagiri-nâtham mada-gajendra-lâṅchhanam Sômêśva-
 ra-labdha-vara-prasâda Gaṅga-Kusumâyudham Vikrama-Gaṅgam jayad-uttaraṅgam sakaḷa-jana-
 chintâmaṇi maṇḍalika-makuṭa-chûḍâmaṇi srîmach-Châlukya-Gaṅga-Permmâdi Bhuvanaika-vîran
 Udeyâditya-Dêvam Gaṅgavâdi-modalâgi Banavase-pannirchhâsiramumam Sântalige-sâsiramuman
 âḷdu sukha-saṅkathâ-vinôdadim râjyam gayyutt ire tan-manô-nayana-vallabhe svasty anavarata-
 parama-kalyâṇâbhilyudaya-sahasra-phala-bhôga-bhâgini dvitîya-Lakshmî-samâne sahaja-saubhâ-
 gya-rûpa-nidhâne bhuvana-vidyâdhari sakaḷa-kalâ-dhari chikurita-chakôra-nayane liḷâḷasa-gamane
 saṅgîtaka-prasaṅga-vivêka-chûḍâmaṇi śaraṇâgata-rakshâmaṇi yâchaka-jana-jaṅgama-nidhâna-ka-
 ḷaśe Sârâdâ-dêvî-labdha-vara-prasâde srîmad-Udayâditya-Dêvan-arddhângiyar appa srîmat-Lach-
 chala-Dêviayar ||

kanda || pochcha-posa-dêse mârggadol | achchari rasa-bhâvam ôje bahu-vidha-gatiyo! |

. | nachchani nirbhâṇa-pâtram enisida pâtra ||

(rest gone.)

110

On a stone standing against the gaddige in front of the same maṭha.

.. svas-taruṇiddha-kaṅkaṇa-brihaj-jhaṅkāra-vāchāla-ha- |
sta-stômañchita-sañchalach-chamara-jâtândôla-lilā-marud- |
vistirūṇa-dyunadī-pay lâpaṇa dēva-dēvaṇ tri-lô- |
ka-stutyam dayageyg abhîshṭa-phalamani Gauri-manôvallabham ||

âpad-dhâtriddhra-vajram phanipa-phana-mani ... sauryyâbhirâmân- |
gâpûrvvâkharvva-pûrvvâchalan akhila-jagad-vîsrama-sthâna-divya- |
śrî-pâdânaipa-kaḷpa-druma jana-santusṭi-drishṭi-prasâda- |
vyâpâram mâlke saypaṇ sakala-ruchira-têjaṇ-prakâśam Mahêśam ||

nija-kôty-arkka-prabhâ-bhâsura-tanu-ruchiyol talta kaṇṭhâsita-jyô- |
ti jagad-dîpra-pradîpâdhara-maṇipateyam pôle kang-oppu .. Nâ- |
kaja-nânâ-mauli-mâlâ-mani-gaṇa-gbhṛṇimat-pâda-padmaṇ vibhâsvad- |
bhujagêndrâṇṅkṛitâtâyata-bhuja-bhujagaṇ rakshisutt irkke nammaṇ ||

srîmach-Châlukya-chakrêśvaran atula-balam Tailapaṇ tîbra-tejô- |
dhâmaṇ Satyâśrayam vikrama-guṇa-nîlayam Vikramâdityan atyu- |
ddâmaṇ sand Ayyaṇaṇ sâhasa-nidhi Jayasiṅgaṇ dharâ-chakra-lakshmi- |
dhâmaṇ Trailôkyamallan negale negaludud î-prâjya-Châlukya-râjyam ||

â-negald âhavârjjita-jayâdhipan Âhavamâlla-Dêvan am- |
bhônidhi-mêkhalâ-valaya-ramya-mahî-mahilâ-manar-priyam |
sûṇṛita-vâk-sudhâmaya-sudhânidhi chârū-Châlukya-râjya-la- |
kshmi-nîlayam negartte-vaḍedaṇ nija-bhûri-bhuja-pratâpadim ||

śaraṇ enduṇ bhîtiyim kay-mugiduv iradoḍ ammaṇma dôr-vvikramâdam- |
baradiṇ Trailôkyamallam masagi muḷidu mēl ettidaṇ dhâliy-iṭṭam |
paṇiy-iṭṭam muttidaṇ tōl tulid ulidan aḍaṅgottidaṇ tuttidaṇ bêr- |
vveras ant ant etti kirtt ettidan ahitaran embant idaṇ kêlal akkuṇ ||

tan-nṛipa-nandanam bhuvana-vandya-guṇaṇ Bhuvanaikamalla-Dê- |
van nara-nâtha-râjya-ramaṇi-ramaṇiya-parârddhya-bhûshaṇam |
Pannagarâja-bhûshaṇa-padâbja-parâga-pavitra-sêkharam |
prônṇata-kîrtti-dîdhiti-sudhâ-dhavalîkṛita-vîśva-viṣṭapaṇ ||

kaviva-neṇam podalva-bisu-nettara dhâre siḍilva-muttu pâ- |
ruva-radanâli sôrvva-karuḷ unnuva-khaṇḍaṇ elalva-mastakaṇ |
tavuva-balam kaḷalva-nakham êruva-suy suṇiv-êru tōre nur- |
gguva ripu-dantigaḷ paṇiye gandha-gajaṇ Bhuvanaikamallana ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâra-
kaṇ Satyâśraya-kuḷa-tilakaṇ Châlukyâbharanaṇ śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam
uttarôttarâbhivridhi-pravarddhamânaṇ â-chandrârka-târaṇ saluttam ire ||

vṛittam || â-prithvîśvara-pâda-paṅkaruha-sêvâ-tatparam vikramâ- |
 tōpa-prôldalanâhita-prakaran anyâ-kshônîpâlârchchita- |
 śrî-pâdâmburuhaṇ virôdhi-nṛîpa-chûlârôpitâ .. prabhâ- |
 vōpêtam Bhuvanaiḥkavîran esedam śrî-Gaṅga-Chakrâyudham ||

kanda || śrî-mahimâṛṇṇavan akhîla- | kshâmâmarâ-chakrêśan âtma-bhuja-bâla-vijayô- |
 ddâmaṇ Brahma-Kshatra-śi- | khâmaṇî rājâdhirâjan Udayâdityam ||

vṛittam || rūḍhiya maṇḍalêśvararu |
 bbîvaram nelanaṇ |
 ... gaṇarum ninage gaṇdarê pēl Bhuvanaiḥkavîra..... |.

(the rest of the stone is broken off).

111

On a stone on the bund of the pond.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâja paramêśvara parama-bha-
 tṭârakam Satyâśraya-kuḷa-tilakam Châlûkyâbharanam sṛmat-Tribhuvanamalla-Dêvara vijaya-
 râjyam uttarôttarâbhivṛiddhi-pravaraddhamânâma â-chandrârka-tâṇam saluttam ire tat-pâda-
 padmôpajîvi samadhigata-paṅcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanḍa-danḍa-
 nâyaka mane-verggade-danḍanâyakam Guṇḍamarasaru Banavâse-nâḍ-olagana kampanam agra-
 hâram vaḍḍa-râvuḷam herjjuṅka yeraḍum biḷkoḍeyuman âlutt ire yivara vaṁsadoḷe jyêsthān
 udit(y)a-Kṛishṇanum enisida samadhigata-paṅcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-pra-
 chanḍa-danḍanâyakam vibudha-pradâyakam haya-Vatsa-râjam rūpa-Manôjam parârthta-Jimû-
 tavâhanan aritattâ-Bhairavam Guṇḍana sannâha samasta-nâmâvalî-samêtar appa Jekkamarasanum
 śrî-Bârahakôḍiya śrî-Sarvvêśvara-dêvargge namaskâram mâḍi divya-Liṅgamamam kaṇḍu piridum
 bhaktar âgi dêvargge snâna-pûjâ-prachinteyam mâḍavêkum endu pēṇṭeyol tiṅgaḷiṅge yaleya-
 pēru mân̄ya-vandakkam paṇa 1 samasta-sunḱada tḥânântaraṅgaḷol kaṇṭheya-vaṇa yaraḍu biḍina
 ka ... ḍakeya pēriṅge yaraḍ-aḍake mattam śrî-râjadhâni - Baḷligrâmeya paṭṭanasâvi-modalâge
 samasta-nagaram pavitrake koṭṭa paṇa ½ angaḍiyalu parvva-nivêdyakke akki ba 1 Jidduḷige-erp-
 pattaṛalu koṭṭa kaṇṭhe-vaṇam ... ya manêra Bala-dêvanum yalliya tambuligaruv iḷḍu vokkalolke
 .. 25 pe .. drôṇamumam koṭṭaru sôvanigaru koṭṭa vi 5 ækasâli . su .. vi 5 kodatiyam ... me 5 int
 initumam . bhâdi .. śrî-S'arvvê[śva]ra-dêvara chintâyakam Kamalâsana-panḍitaṅge .. ||

112

In the same place, on a second stone.

ôṃ namaḥ Sivâya ||

namas tuṅga &c. ||

śrî-Vâdirudra-śishyasya Dhruvêśvara-gurôr ggirah |
 ... ham vidushâm karṇṇe kalpa-pâdapa-mañjarî ||

ôṃ namaḥ Sivâya || svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam pa-
 ramêśvaram parama-bhaṭṭârakam Satyâśraya-kuḷa-tilakam Châlûkyâbharanam sṛmad-Bhûlôka-

mallā-Dēvara vijaya-rājyam uttārōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāraṇa-
raṇa saluttamā ire ||

silpigaḷ ati-viṃśa-guṇā- | kalpar Pāvaṇanum eseṇa Rāvaṇanum sat- |
kalpar ddharmma-śravaṇā- | naḷpar ssōḍarar udāta-viṃśa-charitrar ||

nija-tātaṇ gaḍa Rāghavaṇa janani tāṇ Ballavve Gaurīśa-dā- |
sa-janaṅgaḷ tavag iṣṭa-bandhu-nikaraṇa śrī-Gautamāryyaṇa muni- |
vraja-vandyāṇa modalāge Kōḍiya-maṭhakk āchāryyar āg irddavar |
nija-sat-svāmigaḷ endoḍ ē-voguḷvudō tat-kīrttiyaṇa lōkadoḷ ||

enisida Bāvaṇanaṇa Rāvaṇanum irbbaruṇa nija-silpi-kuḷa-kaḷaṇkamaṇa kaḷayal endu Kusuvēśvara-
dēvara pratishṭheyaṇa māḍi Mēchi-Setṭi-Kīrtti-Setṭi-pramukhaṇa asēsha-nagara-jana pañcha-maṭha-
sthānagaḷaṇa kareyal alliyavaru sahitav ā-Kusuvēśvara-sthānamāṇa śrī-Gautama-dēvargge śrīmat-
Kēdārēśvara-dēvara pratibaddhavāgi kuḍal ā-śrī-Gautama-dēvar Siddhārttha-saṃvatsarada Pu-
shya-śuddha-trayōḍaśy-Ādityavārōttarāyaṇa-saṅkrāntiyoḷ asēsha-nagara-janaṅgaḷa pañcha-maṭha-
sthānada sannidhānadalli dēvara aṅga-bhōgakkamaṇivēdyakkaṇa vendu tamma hakaḷa-keya bhūmi
Tōḷa-Nārasimha-dēvara keyyinda mūḍaṇa-bayalalli aṇavattu-kamma-gaddeyaṇa dbārā-pūrvvakav
āgi koṭṭar mattaṇa Mēchi-Setṭi-Kīrtti-Setṭi-pramukha-nagara-janaṅgaḷ atyanta-vīsuddha-dharmma-
ditṭhigaḷ appudaṇiṇa śrī-Kusuvēśvara-dēvara dēvālayada khaṇḍa-sphuṭita-jīṇṇōddhārakk endu
Bāvaṇana irdda maneya siddhāyanaṇa ā-chandrārka-tāraṇa-baraṇa saluv ant āgi biṭṭar || matta te-
lligar ayyatt-okkaluṇa dēvara naudādīvigege gāṇadal ondu-sonṭige-yaṇneyaṇa biṭṭar || mattaṇa
Khēvaleya-Gāvunḍa-mukhyav āgi samasta-sippiga-gottaliy ellaṇa dēvara Chaitra-pavitrada par-
vvakke prati-saṃvatsara okkalol ondu-panamaṇa maduveyy ādalli madavaṇigaṇa avaralli ondu-pana
madavaḷige paṇamumaṇa kusumbiya haṇa ā-chandrārka-tāraṇa-baraṇa
pratipālīsidadavargge Vāraṇa kavileyāṇa kōḍuṇa .. koḷaguma appa Brāhmaṇarige
koṭṭa phala (*usual final verses*) namaś S'ivāya ||

113

On a stone near the steps of the same pond.

svasti śrīmat-Yādava-chakravartti vīra-Ballāḷa-Dēva-varshada 13neya Rudhirōdgāri-saṃvatsarada
Chaitra-śu 7 Ā-dandu Amṛtachandra-bhaṭṭāraka-dēvara guḍḍaṇa Kēsava-Setṭiya Mādayyaṇa
samādhi-vidhiyaṇa muḍipi sura-lōka-prāptan ādaṇa

114

On a stone in the Chauki-hoṇḍa of the same maṭha.

namaś tuṅga &c. ||

svasti samasta-bhuvanāśrayaṇa śrī-prithvī-vallabhaṇa mahārājādhirāja paramēśvaraṇa parama-
bhaṭṭārakaṇa Satyāśraya-kuḷa-tīlakaṇa Chāḷukyābharaṇaṇa śrīmat-Tribhuvanamalla-Dēvara vijaya-
rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāraṇa-baraṇa sukha-saṅkathā-
vinōdadiṇa rājyaṇa geyvuttamā ire ||

vri || piriyaṃ Chālukyaroḥ Tailapa-nṛipān avanindāṃ baḷikke pratāpa- |
 kk oreṃ āra tTrailōkyamalla-kshitipati-varān allindāṃ ita ādi-bhūpā- |
 ilarigaṃ chāturyyadoḥ sauryyadoḥ anupama-sambhōgadoḥ chāgadoḥ tām |
 sura-tējō-mūrttiyoḥ kīrttiyoḥ adhikaṃ ivāṃ Vikramāditya-Dēvaṃ ||

kanda || Tribhuvanamallāṃ Permnā- | di bhīma-bhujān akhīla-dhareyaṃ ālutt ire vī- |
 ra-bhaṭa-śiraś-śekharaṃ abhi- | ta-bhayaṅkaraṃ enipa Kālīdāsa-chamūpaṃ ||

vri || jagadoḥ mārāmpa-Lāḷa-kshitipa-Maga[dha]-Nēpāḷa-Pāñchāḷa-Chōḷā- |
 digalaṃ kittiḥ ikki bhaṇḍāraṃ adhika-gajēndraṅgalaṃ peṇḍiraṃ vā- |
 jigalaṃ tandittu sauryyaṃ negaḷe negarda-Chālukya-chakrēśvaraṅg u- |
 ṇḍige dita-bhūtaḷaṃ aḥita-santrāsaṃ ī-Kālīdāsaṃ ||

kanda || ā-vibhuvina kīriy-ayyaṃ | kēvaḷaṃ Sarvva-Dēva-daṇḍādhisāṃ |
 Dēvēndraṇ-ondū-vibhavaṃ | āvagāṃ int eḷadu tandu bhōgisutirddāṃ ||

ene negarda Sarvva-Dēvaṃ |
 Manu-mārggana sujana-jana-manōrāṇjanān-ār- |
 ppina kaṇiya jāsada besan ī- |
 tana negarda-vāsmāvatāraṃ ent ene pēḷveṇ ||

vri || neṭṭane dugḍha-vārdhīyolag ī-jagamaṃ beḷagal sudhākaraṃ |
 puṭṭuva mārggadiṃ Sarasijōdbhava-vaṃśa-ja-Vatsa-gōtrad olp |
 itṭalaṃ appa Kamme-goladoḥ kulamaṃ beḷagal kuḷōttamaṃ |
 puṭṭidan ellaruṃ pogale .. yaṇ a-jēyaṃ apāra-pauruṣaṃ ||

kanda || Chāvūṇḍa-chamūpatigaṃ | Śrī-vadhuv enisirda Keḷayakabbegaṃ mudamaṃ |
 kēvaḷaṃ ēṃ puṭṭe puṭṭisuv- | ā-vibhuvim Nāgavarma-daṇḍādhisāṃ ||

pati-bhaktige Paramana Pā- | rrvati chāturyyōktig Ajana Bhārati sirig A- |
 chyutana Siri Nāgavarmana | sati bhāviṣe Nāgiyakkaṃ embudu lōkaṃ ||

vri || Girīśaṅgaṃ Girijātegaṃ Gaṇapaṇuṃ Sēnāniyuṃ puṭṭuv ant |
 ire vidyā-nidhi Nāgavarma-vibhugaṃ śrī-Nāgiyakkaṅgav ā- |
 daradiṃ puṭṭida Sarvva-Dēva-vibhuvuṃ Chāvūṇḍa-daṇḍēsaṃ |
 siriyaṃ santatam āgi bhōgisuge chandrādityar uḷḷannegaṃ ||

kanda || Rāmaṃ Lakshmaṇaṃ antiraḥ | ī-mahiyoḥ Sarvva-Dēvaṇuṃ Rāyanuṃ u- |
 ddāma-bhujā-vīryar adhika- | prēmāde sukhaṃ irkke lakke-Dīvalige-varaṃ ||

vri || piriḍ appa aiśvāryamaṃ māḍuge vidita-yaśaṃ Sarvva-Dēvaṅge bhā- |
 sura-tējaṃ vipra-vidyādharān enisuva Chāvūṇḍa-Rāyaṅge Śarvvē- |
 śvara-dēvaṃ dēva-brindārchchita-pada-yugaḷaṃ chandra-lēkhāvatāsaṃ |
 Girijēsaṃ vyōma-kēśaṃ sakāḷa-durita-vidhvaṃsaṃ īsaṃ Mahēsaṃ ||

kanda || durita-dhvaṃsakaṃ Īsaṃ | paramātmaṃ sarvva-karttu Śarvvaṃ Sarvvē- |
 śvara-dēvaṃ rakshisug ā- | daradindaṃ Sarvva-Dēvaṇuṃ Rāyanumaṃ ||

vri || Hariyindaṃ Mandaraṃ Mandara-māthanadin ambhōdhiy ambhōdhiyindaṃ |
 dhare bannaṃ bettuv ā-Mandara-giri sariyé tinpiṇol vārdhīy ettaṃ |

doreyê pêl guppinoḷ dhâriṇi sarisaṁ enal bappudê biṇṇinoḷ Man- |
dara-śaiḷakk arṇṇavakk urvvareḡ adhika-guṇaṁ nōḷe Châvuṇḍa-Râyam ||

kanda || ene negarda Râyaniṁ kiṇi- | yaṁ ârppinoḷ kalpa-kujadin attalaḡaṁ guṇ- |
pinoḷ ambudhiḡ adhikaṁ pem- | pinoḷ aggaḍa Mēru-girigav uddaṁ Biddaṁ ||

vṛi || dhare kampaṁ-golḡuṁ âsâ-kari peḍaruḡuṁ Ambhōja-jaṁ berchhugum sâ- |
garam ettam mēṇeyaṁ dâtugum anupama-dôs-sâhasaṁ Sarvva-Dēvaṁ |
dhuradoḷ pimmetṭidandaṁ para-vaniteḡe sôltandaṁ itt artthig ill end |
eraḍam mâtâḍidandaṁ bhaya-vasado śaraṇ-bokkaraṁ kâyaḍandaṁ ||

nuḍi Kanakâdriyoḷ kaḍasid akkarav aṁmu madêbha-vairiyoḷ |
maḍagida bayke dânam amarâvaniḡâtada jauvvanaṁ dhanam |
baḍavana bayta . . . stu kaluṣaṁ praḷayâṇaḷan-êlḡey-andaṁ en- |
daḍe baḷik ênan endape mahônṇatiyaṁ vibhu-Sarvva-Dēvaṇam ||

kanda || vinaya-nidhânaṁ vidvaj- | jana-tiḷakaṁ Sarvva-Dēva-daṇḍâdhipan ond |
anupama-Lakshmiy id enisuva- | vanite mahâ-satiyoroḷaḡe Sântala-Dēvi ||

sati-ratna-Sântikabbega | vitaranaḍoḷu negarda Sarvva-Dēva-chamûpaṅḡ |
atuḷa-baḷan osedu puttida- | n atisaṇam âḡ eseṇa Sôvi-Dēva-kumâraṁ ||

Pulikara-nagaraḍa Sômê- | śvara-dēva-vara-prasâḍadindaṁ Sômê- |
śvaraṇ udayisal udayisidudu | siri sale nile Sarvva-Dēvaṇ-anvayak ella ||

Sômaṁ budha-jana-vâridhi- | sômaṁ kavi-gamaka-vâdi-vâḡmitva-guṇâ- |
râmaṁ vâra-vadhû-jana- | Kâmaṁ saṅgrâma-raṅgaḍ edeyoḷu Bhîmaṁ ||

tanag isṭṭaṁ daivam Îsaṇ pored-adhipati Châḷukya-chakrêśvaraṇ saḡ- |
jana-vandyaṁ Nâgavarmmaṇ janakan amaḷe-tây Nâḡiyakkaṁ jagat-pâ- |
vana-rûpaṇ Vâmadēva-brati guruv anujaṁ Râyanaṁ Biddanaṁ pu- |
traṇ udâttaṇ Sôvi-Dēvaṁ sujanare sakhar êṇ dhanyaṇô Sarvva-Dēvaṁ ||

kanda || Hara-pâḍa-padma-shaṭpada- | n uru-tējaṇ Sarvva-Dēvaṇ-anvayak ellaṁ |
durita-haraṁ mâḍuva sad- | guru-kuḷamaṁ bhaktiyindaṁ esadire pêḷvem ||

vṛi || vara-Kâlâmukha-chakravartti muni divya-jûâni Kâsmîra-dê- |
vara santânadoḷ â-Trilôchana-munîndraṅḡ agra-śiṣhyaṁ Varê- |
śvara-dēvaṁ tapad aṁkakâraṇ amaḷaṁ nishṭhâ-param paṇḍitâ- |
bharanaṇ dēvara dēvaṇ Îśvaraṇa pâḍârâdhakaṁ dhârmṁmikaṁ ||

khala-karṁmântakan î-Varêśvara-munîndraṁ śikshe mâḷalke nir- |
maḷa-bhâvôktiya Sarvva-Dēva-vibhu Valliḡvâṁmeyoḷ rûḍhiyaṁ |
taḷedirpp î-Tripurântakakke tiḷakaṇ matt ante nôrppâḡa poṇ- |
gaḷasaṁ tâṇ enisalke mâḍisidan î-Sarvvêśvarâvâsamaṁ ||

eḷeḡ ellaṁ Bali-râjadhâni nayanakk ânandam end Indran î- |
poḷalaṇ nōḍutam irdd ad illiye vimânaṁ nindud embantir i- |

ttalam âg oppire Saravva-Dêvan amaḷa-śrî-kâminî-vallabham |
kalasârôhanam âge mâḍisidan î-Sarvēśvarâvâsamam ||

idu lôkottaram embinam negarda Valligrâmadol Mêru tân |
idu Kailâsam id embinam dharegav âkâsakkav ûḍittan int |
idan Ambhôja-jan embinaṇ jana-nutaṇ śrî-Sarvva-Dêvaṇ manô- |
mudadiṇ mâḍisidaṇ vichitra-taramaṇ Sarvvēśvarâvâsamam |

samadhigata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanḍa-daṇḍanâyaka sishtê
shṭa-phala-pradâyaka dvija-kula-payônidhi-kalâdhara guṇa-ratna-Rôhana-mahâdhara sajjanâbha-
raṇa pati-kâryya-samuddharaṇa svâmi-manô-rañjanan ahita-mada-bhañjana nayâgamâchâ-
ryyan achalita-dhairya nâmâdi-samasta-prasasti-sahita śrîmad-daṇḍanâyakaṇ Sarvva-Dêvarasaru
śrîmach-Châlûkyâ-Vikrama-kâlada 21 neya Dhâtu-samvatsarada Pushya-śu 5 Âdivârad-andin-utta-
râyaṇa-saṅkrânti-vyatîpâtad andu râjadhâni-Baligrâmeyolu tauna mâdisida śrîmat-Sarvēśvara-
dêvar-aṅga-bhôgakkam nivêdyakkav alliya tapôdhanar-asanâchchhâdanakkam pradhâna-samêtaṇ
chakravarttîge binnapaṇ geydu Pâramêśvara-dattiyâgi taḷa-vittiyolu Baḷliya-bayalolu gadde
matta 1 Nâgarikhaṇḍa 70 ṇa baḷiya bâḍa Hâruvadeppamaṇ yama - niyama - svâdhyâya-dhyâna-
dhâraṇa-maunânushṭhâna-japa-samâdhi-śîla-sampaunar appa śrîmat-Varêśvara- paṇḍita-dêvara
kâlam karchchi dhâra-pûrvvaka sarva-namaśyamâgi biṭṭar int î-dharmmaman âvan orvvaṇ
pratipâlisidavaṇ Kurukshêtradolaṇ Vârânâsiyolaṇ Prayâgeyolaṇ Argghyatîrtthadolaṇ sâsira-
kavileyam kôḍuṇ koḷagumaṇ pañcha-ratnagaḷolu kaṭṭisi sâsira-vêda-pâragar appa Brahmanargg
ubhaya-mukhi-goṭṭa puṇyaman eydugum idan aḷidavan â-puṇya-tîrtthaṅgalol anitu kavileyu-
maṇ anibar-Brâhmanaruman aḷida-pâtakaman eydugu || (*usual final verses*).

115

In the same place, on a second stone.

namas tuṅga &c. ||

svasti samadhiga mahâ-śabda mahâ-maṇḍalêśvaram Kolâla-pura-varâdhiśvaram Pad-
mâvatî-labdha-vara-prasâdaṇ râjâdhirâja Permmâḍi-Dêvaṇ svasti śrîmach-Châlûkyâ-Vikramada
27 neya Chitrabhânu-samvatsarada Phâlgua-bahula-pâdyami-Sômaâradandu Vadêra Êcharasaṇ
biḍiṅge dâliy ittode Yiragarasana baṇṭa Âlaṅgoṇte-sâsirake puṭṭida Mallayya Kariyaya-
Nâyakaṇ Padmâvatî-labdha-vara-prasâdaṇ bill-anka-kâraṇ â-nâyakan-aḷiyaṇ Bibaya-Nâya-
kaṇ paḍe-mechche-gaṇḍaṇ parichchhêdi - gaṇḍaṇ maṅgaḷad-âyamaṇ bêdikoṇḍu Hâruvana-
haḷliyuvaṇ Kêdâramaṇ muttida Bêdar-Aybarsanoḷ kâdi taḷt iridu sura-lôka-praptan âdam ||
jitêna labhyatê &c. ||

116

On a stone in the same maṭha.

Târaṇa-samvatsarada Mârgasira - suda - pañchamiyalu Âdapa-Nâyakanaiyaṇavara kâryake
kartarâda Liṅgarasaiyaṇavara Krishnayyanu Karuvagala .. yage koṭṭa hola

117

On copper plates of the same maṭha.

(Nāgarī characters.)

(Ib) namas tuṅga &c. ॥

jayaty ādi-Varâhasya damshtrâ-kôṭi-pratishṭhitâ |
mahî Mandâkinî-mûla-sthita-Vishṇu-padôpamâ ॥

Hara-chatura-lalâṭa-svêda-bindôḥ kadamba-
kshitija-tala-dharaṇyâm âvirasit Kadambah |
sarala-bhuja-chatushkô bhâḷa-nêtraḥ Purâriḥ
para iva niravadyôdâra-vidyâvadâtah ॥

samajani tasmâd êkaḥ khaḍga-balâkrânta-mêdinî-chakraḥ |
nija-bhuja-nirjita-varmâ Mayûravarmâ dharâdhîśah ॥

tasmât pûrvva-mahîdhrâd ravir iva bhûpô babhûva Ravivarmâ |
tad-apatyaṃ Nṛigavarmâ tasmât śrî-Kîrtivarmâbhût ॥

âsîd Vikrama-Tailapa-kshitipatis tatrânvavâye karât
kṛishṇâhi-sphuṭa-jâgarûka-charitah pratyarthi-sarvaṅkashah |
yasyâjanma-makhâvasâna-salilair yûpâvalî-chchâyayâ
driptô'dyâpi chatush-padô vrisha-varah svairam parikrâmati ॥

abhavat Tailama-samjñô vaṃsê tasyôru-vikramô râjâ |
anunaya-vaśîkṛitâkhiḷa-jalanidhi-raśânâ-mahî-kara-graṇah ॥

vîras tasmâd ajani jagatân bhâgadhêyaika-mûrtiḥ
dêvas tyâga-tri-bhuvana-guruḥ Kâma-Dêvaḥ kshitîśah |
yasyaudâryam pathi pathi tathâ pattanê pattanê'smin
grâmê grâmê diśi diśi sadâ vandinô varṇayanti ॥

tasmât śrî-Kâma-bhûpâlâd abhûo Malla-dharâpatih |
yad-yaśah-kshîra-vârâsau brahmâṇḍaiḥ kamathâyitam ॥

âsît Padmâvatî paṭṭa-mahishî Malla-bhûpatêḥ |
yad-yaśô-Nîlakaṇṭhasya kaṇṭha-nîlâyatê nabhah ॥

samajani Basavala-Dêvî râjñas tasyaika-vallabhâ râjñî |
yasyâm abhinava-Madanô jâtaś śrî-Sôma-bhûpô'sau ॥

chaṇḍâmsôḥ kati śitagôḥ kati kati svarṇâchalât katy athô
kalpa-kshmâruhataḥ samâhṛitavatâ ḥṛishṭhêna sârân kaṇân |
Dhâtrâ yô vidadhê kutûhalatayâ śrî-Sôma-dhâtrîpatir
nô chêt asya katham bhavanti vimâlâs tat-tad-guṇânâṃ gaṇah ॥

yasya dig-vijayôdyôgê chitram âlakshyatê janaiḥ |
tâḍitâḥ pratigarjanti nissânâ mûrchhitâ dvishah ॥

svasti samadhigata-paṇcha- (IIa) mahâ-śabda mahâ-maṇḍalêśvaram Banavâsî-pura-varâdhîśva-
ram Jayanti-srî-Madhukêśvara-dêva-labdhâ-vara-prasâda samasta-kula-mahîdhara-chakra-chakra-

varti-Himavad-girîndra-rundra-taḷa-sthâpita-nija-yaśôdyach- chandrasîlâ - jaya-stambhanum Kâ-
damba-kula-kamala-mârtanḍanum para-nṛipati-makuta-ghaṭṭita-charanâravinda-yugalanum per-
matṭi-tûrya-nirghôshaṇanum S'âkhâcharêndra-dhvaḷa - virâjamâna-manôttunga-siṃha - lâñchha-
nanum chaturâsṭi-nagarâdhishṭhita-nijâmâtya-sârthanum anêkâśvamêdhâva-bhṛita-jalâvagâha-
pavitra-gâtranum Ajjâ-dêvî-labdha-[va]ra-prasâdanum satya-ratnâkaram vairimada-bhañjananum
śaraṇâgata-vraja-paṇjara kaligala-aṅkaśêty-âdi-namâvaḷi-virâjitah sri-vîra-Sôma-bhûmipatiḥ Bana
vâsi-dêśa-pramukhâkhiḷa-dharaṇi-talam nishkaṇṭakam pâlayan dharma-sachivair dharmâ-
kathâm śrîṇvaṇn êkadâgrahâra-karaṇênâtmanô janma saphalam kartum ichchhan Viḷambi-sam
vatsarasy-Âshâdha-kṛishṇa-pakshâmâvâsyâyâm tithau Sônavâra-yuktâyâm sûrya-grahanê Hânni-
halli-kampaṇâlâñkâra-bhûtam Kelliguṇḍâbhidhânam grâmôttamam Kuppattûru-Paṇâjê-Geḍeya-
Piriya-Kelligôḍ-iti-grâma-chatuṣṭaya-madhyavartinam Sênavallî-Kâchchhavi-Mâvinahallîti palli-
traya-yutam nidhi-nikshêpâshṭa-bhâga-têjas-svâmyâdi-sakala-vishayôpêtam anaṅguli-prêkshaṇi-
yam sarvanamasyam nânâ-gôtrêbhyaḥ sapta-shasṭi-saṅkhyâkêbhyaḥ Brahmanêbhyaḥ hiranyô-
daka-dhârâ-pûrvakam dattavân | (*here follow names, &c., of donees*) Siddhêśvarasyaikâ vṛittih
vêda-śâstrayôḥ pratyêkam êkaikâ vṛittih êvam êkôna-saptati-vṛittih mahâjanaih (r)ûroḍe-Râgha-
vâya śâsanârtham vimśati-kamba-saṅkhyâkâ punas sva-prayôjanârtham daśa-kamba-saṅkhyâkâ
bhûmir dhârâ-pûrbbaka-dattâ || atha tasya grâmasya sîmâ-nirṇayah kriyatê (*here follow details of
boundaries*).

dânam vâ pâlanam vâpi dânaḥ chhrêyô'nupâlanam |
dânât svargam avâpnôti pâlanâd achyutam padam ||
sva-dattâm para-dattâm vâ yô harêta vasundharâm |
shashṭhi-varsha-sahasrâṇi vishṭhâyâm jâyatê krimih ||
gâm êkâm ratnikâm êkâm bhûmêr apy êkam aṅgulam |
haran narakam âpnôti yâvad â-bhûta-samplavam ||
na visham visham ity âhur brahmasvam visham uchyatê |
visham êkakinam hanti brahmasvam putra-pautrakam ||

118

On a stone to the right of the door-way of the Sômêśvara temple.

Srî-Vânî-Girijâdhipar Garuḍa-hamsôkshâsanar vârdhhi-râ- |
jîvâdrîndra-nivâsigal madhupa-raktâmbhôruhêndu-prabhar |
ddêvar satva-rajâs-tamô-guṇa-yutar dvy-ashṭa-tri-nêtrôtpalar |
Gôvindâbjaja-S'ankara-tri-purushar pâḷikke namnam chiram ||

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayam sri-prithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-
bhaṭṭârakam Satyâśraya-kuḷa-tilakam Châlukyâ-bharanam śrîmat-Taḷîôkyamalla-Dêva-vijaya-
râjyam uttarôttarâbhivṛiddhi-pravardhamânânam â-chandrârka-târam-baram salluttam ire ||

Meru-girîndradante vibudhâśrayan Îśvaranaut Umêśan â- |
sû-radanîndranant adhika-dânan Ahîśvaranante viśva-bhû- |

bhâra-bhara-kshamam vidhuvinate kalâspadan ambudhiyante La-
 kshmi-ramaniya-janma-niḷayam negard Âhavamalla-vallabha ||
 Chôla-madêbha-kêsari Kalînga-ghanâghana-chaṇḍa-vâyu Pâñ-
 châla-tamas-tamô'ri Magadhâvanija-braja-dâva-pâvakam |
 Mâlava-gôtra-sâila-pavi Kêraḷa-pannaga-Pannagâri Nê-
 pâla-balâmburâsi-baḍavânaḷan Âhavamalla-vallabha ||
 pravimâla-kîrttiyoḷ vibhavadol sucharitradol ârppinol mahâ-
 hava-jayadol guṇônnatiyoḷ Âhavamallanol âm samânav em-
 b avanipan êm Yayâtiyô Bhagîrthanô Purukutsanô Purû-
 ravano Dilipanô Bharatanô Nalanô Nahushâvanîsanô ||
 eragada virad aṇjad adaṭar sâsaran-ennada-râyar endud an-
 t irad aṭaviśvarar jJavana bârige vôgada yuddha-lâlasar |
 mmare-vugad aṅkachêyar ilid ôḍada durggada gaṇḍar aḷki beḷu-
 kuṇada madândhar ill idu parâkramam Âhavamalla-dêvana ||
 kshanadiṁ Mâlavam êlum eyde viḷayakk eydittu sandirda-Koñ-
 kaṇav êlum Maley êlum aṇji besekeydatt ôvad ânt âhavân-
 gaṇadol Chôḷukan ammi sattan akhiḷa-dvipâvanî-pâlakâ-
 graṇigaḷ kappaman ittar ên adaṭanô Trailôkyamallâdhipam ||

svasti samasta-prasasti-sahita śrîmad-anâdi-paṭṭaṇam râjadhâni-Baḷligrâmeya paṭṭaṇa-madhyadolu śrî-
 madu vaḍḍha-byavahâri Hâlikabbeya Sôvi-Setṭi Saka-varshada 976 neya Jaya-samvatsarada Vaisâkha-
 bahuḷa-Aksheya-tritiyad Amâvâse-Âdivâra-nimittam dharmma-chittar âgi lînga-pratisṭtheyam mâḍiy
 Abhinava-Sômêśvara-dêvarendu pesaran iṭṭ â-dêvara snâna-nivêdyakkam nandâdivigegav alliy âchâry-
 yara grâsakkav endu biṭṭa taḷa-vritti Aṇkereya keḷagaṇa gadde Katsaviya-gaḷeyolu mattar eraḍu â-
 kereyolaḷagaṇa bhûmi gadde beddalu sahita mattaru nâlku â-bhûmige sime mûḍalu Chandrêśvara-
 dêvara bhumiyê mēre teṅkalu Beṇḍeya-kereya teṅkaṇa-kôḍiyim paḍuva mundâgi parida-jala-pravâha-
 vê mēre paḍuval Aṇkere-yêriyê mēre baḍagalu Chaturmukha-dêvara bhûmiyê mēre Arakereya
 keḷagaṇa-bhûmi mattar eraḍaṇa sime mûḍalu Mûlasthânaḍa dêvara tōṇṭada bhûmiyê mēre teṅkalu
 Pañcha-lîngada bhûmiyê mēre paḍuvalu Bhagavati-dêviya bhûmiyê mēre baḍagalu kerege biṭṭa bhûmi-
 yê mēre â-kereya baḍagaṇa-kôḍi-yêriya keḷagaṇa-pûḍōṇṭav onduman â-dêvara teṅkaṇa kelada râja-
 vidhiyim baḍagaṇ aṇgaḍigaḷumam â-râja-vidhiyim teṅkaṇ-aṇgaḍigaḷa hindana kêriy ondumam Tamm-
 ârâdhyar paṭṭaṇada mûliga Jñânaśiva-dêvara kalam karchchi dhârâ-pûrvvaka sarvva-namâya-sarva-
 bâdhâ-paribâram âgi biṭṭan â-dêvâlyam kâla-kramadiṁ jirṇṇav âgalu paṭṭaṇasâvi Mêchi-Setṭi Kîrtti-
 Setṭiy asêsha-nagara pañcha-maṭham hiriya-maṭham Bhêruṇḍêśvarad âchâryyam Mûliga-Madukêśvara-
 paṇḍita-dêvarum Pañcha-lîngad-âchâryya-Sarbbêśvara-paṇḍita-dêvarum Tripurântakad-âchâryya Jñâna-
 śakti-dêvarum . var int inimbara sannidhânadalu samasta-mummuri-daṇḍamum nânâ-dêsi-byavahâriga-
 lum Maṇigâra-Mahâdêva-Setṭi int inibarum tamma dharmmav âgi kaikoṇḍu Gavaṇêśvara-dêvar endu
 pesaran iṭṭu jirṇṇôḍḍhâramam mâḍid aynûrvvara prasasti svasti samasta-bhuvana-vikhyâta-pañcha-śata-
 vira-śâsana-labdhânêka-guṇa-gaṇâlaṅkîta-satya-śauchâchâra-châru-charitra-naya-vinaya-vijjâna-
 vira-Baṇaṇju-dharmma-pratipâla-viśuddha-guḍḍa-dhvaḷa-virâjamâna-mânânûna-sâhasa-lakshmy-âlini-
 gita-vakshasthâla-bhuvana-parâkramônṇatarum Vâsudêva-Khaṇḍali-Mûlabhadra-vamśôḍbhavarum
 Bhagavati-labdhâ-vara-prasâdarum dvâtrimśadu-vêlômarav asṭtâdaśa-paṭṭaṇaḷaḷu chaushashṭhi-
 yôga-piṭhamum chatur-dîśey-âsrama-nânâ-dêśa-bhramântukaravargge puṭṭiyum Krita-yûga-Trête-
 Dvâpara-Kali-yugam modal âge Brahma-Vishṇu-Mahêśvararavara matam prithviyo hasumbey âge
 aṣṭa-lôka-pâlakarê gōṇṭâge Vasugiyê baḷas âge phaṇi-kulaṅgaḷê dârav âgi bokkaṇa voḷa-vasumbey
 âgi chakramê beḷav âgi kûr-asiye mara-suḷigey âge hasumbeyol amûlya-vastugaḷê vastugaḷ âgi
 Chêra-Chôla-Paṇḍya-Maleya-Magadha-Kauśalya-Sa-urâshṭra-Dhanushṭra-Kurumbha-Kâmbhōja-Gaulla-

Lâla-Barvvara-Pârasa-Nêpâla--Ekapâda-Lambakarṇṇa-Strî-râjya-Ghôlâmukham emba nânâ-dê-
 śaṅgaḷolaṃ grâma-nagara-khêḍa-kharvvaḍa-maḍamba-paṭṭaṇa-drôṇâmukha-saṃvâhanav emba digu-
 danti-paṭṭaṇaṅgalam pâda-mârgga-jala-mârggadoḷu shaṭ-khaṇḍa-maṇḍalaṅga ḷam pokkku bhadra-
 hasti-jâtyaśva-in Iranila-chandrakânta-muttu-mâṇikya-vajra-vaidûryya-gômêdhika-pushyarâga-pad-
 marâga-pavaḷa-marakata-karkkêtana-nânâ-vastuṅgaḷuman êlâ-lavaṅgav-agaru-chandana-karppûra-
 kastûri-kuṅkuma-malegajâdi-sugandha-dravyaṅgaḷumam pēriyūṃ māṇiyūṃ pegaloḷ ântu suṅka-
 chehḥâyamumam kiḍisi chakravarttiya suvarṇṇa-bhaṇḍâramumam māṇikya-bhaṇḍâramumam
 paṭṭisa-bhaṇḍâramumam tekkane tîvi mikkudaḷoḷu chatuṣ-samaya-shaḍu-darśana-viśiṣṭa-vidagḍha-
 paṇḍita-muni-janaṅgaḷe nityam bese-keyyuttam avara parasida-âśîrvvâda-śata-sahasra-vacha-
 naṅgaḷam taleyoḷ ântu kaykoḷuttam Mahâdêvaruman ishṭâ-dêvarum âgi bagedu dhammârtha-kâma-
 bhôgaṅgaḷma mahâ-sukhadin anubhavisutta gârddapa-mahishâvâhaka-chêḷâbharapa-bhûshitar
 appa eṇṭum nâda padinaṇṇavarum gavaṇṇegaḷum gâtrigarum seṭṭiyarum seṭṭiguttarum aṅkakâra-
 rum bîrarum bîraṇṇigarum gandigarum gâvunḍarum gâvunḍa-svâṃigaḷu entu balunke-daṇḍa-
 hastarum âneyê bhêriyê âgi bhêriyê maddaḷey âgi beḷu-goḍegaḷê neḷal âgi mahâ-samudramê nîr-
 gârigeḷy âgi Indranê karagarvaḷan âgi Varuṇanê galevidivan âgi Dhanadanê bhaṇḍârigan âgi nava-
 grahaṅgaḷê kaṅkaṇav âgi Râhuvê toṅgaḷ âge Kêtuvê surigeḷy âgi Kuḷikanê money âgi chandrâdityark-
 kaḷê bembalav âgi muvattu-mû-dêvarkaḷê nôtakarkaḷ âgi kshamey emba bâḷam kirttu krôḍha-śatruv
 emba hagevanan iṇḍu kâdi gelda bhaṭariya makkala ḍavaruga para-nirghghôshaṇarum appa śrîmad-
 Aiyvâḷey-ainûrvvar-svâṃigaḷu tammaḷ oḷḷidarum nirmala-têjarum tēja-têjôttuṅgarum satyadalu
 Gâṅgêyar-annarum chaladalu Duryôdhanan-annarum dôr-vvaladalu Bhîmasênan-annarum âneyentey
 aṭṭi koluvarum hasavinante nindu koluvarum hâvinante vishade koluvarum simhadante sîrddu
 koluvarum Bṛihaspatiante buddhimantarum Nârâyaṇanant upâya-karttârarum Nârada-rîshiyante
 kalaha-sampûrṇṇarum bendêri mirttu-garavarum hôha-Mâriya challavâḍuvarum baha-Mâriyan idir-
 ggaḷuvarum hutṭirida-huliyam kenakuvarum hariva bhaṇḍiya kâlam kâvarum kesaram kicheḍu-
 varum maṇḍala saraviyam posavarum siḍilaṃ piḍidu tôrpparum chandrâdityarkaḷam neḷak iḷibu-
 varum Îsvara-bhaṭṭârakana nôsala-kaṇṇu chatur-bhujamumam Brahmar-aṭṭahâsamumam Bhagavatig
 unmathamumam appa trailôkyâ-vâkyâ-vachanaṅgaḷmam sâdisuva-sâdhakanante trailôkyamam
 sâdisuva-Guḍḍa-śâstrâḍ avayava-lakshaṇaṅgaḷan aṇḍu nuḍiv aṅgaḍi-vandirrggaḷmam dese-masagi
 bappa pasumbegam kaṇa-paṇḍa-karttegam muridu birda peṇakkaṃ sûrevôda-bhaṇḍakkaṃ ettida-
 nettara-kûregam paṭṭa-pâḷakkaṃ pâyda-bêligam moṇey emba śabdakkaṃ sameya-dharmmakka
 kûḍida-saṅghâttakkaṃ mâḍida-byavasthegam tappuvar allaru toṅgalinante pagevana taleyam koṇḍu
 paṭṭigeyante pagevana hastavam kaṭṭi meṇevaram paṇavan ollaru peṇakke nallar svasti samasta-
 prasasti-sahitam śrîmad-Ayyâḷey-aynûrvva-svâṃigaḷge sâstâṅgav eṇagi poḍavaṭṭu ikku hasumbe-
 yam niḍu sasiyam kuḍu seṭṭi śrîmad-Ayyâḷey-aynûrvva-svâṃigaḷge taḷige-dambulamaṃ hoyi jaya-
 maṅgaḷamaṃ ||

svasty anavarata-paramôtsâhigaḷ enipa śrîmad-Aynûrvvarum paṭṭaṇasâvi-Mêchi-Seṭṭi-Kirtti-Seṭṭi-
 mukhyav asêsha-nagaraṅgaḷum Gavarêśvara-dêvara aṅga-bhôgakkav alliya khaṇḍa-sphuṭita-jirṇô-
 ddhârakam koṭṭa-dharmmâyam śrî-nagaraṅgaḷ-aṅgaḍigaḷalu varshakke pratyêka viṣam battu chinna-
 geyikada byavahârigaḷu pratyêka varshakke viṣam battu sthalaḍa gavaṇṇegaḷu varshakke hasumbege
 paṇav ondu nânâ-dêsi-gavaṇṇegaḷu varshakke hasumbege hâgav ondu karppûra-kastûri-kuṅkuma-śrî-
 khaṇḍam mutt-oḷagâgi samasta-tûkada-bhaṇḍav anitakkaṃ poṅge kâṇi eraḍu sthalaḍa dûsiga-vyavahâ-
 rigaḷalum nânâ-dêsi-dûsiga-vyavahârigaḷalum poṅge kâṇi eraḍu meḷasu-jirige-sâsavi-sadahuge-vôva-
 kottambaliy-oḷagâgi poṅge viṣav ondu sakkhkare-yiṅgu-sunṭhi-hippali-êleyakiy allav arisina nâru bêru
 samasta-tûkada bhaṇḍakke poṅge viṣa ondu hojjuṅka vadda-râvuḷake naḍava daṇḍanâyakaru battak
 ondu hêrina suṅkavam biṭṭu koṭṭaru sthalaḍa hêruva Baṇaṇjigaru horaganṇim banda samasta-Baṇaṇji-
 garam hêriṅge mâna vundu mâlagâṇa nâlvatt-okalalu tamma karaṇḍagegaḷalu pratyêka hûvina sarav

ondu tambuliga sâsirbbaralu Chaitra-pavitrada parvva-biyakke vokkalalu ele sâyirav ondum telligar-
 aivatt-okkalalum dēvara nandâdivigege gâṇaṅgalalu pratyēka eṇṇe sonṭige vondu Jiddulige-yeppat-
 tara mauneya Ekkalarasam mukhyav āgi naḷ-prabhu Chittavūra Kāḷa-Gāvunḍanum (*others named*)
 samasta-prabhu-gāvunḍugalum tam-tamm-ūralu varsham-prati dēvarige koṭṭa paṇav aydu Nāgarakhaṇ-
 ḍav-eppattara mānneya Sôvi-dēva-mukhya Koṇavattiya Prithivî-Setṭiyam (*others named*) samasta-
 prabhu-gāvunḍugalum tam-tamm-ūralu varsham-prati dēvargge koṭṭa-paṇav aydu Eḍenâḍ-eppattara
 manneyam Sôvarasa-Pranamarasa-mukhyav āgiy agraḥaram Eleseya mahâjanaṅgalum Kuppagedeya
 mahâjanaṅgalum Osavūra-Bhiva-Gavunḍanum (*others named*) antu samasta-prabhu-gāvunḍugalum
 varshakka ūr-ūralu paṇav aydam koṭṭaru (*further grants*) priyadin âr orbbar i-dharma-
 mam pratipâlipar avarggaḷu Kuru-kshêtradoḷu Gayeyoḷu Gaṅgeyoḷu Vâraṇâsiyoḷ Arghyatirtthadoḷu
 vâda-sâstra-prayukta-niyama-nishṭhita-vipra-kôṭige kôṭi-kavileyam vidhiyind ubhaya-mukhiyam bayasi
 kuḍuvêrppa punyatithiyol itta punya-phalamam paḍavar sandēham unṭe (*usual final verses*).

vanê vana-tarûn agnir ddahan mûlâni rakshati |

*kulam sandahati saha-mûlam vinaśyati ||

Hiriya-maṭhad âchâryya Mûliga-Madhukêśvara-paṇḍita-dēvarav avara putra Dharmmaśiva-dēvarum
 tamma Mûlasthâna-dēvara kēriyolage paḍuvaṇa-kēriyalli Maṇigâra Mahâdēvi-Setṭiyarige hat-
 tu-kaiyya maney ondu | teṅkaṇa kēriyalli Maṇigâra-Lakmi-Setṭiyarige hat-
 tu-kaiyya maney onduvam sarva-namaśyav â-chandrârka-târam-baram salvant āgi koṭṭar || śrîman-mahâ-maṇḍalêśvaram Ekka-
 arasana daṇḍanâyaka-Kâmarasam śrî-Gavaṛêśvara-dēvargge koḍavisadalli biṭṭa ettu hat-
 tu ||

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ôm namaś S'ivâbhyâm sânucharâbhyâm ||

namas tuṅga-śiraś-chumbi-chandra-châmara-châravê |

trailôkya-nagarârambha-mûla-stambhâya S'ambhavê ||

namaś śâśvatikânanta-jñânaiśvaryyamayâtmanê |

saṅkalpa-saphala(m)-Brahma-stambhârambâya S'ambhavê ||

Gaṇêśvaram namaḥ ||

śrîman-namânâmarêśa-prakara-makuta-mâṇikya-jâḷa-prabhâḷi- |

vyâmiśrâkirṇṇa-varṇṇam pada-sarasijav â-pâda-paṅkêjakam hrid- |

vyômâvâsam Trimûrttiśvarara vara-guṇam trai-jagat-kâryyav ant â- |

vyômâdhiśam Mahêśam kuḍug abhimatamam Kêsirâjaṅge nichcha ||

utpalamâle || â-jagadalli martya-bhuvanam kaḍu rayyav adarkke sam- |

râjītav appa Bhârata-mahīṭalav allige Kuntala-kshiti |

bhrâjītav â-vasundhareyuvam Mayan uydade tanda Vishṇuvôl |

râjīta-chakravartti vibhu Bijjana-Dēvanê tâḷdan artthiyim ||

vachana || â-samasta-bhuvana-bhavanâśry a śrî-prithivî-vallabham | mahârâjâdhirâja | paramêśvaram |
 parama-bhaṭṭâraka | Kâlacharyya-kuḷa-kamala-mûrttanḷa | kadana-prachanḍa | mâna-Kanakâchala |
 subhaṭar-âditya | kaligaḷ-aṅkuśa | guja-sâmantâ śaraṇâgata-vraja-paṇjara | pratâpa-Laṅkêśvara | para-
 nâri-sahôdara | S'anivâra-siddhi | Giridurga-malla | chalad-aṅka-Râma | vaiṇibha kaṇṭhîrava | Nîśaṅka-
 mallâdi-samasta-guṇa-nâmaṅgaḷ ellam yathârththa-nâmaṅgaḷ âda śrîmad-Bijjana-Dēvam prithivî-valiyya-
 man âḷdan ent endade ||

âddulavikrîḍita || prithivî yâ Pruthunâ parâ chirataram mûḷhēna gôtvam gûtâ
 sēyam Bijjana-Dēva-paṭṭa-mahishî-vṛittau chiram krîḍatê |

ratnam dēva tathaiva bhāti bhuvanē vêlâdhipâdhasthalê
Vishṇôr vvakshasi kaustubham nṛipa-vara-prauḍhēna sâ ślâghatâ ||

vachana || â-bhuja-bala-chakravartti-tanūjam | manuja-Manôjam | rājâdhirâja | rāja-mârttandam |
kadana-prachanda | mṛigamadâmôda | vitarana-vinôdam râya-Murâri Sôvi-Dēvam vasudhâtalam
ellamam sukhadin âld ire ||

kanda || tat-samanantaradoḷ dhare- |
g utsavamam mâḍi satya-śaucha-bratada Sa- |
ritsuta-doreyam nava Puru- |
kutsam Saṅkamma-Dēvan âldam dhareyam ||
allim baḷikkav Âbava- |
mallam tad-anujan udâtta-śauryam mârtaṇ- |
ḍôllasita-têjan aprati- |
mallam dhâtrisan âgi sukhadind irdda ||

utpalamâle || Gauḷa-mada-dvipa-kshubhita-kêsari Chauḷika-sainya-machchha-saṅ- |
châlita-gâlan Andhra-vasudhêsa-ghanâghana-dakshinânîlam |
Mâlava-râja-hamsa-nichayôdgata-mêgha-nikâya-nisvanam |
pâlisisam mahi-talamana Âhavamalla-nṛipâlan alkaṇim ||

vachana || â-râja-chakrêśva[ra]na râjya-pradhâna-śaktigale mahâ-pradhânar âdar avara svabhâva-sâ-
marthyam ent endade ||

ślôka || Kuntalâlôkanâd ēva Kânchi akhalati sambhramât |
ayi Lakshmana-dandêsa prithvî trayy ēva râginî ||

kanda || gaṇḍina Vijayâdityana |
maṇḍalamam suttu Chôḷa-Hoysala-râjyam |
goṇḍ ulida-ripu-nṛipâlaran |
aṇḍalamam danḍanâtha-Chaṇḍugi-dēva ||

utpalamâle || vairi-nṛipâla-paṭṭa-mahishî-vara-pâṇḍura-gaṇḍa-kântiyam |
saireṇe-geṭṭa-châtaka-kulam hima-didhitiy endu shaṭpadam |
châru-sitâbjam endu kalahamsa-kulam bisa-kâṇdam endu saṅ- |
chârîsi lôkamam nagisugum vibhu Rêchana-danḍanâthana ||

champakamâle || para-hita-vṛittiyol Sibi parârtthadol â-Ravinandanam nṛitâ- |
daratege Dharmma-nandanane mum toneyappaḍ adakkuv alladâ- |
para-hita-vṛittigam vitaranônntatigam vara-satya-vânigam |
dorey enal âro Sôvana-chamûpatiyant ir ilâ-talâgradol ||

utpalamâle || deseya gajaṅgalalli sura-danti mṛigâlîgaḷol mṛigêśvaram |
kasavaradalli Ratnanidhi nâki-nikâyadol Indran abdhilyol |
misuguva pâl-gaḍal jasaman âldavol enduv aḷamba-pempu-ve- |
tt esadan ilâ-talâgradol anam vibhu Kâvana-danḍanâyakam ||

vachana || ant anêka-guṇa-gaṇâḷaṅkṛita-mahâ-pradhânar-sahitam śrîmad-Âhavamalla-mahîpâlakam
śrîman-mahâ-pradhânam sakala-guṇâdhânam Bhâradvâja-gôtra-pavitram | Kêsava-dēva-Pampâmbikâ-
pautram | Hoḷalamarasa-Durggâmbikâ-putram | Lakhmâ-dēvi-manô-nayana-vallabham | bhaya-lôbha-dur-
labham | kadana-Tripêtram | vibudha-jana-mitram | purâtanâmâtya-charitram | sakala-guṇa-pâtram |
samadhigata-paṅcha-mahâ-śabda mahâ-sâmantha-sênâpati bâhattara-niyôgâdhishṭhâyakam | sakala-
lôkshmi-nâyakam vairi-bhaya-dâyakan emb î-biruda-guṇa-nâma-yathârthha śrîmat-Kêsimayya-danda-

nâyakanam karadu dakshina dig-bhâgada bhaṇḍâravâḍa-dêsamam bappanane dushta-nigraha-sishta-pratipâlanam mâlpud endu Banavase-nâḍam koḍal mahâ-prasâdam endu kaykoṇḍa-mabâmâtîyana mahad-guṇaṅgal ent endade ||

utpalamâle || Manu-chaya-sêvya vṛitti nija-vṛitti purâtana-râja-niti tâm |
tanag alavaṭṭa nitiye parârthame tanna bhujârjjitârthav â- |
ldana mabimônṇatitvame nijônṇatîy âsrita-tushti tannad end |
enipa negaḷteyinde sale jîvise Kêśava-daṇḍauâyakam ||
malevavar illa gaṇḍ-esavar ill idir-appavar illa tējav end |
ulivavar illa taṇṭaṇipar ill urid-irppavar illa kâydu band |
alevavar illa tanna birud allade kabbada gîṭadalli mâr- |
taleyavar illa Kṛishṇa-vibhu-Kêśava-dêva-chamûpa-râjyado! ||

kanda || ir-mmaḍi Châṇikyaṅge pa- |
dir-mmaḍi S'akaḷukage Bhṛigug entum tâm |
nûr-mmaḍi Hariyindaṁ sâ- |
sir-mmaḍiy enal esava mantri-Kêśava-dêva ||

va || tan-mahâ-pradhânam Kṛishṇa-Kêśava-dêva-daṇḍanâthana sachivôttamar ent endade ||

ka || naḍavali Manu-châritryam |
nuḍiy avitatha-vṛitti bhakti-bhâvam S'aivam |
gedegonḍ ippud enipp î- |
bedagiṁ Narasiṅga-Nâyakargg eney âvam ||
balmeya mâtinol êm |
Kali-kalmasba-rahitaṅge Tikka-râjaṅg ulid î- |
pul-mânasaram dorey ene |
kal mânîkadantut endad ent ante diṭam ||
baravadu kûrttaḍe deyvada |
barav adu mên alladirdan âḍaḍav ant â- |
baravam bârisuvan enal |
baravam bârisuvan endum êm Bâchayya ||
bhaṇḍâra-Sôvi-dêvam |
bhaṇḍâram vandi-janake hoṅgaḷa le(ta)kkam |
bhaṇḍâri-vesarin anyar |
ppaṇḍita-nivahakk avishayar avar ê-doreyar ||
patiya manadalli kârîya- |
pratatiye tanag uradavandir-edeyol Mṛityu- |
pratatiye bêḍal surabhi- |
pratatiye tân enisi tôruvam Châmayyam ||
bhakti S'iva-padadol endum |
sûktiye nuḍivalli para-hitârthadol atyâ- |
saktiy enisirda guṇadiṁ |
dik-tatiyol meṇeye Bichirâjam jasavam ||
artthârîjaneya vyasanav ad |
artthigaḷ isbârththa-siddhig allade perat-ond- |
artthakk allam âle S'iva- |
tîrththa śrî-Dâsirâjan ūrjjita-têjam ||

va || mattav â-râjâdhirâja-pradhânântahkaraṇa-rûpar appa karaṇaṅgaḷa mahatvamam pēlvaḍe ||

vri || sarasa-kavindra-samstuta-guṇar kKamaḷâsana-vaktra-sambhavar |
ppara-hita-kâryya-dhuryyar uchitôkti-vilâsa-nikâya-varyyar â- |
darita-dharâmara-prakarar abdhi-samâna-gabhîra-dhîrar Î- |
śvara-pada-bhakti-lôlar enipar kkaranaṅgaḷ ad entu nôlpaḍam ||

va || antum alladeyum Lakshmi-dêva-daṇḍanâthana râjad-râja-têjô-rûpar appa Hiriya-Vittarasa-
num | Chaṇḍugi-dêva-daṇḍanâyaka-prachaṇḍa-dôr-ddaṇḍa-svarûpanum | Vâji-kuḷa-tilakam | Bhâradvâja-
gôtra-pavitram | Ittigeya-Duggi-S'eṭṭi-priya-putram | Dêsiya-daṇḍanâyakam Chikka-Vittarasanum | vasu-
dhaika-bândhava Rêchanaiya-daṇḍanâyakara chârû-châritryad antir oppuvam yôdhri-tantrâdhishthâya-
ka-Kêśava-dêvanum | Sôvanaiya-daṇḍanâyaka-râjya-lakshmî-tanûjan enisida Kâvanaiya-Nâyakarum Kâ-
vanaiya-daṇḍanâyakara prachaṇḍa-kôḍaṇḍa-kâṇḍa-rêchanad antir oppuva Rêchanaiya-Nâyakanum
enisida râjâdhyaksha-sahitam samasta-pradhânarim parivritan âgi | tri-bhuvana-vibhavêndram | śītala-
chandram Banavase-pannirchchhâsiramuman antah-pravishtav appa Hayve-Sântalige-Yededore-pra-
mukha-dêsamam sukha-sat-kathâ-vinôdadind âluttav irdda vadḍôlagada samayadoḷ dharmma-prasaṅga-
mam puttisidan âtana niti-châturyyamumam purâtisayamumam pēlvaḍe ||

mattēbhavikriḍita || muni-châritrane Kâpilônnata-kulam rūpasviyê Kêśavaṅg |
enasum nachchina nandanam S'iva-drigê śrî-Vâmaśaktîsa-san- |
muni-hastâṅkita-mastakam chaturanê pēl Svâmi-dêvam diṭakk |
ene pempim chalad-aṅka-Râman osedam mûṇum-purâmâtyaka ||
utpala || sthiratege Mêṇu sach-charitadol Manuv âdya-kavindra-vrittiyoḷ |
Sarasati tôḍu pâsaṭi samam guṇam ullāḍav Arkka-sûnuv â- |
sthirategav â-charitategav â-rasa-vrittigav â-dharitriyoḷ |
dorey ene Sâvi-dêva-sachivam mudadiṁ nuḍidam yathârtthavam ||

purâtisaya ||

ka || râkshasan enasida Baliy and |
i-kshêtradol irddu koṭṭu Manvantaradol |
sâkshâd Indraney enisidan |
âksharikam pogalal aṇiyen âṁ Balipuramam ||

va || adu-kâraṇav illi mattav ênânun dharmnavam mâlpud endu hêḷal oḍane tad astuv endu śrîman-ma-
hâ-maṇḍalêśvaram Tailaha-Dêvanuv avara bhâvan Erabarasanum śrîmad-râjadhâni-Balipurada paṭṭa-
ṇa-svâmi Mâli-Setṭiyarum paṭṭaṇa-svâmi Mēchi-Setṭiyarum Pañcha-maṭha-Hiriya-maṭhad âchâryyar
Mûliga-Dharmmaśiva-dêvarum Pañcha-lîṅgad âchâryya Rudraśakti-dêvarum Tripurântakad-âchâryya
Jñânaśakti-dêvaru pramukha-nagara-pañcha-maṭha-mûṇum-purada Saudore-herggaḍe Sâvi-dêvanum
tat-pratihasta Chaṭeṇa-Tippaṇanum | Kannarana karumâḍadol emb ant ettisida jasad-atti-gaṇḍarum |
Koṅkaṇamam sâdhisi Vijayâdityanal kappamam koṇḍa gaṇḍa-mârttandarum | Malaparoḷ-gaṇḍam
Hoysaḷa-vîra-Ballâḷa-Dêvaṅge santôshavam mâḍi mannaṇeyam haḍada janaika-mânyarum enisidar
antum alladeyum ||

vri || sthirar ati-dhîrar âśrita-janêshṭa-phala-pradar êka-vâkyar Î-
śvara-pada-bhaktar âṇu-samayaṅgaḷa sîme podalḍa nitig â- |
karav enisirda sach-charitar uddhata-satvar udagra-puṇyar â- |
darita-viśishṭar embud idu samstutiy altu Baṇaṇju-dharmmara ||

int anêka-prakâradiṁ stûyamânar appa śrîmad-Ayyâvoḷe-Challuṅki-pramukhânêka-grâma-nagara-khêḍa-
kharvvaḍa-maḍamba-drôṇamukha-pura-pattana-sṭha Lâḷa-Gauḷa-Karṇṇâṭa-Baṅgâḷa-Kâśmirâdi-dig-dê-
śâvâsigala pp ubhaya-nânâ-dêsigal anavarata-têjô-rûpar appa sṭhala-purushar maṇigâra-Maha-
dêvi-Setṭi maṇigâra-Maili-Setṭi maṇigâra-Padma-Setṭi maṇigâra-Mâṇika-Setṭi S'iva-pâda-sêkhara-Mâri-

S'et̤ti Sôvi-Set̤ti Holli-Set̤ti Sâlige-Mâchi-Set̤tiy olaġâgi samasta-vaṇig-dhârmnikaruvaṁ mahaniya-pa .. shadaṁ mâḍi svasti śrīmat-Kaḷachuryya-bhuja-baḷa-chakravarti vīra-Nârāyaṇ-Āhavamalla-Dêva-varshada 3 neya Plava-saṁvatsarada S'râvaṇa-bahuḷa 13. . Âdivâra-saṅkramaṇa-vyatipâtad andu | Baḷli-gâveya Baṇaṇjigaralliya a-putrika-mṛitaka-dhanav ellam śrīmat-Gavaḡêśvara-dêvara mâṭa...di-dêva-kâryyakke nagaradalli a-putrika-dhanav appudu Nagarêśvara-dêvargge mattaṁ pañcha-maṭha mûṛuṁ purav êluṁ Brahma-purigaḷal ellav all-alliya mṛi nav appud all-alliya dêvarig endu śrīmad-Gavarêśvara-dêvara śrī-pâdadalli śrīmat-Kêśimayya-daṇḍanâyaka karaṇaṅgaḷ pradhânar taḷâra-sahita dhâre sarvva-bâdhâ-parihâravâgi â-chandrârka-târam-bara salvantâgi koṭṭan î-dharmmamam nâḍ-arasu gaḷuv adhikârigaḷu nagara-pañcha-maṭha mûṛuṁ-pura ri-daṇḍaṅgaḷu prati-pâlisuvar || î-dharmmamam âvan âgiyuv aḷidavaṁ arasiṅge râja-drôha nâḍiṅge samaya-drôha (*usual final phrases and verses*).

120

On a stone near the same temple.

śrīmat-parama-gambhīra-syâdvâdâmôgha-lâñchhanam |
jyât traîlôkya-nâthasya śâsanam Jina-śâsanam ||

svasti samasta-bhuvanâsraya śrī-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam Satyâsraya-kuḷa-tîlakam Châḷukyâbharanam śrīmat-Traîlôkyamalla-Dêvara vijaya-râjyam pravarttise tat-pâda-pallavôpaśôbhitôtṭamâṅgam svasti samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Banavâsi-pura-varêśvaram Mahâlakshmî-labha-vara-prasâdam tyâga-vinôdam âyad-âchâryyan a-sahâya-śauryyam gaṇḍara gaṇḍam gaṇḍa-bhêruṇḍam mûṛu-râyâsthâna-kali biruda-maṇḍalika-vṛishabha-S'aṅkaram kaligaḷa mogada kayi birudar-âdityam pratyaksha-Vikramâditya jagad-êka-dâni-nâ-mâdi-samasta-prasasti-sahitam śrīman-mahâ-maṇḍalêśvaram Châ.. ṇḍa-Râyarasar Banavâsi-pannir-chchâsiranam âluttam iral râjadhâni-Baḷligâveya neleviḍinol S'aka-varsha 970 neya Sarvvadhâri-saṁvatsarada Jyêsthâ-śuddha-trayôdaśi-Âdityavâradandu Jajâhuti-śrī-S'ântinâtha-sambandhiy appa Baḷagâra-gaṇada Mêghanandi-bhaṭṭârakara śishyar appa Kêśavanandi-ashṭôpavâsi-bhaḷârara basadige pûjâ-nimittadiṁ dhârâ-pûrvvakam Jiddulige 70 ra baḷiya râjadhâni-Baḷligâveya pulleya-bayalol bhêruṇḍa-gaḷeyol koṭṭa gaḷde mattar aydu adara sîme (*details of boundaries*)

dharmmêṇa śauryya-satyêna tyâgêna cha mahitalê |
gaṇḍa-bhêruṇḍa-sâḍriśyô na bhûtô na bhavishyati ||

(*usual final verses*)

Banavâse-dêsad olaḡaṇa |
Jina-niḷayam Vishṇu-niḷayam Îśvara-niḷayam |
muni-gaṇa-niḷayam ivam Râ- |
yana besadiṁ Nâgavarmma-vibhu mâḍisidam ||

122

On a virakal to the left of the same temple.

svasti śrīmat-Yâdava-Nârāyaṇa bhuja-baḷa prauḍha-pratâpa chakravarti śrī-Râmachandra-Râya-vijan ya-râjyôdayada 14 neya Târâṇa-saṁvatsarada Vayisâkha-suddha 10 lu śrīman-mâ-prabhu Dâygiga Che... chalad-aṅka Mâdi-Set̤tiya ... mutti kâdidalli ... y Âlamêleyol âne keḍahi taḷt iridu ... sura-lôka-prâptan âda ||

At the same village, on a stone in the way to Anevalle.

śrī ōṃ namô Nârâyanâya ||

jayaty âvishkṛitam Vishṇôr vvarâham kshôbhitârṇavam |
 dakshinônṇata-damshtrâgra-visrânta-bhuvanam vapuḥ ||
 sarvvêshv ârambha-kâlêshu trayas tri-bhuvanêśvarâḥ |
 dēvâḥ disantu naḥ siddhiṃ Brahmêsâna-Janârddanâḥ ||
 S'rî-kântâ-pati vikramârjjita-Baḷi-kshônîtaḥ viśva-lô- |
 kaika-stutya-śaśavatâra-yutan udyachchhaṅkha-chakrâbja-la- |
 kshmâkirṇâtma-karâgrau enna-vol ivam tân endu sânandadind |
 â-kalpâyuvan iḡe Kêsava-chamûpaṅg âgaḷum Kêsavam ||
 amṛitâmbhôrâśi-śayyâśadanadoḷ uru-vichî-samuttuṅga-mañchâ- |
 grima-S'êshânaḷpa-taḷpa-sthaḷadoḷ agha-haram S'rîdharam yôga-nidrô- |
 dyamadind irdd erddu viśvôjjanana-vidhige chittam daral tanna sâma- |
 rtthyame rūp âdante nâbhy-amburubadin ogedam chinmayam Padmasadmam
 kramadiṃ tat-Padmajam māḍida sakaḷa-jagach-chakradoḷ nâdeyum ma- |
 dhyama-lôkam chelvan â-lôkadoḷav ati-manôhâriy âgirppud atyu- |
 ttama-Jambû-dvîpav â-dvipadoḷav atisayam Bhâratôrvvitaḷam ma- |
 ttam enittânun tad-urvvitāḷadoḷav anisam Kuntāḷa-kshônî rayyam ||

va || tat-Kuntāḷa-dharāḷaḷâdhipatyaman tāḷdi ||

ka || parama-Hari-nâbhi-kamaḷô- |
 daradoḷ janiyisida vinuta-Chaturâsyana bhâ- |
 suratara-savyêtara-dôḥ- |
 parighadin udayisidud alte Châḷukya-kulam ||

tat-kula-prabhavam ||

vri || sipuv eḷed uyda bhûtaḷaman eyde rasâtaḷadinde tanda ta- |
 d-ripuva parâkramakke nija-vikramav irmmaḍiy âge Rattari- |
 nd apahṛitav âda viśva-dharanî-taḷamam biḍad iḷḷukonḍa Tai- |
 lapa-nripan âdav uddharisidan dal atarkya-Chaḷukya-vamśamam ||

va || tad-anantaram ||

eḷeyam tan-nandanam tāḷdidan avanata-varddhishṇu-Satyâśrayôrvvi- |
 taḷa-pâḷam mattav allim baḷike tad-anujâtâtmejan tāḷdidam dôḥ- |
 vvaḷa-driptaḥ Vikramânkam baḷika tad-anujam tāḷdidam chârû-chandrô- |
 jvaḷa-kîrtti-vyâpta-saptârṇava-parivrita-bhû-chakran app Ayyanayyam ||

ka || tat-prithvi-paty-avaraja- |
 n utpâtita-ripu-nri-pâḷa-kulaḥ akhila-vipa- |
 śchit-parigatârtti-naga-vida- |
 ḷat-pavi samhṛita .. ramhan â-Jayasimham ||
 iḷeyam tamâḷa-kula-kun- |
 taḷeyam nava-pûga-kâṇḍa-maṇḍita-gaḷa-kan- |
 daḷeyam bhûbhṛit-kucha-man- |
 daḷeyam tat-tanayan âḷdan Âhavamallam ||

jana-nâtham tan-nripa-nan- |
 danan â-Sômêsvaram tad-anujam Permmâ- |
 ãi-nirpam tad-apatyam bhû- |
 vinutam Bhûlôkamallan âtana tanayam ||

vri || Mâlava-mâ-lavâdi-harânam dhrita-pallava-Pallavâvani- |
 pâlaka-maṇḍalam mukuḷa-hasta-yugâṭṭa-lalâṭa-Lâṭa-bhû- |
 mî-lalanâdhipam vipad-anûna-Kaḷiṅga-kaliṅgan embud â- |
 bhîla-parâkrama-kramanan eyde jagam Jagadêkamallanam ||

kam || â-nripa-anujam mahimâ |
 dhânam ripu-nikara-gaja-ghaṭâ-vighaṭana-paṇ- |
 chânanan udâra . ṇakâ |
 Nûrmaḍi Tailam ||

va || tat-kâladoḷ |

vri || dharâṇi-chakrakk adhishṭhânam id enisidud âtmîya-dôr-ddaṇḍam unma- |
 tta-ripu-brâtâsu-vâtâsanade tapidud âsâta-khaḷgâhi vidvad- |
 vara-chêtar-prîti-santarpanade sada . . . karindrô- |
 tkara-karṇâkirṇav âyt ujvala-yaśav enipam Bijjala-kshôṇipâlam ||

kam || husiy altu vira-bhôjyâ |
 vasundharây emba vâkyam ene dhareyam sâ- |
 dhisidam teṅk abdiye baḍa- |
 ga-sîme Châlukya-katakav ene ba . . . ||
 m âtaṅgam ma- |
 tte raṇâyâtaṅgav eyde viśvâsatayam |
 dorekoḷipan id êṃ chitramo |
 parâkramôdyôga-bhâgi Bijjala-Dêvam ||

va || svasti samadhigata-paṇcha-mahâ-śabda mahâ-râjâdhirâja Kâlânjara-pura-varâdhîśva
 vṛishabha-dhvaja damaruga-tûryya-nirghôshana Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa kadana-pra-
 chaṇḍa mâna-Kanakâchala subhaṭar-âditya kaligaḷ-aṅkuśa gaja-sâmantâ śaraṇâgata-vajra-paṇjara
 pratâpa nârî-sahôdara S'anivâra-siddhi Giridurgga-malla Chalad-aṅka-Râma vairibha-kaṇṭhi-
 rava niśsaṅka-malla-nâmâdi-prasasti-sahitam śrîmat-bhuja-bala-chakravartti Tribhuvanamalla-
 Bijjala-Dêvarasara vijaya-râjya . . . ttarâbhivṛiddhi-pravarddhamânam â-chandra-târam saluttam ire ||

kam || tad-bhûpa-pâda-padma-mi- |
 ḷad-bhriṅgam Brâhmya-śîla-śambâ-pâta- |
 prôdbhinna-Kaḷi-nagam ni- |
 tyôdbhava-nidhi Kêśirâja-daṇḍâdhîsam ||

va || â-chamûnâtha-chûḍâmaṇivatarânam ent endode ||

kam || Brahmana kuladoḷ Parama- |
 Brahma-vidam sakala-muni-janânanda-karam |
 Brahmarshi putṭi negaḷdan a- |
 jihma-charitrâmburâśi Bhâradvâjam ||

va || tad-vaṃsadoḷ anêka-viprôttama-pravarttamaṇadoḷ |

kam || ogedam Brâhma-guṇâkara- |
 n agaṇya-puṇyôdayam diśâ-kari-dantâ- |

nuga-kîrtti budha-nutôdâ- |
 ra-guṇaṃ Châmuṇḍa-Râjan ūrjita-têjaṃ ||
 âtana sati sakala-kalâ- |
 nûtana-Bhârati nirantarôdâra-guṇô- |
 dēdaḷ akhilô- |
 rvvi-taladoḷ Muddiyakkaṇ abalâ-ratnaṃ ||
 avar-irvarggaṃ magandir mManu-muni-charitaṃ Mârapayyaṃ Manôjâ- |
 ta-vilâsaṃ Vâma-dêvaṃ jana-nutan enisird d Êcha-daṇḍâdhipaṃ châ- |
 ru-vivêkaṃ Bichirâjâṃ vitarâṇa-niḷayaṃ Kêśavâ |
 dhavan â-Gôvindaṇ âtmâśrita-bhudha-jana-varddhishṇu tâṃ Viṣṇu-dêvaṃ ||
 parikipoḍ avaroḷ tâṃ nâl- |
 varinde kiṇiyaṃ samantu piṇiyaṃ matt- |
 irvvarin ene sad-guṇa-nikarâ |
 karan enisid amaḷa-kîrtti Kêśava-Râjaṃ ||

kaṃ || Ratiyaṃ Pârsvatiya(m)n Aru- |
 yaṃ Bhâratiyaṇ eseṇa-rûpiṃ pēpiṃ |
 pati-hitadiṃ chaduriṃ tat- |
 sati Pampâ-dēvi nâḍeyuṃ dhikkariḷaḷ ||

vri || tad-apatyaṃ nitya-dânakka akhila-budha-janaṃ vandanâyâttreg ishta- |
 prada-tîrttha-brâtava âtmâcharaṇa-vidhig anûva-bra sa-dêvâ- |
 spada-âtrôdyat-prapâ-santatig avani-talaṃ kîrttig âśântaraṃ sâ- |
 laḍ enal sât- sēṇyan âḍaṃ Hoḷalamarasaṇ âtmânṇvayâmbhōdhi-chandraṃ ||

kaṃ || Bhû-dêvige pēpiṃ Si- |
 tâ-dêvige pursha-bhaktiyiṃ sampadadiṃ |
 S'rî-dêvige tat-sa[ti Durg-] |
 gâ-dēvi samantu harppaḷ oregaṃ doregaṃ ||

va || avar-irvarggaṃ ||

udayisidaṃ pratâpa-nidhi Kêśava-Dêvaṇ udâtta-sach-chari- |
 trada nevaḍinde tat-Kṛita-yugaṃ parivarttise tann atarkya-vâ- |
 kyada nevaḍinde Râma-visikhaṃ parivarttise kîrtti-ru |
 vada nevaḍinde vâsaradoḷaṃ parivarttise chandrikôtkaraṃ ||
 indu-varaṃ nilalk aḍidar illiye nindoḍe dâni Karaṇṇan emb |
 ondu negaḷteyaṃ negaḷalivene S'ûdrakan alte vîran emb |
 ondu pogaḷteyaṃ poḍaralivene kemmage tappi hôda ma |
 . . ndu manam karam kasaḷutirppudu Kêśava-daṇḍanâthana ||
 pusiḷ altu bêḷparaṃ pu- | ttiṣuva besam Barmmanadu samant avaraṃ ra- |
 kshisuva besam tannadu gaḍa | nisadaṃ Kêśavaṇ id ên udâttanô dhareyoḷ ||

vri || kula-jâtaṃ dhanyaṇ o nisida manujaṃ dhanyaṇ âḍaṃ vinôḍakk |
 olaḡâḍaṃ vanyaṇ âḷpâḷiyaṇ anuvaradoḷ tôridâl dhanyaṇ atyu- |
 jvaḷa-kârūṇyâḷaḷkaṃ nelasida-kṛipanaṃ dhanyaṇ end ande vidyâ- |
 baḷadiṃ daṇḍâdhipaṃ Kêśavaṇan eradavaṃ nâḍeyuṃ dhanyaṇ altê ||
 munidaḍe Kêśirîja-pṛitanêśvaraṇ-âjñēge sâdhyaḷv âytu Saṇ- |
 kanamale sanda Sântaḷige korvvid agurvina Tâgarachehe-ma- |
 llana-nele Gâvaṭûr mMogala-nâl Siriûr vVanavâsi-durggav u- |
 rvvinav enisirdaḍa Koṇḍaraṭe Haive negaḷteya Gutti Hettiḷaṃ ||

nirutam daṇḍādhipam Kēsavan-asadṛisa-sanmūrttiyaṁ kaṇḍu Kâmaṁ |
 parimuktākâran âlam baḷikav avana durvvâra-vikrântamaṁ kê- |
 sari kaṇḍ andind aḍaṅgitt avana babala-têjômśu-sandôhad ond-eḷ- |
 taravam kâputte nichchaṁ muguḷ-udayipan akshôbhanô vâsarêndram ||

kaṁ || Inajaṁ koṭṭa toval S'ibi- |

muni koṭṭ aḍag â-Dadhîchi koṭṭ elvugaḷ êṁ |
 dhanadante sêvyarê pēḷ |

enutam hoṅgaḷane Kēsavaṁ kuḍutirppam ||

vṛi || dhuradoḷ Kēsava-daṇḍanâthana bhujôtkhâtâsi-ghâtakke vi- |

śva-ripūrvviśvarar aṅgi hutt aḍardu jivam bettoḷ emmi-emma kâ- |

ntaran old int idu rakshisutt iduve dayvam tân enutt â-vadhû- |

tkaradind âdudu huttan ûduva-kṛita-vyâpârav i-dhâtriyol ||

Muravidvêshig aḍ entu Vârdhisuteyum tat-Satyabhâmâ-manô- |

hariyum S'ambhug aḍ entu Pârvvatiyuv ant â-Gaṅgeyum striyar â- |

dar enipp antirê Kēsavaṅge nuta-Lakshmî-dêviyum bhâgya-bhâ- |

surey app â-Siri-dêvi .. satiyâr âdar llôka-samstutyeyar ||

tad-amâtyam kirttivettam dhareyol anupamaṁ Dôṇarâjam bbudhêshta- |

prada-chañchat-kalpa-bhûjam nija-kula-kumudânanda-râjam vadhû-driṇ- |

mada-bhriṅgi-harsha-sampâdaka-vadana-sarôjam suśilânga-râjam |

viditôdyat-satya-bhâjam ripu-gaja-mṛigarâjam samagrôgra-têjam ||

kaṁ || husi-nelasada nuḍi lôbhada |

dese porddad udârav olpu kundada charitam |

masuḷada jasad esakaṁ bhâ- |

visuvaḍe Narasiṅga-Nâyakaṅ ivu sâjam ||

va || mattam tan-mahattararoḷ ||

ka | sachivâgraṇi kâryyâkâ- |

ryya-chaturatâ-guṇa-Bṛihaspati-nutam nityô- |

pachita-yaśôdhanan âśrita- |

nichaya-vivarddhakan udâra-nidhi Tikkarasam ||

pratihastam dâna-guṇâ- |

pratihastam chârû-chandra-nirmmaḷa-kirtti- |

dyuti-visarâchebhâdita-dik- |

tati Mammarasam dharitriyol pesarvettam ||

amaḷa-guṇan amaḷa-kuḷan a- |

tyamaḷa-charitraika-nilayan amaḷa-naya-pra- |

kraman amaḷa-yaśô-rôchis- |

samâvṛitâśâliy enisidaṁ Rechcharasam ||

râjâdhyakshada karaṇaṅgaḷ ||

karaṇam Brâhmya-charitrâ- |

bharaṇam S'ri-vara-padâbja-yuga-sêvâ-shaḷ- |

charaṇam vipad-vipaśchit- |

śaraṇam śrî-Chaṭṭirâjan esedaṁ dhareyol ||

karaṇa-śirômaṇi vibudhō- |

tkara-chintâmaṇi nijânvayâmbara-bhâsvat- |

taraiy enal pesar-vaḍedaṁ |

dhareyol Mailâran amaḷa-charitâdhâram ||

parichita-bahu-nâṭaka-kâ- |
 vya-rasaṃ budha-jana-manô-madhubrata-nuta-tâ- |
 marasaṃ karaṇâgraṇi Pô- |
 tarasaṃ sva-kula-prabhûta-jana-siddha-rasaṃ ||
 parama-śrî-Kêdârê- |
 śvara-dêva-padâbja-bhṛiṅgan anavarata-kṛi(t)tô- |
 ddhura-S'iva-kathâ-prasaṅgaṃ |
 karanada Mahadêva-Nâyakaṃ Manu-charitaṃ ||

vṛi || dhare nichchaṃ pogaḷguṃ gṛihita-Kamaḷâ-dṛig-rôchiyaṃ Nâchiyaṃ |
 sarasânêka-kavi-brajaṅgra-nibitôdyat-prêmanaṃ Sômanaṃ |
 sthira-chittâtta-Mukundanāṃ su-janaṃ Gôvindanaṃ kirtti-pâṇ- |
 ḍurita-vyôma-karaṇḍanaṃ padepiniṃ Mârttaṇḍanaṃ santataṃ ||

va || antu samasta-dharmmâdhyakshaṅgaḷuṃ rājâdhyakshaṅgaḷuṃ enisida karaṇaṅgaḷ-verasu śaraṇâ-
 gata-rakshâmaṇiyuṃ nija-vamśa-chûḍâmaṇiyuṃ enisida daṇḍanâyaka-Kêśava-Dêvaṃ Banavâse-pannir-
 chhâsiramumaṃ duṣṭa-nigraha-śisṭa-pratipâḷanadiṃ pâlissuttaṃ rājadhâni-Balipuradoḷ irdd ondu-
 divasav âsthâna-maṇḍala-madhya-sthitanuṃ sakala-pradhâna-parijana-pura-jana-parivṛitan âg irppu-
 duṃ alliy uchitâvasarajñanum asêsha-dharmmajñanum enisida ||

vṛi || Vanajaja-chittajaṃ vibhu-Marichige Kaśyapan âtmajâtan â- |
 tana kuladalli Rêvaṇa-chamûpa-sutaṃ vibhu-Sômanâthan â- |
 tana tanayaṃ S'ivaika-śaraṇaṃ vibhudhâgraṇi Chaṭṭi-râjan â- |
 tana sati Mâdiyakkan avarg âtmabhavaṃ sukṛitârtthi Rêchaṇaṃ ||

ka || duritâri-manôbhaṅgamaṃ |
 uru-Lakshmî-nâṭya-raṅgamaṃ sat-sukha-sâ- |
 gara-ghana-taraṅgamaṃ Rê- |
 charasaṃ dharmma-prasaṅgamaṃ puṭṭhisidaṃ ||

ṭad-vâkyav ent endoḍe |

idu dal nânâ-yuga-prasthitav idaṇḍe munn âdi-daṇḍâdhipar mmâ- |
 ḍida śatrârâma-dêvâspada-vipuḷa-taḍâga-prapâ-saṅkuḷaṃ bhû- |
 viditaṃ tân âdud âdaṃ Balipurav idu dharmmôdbhava-sthânav ent i- |
 lli diṭaṃ śrî-Kêśava-sthâpanaman oḍarisalk akkuv atyanta-punyaṃ ||

ka || parikipoḍe sakala-hômâ- |
 dhvara-japa-niyamaṅgaḷindav âgada punyaṃ |
 dorekoḷguṃ saḷe Kêśava- |
 paramêśa-pratikṛiti-pratishṭhâ-vidhiyim ||

mattam |

bhû-dânada pempaṃ sam- |
 pâdipoḍ ant alli dhânya-sasyaṅgaḷ eni- |
 tt âduv anittuv ananta-pha- |
 ḷodayavaṃ mâḷkuv endoḍ ên endapudô ||

va || adu-kâraṇadin illi bhavadiya-nâmânkitav enipa Kêśavapuramuman alli Vîra-Kêśava-dêva-dêvâyata-
 namumaṃ nirmmisidoḍ aihikadoḷ amaḷa-kirttiyu(m)v ânutrikadoḷ akhiḷa-punya-pûrttiyuṃ pâramârtthi-
 kadoḷ parama-sukha-sampattiyuṃ akkum endu daṇḍanâtha-chûḍâmaṇiya manadoḷ irddudan abhinayi-
 suvanante nuḍiyal adamaṃ maṇadegoṇḍu daṇḍanâtha-chûḍâratnaṃ Balipuradakshiṇa-dig-vibhâ-
 gadoḷ akhiḷa-dharmma-sasya-samvarddhana-bhûmiyuṃ samihita-sakala-phaḷa-samudaya-janma-

bhûmiyum enisid ativipula-darppana-samatala-bhûpradêsamam śrî-Pāṇḍavara pratishṭheya Pañcha-
liṅgad âchâryya Sarvvêśvara-panḍita-dêvara herggade-Sâyiyana sênabôva-Kannaṇana mattam
avara samasta-parigrahadu kayyol seṭṭiyar-ppramukha-nagara-pañcha-maṭha-mûṛum-purada san-
nidhiyoḷ dhârâ-pûrvvakavagi paḍed â-manôhara-bhûpradêśadoḷ ||

vri || taru-pâshânâdi-karmmântara-pariṇatiyam Padmajam lôkadoḷ bi- |
ttarisalvêrkum dal end int idaroḷe paḍiyachchâgi mâḍittan emb ant |
ire chalvam tâldi dṛiṇ-maṇḍanav enipa lasat-Kêśavâvâsamam nir- |
bbhara-bhakti-bhrâjitaṁ mâḍisidan eseye daṇḍâdhipam Kêśirâjam ||
kam || tad-dêvâlaya-vipula-pu- |
rôddêśadoḷ eseye Virakêśavapuramam |
hṛid-dauhṛidad-odavind aty- |
uddâma-yaśar-pratâna-nidhi mâḍisidaṁ ||

va || anantarav ati-pṛitiyam daṇḍanâtha-maṇi-maṇḍanam tat-puravaramam ||

kam || ati-mṛidula-tûlikâ-prôn- |
nata-maṇcha-lasad-viśâḷa-paryyâlâdi- |
sthita-sadanôpakaraṇa-san- |
tati-sahitam vipra-tatige koṭṭan amôgham ||

antu mâde ||

vri || idu kṛita-kalpa-janma-niḷayam diṭav int idu viśva-vêḍad a- |
bhyudaya-nivâsav int idu pavitra-charitra-guṇâkaram samant |
idu ghana-punya-sampada-nikêtanav embinaṇ oppi tôrutir- |
ppudu sale Virakêśavapuram dharani-navaratna-nûpuram ||

va || anantaram tat-puri-vṛitti-pradâna-nimittam ||

kam || parikipode śauryya-nidhi bhâ- |
sura-têjô-nidhi vivêka-nidhi vimala-yaśô- |
tkara-nidhiy udâra-nidhiy ene |
piridum pesar-vettan Ekkalarasam dhareyoḷ ||

va || antu sakala-guṇâkaranum Gaṅga-vamśa-vârddhi-varddhana-sudhâkaranuv enisid Ekkalarasanu-
mam tat-pradhâna-Kâmayyanumam sandhi-vigrahi Mahadêvanumam Jiddulige-nâḍa samasta-prabhu-
gâvuṇḍagaḷuman oḍambaḍisiy avara kayyolu manneyav-âya-dâya-kiṛkuḷav ant anit[u]mam Belvaṇiya-
hallige sarvvanamasyavâgi dhârâ-pûrvvakam paḍed â-śrîmad-râjadhâni-Balipurada paṭṭanasâvi Kirtti-
Seṭṭi-Mêchi-Seṭṭi-pramukha-samasta-nagara-janaṅgaḷa Pañcha-maṭhad âchâryya Dharmmaśiva-dêvara
Hiriya-maṭha-śrî-Jagadêkamallêśvarad âchâryya Mûliga-Madhukêśvara-panḍita-dêvara śrî-Pañcha-
liṅgad âchâryya Sarvvêśvara-panḍita-dêvara mattam alliya herggade-Sâyimarasana śrî-Tripurântakad
âchâryya Jñânaśakti-panḍita-dêvara mattam alliya herggade Vennamarasana śrî-Kôḍiya-maṭhad
âchâryya Vâmaśakti-panḍita-dêvara mattav êḷum-Brahmapurigaḷa sannidhiyolu samasta-dharmmô-
ddhârakam mahâ-pradhânam Kasapayya-Nâyakanan-anukûlateyolaṁ mahâ-pradhâna Banavase-nâḍa-
herggade-daṇḍanâyakam Kêśimayyam karaṇa-sanêtam S'aka-varshaṁ 1080 neya Bahudhânya-
samvatchharada Pushyada puṇṇami-Sôma-vârav-uttarâyana-saṅkrânti-vyatîpâta-sômagrahanad andu
śrîmat-Kêśavapurada śrî-Vira-Kêśava-dêvara pûje-punaskâra-naivêdya-nandâdîvige-Chaitra-pavitra-
mâṭakûṭa-nava-karmmakav â-Kêśavapurada yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânush-
thâna-japa-samâdhi-śîla-sampannar aupâsanâgni-hôtra-dvija-guru-dêvatâ-pûjâ-tatpararum shaṭ-
tarkka-mimâṃsânêka-śâstra-viśâradarum yajana-yâjanâdhyayanâdhyâpana-dâna-pratigraha-shaṭ-karm-
ma-nirataruv agniśtômâdi-sapta-sôma-samsthâ-samavastitaruv anêka-purâṇa-smṛiti-maṇjari-bhâshya-
kâvya-nâṭaka-nânâ-chamatkâra-bhaṅgi-bhâshâ-vidagdha-kavi-gamaka-vâdi-vâgmi-vidvaj-jana-hṛida-
yâkrishṭa-mantrâkshararum pratipanna-śîlâkshararu mârttanḍôjvala-kirtti-yutaruv anêka-yajñâvabhṛi-
thâvagâhana-pavitrikṛita-sakala-maṅgaḷâspada-śarîrarum appa śrîmat-sarvva-namasyada Brahma-
puri-Kêśavapuradalli śrî-Jagadêkamallêśvara-dêvarige vṛittiy eraḍu Pañchalîṅga-dêvarige vṛittiy

eraḍu śrî-Kêdâra-dêvarige vṛittiy eraḍu Brâhmanarige vṛitti mûvattenṭu pûjâri-vṛitti ondu mâlagâra-vṛitti ondu antu vṛitti nâlvattâṅakkam sarvvannamasyada-haḷḷi Beḷuvaṇṇiyanu samasta-prasasti-sahitam śrîmanu-maṇḍalêśvaram Gaṅga-vaṃśa-vârdhhi-varddhana-sudhâkaranum sakaḷa-dharmmôddhâranum sakaḷa-guṇâspadanum appa Tailaha-Dêvarasanum tarmma bhâva Erahakaranum haḍavaḷa-Gaṅga-ṇanu yirddu tamma boppam Ekkalarasanum mâḍida dharmmama punarddattiy âgi â-haḷḷiya man-neya-âya-dâya-kâṇike-kîṇukula yinitumam śrî-Kêshava-dêvara śrî-pâdadalu dhâre eraḍu biṭṭa-tri-bhôgâbhyantera-siddhiy appudant âgi biṭṭa dharmmamanu śrîmanu-mahâ-pradhânam Kêsimayya-daṇḍanâyakaru tarmm-ârâdhhyar appa yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa samâdhi-sila-guṇa-sampannarum vibudha-jana-prasannarum sakaḷa-sukavi-nikurumbâdhârarum anna-dâna-suvârṇa-dâna-kanyâ-danâ-gôḍâna-bhû-dânâbhaya-bhaisajyânêka-dâna-vinôdarum Lâkulâ-gamâbharaparum samasta-śâstrâgama-vichâra-châru-chaturarum Gautama-muni-nandanarum Bali-pura-Dakshiṇa-Kêdârêśvara-dêvara dibya-śrî-pâda-padmarâdhakarum appa śrîmad-râja-guru-Vâma-śakti-dêvara kâlam karchchi dhârâ-pûrvvakam mâḍi koṭṭan â-sthaḷamumam Brahmapurigaḷ-âraykeyu-mam allige herggaḍe-Sâvimarasanû âyaṅge vumbali Beḷuvaṇṇiyalli maraguṇḍiya gaḷeyalu gardde mattaru ondu śrî-Kêśava-dêvarige gardde mattaru ondu gavuḍikeyan uḷihi mêlâdudam guru-dêvarum hergga-ḍeyum mahâ-janakke harchchi-yikkuvaru yilli tam-tarmma-maneyalu yirddavarige vṛittiy unṭu yirada-vara vṛitti dêvarige â-vṛittigaḷoḷage bhattâ-vṛitti ondu khaṇḍika-vṛitti ondu agnishiṭṭage-vṛitti ondu pûjari-mâlagâra-vṛitti-sahita aydu-vṛittiyavarum naḍadumbaru â-purada sime ent entendade mûḍalu Hemmâḍiya basadiya keyya haḍuvaṇa nil-gallu mêre tēṅkalu Bhagavatiya keyya baḍagaṇa-sime mêre haḍuvalu Pañchalîngada keyyi mêre baḍagalu Hemmâḍiya basadiya nela mêre â-dêvarige taḷa-vṛittiyanu śrî-Kêdâra-dêvara haḷḷi Kîṇu-Baḷligâveyalu â-dêvarige pâda-pûjeyam koṭṭukoṇḍu nivê-dya-Chaitra-pavitrakkam dêvar-agrâsanavâgi pravâsiga-Brâhmanar-ayvara grâsakkam naḍuvantâgi narapati-goḷada keḷage kachchhaviya gaḷeya gardde mattar ondu puradoḷage dêvara nandâdivigege gâṇa 1 || mattam â-dêvarige | svasti śrîmat-Kaḷachuryya-chakravartti Nissanka-malla Saṅkama-Dêva-varshada 3 neya Vikâri-samvatsarada Chaitrada puṇṇame-Sôṃavâra-Vishu-saṅkrânti-vyatipâta-Sôma grahaṇad-andu śrîman-mahâ-pradhânam sēnâdhipati Banavase-nâḍa herggaḍe daṇḍanâyakam Kêsi-râjayaṅgaḷu ||

âriye || svasti chhalam artthi-gaṇḍa para-nṛipa-jîvâpaharaṇakara-Yama-daṇḍa |
sad-guṇa-ratna-karaṇḍa kavi-jana-śisṭhêshṭa-vanaja-vana-mârttaṇḍa ||

ślôka || śrîmat-Kêśava-daṇḍêśa-kîrtti-vallî virâjatê |
diśâ-nâḡân atikramya *Hari-hâsôpahâsanât ||

enisida Kêsirâja-daṇḍanâyakam tanna mâḍisida śrî-Kêśava-dêvara pûje-punaskâra-naivêdya-nandâ-divige-Chaitra-pavitra-mâtakûta-nava-karmmakam dêvar-agrâsana-yippattu-manusya-pravâsiga-Brâhmanara bhôjanakkav endu Nâgarakhaṇḍav-eppattoḷagaṇa Karineleyam munna Banda-ṇikeya śrî-Sômanâtha-dêvarige biṭṭa haḷḷi Eḍeyalkaravam kûḍi tîṛuttiṛddudam śrîman-mahâ-maṇḍalêśvaram Gupta-vaṃśa-vârdhhi-varddhana-sudhâkaranum śrî-Gaḷagêśvara-dêvara divya-śrî-pâda-padmarâdhakanum para-baḷa-sâdhakanum appa Jôyi-Dêvarasanum tat-pradhânam Vâsudêva-Nâya-kanum â-Kûchayyanum Dâsinarasanum Susaṅga-dêvarum śrîman-mahâ-maṇḍalêśvaram Kaḍamba-kula-kamula-mârttaṇḍanum Jayanti-Madhukêśvara-dêvara labdha-vara-prasâdanum husivara-śûla-niḡaḷaṅka-malla-nâmâdi-samasta-prasasti-sahitam śrîmatu Boppa-dêvarasarum tat-pradhânam Tikkayya-pramukha-samasta-parivâramum śrîman-mahâ-sâmantam Saṅka-Gauḍa-pramukha-Nâ-garakhaṇḍav-eppattara prabhu-gâvundagaḷu sahitavâgi śrî-Kêśava-dêvara śrî-pâdadalu lailâlîke manneyav âya dâya kîṇukula kâṇike yint initumam dhârey eraḍu Kêśava-dêvarigam Sômanâtha-dêvarigam koṭṭaru alli hutṭida-dhanavam â-yaḍu-dharmmakam samavâgi hachchi naḍasuvuru (usual final phrases and verses).

Belvaṇiyal pûrvva Narapati-S'eṭṭiya basadige salutt irdda sarvva-namaśyada matta 2 horagâg
Kêśavapurakke || śrīma (stops here)

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At the same place, on a stone near the Baḍagiyara-hoṇḍa.

svasti samasta-surâsura-mastaka-makutâśma-jâḷa-jâḷa-dhauta-padam- |
prastuta-Jinendra-śâsanam astu chiram bhadrām akhîḷa-bhavya-janânâm ||
śrīmat-parama-gambhīra-syâd-vâdâmôgha-lâṅchhanam |
jīyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

svasti samasta-bhuvanâśraya śrī-prithvi-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam
Satyâśraya-kuḷa-tiḷakam Châlukyâbharanam śrīmat-Tribhuvanamalla-Dêvar ||

vri || alagam Chôlâvanîsaṅ eṇasan aṇiyaram Lâḷa-bhûpaṅge bâhâ- |
baḷadindam tôṇi mîrutt aḍasid ubhaya-chakrêśa-sâmantâ-bhûbhrit- |
kuḷamam tann êrid ugrêbhadin uḇaḍare beṅkoṇḍu Châlukya-râjyô- |
jvaḷa-Lakshmi-nâthan âḷdam bhuvana-jana-nutam Vikramâditya-Dêvam ||
Dhârâ-nâtha-mahâ-bhaya-jvarakaram Chôlôgra-Kâlântakam |
Saurâshṭrâṅga-Kalîṅga-Vaṅga-Magadhândhrâvanti-Pâñchâḷa- .. |
.. râjâvaḷi-maḷi-lâlita-padam pûrbbâparâmbhôdhi-vê- i
lârâmântara-śaḷa-kêḷi-vibhavam Châlukya-dik-kuṇjaram ||
Narasimhâkârâḍim Dâna-va-patiy-uramam sîḷdan aṇm aṇmu Rudram- |
beras â-Kaḷâsamam tûgidan-aḷav aḷav ârtt arttiyim charmmamam ne- |
tṭ erad Indraṅg ittan-ârpp ârpp akhîḷa-dhare gata-kshatram appante dhâtri- |
śaran irppattondu-sûḷ kondana chalame chalam Vikramâditya niuna ||
puduv êk anyarggam ân orbbane taḷeyal idam sâlven end â-mahâ-Kûr- |
mmada bennind â-Bhujâṅgâdhipana peḍegaḷind â-diśâ-kuṇjara-skan- |
dhadin â-bhûbhrid-dari-mûḷadin akhîḷa-dharâ bhâramam tandu vikrâ- |
ntada balpim tanna tôḷol paduḷam irisidam Vikramâditya-Dêvam ||

antu dhareyam nishkaṇṭakam mâḍi sukha-saṅkathâ-vinôḍadind Etigiriya nelevîḍinol râjyam gayy-
uttam ire || tat-pâda-padmoṇipâjivi || svasti samadhigata-paṅcha mahâ-śabda mahâ-sâmantâdhipati
mahâ-prachanda-daṇḍanâyakam durjjana-bhaya-dâyakam bandhu-jana-bandhura-kumuda-sudhâkaram
vipra-divâkaram Sar-svati-samaya-samuddharanam guṇa-gaṇâbharanam Chatura-chaturânanam
vikrama-paṅchânanam pratâpa-sahâyam pati-hita-Vainatêyam pisunara gaṇḍan ahita-kuḷa-kamaḷa-
vana-vêdaṇḍam vinayâvaḷokam kirtti-patâkam sâhasôttuṅgam śrīmat-Tribhuvanamalla-Dêva-charaṇa-
sarasîruha-bhṛiṅga-nâmâdi-samasta-prâśasti-sahitam śrīmad-daṇḍanâyakam Barmma-Dêvam ||

vritta || dhareg ellam tanna bahâ-baḷada neṇavu tann aṇmu tann ugra-têjas- |
sphuritam tann ârppu tann or-nnuḍiya nîlavu tann ûrjita-khyâtiy-olp a- |
chchariy âgutt irppinam raṇjisi sakala-guṇânargghya-ratnakke ratnâ- |
karan âdam daṇḍanâthâgraṇi sakala-jagan-maṇḍanam Barmma-Dêvam ||
janak ellam tâne kaṇṇum gatiyum eṇisi tannim ripu-kshatra-naksha- |
tra-nikâyam nillad ellam masuḷe Kaḷ-miḷad-dhvântam arkkâḍe viśvâ- |
vaniyam mikk êlgeyindam beḷap esakaman ânt irddapam Vikramâdi- |
tyana tējaś-chakram irppantevol anavadhi-satvôḍayam Barmma-Dêvam |
Hariyim châlitam âdud aṅkad achalêndram dâityanim sârddud ur- |
bbi rasâ-garbbaman â-layâniḷana poylim pârit âśâ-gajôt- |
karam end and ivaralli dhira-guṇam ell itt end ivam nakku dhi- |
kkaripam niśchalam âda dhairyya-guṇad olpim Barmma-daṇḍâdhipam ||

kuḍuv-eḍeg âdud êṃ maḍagal âdude vittam arâtiyaṃ paḍal-
 vaḍip-eḍeg âdud êṃ baṛide pottiral âdude kaydu satyamam |
 nuḍiv-eḍeg âdud êṃ pusiyaḷ âdude nâlige yindu kirtti dâṃ- |
 guḍivaḍe Barmma-Dêvan anitum kṣhaṇad unnatiyaṃ negarchchidaṃ ||

antu pogarttegaṃ negarttegaṃ nelay âda śrīman-mahâ-senâdhipati mahâ-pradhânaṃ daṇḍanâyakaṃ
 Barmma-Devarasar bBanavase-pannirchchâsiramum Sântaḷige-sâsiramum padinenṭ-agrahâragaḷmam
 duṣṭa-nigraha-viśiṣṭa-pratipâḷanaṃ geyd anubhavisuttaṃ rājadhâni-Baḷligâveyoḷ ire ||

vṛitta || Jina-nâtha-svâmi deyaṃ nija-guru Guṇabhadra-bratindram jagat-pâ- |
 vane tây Jakkabbe Sômaṃ janakan avarajaṃ Mēchi Bhâgabbe puṇyân- |
 gane mâvaṃ lōka-pûjyaṃ guṇa-nidhi Kali-dêvaṃ budhâdhâran end-and |
 anavadyaṃ S ṅgan êṇ kēvaḷame hitakarōttuṅga-dhrmma-prasaṅgaṃ ||
 vineyada sīme dharmmada tavar-mmame satyada janma-bhūmi mân- |
 tanad eṇuvattu pempinad agunti vivēkada biḍu-dâṇav âr- |
 ppina kaṇiṇ endu baṇṇipudu bhû-vaḷayaṃ Pratikaṇṭha-Siṅgaṇaṃ |
 Jina-pati-pâda-paṅkaruḥa-bhṛiṅganam udgha-guṇa-prasaṅgaṇaṃ ||
 barepada balme bâjaneya binnaṇam oppuva lekkad ôje Saṅ- |
 kara-sutanol Sarasvatiyoḷ Amburuhâsananoḷ vichârisal |
 dore sari pâṭiy endu nikhilōrbbare baṇṇisut irppud endoḍ êṃ |
 priyano Siṅgaṇa ujaḷa-yaśô-vibhavaṃ pratipanna-Mandaram ||
 śuchi Sura-sindhujaṃ Sura-saridbhavanind Anila-priyâtmajaṃ |
 śuchi Gaganâpagâ-tanayanam Pavamâna-tanūjanam Sukam |
 śuchi negaḷd â-Nadisutanin â-Kapi-râjanin â-Sukarshiyim |
 śuchiy ene sandan ê-doreto śaucha-guṇam Pratikaṇṭha-Siṅgana ||
 phala-bharitâmra-bhûruhake pakshi-gaṇam bbramarâḷi purpa-saṅ- |
 kuḷa-nava-saurabhakk eṇaguvante budhâḷi niyôgam emba dî- |
 vaḷigeya parbbadoḷ bare yathôchitadiṃ taṇipim baḷikke saṅ- |
 chaḷataram â-niyôgam enut irppudu gôsane Siṅga-râjanaṃ ||
 para-hitamaṃ kaḍaṅgi nēre mādale kaltan asēsha-sad-budhôt- |
 karaman oṛaldu mannisale kaltan eḍar ppirid emba śiṣṭaram |
 poreyale kaltan uttama-guṇâdhikaroḷ dorey appan endu ma- |
 chcharisale kaltan intuṭ idu kalta-guṇam Pratikaṇṭha-Siṅgana ||

kanda || Jina-dharmmâmbara-dinapaṃ |
 Jina-dharmma-sudhâmburâsi-varddhana-chandram |
 Jina-dharmma-prâkâraṃ |
 Jina-pati-charaṇâmbujâta-bhṛiṅgaṃ Siṅga ||

int enisida guṇaṅgaḷ tanage sabajam âge negaḷda śrīmat-Pratikaṇṭha-Siṅgayyaṃ dharmma-kathâ-
 kathana-prasaṅgaṃ putṭisi śrīmat-Permmâḍiya basadig ondu-bâḍamaṃ śrī-Ballavarasaralli paḍedu
 kuḍim endu tann âḷdaṅge binnaṇam geyyal śrīmad-daṇḍanâyakaṃ Barmma-Dêva tat-sammandham ella-
 mam nija-svâmiḡe binnaṇam geyye || śrīmat-Tribhuvanamalla-Dêvar śrīmach-Châḷukya-Vikrama-varsha
 2 neya Piṅgaḷa-samvatsarada Pushya-sudda 7 Âdityavârad-andin-uttarâyaṇa-saṅkrântiya parbba-nimit-
 tam rājadhâni-Baḷligâveyoḷ tamma kumâra-gâladandu mādīsida śrīmach-Châḷukya-Gaṅga-Permmâḍi-
 Jinâlayada dêvargg archchana-pûjanâbhishêkakkam bhôgakkam rishiyar-âhâra-dânakkaṃ mēle basa-
 diya khaṇḍa-sphuṭita-nava-karmmada besakkam âgi ||

vṛitta || jasam emb ujaḷa-dipti pajjaḷise bhavyâmbhōjinî-râji râ- |
 jise dushkarmma-tamô-baḷam bedare lōka-stutya-Jainâgama- |

prasara-vyôma-vibhâgadoḥ sogayikūṃ ratna-traya-śrî-guṇâ- |
 vasatha-śrî-Guṇabhadra-dêva-munipâmbhōjâta-mitrôdayam ||
 kanda || ênô-dûram parama-ta- | pô-nidhi tan-muni-gaṇêsa-sa'adharmmi lasad- |
 jñâna-parama negaḍda Mahâ- | sêna-brati tad-bratiśa-śishyar nnegaḍdar ||
 vṛitta || odavida śabda-śâstrad eḍeyoḥ bhuvana-stuta-Pûjyapâdar em- |
 budu nege tarkka-śâstrada vivêkadoḥ int Akaḷaṅka-dêvar em- |
 budu kavita-guṇôtkara-mahatvadoḥ eyde Samantabhadrar em- |
 budu sale Râmasêna-vibudhôtamaram nikhilôrbbarâ-janam ||

antu samasta-śâstra-pârâvâra-pârâga parama-tapaś-charaṇa-niratar appa śrî-Mûla-saṅghada Sêna-
 gaṇada Pogari-gachchhada śrîmat-Râmasêra-paṇḍitarge dhârâ-pûrbbakaṃ sarbba-namasyam mâḍi
 koṭṭa Banavase-paṇḍirchchâsiraḍa kampaṇam Jidduḷige 70 ra baḷiya bâḍam Manevane 1 | (*usual
 final phrases*).

śrîmad-Guṇabhadra-dêvara guḍḍam Châvuṇḍamayyam baredam maṅgaḷa maha śrî

125

At the same village, on a stone in Avidre-maṭhada Channappa's back-yard.

S'ripati chakra-dhâri Garuḍâsanam amburubhâkshan Adrijâ- |
 tâ-pati sūṭa-dhâri vṛishabhâsanam abhyadhikêkshaṇam Vachaś- |
 śrî-pati pâśa-dhâri kaḷahamsagan aṣṭa-mitâkshan end ivar |
 ttraipurushar tri-lôka-jana-pûjitar ig emag ishṭa-siddhiyam ||

svasti samasta-bhuvanâśraya śrî-prithvi-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka
 Satyâśraya-kuḷa-tilakam Châḷukyâbharanam mallikâmôdam mârppaḍe-Bhimam râya-gaja-kêsari
 gaṇḍaroḷu gaṇḍa gaṇḍa-baṅgâṇam Chôlôgra-kâlâṇaḷam Chôla-bhaṇḍanâpêksha vidagḍha-râya-pavitra-
 chûḍâṇaṇi ari-râya-taleyâ-karavattam ari-râya-seḷvam râya-pratâpâdityam têtô-mârttaṇḍam
 śauryya-Nârâyaṇam râya-munnira-baḍavâṇaḷam chauvâna-Sahasrabâhu râya-jagajhampi kirtti-Vidyâ-
 dharam kôḍaṇḍa-Râmam śrîmach-Chaḷukya-vamśôdbhavam śrîmat-Tailapa-Dêvara vijaya-râjyam utta-
 rôttarâbhivṛiddhi-pravarddhamânam â-chandrârka-târam-baram saluttam ire ||

dhareyam Châḷukyânvaya- | d arasugaḷ êkôna-shasṭhi-simhâsanam âḷ- |
 dar Ayôdhyâ-pura-varadoḷu | paramôtsavadindam irddu tad-vamśa-bhavam ||
 jaya-vanitéṣam Satyâ- | śraya-Dêvam Brahma-kuḷaman olupina Satyâ- |
 śraya-kuḷav ene sakaḷa-dhari- | triyan âḷdam sârbbabhauma-vesar esev inegam |
 â-Satyâśraya-kuḷadoḷ i- | lâ-sudatiśam pratâpi Nûrmmadi-Tailam |
 Vâsava-vibhavam ripu-san- | trâsi yaśô-bhâsi sakaḷa-dhâtriyân âḷdam ||
 Raṭṭara kaige virdd eḷeyum | paṭṭamumam Raṭṭa-râjyad arasugaḷam mun- |
 biṭṭu taṇḍi oṭṭi Raṭṭa-gha- | raṭṭam Châḷukya-râjya-paṭṭaman ântam ||
 â-Jayasîṅgha-nṛipâḷam | Bhôja-nṛipâmbhôja-râjan inanibha-têtam |
 Râjendra-Chôla-gaja-mṛiga- | râjam râjâdhirâjan enipudu piridê ||
 pasarisi parbbi gondaliṣi ninda tamas-tamamam teraḷchi band |
 osed inan êruvant udaya-parbbatamam Kali-kâlâḍ eḷgeyam |
 deseg ide tûḷdi tâlḍi Kṛita-lakshmiyan olupina telpugaḷ jagakk |
 esed ire siṅgha-visṭharaman êṇidan â-Jayasîṅgha-vallabham ||
 Mâlavam eḷumam puḍuke-gaṭṭisidatt aṇeyatṭi Chêranum |
 Chôlanumam samudradoḷag arddidud arddidan andu têtad-urbb |

êlu-samudramum galiye parbbi podaîdudu dig-jayam disâ-
pâlaran aîkisitt idiral âmpavar âr jJayasingha-Dêvana ||

tatu-pâda-padmôpajivi || svasti samadhigata-paûcha-mahâ-śabda mahâ-maṇḍalêśvaram Banavâsi-
pura-varâdhîśvaram Châmunḍa-labdha-vara-prasâdam vairi-ghatâ-kêsari sujana-kaivâran ârôhaka-
Trinêtram madad-âne-dhavaîam byâla-gaja-mallam matta-mâtaṅga-bhimam śaraṇâgata-vajra-paṇja-
ram ripu-kuôjarâṅkuśa ari-baîa-tim-ra-mârttaṇḍa nuḍidante gaṇḍa saṅgrâma-Râman abhimâna-Mêru
jagad-êka-viram vira-Vilhyâdharam kâṭakada gôvan achalita-dhairyya su-bhaṭâri-darppa-daîanam
vairi-gharaṭṭam maṇḍika-lalâta-paṭṭam Sattigana chaṭṭam śrîmad-Iṅiva-beḍaṅga-Dêvara magam
śrîman-mahâ-maṇḍalêśvaram Kundamarasaru Banavâsi-pannirchchâsiramumam Sântali-sâsiramumam
Hayvey-aynûruman ubhaya-sâmyadi paśchima-samudra-paryyantam-baram sukha-saṅkathâ-vinô-
dadim Balipurada neleviḍinolu râjyam geyyuttam irḍdu S'aka-varsha 941 neya Siddhârtti-samva-
tsarada Pushya-suddha-bidige-Adityavârad-andin uttarâyana-saṅkrântiya-parbba-nimittadim Mûla-
sthâna-Nandikêśvara-dêvara dêvâlyakam jirunôddhâram mâḍiy â-dêvara nivêdyakkam khaṇḍa-
sphuṭita-jirunôddhârakkam (*here follow details of gift and boundaries*) â-dêvara pûje-punaskârakkam
nitya-nivêdyakkav alliya khaṇḍa-sphuṭita-jirunôddhârakkav endu koṭṭaru svasti yama-niyamâ-
sana-prâṇâyâma-pratyâhâra-dhâṇa-maunânuslthâna-japa-samâdhi-sîla-sampannar appa śrîmatu
Mûliga-S'ivaśakti-paṇḍita-dêvara kâlam (*stops here*).

126

At the same village, on a stone near the Pañchalînga temple.

pratyaksha-vastu-vishayâya jagadd-hitâya
vîśva-sthiti-pralaya-sambhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-Manôbhavâya
tubhyam namaḥ tri-bhuvana-prabhavê S'ivâya ||
jagad-âścharyyada Râjasûya-makhamam bêḍal mahârtthaughav â- |
vagem eyd â . . . Vibhîshṇana mēg âkshêpadim pōgi va- |
stugaîam kappaman alli koṇḍu mugurdirdar pPâṇḍavar bBaîlîgâ- |
vege vand ayvarum aydu-liṅgaman ivam samsthâpanam mâḍidar ||

svasti samasta-bhuvanâsraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam
Satyâsraya-kuîa-tîlakam Châlûkyâbharanam mallikâmôdam mârppaḍe-Bhimam râya-gaja-kêsari
gaṇḍarol gaṇḍam gaṇḍa-baṅgâram Chôlôgra-kâlânaîam Chôla-bhaṇḍanâpêksham vidagdha-râya-
pavitra-chûḍâmani ari-râya-taîeya-karavattam ari-râya-selevam râya-pratâpâdityam têtjô-mârttaṇḍam
śauryya-Nârâyanaîam râya-nîra-baḍavânaîa chauvâna-Sahasrabâhu râya-jagajhampam kirtti-Vidyâdha-
ram kôḍaṇḍa-Râmam śrîmaj-Jagadêkamalla-nâmâdi-samsta-prasasti-sahitam śrîmaj-Jayasimha-Dêvar
pPotṭalakeraya neleviḍinolu sukha-saṅkathâ-vinôdadim râjyam geyyuttum S'aka-varsha 957 neya Yuva-
samvatsarada Pushyada paurnamâsiy-uttarâyana-saṅkrânti-vyatipâtam Adityavârad-andu svasti
samasta-tarkkâdi-śâstra-pârâvâra-pâragam vâdi-Rudra vâḍibha-mastaka-nakhâsphâîana-kîśôra-kêsari
vâdi-mahâranya-dava-dahanam dushta-vâdi nishṭhura-paṭishṭha-sârdḍûlam Bauddhâbdi-baḍavâ-
mukham Mimâṃsaka-dhâtridhara-vajram Lôkâyata-mahâ-taru-vidâraṇa-krakacham Sâṅkhyâhîndra-
rundra-Vainatêyam Advaita-vâdi-bhûja-kuthâran Akalaṅka-Tripura-dahana-Trinêtram Vâdi-gharaṭṭa-
disâpaṭṭa Mâdhava-bhaṭṭa-gharaṭṭa p Jûânânanda-mada-bhaṇḍana Viśvânaîa-pralayôgrânaîan Abhaya-
chandra-kâlânaîam Vâḍibha-simha-sarabham Vâdirâja-mukha-mudra Nayavâdi-disâpaṭṭam Naiyâyika-
samrakshaṇaika-daksham sva-paksha-pôshana-para-paksha-dûshana-paṭutara-Virîñcham-Vâgvadhû-
maṇḍanan âsthâna-Padmâsavam vivêka-Nârâyanaîam gamaka-Mahêśvaran upanyâsâmarâpagâ-pra-
vâham vyâkhyâna-kêlî-lampaṭa-manôhara-sarasîruha-bhriṅgam (n)avadâta-kirtti-dhvajan amalîna-

PANCHA LINGA STONE INSCRIPTION (SK. 126).

charitram dvishta-darppishta-paṇḍita-gaḷa-Kāla-pāsaṃ vādi-Digambara-dhūmakêtuṃ Vādi-Rudra-guṇa-nāmâukitar appa śrīmal-Lakuṣṣvara-paṇḍitarge Banavase-pannirchchâsirada rājadhāni Balligāveya Kālāmukhi-Brahmachāri-sthānaṃ Pāṇḍava-pratishṭheya Pañchalīṅga-dēvara dēgulada khaṇḍa-sphuṭitada māṭakkam dēvara gandha-dhūpa-nivēdyakkam alliya vidyātthi-tapasvigal-āhā-rāchchhādanakkam sarvva-kara-bādhā-parihāra sarvva-namasyaṃ dhārā-pūrvvakadindam āy-ūra baḷliya polad-oḷa kachchheviya gaḷeyoḷ biṭṭa (*here follow details of gift and final phrases & verses*).

Mahādēvō dēvas sakāḷa-jagad-ārādhyā-charaṇas
trayī-prōktō dharmmaḥ krama-ghaṭita-varuṇāśrama-vidbhī |
tayōr yō vyākuryyād vṛjīnam anayōs tasya nidadhē
śīrasy aṅghriṃ vādi-praḷaya-dahanō' haṃ nṛipa-sabhē ||

int i-dharmnamam nagaram pratipālisuvudu naishṭhikar alladara poramaḍisi kaḷevudu ||

127

On the same stone.

svasti samasta-nṛipa-jana-stutya Satya paramēśvaram Kuvalāla-pura-varēśvaram Nandagiri-nātham mada-gajēndra Gaṅga-Gāṅgēyam Gaṅga-sarbbanum chāritra
. makuṭa-chūdāmaṇi śrīmach-Chālūkyā bi-saṃvatsarda Pushya-baḷuḷa-daśamiya Pañchalīṅga-Uma-Mahēśvara-dēvargge dharmma
pū-dōṇṭav ondu | Pañchalīṅgada

128

Near the same temple, on the step of the Jiddikere.

svasti samasta-bhuvanāśrayaṃ śrī-prithvī-vallabham mahārājādhirājaṃ paramēśvaram parama-bhaṭṭārakam Satyāśraya-kuḷa-tīlakam Chālūkyābharanam śrī-Bhuvanaikamalla-Dēvar Bankāpurada neleviḍinoḷ sukha-saṅkathā-vinōdadim rājyaṃ geyyutt ire tat-pāda-padmōpajivigaḷ appa svasti bhuva malla ramēśvaram padi-mūru
. pālanam sukha-saṅkathā-vinōdadinda
neya Rākshasa-saṃvatsarada Pushya-śuddha uttarāyana-saṅkrānti-nimittadi śrī
. jivitava naḍesuvantāgi kalam karchchi dhārā-pūrvvakam māḍi.
. koṭṭa Jiddulige Gobbaḷliya Brāhmaṇa śrīmat rājādhyakshad irmmaḍi yara kalam karchchi dhārā-pūrvvakam māḍi kuḍe paḍeda Bana-vāsi Nāgarakhaṇḍa 70 ra baḷiya agrahāram kambha gaḷe 1 pravisṭam biṭṭi geyye (*here follow usual final phrases & verses*). ant ā-pariyaṃ kachchhaviya nūra irppadimbarum
deyadim irppadimbarum dēvarige ikkadavari vattiy illa

129

On a stone at the bund of the same tank.

jayaty āvishkṛitam Vishṇōr vārāham kshōbbhitārṇavam |
dakshīṇnata-daṃshṭrāgra-vīśrānta-bhuvanam vapuḥ ||

svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭārakam Satyāśraya-kuḷa-tīlakam Chālūkyābharanam śrīmad-Bhuvanaikamalla-Dēvara vijaya-rājyaṃ uttarōttarābhivṛiddhi-pravarddhamānam ā-chandrārka-tāram saluttam ire Bankāpurada neleviḍinoḷ tat-pāda-padmōpajivi samadhigata-paṇcha-mahā-śabda mahā-sāmantādhipati mahā-prachanda-daṇḍa-nāyaka āsthāna-vastu-nāyakam niyōga-Yōgandharāyaṇam chatura-pārāyaṇam vivēka-Vidyādharam sakāḷa-kālā-dharam Hara-chraṇa-smaraṇa-parinatāntahkaranam Chālūkyā-rājya-samuddharanam vikramōttuṅga asahāya-siṅga śrīmad-Bhuvanaikamalla-Dēva-pādāravinda-shaṭcharanam samasta-

guṇa-gaṇâbharaṇaṃ śrīman-mahâ-pradhânaṃ hiri-sandhi-vigrahi mane-verggaḍe-daṇḍanâyakan-
Udayâdityana binnapadiṃ śrīmad-Bhuvanaikamalla-Dêvar Saka-varsha 993 neya Virôdhikrit-saṃ-
vatsarada Pushya-suddha 1 Sônavârad-andin-uttarâyana-saṅkrânti-parbbha-nimittadiṃ râjadhâni-
Baḷligâveya Hariharâditya-dêvargge snâna-nivêdyakkaṃ dēgulada besakkaṃ maṭhâda biyakkaṃ śrī-
satya-jñânânandâdvaita jyôti-svarûpar appa śrīmat-praṇava-nâḍânanda-Guṇagaḷla-yôgigaḷa kâlaṃ
karchchi dhârâ-pûrvvakaṃ sarbba-namasyaṃ sarbba-bâdhâ-parihâram âgi biṭṭa Banavase-pannir-
chehhâsirada kampaṇaṃ Jiddulige 70 tṭara baḷiya biḍaṃ Bidiringeṇey ondu (*usual final phrases*).

śrīman-mukti-vadhû-li | lâ-maṅgaḷa-tiḷakan esedan advaya-mahimô- |
ddâmaṃ sampûrṇṇaṃ vi- | dyâ-mûrtti jîtâtman aksharaṃ Guṇagaḷla ||
Achaḷana-deseyind udayisu- | va charâcharam Achaḷaninde poṇaḷ aṇav alt end |
achaḷita-chittadin irppaṃ | prachanḍan advaiti nirupamaṃ Guṇagaḷla ||
sarbbajñaṃ sarbba-gataṃ | sarbbâtman enipp-agurbbin advaita-dhanaṃ |
nirbbâṇa-yôgi sântaṃ | sarbbaṃ sarbbiya-kâraṇaṃ Guṇagaḷla ||
jñâname nâ ninag oḍal esev | ânandaṃ tôrppuv ellam enna neḷal ma- |
tt ênum bêṇ ill emban i- | lâ-nutan advaita-śekharaṃ Guṇagaḷla ||
ânandâdvaya-satya- | jñânamayar nneḷal dar a. . la. . | nishkaḷa-nâ- |
dânandar tan-nâmâ- | dhinar Guṇagaḷla-Nâgavarmmachâryyar ||

vṛitta || dorekoṇḍ i-dêhadoḷ môhaman ele Guṇagaḷlâryya nîm māṇdu beṅkoṇḍ |
ari-shaḍ-varggaṅgaḷaṃ bhêdaman irid aḷipaṃ biṭṭu karṃmaṅgal ellam |
beras ân end irpp ahaṅkârman avayavadiṃ suṭṭu sânanadadindaṃ |
paripûrṇṇa-jyôti nîn âg ire biḍuvaḷe pēḷ mukti ninnaṃ munindrâ ||

trivadi || mukti-śrī-satig anu- | raktaṃ samsâra-vi- |
raktaṃ nirbbishaya-nirapêkshaṃ suchi jīvan- |
muktaṃ nirbbâṇi Guṇagaḷla ||
âḷ eḷḍ â-basanaṅgaḷ | ēḷuman eḷḍu nir- |
mmûḷisi paridan ari-shaḍ-vargga |
kâlâgniyanṭe Guṇagaḷla ||
aṇiv aṇmu vairâgyaṃ | taṇisal . . . bhyâsaṃ |
neṇe bhakti sânti dhṛiti tusṭiy emb ivar- |
kk eṇevatt âg iḷḍaṃ Guṇagaḷla ||

akkara || eseva Koṇḍali-nâḍoḷagaṇa Tumbigereya mûḍaṇa-sîmeyind oḷage |
Mosaḷe-maḍuvina paḍuvaṇa-sîmeyoḷ Nâgêśvaraṃ Svayambhû-niḷeyaṃ |
jasada Balipura-varadoḷ Yôgêśvaraṃ Hariharâdityaṃ . . . sayanan emba |
pesara dēvaraṃ dēvâleyaṅgaḷaṃ mâḍisidar gGuṇagaḷla-dēvara ||

kanda || Kiṇu-doreya teṅka-daḍiyol | Kuṇuvattiya pempu vetta Muttûr-eḍeyol |
neṇe Siddha-tîrtthamaṃ jâga- | m aṇiyal Guṇagaḷla-dēva-muni nirmmisidaṃ ||

trivadi || nuḍiva tatvada mâtaṃ | biḍalârv . . ênuvaṃ |
nuḍivaḷiyante naḍevaḷiy enisidaṃ |
nuḍidante gaṇḍaṃ Guṇagaḷla ||

vṛi || karuṇadin oḷḷitâge Guṇagaḷla-mahâ-muniyanṭe santataṃ |
bharavasadinde tat-padaṃ id i-kramadiṃ naḍedaṅge sâdhyam end |
eraḍuman âvagaṃ tiḷipi bêsaṇad irppa dayâluv appa sa- |
d-guru vadē ande śishyar-abhivâñcheḷey ad âgade sidbhiy âgade ||
kiduge maṇô-maḷaṃ naḍege tatva-vichâra-samâdhi chittadoḷ |
seḍar veḷag iṭṭavol beḷagutirkk avadâtaṃ arûpa-dipaṃ â- |

gaḍum aḡiv onde nilke guru-dêva-padâmburuha-prasâdamam |
paḡed ati sakala-śishya-janam śubham akke maṅgalâ ||

śrīmat-Pratikāṇṭha-Kāmarājam baredam ||

130

At the same place, on a 2nd stone.

nârasimha-vapuḥ kṛtvâ sarvva-lôka-bhayaṅkaram |
Hiranyakaśipum jaghnê tasmai simhâtmanê namaḥ ||
śrīmach-Châlûkya-chakrêśvaran atula-balam Tailapam tibra-têjô- |
dhâmam Satyâśrayam vikrama-guṇa-nīlayam Vikramâdityan atyu- |
ddâmam sand Ayyaṇam sâhasa-nidhi Jayasimham dharâ-chakra-lakshmi- |
dhâmam Trailôkyamallam negaḷe negaḷdud i-prâjya-Châlûkya-râjyam ||
tan-nṛipa-nandanam bhuvana-vandya-guṇam Bhuvanaikamalla-Dê- |
van naranâtha-râjya-ramaṇi-ramaṇiya-parârddhya-bhûṣaṇam |
Pannaga-râja-bhûṣaṇa-padâbja-parâga-pavitra-śêkharam |
prônnata-kirtti-didhiti-sudhâ-dhavalikṛta-viśva-viṣṭapam ||

svasti samasta-bhuvanâśraya śrī-prithvī-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭarakam
Satyâśraya-kuḷa-tīlakam Châlûkyâbharanam śrīmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarô-
tтарâbhivṛddhi-pravarâ lha nâram â-chandârkkâ-târam saluttam ire ||

vṛitti || â-prithvīśvara-pâda-paṅkaruha-sêvâ-tatparam vikramâ- |
tôpa-prôddalanâhita-prakaran anya-kshôṇipâlârchchita- |
śrī-pâdâmburuham virôdhi-nṛipa-chûdârôpitâjñâ-prabhâ- |
vôpêtam Bhuvanaikaviran esedam śrī-Gaṅga-Chakrâyudham ||
kanda || śrī-mahimânṛṇavan akhila- | kshâmâra-chakrêśan âtma-bhujâ-bala-vijayô- |
ddâmam Brahma-Kshatra-si- | khâmaṇi râjâdhirâjan Udeyâdityam ||

svasti samasta-bhuvana-stuta-Brahma-Kshatra-virânvaya śrī-prithvī-vallabha mahârâjâdhirâjam para-
mêśvaram Kôlâla-pura-varêśvaram Nandagiri-nâtham mada-gajêndra-lâṅchchhanam Sômêśvara-
labdha-vara-prasâdam Gaṅga-Kusumâyudham nanniya-Gaṅgam jayad-uttaraṅgam sakala-jana-chin-
tâmaṇi maṇḍalika-makuta-chûdâmaṇi śrīmad-Gaṅga-Permmânâdi-Bhuvanaikaviran Udeyâditya-
Dêvam Banavase-pannirchchhâsiram Sântalige-sâsiramumam Maṇḍali-sâsiramum padinent-agra-
hâramumam dushta-nigraha-viśiṣṭa-pratipâlanadin âluttum pratyanta-vâsigal appa Chêra-Chôla-
Pândya-Pallava-prabhṛtigalaṇ aled âṭandu kappamam koṇḍu chatur-vvârddhi-paryyantam nelanam
nimirchchi vijigishu-vṛittiyan appukeydu sukha-saṅkathâ-vinôdadim râjadhâni-Baḷligâveyol irddu
dharmma-buddhiyim nija-svâmi śrīmaḷ-Bhuvanaikamalla-Dêvargge binnapam geydu Paramêśvara-
datti mâdi râjadhâni-Baḷligâveya Perggaṭṭad êriya mēgaṇa śrīman-Nârasimha-dêvara dēgulada
besakkam dēva-pūjegam Saka-varsha 917 neya Râkshasa-samvatsarada Pushya-suddha 1 Sômarâd-
andin-uttarâyana-saṅkrânti-parbba-nimittadin alliya mukhyar appa śrīmat-Pûrṇânanda-bhaṭṭâ-
rakara kâlam karchchi dhârâ-pûrvvakam sarbba-namasyam âge biṭṭa Banavase-nâda kampanam
Mugunda-parnerad uca baliya bâda Kundavige 1 (rest contains usual final phrases and a verse).†

131

At the same place, on a 3rd stone.

jayaty âvishkṛitam Viṣṇôr vvârâham kshôbhitârṇavam |
dakṣhiṇônnata-damshṭrâgra-viśrânta-bhuvanam vapuḥ ||
svasti śrī-vanitârppita- | vistîrṇôrasthalam ripu-braja-masta- |
nyasta-charaṇam samasta-ja- | na-stuta-sita-kirtti Vikramâditya-nṛipam ||

ari-râya-jagadaḷam dik- | kari-danta-vilagna-kîrtti mûrttibhûta- |
 Smaran êka-chhatrikrita- | dharâtaḷam Sôma-vamśa-chûḍâratnam ||
 âḷ-valamam tōḷ-valamam | bâl-valamam tōṛi mîḡuvar î-bhûbhujar ê- |
 vêlveno | âḷ . vesadoḷu vairi-vira-kôḷâhaḷana ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-
 rakam Satyâśraya-kuḷa-tiḷakam śrîmach-Châlûkyâbharanam śrîmat-Tribhuvanamalla-Dêvara nija-
 vijaya-râjyam uttarôttarâbhivridhi-pravarddhamânânam â-chandrârkkâ-târam-baram saluttam ire
 Kalyânada neleviḍinoḷu sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire ||

tat-pâda-padma-madhukaran | utpâṭita-baḷavad-ahita-bâhu-baḷam vi- |
 dvat-pûjyam guṇa-ratna-sa- | ritpatiy enisidan Anantapâḷa-chamûpam ||
 pati-hitaroḷ ellav aggada | pati-hitan atisuchigaḷ enisi negaḷdavarolo mikk |
 atisuchi dakshar enipp â- | .. dakshan Anantapâḷa-daṇḍâdhiśam ||

svasti samadhigata-paṅcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanḍa-daṇḍanâyakam
 vibudha-vara-dâyakam su-jana-prasanna nuḍidu matt ennam gôtra-pavitra parâṅganâ-putram turaya-
 Rêvantam vairi-Kritântam sâhasôttuṅgan ayyana siṅgam nâmâdi-samasta-prâśasti-sahitam śrîman-
 mahâ-pradbâna bâpasa-verggaḍe-daṇḍanâyakan Anantapâḷarasaru Beḷvala-mûnûru Puligere-mûnûru
 Banavasi-pannirchchâsiram saptârdha-lakshaya-pannâyamam paḍedu sukha-saṅkathâ-vinôda-
 dim pratipâḷisuttam ire tat-prasâdâśâdita-Vanavâsi-dvâdaśa-sahasrâdhikâra-lakshmi-vibhâsiyum
 sakala-guṇa-gaṇôdbhâsiyum enisida Gôvinda-Râjam ê-dorey en[t] endaḍe ||

śrî-vanità-kucha-saṁśrita- | pîvara-vaksha-sthaḷam lasad-guṇa-maṇi-mâ- |
 lâ-viḷasitan ên esedano | Gôvindam madavad-ahita-danuja-Mukundam ||
 śaran emag endu bandaḍ ariyam maṛed ântaḍe bhâḷadoḷ podaḷd |
 uriv uri-gaṇṇan ugra-phani-kuṇḍaḷamam kiviyoḷ karâbjadoḷ |
 su-ruchira-śûḷamam mirupa dâḍegaḷam nija-vaktradoḷ vibhi- |
 karam ene tōṛugum samara-raṅgadoḷ î-raṇa-raṅga-Bhairava ||
 vara-vidyâ-nidhi Kêśirâja-vibhugam Nilabbegam puṭṭi bhâ- |
 sura-kîrtti-priya dâni sanda-guṇa-ratnam Dâśirâjam Parâ- |
 śara-gôtrâmbara-tigmarôchi janakam tây . . . nânâ-guṇâ- ||
 kare Sômâmbikey endaḍ î-bhuvanadoḷ Gôvindan êm dhanyanô ||

â-samasta-guṇa-gaṇâbharanam vibudha-jana-śarananam nija-viśuddha-kîrtti-chandrikâ-prabhâva-
 vikasita-jagad-valaya-kairavanam raṇa-raṅga-Bhairavanam vishama-haya-Vatsa-râjanam su-kavi-sura-
 bhûjanam enisida mahâ-prachanḍa-daṇḍanâyakam Gôvinda-Râjam Banavase-pannirchchâsiram-
 mam vaḍḍa-râvulamumam chhatra-chchâyeyim chhappannad achchu-pannâyamam paḍedu sukha-saṅ-
 kathâ-vinôdadim pratipâḷisuttam ire tadiya-sandhi-vigrahâdhiśvan app Îśvarayya-Nâyakana vam-
 śâvatâram ent endode ||

śrîmat-sakaḷa-munîndra-śi- | khâmaṇi bhuvanaika-vinutan ati-vimalataram |
 śrî-mahitam negarddam guṇa- | dâmam dvija-kuḷa-varishṭhan enipa Vaśisṭha ||
 ene negaḷda Vaśisṭha-munin- | drana gôtradoḷ ogedan akhiḷa-jana-nutam idu tân |
 enipa Siriguppe-goladoḷ | vinayâmbudhi durita-kuḷa-gharaṭṭam Chattaṭam ||
 ene sanda Chattaṭapaṅgam | vinuta-yaśôvatiy enippa Bhôgâmbikegam |
 janiyisidar sakaḷa-jagaj- | jana-vinutar bBâchirâjanam Basavanam ||
 avar-agrajar-anujâtam | vividha-guṇâḷaṅkṛitam Virûpâkshan enal |
 bhuvana-nutan Îśvaram pem- | pu-vettan Îśvara-padâbja-yugaḷa-bhramaram ||

vârâsi-parivritâkhiḷa- | dhârâniyoḷ pôlvad amma pôlk ema purushâ- |
 kâradoḷe purusha-kârado- | | ârum negard ^ÂĪśvarâryyanam pôltaparê ||
 Mandara-dhairryyan apratima-sâhasan âsrita-râja-kira-mâ- |
 kandan aûna-dâni Naṛugundada vipra-g ^Ânâgragan /au â- |
 nandita-bandhu-varggan ivan em^Âbudu bhû-taḷav emma vîra-Gô- |
 vindana sandhi-vigrahiyan ^ÂĪśvaranam su-janaika-bandhuvam ||
 janakam Bâ galabbeya sutam śrî-Chaṭṭapam |
 ryyana Nâlabbeya hermmagaḷ tanage tây Bhâgayve |
 gguṇi Bâchiyum Virûḷâkshan int |
 ene dhanyam Naṛugundad ^ÂĪśvara ||

â ratna-mâlâlâṅkâranum | bhudha-janâdhâra châru-châ nirmmaḷa-yaśah-
 pātâkanum | Gôvinda-râja-charaṇa-sarasîruha-chañcharikanum | tat-prasâdâsâdita-sandhi-vigrahâdhî-
^Âśvaranum app ^ÂĪśvarayya-Nâyakim | śrîmach-Châḷukya-Vikrama-varsha 28 neya Svabhânu-sam atsa-
 rada Pushya-ba 10 Sukravâradandin-uttarîyaṇa-saṅkramaṇadal dharmma-kâryya-tâtparyya-chittan
 âgi nâsti dharmma-sam^Â bandhu yemba nîti-vâkyârththamam samartthisi Kuntala-dharitri-kânteya
 viḷôḷa-kuntala-kalâpadant oseva Banavase-pannirchchhâsîrakkav aḷaṅkârav âgi tôrppa Baḷligâvey-
 uttara-dig-bhâgada Per^Âggaṭṭad êriya mēgaṇa śrîman-Nârasimha-dēvara gandha-dhûpa-dîpa-naivēdya-
 khaṇḍa-sphuṭita-jîrṇnôddhârak endu mahâ-râjadhâni-Baḷligâveya-nagaramum pañcha-maṭha-sthâna-
 mum | śrîmad-daṇḍanâyakam Gôvindarasarum ariye Banavase-pannirchchhâsîrad oḷagaṇa kampa-
 nam Jidduligey-erppataṛa baliya bâdam Pakkaḷey ūroḍeyam Kavibândhavana maga Rudramayyana
 magam Nâkaṇan â-Pakkaḷeya bhûmiyoḷage tann umbaliya mânyada keyyoḷage kachchhaviya gaḍim-
 badoḷ ayvattu kamma garddeyam sarvva-bâdhâ-parihâram sarvva-namasyam âgi kâlam karchchi
 dhârâ-pûrvvakam mâḍi kuḍalu paḍedu koṭṭan â-keyya chaturâghâta-śuddhiy ent endade ||

vṛitta || animêśendrâśeyoḷ sâsana barapaman ânt irddi kalgaḷ divâkrit- |
 tanujâśâ-vaktradoḷ Beṇḍeyakeṛeya jaḷâḷhiśa-d k-kôṭi vârdhhi- |
 śana kâshthâ-bhâgadattal Baḷinaṇar da śimântadiṁ Sṛipurakk im- |
 bine pod adhvam Kubêrâśeyoḷ Aḷeya-koḷam sîme tân âge tôrkkuṁ ||

(here follow further details of gift and usual final verses).

132*

At the same place, on a stone to the south of the Kâlamma temple.

. dhâmâdi nṛitâlâpa-vâsa neyam lôbha-prabhâ maṇi negaḷd
 Udayâditya-Dê tann alkaṛim band eradaṅg ill eyde dârâ doḷ mârântavaṅg ill asuvina
 deseyoḷ nata-yaśan Udayâditya-daṇḍâḷhinâtham || chakriy emba vikrama-lakshmi-
 sâdhakana nachchin-uttaraṅga antu poguḷtegam negaḷtegam ekkalâvaṇam âda dayâ-
 dityana binnapadiṁ śrîmal-Bhuvanaikamalla-Dēvara kṛit-samvatsarada Pushya-sudda-pâḍivam
 Sômaṇvârada parbba-nimittam râjadhâni-Baḷligâveya Per^Âggaṭṭad êriya dēgu-
 lada besakkam pannirbbar-bbhagavara bhikshegam ppannirbbar-âhâra-dânakkam
 vyâkhyâ ppannirbbar-âhârakkam avara jivitakkam alliya mukhyar pPûrnnâ-
 nanda-bha rbbba-namasyam sarbba-bâdhâ-parihâramâgi biṭṭam Banavase-pannirchchâ
 70 ra baliya bâdam Miṭṭasiy ondu || (usual final phrases) mmarâjam barevara śvasti
 śrîman-Mâlâdâlâra Vâsudēva-ghôśasargge Kêśava-dēvara Brahmaṇuriy âge dânam goṭṭa kachcha-
 viya gaḷeya gardde matter eraḍu ||

*This inscription is much defaced.

133

On a stone in Kallu-mathadu Channa-Basavayya's garden.

namas tunğa-śirś-chumbi &c. ||

svasti samasta-bhuvanâśrayam śrī-prithvī-vallabha mahārājādhirāja paramêśvara parama-bhaṭṭāraka Satyâśraya-kuḷa-tīlakam Chālukyābharanam śrīmad-Bhūlōkamalla-Dēvaru Kalyāṇada neleviḍinalu sukha-saṅkathā-vinōdadim rājam geyuttam ire tat-pāda-padmōpajivi samasta-prasasti-sahitam śrī-man-mahā-maṇḍalêśvara Banavāseyā Tailaha-Dēvara besadim tat-pāda-padmōpajivi maṇḍalika-Masaṇṇayyam śrī nad-rājadhīni-Balipurala samasta-prasasti-sahitānēka-guṇa-gaṇālāṅkāraram samasta-budha-janīlhararam chatuḥsamaya-samiddharana-dhīraram śaraṇāgata-vajra-prākārarum irvvaru-settigalum nagara-paṇcha-maṭhaṅgalalli samasta-prasasti-sahitānēka-guṇālāṅkṛita-satya-śauchaśhāra-naya-vinaya-śīla-sampannarum śrī-Kālīkā-dēvi-labdha-vara-prasādarum paṇcha-lōhādhipatigalum tat-sūka-parirakshitarum appa śrīmat-Kaṭakada-mahā-nagaraḍ oḷagaṇa Guṇavarmma-Setṭi bandu Kāḷuki-dēviya nitya-nivēdyakkam pūjā-punaskārakkav endu bēḍidade svasti śrīmach-Chālukya-Vikramavī . . . 56 naya Virūlhaḷḷit-saṁvatsaraḷ Ashāḍhad amāvāsye nāyana-saṅkramaṇad andu kāl-garchchi dhārā-pūrvvakam koṭṭa (here follow details of gift and usual final phrases).

134

At the same village, on a broken Jina idol in Channa-Basavappa's field.

(Nāgari characters)

svasti śrī Chitrakūṭi-nūyad-āvali Milavada Sāntinātha-dēva-sammandha śrī-Balōtkāra-gaṇa Muni-chandra-silīṇanti-lēvara śisina Anantakīrtti-lēvaru hegaḍe Kēsava-dēvaṅge dhārā-pūrvvakam māḍi koṭṭevu prathishṭe puṇya sānti (here follow details of gift).

135

At the same village, on a stone lying on the bund of the Allihonḍa.

namas tunğa-śirś-chumbi &c. ||

śrīmach-Chālukya-chakrêśvaran atula-balam Tailapam tibra-têjô- |

dhāmam Satyâśrayam vikrama-guṇa-nīḷeyam Vikramādityan aty-u- |

ddāmam sand Ayyaṇam sâhasa-nidhi Jayasimham diśā-chakra-lakshmi- |

dhāmam Trailōkyamallam vinamita-ripu Sômêśvaram sārbbabhaumam ||

. mallam Chālukya-chakravartti-lalāma mallam êka-
chehhatradin āḷdu v-aṅkakāra dhara dīkshā- . sana kēta . .
bhāsya shōttama kramākāradim Vikramāditya-
Dēvam svasti samasta-bhuvanâśrayam śrī-prithvī-vallabham mahārājādhirājam paramêśvara parama-
bhaṭṭārakam Satyâśraya-kuḷa-tīlakam Chālukyābharanam śrīmat-Tribhuvanamalla-Dēvara vijaya-
rājyam uttarōttarābhivṛiddhi-pravarddhamānam ā-chandrārka-tāram saluttam Êtagiriya neleviḍinol
sukha-saṅkathā-vinōdadim rājam geyuttam ire tat-pāla-padmōpajivi svasti samadhigata-paṇcha-
mahā-śābala mahā-sāmantādhipati mahā-prachanda-dandānāyaka nu-jana-bandhu-
kumula-sulhākara divākara Sarasvatī-samaya-samuddharanam guṇa-gaṇābharanam jita-
ram chatura-Chaturānam vikrama-paṇchānam pratāpi-sahāyam pati- . . ta-Vainatēyam
sujana-mukha-darppanam āśrita-jana-santarppanam piṣṇura gaṇḍa ahita-kuḷa-kamaḷa-vana-vēḍaṇ-
ḍa vinayāvalōkam kīrtti-pāṭakam sâhasōttuṅgam śrīmat-Tribhuvanamalla-Dēva-charaṇa-sarasiruha-
bhīṇḍa-nūmīdi-samasta-prasasti-sahitam śrīman-mahā-sēnādhipati mahā-pradhānam dandānāyakam

Barmadêvarasaru śrīmach-Chālūkyā-Vikrama-varishada yeraḍaneya Piṅgaḷa-samvatsarada
 Māghada puṇṇem Sôṃavâradandina-sôma-grahana-parvva-nimittadiṃ rājadhâni-Baḷligâveya pūjâri
 Siṅgaṇa mādīsida Mallikârijjuna-dêvara snâna-nivêdyakkam alliya kereya garttegam satrakkam
 dhârâ-pûrvvakam sarvva-namasyav âge kotta Jiddulige-erppattara baḷiya baḍa Haravûra 1 yî-dharm-
 mamam mâlagâra-kottali taḷeva a dharmina mukyavâgi dharmmamam keykonḍu naḍa-
 varu (*usual final phrases and verses*) svasti śrīmat-pavitra tara kâlam karchchi dbârâ-
 pûrvvakam dimaytayanum Siṅgaṇa

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At the same village, on pieces of stone in the yard near the Baḍagiyara-hoṇḍa.

śrīmat-parma-gambhîra-syâd-vâdâmôgha-lânchchhanam |

jyât trailôkyā-nâthasya śâsa sanam ||

svasti samasta-bhuvanâsraya śrī-prithvî-vallabha mahârâjâdhîrâja paramêśvara bhaṭṭârakam
 Satyâsraya-kuḷa-tiḷaka Chālūkyâbharanam śrīmat-Trialôkyamallan-Âhavamama sukha-saṅkathâ-
 vinôdadim râjyam geyyuttam irey ire ||

vṛitta || Malepar mmârâmpar ill akramadi . . . tar âtarppar ill urkki darkkun- |
 dale-vâyv udvṛittar ill oṭṭaji-verasu kuṇumbar ttarumb irppar ill e- |
 ttalu . . . barppa daḷḷ end uriva ripugaḷ ill embinam Kuntaḷôrvvi- |
 tiḷakam Trailôkyamalla-kshitipatige dharâ-chakrado . . . ka-chakra ||
 Lâta-Kaliṅga-Gaṅga-Karahâṭa-Turushka-Varâḷa-Chôḷa-Ka- |
 rṇnâṭa-Surâshṭra-Mâḷava-Daśârṇṇa-su-Kôṣaḷa-Kêraḷâdi-dê- |
 śâṭavikâdhipar mmaledu nillade kappaman ittu nirmmitâ- |
 ghâṭadoḷ irppa . . . aḷav î-doret Âhavamalla-Dêvana ||

kanda || intu chatur-anta-dhâtrî- | kânteyan aḷavaḍisi chakravartti-śrīyam |
 tâm taḷedu sukhade pala-kâ- | lan tava tava-nidbig adhiśan Âhavamallam ||

vṛitta || Ma . . . dhrâvanti-Vaṅga-Draviḷa-Kuru-KhasÂbhîra-Pânchâḷa-Lâlâ- |
 digalam pês êle kondum kavardum asadaḷam kottajam gonḍum âḷ-ô- |
 lige dandum tôḷa-tinuum manada tavakamum pôgad end Indranam kâ- |
 di gelal kappam goḍal varisi taḷardan êkânḡadim sârṇvabhaumam ||
 gagana-navânka- saṅkhye S'aka-kâladoḷ âgire Kiḷakâbdakam |
 negaḷe tadiya-Chaitra-bahulâshṭamiyoḷ Ravivâradoḷ jasam |
 mige Kuṇuvarttiyoḷ parama-yôga-niyôgade Tum . . . dreyoḷ |
 jagad-adhipam trivishṭapaman êṇidan Âhavamalla-vallabham ||

kanda || â-Chālūkyā-lalâma-ma- | hâ-chakriya permmagam dharâ-taḷamam gô- |
 trâchaḷa-jaḷadhi-paritaman | â-chandra-sthâiyi âḷal aḷva mahâtmanam ||

vṛittam || . . . dita-vyôma-navânka-saṅkhye Saka-kâlam varttisal Kiḷakâ- |
 bdada Vaiśâkhada suddha-saptamiyoḷ Ijya-jyôtiyoḷ S'ukravâ- |
 radoḷ atyanta-Kuḷîra-lagnadoḷ ibhâśva-vrâta-ratnâṭapa- |
 chchhâda-simhâsana-pūjya-râjya-padamam Sô[mê]śvaram tâḷdidam ||

vṛittam || jayamam dharmmakke dharmmânṇvayaman asadaḷam sâdhu-varggakke vargga- |
 trayamam tann antaraṅgakk oḍarisi dhareyam kûde san-mâna-dâna- |
 brayadiṃ santayse kâlam Kṛita-yuga-mayam âyt embinam tanna râjyô- |
 dayadoḷ lôkakke râgôdayam odavidud êṃ dhanyanô sârṇvabhaumam ||

vṛittam || nava-râjyam vira-bhōjyam pugala id avasaram suttuvem Guttiam mu-
 ttuven emb i-garbbadiṁ Chōḷikan adhika-balam mutti mâr-gguttiam pa-
 nṇuvudam kēld ett enutt ettida turaga-dhalan tâge saytâgad agrâ-
 havadoḷ beṅgottu Sômêśvara-nṛipana balakk ôḍidam Vira-Chōḷam ||
 pesaram kēld alki beḷkurtudu para-dharanî-maṇḍalam gaṇḍu-geṭṭ-âl-
 vesanam pūṇḍattu śauryyōnnatig agid asuhṛin-maṇḍalam melpaṇ āvar-
 jjisid ond ājñâ-visêśhakk eḷasidudu suhṛin-maṇḍalam santam int â-
 d esakam kaigaṇme Sômêśvara-nṛipati mahi-chakramam pâlīsuttam ||
 antaḥ-kaṇṭhakaram paḍalvaḍisi durggâdhîsaram dusṭa-sâ-
 manta-drôharan uddhatâṭavikaram nirmmūlanam geydu vi-
 krântârâtigaḷam kaḷalchi dhareyam nishkaṇṭakam māḍi ni-
 śchintam śrī-Bhuvanaikamalla-mahipam râjyam geyutt irppinam ||

vachana || tat-pâda-podmôpajivi samadhi-gata-pañcha-mahâ-śabda-mahâ-maṇḍalêśvaran udâra-Mehê-
 śvaram chalake balgaṇḍam śauryya-mârtaṇḍam patig êka-dâśham saṅgâma-Garudam manuja-Mân-
 dhâtam kirtti-vikhyâtam gôtra-mânikyam vivêka-Chânikyam para-nâi-sahôdaram vira-Vṛikôdaram
 kôḍaṇḍa-Pârtham saujanya-tîrtham maṇḍalika-kaṇṭhiravam para-chakra-Bhairavam râya-daṇḍa-
 Gôpalam Malaya-maṇḍalika-mṛiga-śârdḍūḷam śrīmat-Traiḷōkyamalla-Dêva-pâda-paṇkaja-bhramaram
 śrī-Bhuvanaikamalla-vallabha-râjya-samuddharanam pati-hitâbharanam maṇḍalika-Makaradhvajam
 vijaya-kirtti-dhvajam maṇḍalika-Tripêttram ripu-râya-maṇḍalika-Yama-daṇḍam jayâṅganâṅgita-dôr-
 ddaṇḍam viṣulâra-gaṇḍam gaṇḍa-Bhûriśravan emb iva modalâge palavum anvarthhânka-mâḷegaḷin
 aḷaṅkarisi ||

kam || Traiḷōkyamalla-vallabhan- | âl enisidarolage mikka pasayitanum mi- |
 kk âḷum mikk aṇmina ba- | llâḷum Lakshmaṇane peraran aṇivarum olarê ||
 Bhuvanaikamalla-Dêvana | bhavanadolam tâne mânasam tâne mahâ- |
 vyavasâyi tâne vijaya- | pravarddhakan tâne pasayitam Lakshma-nṛipam ||

ant enisi ||

vṛi || aṇug âl kâryyada śauryyad âl vijayad âl Châlukya-râjyakke kâ- |
 raṇam âd âl tuḷilâlṭanakke neṛed âl kaṭṭâyad âl mikka ma- |
 nṇaney âl mântanad âl negalṭe-vaḍed âl vikrântad aḷ mēḷad âl |
 raṇad âl âlḍana nachchuv âv-eḍeyolaṁ viśvâsad âl Lakshmaṇam ||
 eraḍum râjyadolam prajâ-pariṇanam koṇḍâḍe chakrêśar i- |
 rbbarum ôrandada kûrmmeinde Bauvâsi-dêśamam śâsanam |
 bared aśva-dvipa-paṭṭa-sâdhana-samêtam koṭṭa kârūnyadiṁ |
 poreyal maṇḍalika-Tripêttran esedam bhû-bhâgadol Lakshmaṇam ||
 kiṛiyam Vikrama-Gaṅga-bhûpan enag â-Permmâḍi-Dêvaṅge nê- |
 r-ggiṛiyam Vira-Nôḷamba-Dêvan enagam Permmâḍigam Sîngigam |
 kiṛiyai nîm ninag ellarum kiṛiyar end aggaysi kârūnyadiṁ |
 neṛe koṭṭam pratipatti-vṛitti-padamam Lakshmaṅge Sômêśvaram ||
 mige Banavâse-nâlke vibhu Lakshmaṇan âge Nôḷamba-Sindavâ- |
 ḍige vibhuv âge Vikrama-Nôḷamban Alampuram âdiy âda bhû- |
 mige vibhu Gaṅga-maṇḍalikan âge Yamâśege nîḷḍa lâlâ-vi- |
 ṇḍigey ene kaṇḍu koṭṭan avarg â-nelanam Bhuvanaika-vallabham ||
 madavad-vairi-narêndra-maṇḍalika-sênâ-bhaṇṇanam vira-nî- |
 rada-durvvâra-samīraṇam vitarana-kriḍâ-vinôdam pratâ- |
 pa-Diḷipam ripu-puñja-kañja-vana-kêḷi-kuñjaram laṅjikâ- |
 Madanâstram chalad-aṅka-Râma nṛipa-lakshmi-lakshmanam Lakshmaṇam ||

kam || baliv aleva maleva kelev ada- | faleva pañchaleva Malepar-elvam muridam |
maleyada keleyada baliyada | Maleparan isuvesake besasidam Lakshma-nripam ||

vri || dhâliyan ittu Koñkanaman ankanîy okkidapam taguldu Komb- |
êluman atti mutti Male-yêluman â .. murchchi mukki ni- |
rmûlîsidappan endu Malepar ttale dôrade Râyadañda-Gô- |
pâla-nripaṅge mundu varid endudan endapar em pratâpiyô |
âl-valam ullad asva-balam illa bhatâsva-balaṅgaḷ ulladam |
tôl-valam illa bhṛitya-haya-dôr-bbalam ulladam êrvvalaṅgaḷ ill |
âl vesageyyad êke balivar malepar mmaley embud ên adam |
bêlvalam âge munt ulidanallane Lakshmanan emba Kâvaṇam ||
kavi durggam châturaṅgam bavase daḷavulam dhâli sâl êr enipp â- |
havadoḷ Châlukya-Râmam besase ripu-baḷakk ennan Indrâriy-annam |
Bhavan-annam Bhadran-annam siḍila baḷagad-annam jvaḷa-jvâliy-annam |
Javan-annam Mâriy-annam samara-samayadoḷ Lakshmanam Râman-annam ||
kudureya mêle bil parasu sūlige tîrike bhinḍivâlam e- |
ttida karavâlam âtiḍuva kaḷkaḍe pâruva chakram endod ent |
odaḷuvar entu pâyisuvar entu taḇumbavar entu nilpar ent |
odaḷuvar entu Lakshmananoḷ ântu barduḷkuvar anya-bhûbhujar ||
iḷal bandaḍe kalpa-vṛiksham idiram band ânta vidvishtaram |
sôyal bandaḍ akâla-mṛityu sâraṇâyâtâvanipâḷaram |
kâyal bandaḍe vajra-śaḷa-kṛita-durggam laulya-bhâvam para- |
striyal bandaḍe Râvaṇâtmaja-chamû-vidrâvaṇam Lakshmanam ||
bisup alid arkkam-urkk uḍigum induva kânti kaḷalgum âgasam |
kusigum ilâ-taḷam taḷargum ambudhi battugum illi Lakshmanam |
pusidodaḷm ârgge tēpparaman oḍḍidodaḷm manam oldu kûḍi chhi- |
drisidodaḷm anya-nârige maruḷdodaḷm âhavadoḷ maraldadaḷm ||
S'atrughnam Hari-śauryyan Aṅgada-bhujam Sugrivan âtmêśa-Sau- |
mitram Râman apâmaram nara-varam Duryyôdhanam Bhîma-gâ- |
(tra)tram Bhîshma Yudhishtiram Guru Kṛipam sat-Karṇan end ande dal |
chitram bhâvise Lakshma-bhûpa-charitam Râmâyaṇam Bhârata |
kalitanam illa châgige vadânyate meygaliḷ illa châgi mey- |
galiy enipaṅge śaucha-guṇam illa karam kali-châgi-śauchigam |
nile-nuḍi-vôje yilla kali châgi mahâ-śuchi satya-vâdi maṇ- |
ḍalikaroḷ itan endu pogalgum budha-maṇḍali Lakshma-bhûpana ||

kam || muniyîm kisukanḇhuvar ose- | du naguvar int inite peḇara munisum mechchum |
muniyise munida Javam ha- | rshan âge harsham gavṛishabha-lakshmanam Laksh-
mam ||

ene negaḷda Lakshma-bhûpam | vinamita-ripu-nripati-makuta-ghattita-charaṇam |
Banavase-pannirchchâsira- | man âlutum sukhadin arasu-geyyutt iḷdam ||
ire Banavase-pannirchchâ- | sirakkam artthâdhikâriyum kâryya-dhura- |
ndharanam tad-râjya-samu- | ddharanam ene negaḷda mantri mantri-nidhânam ||

vri || kavita-chûtânkura-śrî-mada-kaḷa-kaḷakanthôpamam kâvya-saudhâ- |
rṇava-vêḷa-pûrṇa-chandram sama-vishama-mahâ-kâvya-valli-talântô- |
tsava-chañchach-chañcharikam vasudheg esedan urvvi-nutam danḍanâtha- |
pravaram śrî-S'ântinâtham parama-Jina-matâmbhōjini-râjahamsam |

kunayaṅgaḷ Jaina-mârggâṃṛitadol ire jala-kshîradant alli sad-vâ- |
 kya-nisâtôchechañchuvindam kumata-kalusha-pâniyamam tûldi Jainâ- |
 nana-niryyat-tatva-dugdhâṃṛitamam akhiḷa-Bhavyôtkaram mechchal âsvâ- |
 dane-geyv-oḷpiṇdam âdam parama-Jina-matâmbhōjinî-râjahamsa ||
 paramâtmaṃ nishṭhitâtmaṃ Jinapati parama-svâmi tad-dharmmam ârmmam |
 guru-vandyam Varddhamâna-brati-pati janakam sanda Gôvinda-Râjam |
 piriyaṇṇam Kannapâryyam tanag adhipati Lakshma-kshamâpâlan âtmâ- |
 varajam Vâgbhûṣaṇam Rêvaṇan ene negaḷdam dhâtriyoḷ S'ântinâtham ||

kaṃ || saha-jā-kavi chatura-kavi nis- | sahāya-kavi sukavi sukara-kavi mithyâtva- |
 paha-kavi subhaga-kavi nuta-ma- | hā-kavīndram Sarasvatī-mukha-mukuram ||
 sukara-rasa-bhāvadim va- | rñnakadim tatvârthā-nichayadim sūktam enal |
 Sukumāra-charitamam pēl- | da kavīndrāgrāṇi Sarasvatī-mukha-mukura ||
 asahāyan āgiyūṃ suja- | na-sahāyam mada-vihīnan āgiyūṃ artthi- |
 prasarôtkata-dânâdhika- | n asadrûṣa-vibhavam Sarasvatī-mukha-mukura ||

vri || Harahâsâkâśa-Gaṅgâ-jāḷa-jāḷaruha-nihâra-nihâra-dhâtri- |
 dhara-nihârâmsu-Târâvanidhara-S'arad-ambôdhara-kshîra-nîrâ- |
 kara-târâ-Bhârati-dig-radani-radana-piyûṣa-ḍiṇḍira-muktâ- |
 kara-kundêndrêbha-hams'ôjvaḷa-vîśada-yaśô-vallabham S'ântinâtha ||
 oḍaveyan oḷpinim paḍedu puñjisi pūjisi kôṇa-tâṇadol |
 maḍagade śishtar-itṭadege bandhugaḷ-illameg appuḍ endum e- |
 nn oḍame śarīram ennadu niyôgada parvvaṃ id ennad endu mē- |
 ḷpaḍadirim endu gôṣane toḷalvudu S'ântinâthana ||

kaṃ || ene negaḷda S'ântinâtham | Jina-śâsana-sat-sarôjini-kaḷahamsam |
 vinayade nijâdhipati-la- | kshma-nripaṅge su-dharmma-kâryyamam binnavikum ||
 chañchach-châmikara-ra | trāñchita-Jina-Rudra-Buddha-Hari-vipra-kuḷô- |
 ha-saṅkuḷadim | Pañchamaṭha-sthānam enisngum Baḷi-nagara ||

va || antu samasta-dêvatâ-nivâsa-pavitribhûtam appa râjadhâniyoḷ âda Jina-dharmma-prabhâvamama
 pēḷvade ||

vri || sale Jambû-dvîpam oḷpam taḷedudu palavum . . . Bhâratôrrvi- |
 vaḷayam tad-dvîpadol rañjisugum esegum â-kshêtradol Kuntaḷam Ku- |
 ntaḷadol santam basantam Banavase Vanavâsôrrviyoḷ Bhavya-sêvyam |
 Baḷi-nâma-grâmam â-grâmadol amara-nutam S'ânti-tirtthêṣa-vâsam ||

kaṃ || a rmma-nirmmita- | m adam śilâ-karmmam âge mādîsu kôḷvô- ||
 dudu ninage dharmmam embudum | adarkke baged-andu dharmma-nirmmaḷa-chittam ||

vri || Jina-nâthâvâsamam Vâsava-kṛitam ene munnam śilâ-karmmadim sâ- |
 sanam appant āg iral mādîsi baḷike śi stambhamam taj- |
 Jina-gêha-dvâradol nirmmisi vilikhita-nâmânka-mâlâvaḷi-sâ- |
 sanamam chandrârka-târam nile nilisidan êṃ dhanyanô Lakshama-bhûpam ||

kaṃ || mige Mûḷa-saṅghadol Dê- | siga-gaṇadol sanda Koṇḍakundânvayamam |
 jagati-ta nt | ire negaḷchidar nnegaḷda-Varddhamâna-munīndrar ||

vri || paḍedade pempan eyde vaḍeyar śrutamam śrutad ondu maymeyam |
 paḍedade divyam appa tapamam paḍeyar tṭapamam nirantaram |
 paḍedade kirttiyam paḍeyar i guṇaṅgaḷam |
 paḍ-vade Varddhamâna-muni-puṅgavar-antire munne nōtu . . . ||

santatam ondi ninda tapadoḷ śrutadoḷ guṇadoḷ viśēshar i- |
 nn intivar ellariṃ piriyaṃ intivar aggaḷad agragaṇyaṃ ōr- |
 ant-ivar endu kirttipudu kūrttu dēva-si- |
 ddhānta-munīndraraṃ nata-narēndraran abdhī-parīta-bhūtaḷaṃ ||
 munis aṇam āgal āga munisiṃ muniyuṃ muni-vandyaṃ āgan ā- |
 munisu mamatvadiṃ mamate māyeyin ant adu lōbhadiṃ prava- |
 rddhanakaram endu vita-kashāyaṃ āda sa- |
 n-muni Munichandra-dēvare dharitriḡe dēva .. dēvar allarē ||
 sāra-kaḷā-prabōdhita-sudārakar ūrjjita-sādhu-saṅgha-ni- |
 stārakar a .. jāta-mahijāta-vidārakar ugra-karmma-saṃ- |
 hārakar aty-udāra Sarvvaṇandi-bha- |
 t̃tārakar alte bhavya-sukumāraka-kairava . . . dhipar ||
 uraga-piśācha-bhūta-vihagōgra-nava-graha-sākinī-niśā- |
 chara-bhaya .. charadoḷ adbhutadiṃ viparītam ādaḷaṃ |
 baredude yantramo tantram |
 ||
 jīta-Kusumāstrar ūrjjita-yaśō-dhanar ārjjita-puṇya-karmmar a- |
 nvita-bahu-sāstrar ādruta-suśīḷar adhaḥkṛita-kilbisar prabō- |
 dhita-budha |
 ||

. abhivinutar śrī-Māghanandi-dēvar ppalavum Jina-niḷayaṅgaḷan akhīlāvani baṇṇise Baḷḷigā ..
 Jina-pūjābhi rechana-niratan āhārādī-dāna-pravarddhana-sīḷaṃ nuta-
 bhavya hā-maṇḍalēśvaraṃ Lakshmarasaṃ śrī-Mallikāmōda S'āntinātha-Ji
 Kilaka-saṃvatsarada Bhādrapadada puṇṇame-Sōmavārada Dēsiḡa-gaṇada
 Tāḷakōlānvayada Māghanandi-bhaṭṭāra rgge munnaṃ śrīmaj-Jagadēkamalla-Dēvar
 bBaḷḷigāveya lde mattar ppanneraḷu alliya Goḷapayyana basadige
 śrīmach-Chāḷukya-Gaṅga-Permmānaḷi-Vikramāditya-Dēvar mumam Nandana-vanada
 basadige pūrvvadin naḷeva bhūpaṃ samuchita-vinayaṃ binnaṃ geyye
 darppa-dēvaṃ || anagha-śrī-Sāntitīrtthēśvara-pada vidhi-sahitaṃ sāsanaṃ māḷi koṭṭa ..
 .. (usual final phrases and verses) Jidduligeg ulida nāl-k-āru pommānig arddhaṃ
 eraḷakku Kṛishṇa-bhūmakka adaḷ-are kisu adaḷ-areyumu nōḷi siddhāyaṃ akkuṃ || ga
 Dāsōjaṃ khaṇḍarisidaṃ maṅgaḷa mahā śrī ||

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At the same village, on a stone near the Sitekoḷa.

namas tuṅga-śiraś-chumbi &c ||
 namas tāmra-jatā-jāḷa-bāḷa-chandrārdha-dhāriṇē |
 Brahmāṇḍa-maṇḍapārambha-pūṇṇa-kumbhāya S'ambhavē ||
 jayaty āvishkṛitaṃ Viṣṇōr vārāhaṃ kshōbbhitārṇavaṃ |
 dakṣhiṇōnnata-damshtrāgra-viśrānta-bhuvanaṃ vapuḥ ||

śrī-Gōvinda-Rāja Vaishṇava-chūḷāmaṇi nuḷidante-gaṇḍa ||

S'rikāntaṃ śāśvata-la- | kshmi-kāntaṃ nija-talōdara-sthita-lōkā- |
 lōkaṃ bagegoḷḍaṃ nata- | nākaukan ananta-bhōga-sāyanan anantaṃ ||
 S'rīvaran-esev-udaradā pon- | dāvarey-aralōḷagiṃ kamala-vanav alardid ēṃ |
 bhāviṣe chitraṃ tana- | l āvana mukha-kamḷa-vanav arald esed irkkum ||

â-dêvana manadoļ munn | â-dêvam piņge maṅgaḷâvahar ogedar |
 ddêdipyamâna-dipty-â- | chehhâdita-dig-vaļeyar amala-guṇa-gaṇa-ṇiḷayar ||
 â-mânasa-bhava-sambhava- | r i-maliyan udâtta-mahimar âldar ppalarum |
 bhûnipatigaḷ Chaḷukya-ku- | lâmaḷa-ratna-pradîpar a-pratirûpar ||

avarim baļikke ||

eļeyam rasegarddoļ anâ- | kuḷav âdi-Varâhan ettuvant âtma-bhuja- |
 baḷadim para-nripa-gateyam | salilan uddharisi-sârvvabhaumam Tailam ||

vri || vârdhhiye sîme tauna bhuja-garvvadin ârijisid urvvig indu sam- |
 sparddheyin urvvi-parvvida jasakke dig-antame sîmey-ambinam |
 durddhara-bâhu-vîryyan eļeyam bagegoṇḍu Chaḷukya-râjya-sam- |
 varddhanan âldan utpaḷa-širaḷ-kamaḷârchchita-Chaṇḍikâ-padam ||

ka || hrit-kiḷan arâtige kuḷa- | kutkiḷam permmege enisi negaḷdam râra- |
 jat-kirtty-amara-dhuni-Hima- | vat-kutkiḷam pratâpa-sailam Tailam ||
 jaya-lakshmî-kântam tat- | priya-tanayan udâra-vîra-charitam Satyâ- |
 śrayan akhiḷa-râja-dharmmâ- | śrayan âldam dhareyan abdhi-parivêshṭitamam ||
 Vikraman ūrjjita-nija-bhuja- | vikraman âldam dharitriyam tat-tanujam |
 S'akran ivan enisi nata-para- | chakram dik-chakra-vartti-têjaś-chakram ||
 kûrmmanavôl eļeyam Daśa- | varmmam kinnelakev irddu taḷedane taḷedam |
 nûrmmaḍi mēl enal âdyara | permmege nija-mahime tad-anujam vasumatiyam ||
 bamhimavad-asi-latâ-makha- | samhârta-vairi-gaja-ghatâ-paḷalam ni- |
 chcham harshita-bhuvanam Jaya- | simham tat-tanujan âldan i-vasumatiyam ||
 dhareyam naga-tuṅga-payô- | dhareyam pûga-prakâṇḍa-bandhura-mridu-kan- |
 dhareyam pallava-lalitâ- | dhareyam tat-tanujan âldan Âhavamallam ||
 bhuvana-stutyam negaḷd Â- | havamallâgrajan udâttan âldam dhareyam |
 Bhuvanaikamallan â-bhû- | dhavan-anujam Vikramânkan apagata-śaṅkam ||
 abdhi-parivêshṭitaman a- | kshubdha-manô-jaḷadhi vijaya-lakshmî-sâva- |
 shṭabdha-ghanâsam prathama-ka | kub-dhavan ivan enisi viśva-viśvambhareyam ||

madhyama-lôka-pâḷan enisi pratipâḷisuvalli ||

âr âr â-ghôa-Mârîcha-bhayaḍe naḍugar bhlîtiyindam śaram bo- |
 kk âr âr ârû ha-dainyar checharaṇa-sarasija-prântadoļ mulgar â-Sau- |
 vîrÂbhîrÂnd ra-Golla-prabhritigaḷ avanîpâḷakar nnôlpudum chē- |
 tô-rôdha-krôdha-baddha-bhrukuṭi-puta-viṭankam nriparam Vikramânkam ||
 gata-vêlam Chôlan utpallava-kaḷita-karam Pallavam sambhramânvê- |
 shita-bhûbhrid-randhran Andhram kvathita-prithuḷa-hri-jâṅgaḷam Siṅgaḷam lañ- |
 ghita-mâlam Mâlavam jarjjara-bhuja-kudharam Gûrjjaram baḷdanê san- |
 tatav âtmiya-pratâpônntiyyin enisidam Vikramâditya-Dêvam ||
 inisa aḍurttu nind uḇade kâdade geyyade dhâre pēlda dan- |
 dina ghaṭey âney-aḷ-madada dhâreyoļ arddudu Kañchi mim ... |
 .. nivisi Kañchi teṅka-mogav âdaḍe danḍ ari-râyar illa ke- |
 mmane moneg intu baldaleyar end alevam ripu-râya-bhumbhukam ||
 bhûri-bhujôddhuratara-tara- | vâriya vâriyoļ oḷaldu nîr-mmânasevol |
 vîra-śrî nelas irppaḷ a- | nâratav anapâye râya-kôḷâhaḷana ||
 Châḷukya-mahîsana kûr- | bbâḷ-aḷ-nirolage nôḍe poḷevutt irpp â- |
 bâḷeg ereyôḍuv ari-nara- | pâḷara gaja-ghaṭegaḷ ên id ond achchariyô ||
 ôḍida Lâlam kivi-vidid- | âḍida Chôlam vinashṭa-râjyam baikam |
 bēḍida Kaḷṅgan êm bhaya- | kûḍ allade pagege râya-kôḷâhaḷana ||

enisi Kalyâna-pura-varada nelevîdinoḷ sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire tat- pâda
padmôpajîvi ||

vri || mânava-rûpadind ogeda kalpa-kujam dvija-pûrvva-janma-krid- |
dâna-phalôdayam sukrita-janma-griham su-kavindra-brinda-brin- |
mânasa-râjahamsan apapâpa-kalâpan enutte râgad u- |
ddâniyin oldu baṇṇîpa janaṅgal anantav Anantapâlana ||
nambida bhaktiy onde Girijâdhipanoḷ bhuvana-stutam yaśâ- |
lambanav onde mât adirad ântaḍe Râvaṇa-kôṭiyum raṇâ- |
ḍambaradindav onde jayaśâli-nijôdgha-bhujâsi-lêkhey ê- |
k embudo lôkadoḷ guṇa-gaṇaṅgal anantav Anantapâlana ||
avasaraḇ âge pârddu kivi-varchchuva saṅgarav âge nôḍi be- |
rchchuva patiy-artthavam kaḷal-oḍarchchuva mattina daṇḍanâyakar |
ssavane virôdhiy-aḷ-garuḷan urchchuva lakshmiyan âḷdavaṅge sâ- |
rchchuva nelanam payôdhi-varav eyde nimirrchuv Anantapâlanoḷ ||

tat-pada-payôja-râjiva-niḷaya-râjahamsanam tat-priya-dêvaranam dvija-varanam jagad-varanuv enisi ||

vri || Vanavâsam vana-vâsav âyt itara-daṇḍâdhîsar âḷdandu śi- |
shṭa-nikâyakk animitta-mitran anavadyâchâra-pâtram jaga- |
d-vinutam tanna niyôgadoḷ vipuḷa-râjya-śrî-samuddâma-yav- |
vana-vâsam budharg âdud âdav enipam Gôvinda-daṇḍâdhipam ||
Kamaḷaprôdbhava-vamśa-sambhavarôḷellam sanda tann ârppu ta- |
nna mahatvam negald irdda tann aṇivu tann âjñâ-phalam tanna ki- |
rtti mahî-chakraman ellamam beḷage daṇḍâdhîsa-ratnam Chaḷu- |
kya-mahinâtha-bhujâsi-daṇḍav enipam Gôvinda-daṇḍâdhipam ||
enag im svêchchhâ-vihâra-vyatikarav ogedatt êke Gôvinda-daṇḍê- |
śana chittam dripta-sâpatnika-baḷa-daḷanôdrêkadoḷ taḷtud inn â- |
tanoḷ ânt ugrâri-vîra-vratikara-gati-mad-bimba-sambhêdanam kem- |
mane tân im pôgad end udhbayade tapanan ind âdan uttapta-dêham ||
manadoḷ mantapav irdd arâti-nripa-vamśônmmûlanam geyyal i- |
rppinav â-mâtan abhûta-châra-vachana-vyâpârav âtmâvanî- |
janitôtpâta-sataṅgalind aṇidu bhîtâtmar nripar bbandu to- |
ṭṭane kaṇḍar ggaḍ id êm pratâpa-paranô Gôvinda-daṇḍâdhipam ||
dig-dâham vairi-nirṇpâsanav odavidud alt-alt udagra-krudh-ugram |
dig-danti-vrâta-nêtrârûṇa-ruchi deseyam parvvit alt-alt id udyad- |
dig-dêvî-kuṅkuma-sthâsakav enal urigaḷ suṭṭan uchchhisṭa-rôsha- |
prâg-dêśam śatru-dêśaṅgalan atula-baḷa-bhrâji Gôvinda-Râjam ||

kaṁ || toḷaguva-rannada soḍarvol | beḷagidapam Vikramânka-nripan-aramaneyol |
toḷed itara-chamûpa-tamô- | maḷamam Gôvinda-Râja-daṇḍâdhîsam ||
... . mîṇade | page pâdâkrântam âge jasadim dig-bhi- |
ttigaḷam dhavaḷisidam dhare | pogaḷal Gôvinda-Râja-daṇḍâdhîsam ||
Râya-jhaḷappana bhuja-kau- | kshêyakav enip aḷavan ânta Gôvinda-chamû- |
nâyakanoḷ seṇasuvavam | nâyakadoḷ seṇasuv-oḍeda kâjam pôḷkum ||
ettana para-maṇḍalamum | muttiṅ olaḡâgi dâradant irppuvu kâ- |
yḍ ettaloḍan emam id ên u- | dvrittano raṇa-raṅga-Bhairavam Gôvindam ||

vri || tande jagaj-janâbhivinutam purushâgraṇi Dâsi-Râjan â- |
nandita-bandhu-sûnrite pativrate Sôvala-Dêvi mâtri dê- |

vaṃ Danujântakam gaḍ adhidaivam id êṃ kṛita-kṛityan aṇṇa Gô-
vinda-chamûpan ūrjjita-Parâśara-gôtra-pavitran urvviyoḷ ||

gadya || svasti samadhigata-paūcha-mahâ-śabda mahâ-sāmantâdhipati mahâ-prachanḍa-danḍanâya-
kam śishtëśhta-janâbhishhta-phaḷa-pradâyakam | S'ri-kântâ-kânta-śrî-pâda-paṅkaja-śilîmukham | samara-
mukha-Shapmukham | Lâtânvaya-lalâta-maṅgala-tiḷakam | dharmma-śravaṇa-jâta-harsha-pulakam
kirtti-kaumudi-vikasita-dig-vadhû-nayana-kairavam | raṇa-raṅga-Bhairavam | Tribhuvanamalla-Dêva-
vijaya-dakshinâ-bhujâ-danḍam | viprânayôdayâchala-mârttanḍam | nâmâdi-samasta-prasasti-sahitam
śrîman-mahâ-pradbhanam mane-verggaḍe-danḍanâyakam Gôvindamayyam Banavase-pannirchchây-
iramum Sântalige-sâyiramum eraḍ-aṇu-nûṇum vaḍḍa-râvulanum pannâya ttam irḍdu śrîmad-
râjadhâni-Balipura-varadoḷ ||

kam || peḍe-varal-eḷe-visiloḷ tel- | poḍeya-alar alarḍḍ eseye Padmajam rañjipa-pû- |
miḍivol ire lileyim pâ- | gaḍal śayana ||

vṛi || tered urugalgand ogedu mēḷudag-antire dugdha- . . . -sî- |
karava-kathôra-kêtaka-daḷa-pravibhâsi-payôdhi-putrikâ- |
Smara-dara-hâsa-pēsala pamam |
virachisal oppuv Abdhîśaya-mûrtti-samanvitam âge râgadim ||

kam || ubhaya-dvâdaśa-mûrttiyan | abhinuta-śubha-mûrtti vipulâtara-kirtti chamû- |
. | .. bhânu Bhairavaran esevinam mâḍisidam ||
Jalâśayanana-odane bandudo | jalânidhi kaliputte magaḷa môhadin ene kam- |
golip-amaḷa-jalâśaya .. | sedam ||

mâḍisi || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushthâna-japa-samâdhi-śîla-guṇô-
pêtarum | jagaj-janaika-pûtarum | akunṭha-Vaiku kṛita-taḍi-ya-pâda-pîthopakanthâ-bhûtaḷarum
kirtti-viya . . . raṅgiṇi-pravâha-pûrita-viyat-taḷarum | ajimha-brâhmyânushthâna-nishtharum | nija-pavi-
. shtharum | kṛita-śatamakha-prabhâvâkampita-S'atamakharum | chatur-vvêda-
Chaturmmukharum | vipra-vaṃśa-pradiparum | avandhya-śâparum | śrêyô-nidhâna-dîpa-varttigalum |
. galum enisid irppat-ayvad-irvvar-mmahâjananḡalge śrîmach-Châḷukya-Vikrama-kâlada
39 neya Jaya-samvatsarada Chaitrada puṇṇave-Âdivâra-grahaṇa-vyatipâta-saṅkra pâra-
mêśvara-dattiâgi tâmmra-śâsanam paḍedu śrîmad-râjadhâni-Balipurada taḷavṛitti Savatikhaṇḍada
bayalam kâlgarchchi dhârâ-pûrvvakam sarvva-namasyam tri-bhôgâbhyantharam sarvva-bâdhâ-parihârav-
âgi koṭṭar â-vṛittige sîme (*here follow details of boundaries*) ant alli dēvara nitya-nivēdyâ-pûjâ-punaskâra-
Chaitra-pavitra-khaṇḍa-sphuṭita-jirṇnôddhârakke (*here follow details of gift and usual final phrases*).

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On another stone in the same place.

namas tuṅga-ēc. ||
pratishthâ lōkânām ruchira-phala-saṅghaika-vipaṇir
vibhûtinām mâtâ patim anusaranti nija-guṇaiḥ |
yadiyê damshtrâgrê sthîratara-padēyam vasumatî
sa Vishṇuḥ krôḍâtma sura-ripu-vijêtâ vijayatê ||
ambhōdhêr udvahan urvīm âdi-Pôtri punâtu vah |
. mitôpa. udayâchalaḥ ||
chirâya S'ivayôr bhûyât saṅgamô maṅgalâya vah |
ânasê jagatâm jâgraj-janmani svayam ēva yah ||
vîra-Ballâḷa-bhûpâla-râjya-siudhn-sudhânidhiḥ |
Kumârah Padmî-Dêvôyam jîvyâd â-chandra-tâarakam ||
prithvî prithvyâ samam lakshmîr akshinâ yat-samâśrayâ |
asti Yâdava-bhûpânâm kshuṇṇârâti-kulam kulam ||

S'âla-narapatir byâghram hatvâ grîhîta-salâkayâ
 guru-nigaditam Karṇṇâṭōktam vachah paribhâvayan |
 Hoyisaṇa-padam[.]vidhâya jagat-trayê
 muni-jana-manô-nirbhîtatvam byadhâd a-parisramam ||
 Murâri-charaṇâmbhōja-makaranda-madhubratah |
 tatra vitrâsitârâtir jjâtô Vishṇu-mahîpatih ||
 Narasiṃha-mahîpâlah sutas tasmâd ajâyata |
 yas tu nâjigāṇad vastu-jâtam artthi-gaṇê dadat ||
 vîra-Ballâla-bhûpâlas tanûjas tasya bhûpatêh |
 yat-vikrama-kramam śrutvâ viśirṇṇam vidvishâm urah ||
 pōla-viḷasat-patrâṅkuraḥ parvvatê- |
 śâbhîrîkṛita-bhîta-bhûpati-ku |
 mauḷi-mauktika-maṇi-bhrâjishṇu-pâdâmbujah |
 śrî-Ballâla-nṛipâdhipaḥ kshitim imâm âkrâmati smâśramah ||
 yad-dvipôdyan-madâmôda-chaḷê dik-kuñjara-brajê |
 S'êsha-sîrshṇîva yad-dôshṇi Dhâtâ dhâtrî-taḷam nyadhât ||

asya vîra-Ballâla-bhûpâlasya-pâda-padmôpajivî sakaḷa-lakshmi-patis Chhâvaṇa-sênâpatir gguṇa-rat-
 nâkaraḥ |

guṇânâm gaṇanê tasya guṇinah kaḥ kaviḥ prabhuḥ |
 yasya vikrama-dânâbhyâm vismṛitau siṃha-Sûryyajau ||

tasya Viśvâmitra-gôtra-pavitra-Châvaṇa-daṇḍâdhipatês Chendala-Dêbyâm prâchyâm ahaskara(y) iva
 samutpannas sakaḷa-kamaḷa-patiḥ prakhyâta-râya-daṇḍanâtha-gaṇḍa-pendâra-lâñchhanaḥ dvâ-
 saptatau yôga-nipunaḥ Padmi-Dêvas [ś]ûrânâm agranîr ggâyakair ittham giyatê ||

tyajata samara-vârttâm Padmi-Dêvêna bhûpâ
 bhajata charaṇa-mûlam . . . amushya |
 divyam gaṇḍa-pendâra
 pratikṛiti-mahitâ . . m paśya pâdâvanamrâm ||

yasya śastra-parisrama gôshṭhîshu |

tyakta-kôśê prachalitê kṛipânê lîlayâ kvachit |
 kampantê kôśam utsriḷya jîtâś śatru-mahîbhujah ||

yasya |

vîra-lakshmi-samudvâhê khaḍga-dhârâ-purassaram |
 vidvishatsu piśâchâh ||

têna vîra-Ballâla-bhûpêna prasâdikṛitâm sapta-dvipâlanṛita-dharaṇi-lalâmôpamâna-Jambû-dvipê sâ-
 rabhûta-Bhârata-varsha-madhya-vartti-Kuntaḷa-bhûtaḷâlânkarana-Vanavâsim dvâdaśa-sahasra-sammî-
 tâm bhûmim tri-bhōgâbhyantaram bhuñjāṇah | tad-dêśa-jananîgrîhōpamânê | surâsura-pratisṭhîta-
 lînga-sahasra-prasiddha-mahasi | vividha-śruti-svara-sammilât-tri-sandhyam-abhihanyamâna-ghanâtôd-
 ya-nâdôpahata Balipurê nivêśita-skandhâvârah Padmi-Dêvaḥ tat-pura-prasiddha-Hutavaha-
 pratisṭhîtasya Agniśvarâbhîdhâna-sujana-prasiddha-kaḷâtisaya-sampanna-pâda-paṅkaja-pûjâ-rachana-
 chaturah sa daṇḍâdhipaḥ pratidinam tam dēvam tatra sthalaçhâryya-paramparâ-prasiddhir
 îdṛiśî ||

asti Srôtriya-siddhânta-sudhâ-sindhu-kaḷânidhiḥ |
 Kumâraśiva-dêvâkhyah svâgamâchâra-darppaṇah ||
 tasya Vâmaśivaś śishyas sad-âchâra-parâyaṇah |
 kulam êtâdṛiśam lakshmiḥ yênavâpa muni-śriyâ ||

sutô Dêvaśivas tasya bhôga-môkshôchita-bratah |
yas tu sarvva-guṇair yuyuktô babyas sêbyah priyamvadaḥ ||

taṁ Dêvaśivam âhûya sa cha Padma-daṇḍâdhipatiḥ | Saka-urîpa-saṁvatsaram ârabhya śatâdbika-
sahasrôpari sapta-daśamê Ānanda-saṁvatsarê Mârggaśirsha yāṁ Sômaṁvârê byatîpâta-
yôgê tasyaiva Agniśvara-sthaḥasya aṅga-bhôgâdi-samasta-dêva-kâryya tasya Dêvaśiva-paṇḍi-
tasya pâdaḥ prakshâlya pûrvva-prasiddha-pura-kshêtra-rûpâṁ nidhi-nikshêpa-sahitâṁ sthala-vṛttim
*râja-râjapursha-yir-vvalaṇ aṅguli-prêkshaniyâṁ sarvva-namasyaṁ kṛtvâ dhârâ-pûrvvakam datta-
vân | tam imam sakala-jana-harshôtkarsham | adhaḥ-kṛtâśêsha-kalmasham dâna-vibhavam avalôkya |

samara vîras śakti-yuktaḥ kumârô
vijita-ripu-samâjâḥ kâmininâṁ Manôjâḥ |
bahu-guṇa-maṇi-sindhus sach-charitraika-bandhur
viśada-vitata-kîrttir dhârâṇi-puṇya-mûrttiḥ ||

api cha ||

yad-asi-nîṣita-dhârâ-dâritâri-pramatta-
dvirada-giri-samudyad-dhâtu-dhârâ-pravâhaiḥ |
samara-bhuvi samantâd varddhitâ vîra-lakshmî-
sulalita-jala-kêḷi-saukhya-sakhyas taṭinyah ||
sô'yaṁ Ekala-bhûpô'pi kâlê puṇyâtmakê tadâ |
Agniśvara-sthaḥam sarvva-namasyaṁ kṛtavân mudâ ||

tatra pura-kshêtrayôḥ Karuṇâṭa-vâṇyâ simâ-prasiddhir îdriśi (here follow details of boundaries and
usual final verses) ôṁ namaś S'ivâya ||

139

At the same village, on a vîrakal near the pond of the Hosa-maṭha.

svasti śrîmatu bhuja-baḥa-chakravartti Bijjaṇa-Dêvarasaru sukha-saṅkathâ-vinôdadim râjyaṁ geyyi-
uttam ire Banavase-nâḍa daṇḍanâyakam Padmarasana besadim Dakṣiṇa-Kêdâra-dêvara pâdârâ-
dhakarum appa Vâmaśakti-dêvara bandiya hiḍidalli Toṇavattiya meregâra Bâbeya-Nâyaka kâdi-
svarggasthan âdalli aḷiya Madukeya-Bâbeya kallan irisi vîra-sâḷan ettisida || śrî

140

On a vîrakal on the bund of the same pond.

svasti śrîmatu Yâdava-chakravartti śrî-vîra-Râmachandra-Râya-vijaya-râjyôdayada 14 neya Târaṇa-
saṁvatsarada Chaitra-su 1 Âdivâradandu svasti śrîmatu ubhaya-nânâ-dêśiya-vîra-Baṇaṅj . pavinaṁ
Baḷligrâmeya chalad-aṅka-Mâdi-Setṭiyaru Kuppeya mutti kâdidalli vîra-Meyi-dêvanu yâḷa mēle yâḷa
kâdali taḷṭ iridu meṇadu bâḷu-dalegaḷam hiridu sura-lôka-prâptan âda || maṅgaḷa mahâ śrîḥ ||

141

On a stone at the same place.

śrîmach-châru-guṇâmbudhiḥ prakatita-prakhyâti-kântâ-pâtis
tyâgênâtmaja-bhâra-śrîṅkhaḷa-lasad- . . âkhaṇḍita . . . bhâ- |
ja-bhava-śrî-vara-Nêṇapâḷaka-manô-Yellâmbikâ-nandanâs
sô'yaṁ śrî-gaṇa lâmbikâ-vallabhah ||
Byaya-saṁvatsarê prôdyan-mâsê chÂśvîja-nâmani |
chaturddasyâṁ Bhânuvârê[. . .]gamad divam ||

śrîmad-Yâdava-Nârâyaṇa bhuja-baḥa-praudha-pratâpa-chakravartti śrî-vîra-Râmachandra-Râyaru
râjyâbhyudayada 16 neya Byaya-saṁvatsarada Âśvîja Sômaṁvâradandu bhâra-

sriṅkhaḷavanu Siṃha-dêva-pada ... vana-jita ... yakâ sanda Tâtyâ-Nâyakâ Bâla-Mulârâya-Nâyaka hadi ... Nâyaka ... maleya-râya-sthâpanâchâryya Nênapâla-dêvana sarv-vâṅga-lakshmi Yallubâyiya kumâra sakaḷa-guṇa-sampannan appa Gaṇêśvaranu âtana prâṇêśvari Bom-mâyi kûḍi patibratâ-gunadiṃ agni-pravêśam mâḍi saṅgrâma-raṅgadoḷu svargga-prâptar âdaru maṅgaḷa mahâ śrî

142

At the same village, on a virakal near the Tripurântaka temple.

svasti samasta-prasasti-sahitaṃ śrīman-mahâ-pradhânam Eṇeyayaṇa-dâṇakaru Siṅgi-Dêvana mêle naḍedu kâdida || Tripurântakara bâgila Tippu-bôva palambaram kondu sura-lôka-prâptan âda || âtana viragallu ||

143

On a 2nd stone at the same place.

svasti śrīmat-vîra-Ballâḷa-Dêvara varshada 17 neya Parâbhava-saṃvatsarada Kârttika-ba I Sô Baḷligâmeyadal uḷḷa Nâgi-Setṭi sileya ... keḍisi ... yâ-Kêtanahalliyali daḷad-âḷigarodane tâge ... taḷt iridu palaram kondu sura-lôka-prâptan âda ||

144

On a 3rd stone at the same place.

ôm namaś S'ivâya svasti śrīmat-Kaḷachuryya-chakravartti ^A Ahavamalla-Dêva-varshada Sârṃvari-saṃvatsarada Phâḷguṇad amâvâse-Sômaṇâradandu śrīmanu-mahâ-pradhâna anta[h]pura-verggaḍe mahâ-pasâyitaṃ Kêsimayya-daṇḍanâyakaru Banavase-pannirchhâsirama dushṭa-nigraha-śisṭa-prati-pâlanavam mâḍutta mahâ-râjadhâni-Baḷligrâmeyalu sukha-saṅkathâ-vinôdadi râjyam geyutta yidda ondu devasam śrīmatu tanna lēnka vurvvaṭya-birudaran ervvaṭṭi baḍivam Savagaḍaḍa-nâyakara taleyam kâva birudara gôva vârige tappuva lēnkara gaṇḍa S'iva-pâda-sêkharam mahâ-Mâhêśvaram talâra Kêtamalla-Nâyaka-pramukhavâgi Mâyileya bavarakke halaram hêḷalu yelarinda muṅguḷa-dâyavâgi naḍedu yidir-ântaram halaram kondu svâmi-kâryyam negahi sura-lôka-prâptan âdan âtaṅge parôksha-vinayaman avara bhâva Kâḷeya-Nâyakanu maga Mahadêva-Nâyakanu Padmavve-Nâyakitiyūṃ nilisida vîra-sâsana maṅgaḷa mahâ śrî

145

On a 4th stone at the same place.

svasti śrīmatu Yâdava-chakravartti vîra-Ballâḷa-Dêva-varshada 15 neya Krôdhi-saṃvatsara-Chaitra-suddha 10 Sômaṇâradandu svasti samasta-prasasti-sahitaṃ śrīman-mahâ-pradhânam bâhatara-niyôgâ ... nara-dêvâdhipati samala ... lakshmi-patig .. yôgyatâ-Yôgandharam pati-kâryya-dhurandharam râyâ-daṇḍanâtha gaṇḍa-peṇḍâram śrīman-mahâ-pradhânam Gôparasa-daṇḍanâyakaru śrīmatu Banavase-pannirchhâsirakke râjadhâni Baḷligrâmeyamam nâḍavamam dushṭa-nigraha-sisṭa-paripâlanam mâḍi sukha-saṅkathâ-vinôdadim râjyam geyuttam ire ... śrīmad-anâdiy-agrahâra-Jambûru-siddhâyake nika .. taḷevi kattiṣi maggavam baḍi ... nâyakaru teṅka nama ... sabbâya ... dâyaṇ âgaḍam nâyakâchâryyam kadana-Tripêtram para-nâri-sahôdaram ... adhikam nuḍida ... nâyakaram ... Dêvapa-Nâyakaru (rest illegible)

146

At the same village, on a pillar in the Anantas'ayana temple.

... svasti śrî Kaḷachuriya ... chakravartti Tribhuvanamalla Bijja[ṇa-Dêva] Chaitra-sudda 1 Âdityavâra-sûryya-grahana-vyatipâtadandu Hirapeya-Nâyakana putra Gajjeya-sâhan;

mâdisida śrī-Guṇḍêśvara-dêvara pûje-punaskârak endu Banavase-nâḍa heggade daṇḍanâyakaṃ Kêsi-mayyaṅgaḷa kaṭṭid-alagu Sûryya-Dêvana putraṃ gôtra-pavitraṃ S'iva-pâda-sêkharanṃ Baḷligâveya taḷâra Sôveya-Nâyakanuṃ paḷihata-garaṇa ... gaḷuṃ pura-nagaraṅgaḷa sannidhiyaḷ paṭṭanaḍa taḷârikeya suṅkadâyadoḷage 10 vittingaṃ vettina suṅkamamaṃ dhârâ-pûrvvakaṃ mâḍi biṭṭar (*usual final phrases*) S'ivaika-śaraṇaṃ Rêcharasana barepa ||

148

At the same village, on a virakal in the gateway of the Kâs'îmaṭha.

śrīmat-parama-gambhīra-syâd-vâdâmôgha-lâṅchhanaṃ |

jīyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

priya-sucharitre bhavya-jana-bândhaye sâmi Mâli-Se- |

ṭṭiya sati Jaina-dharmmada tavarmaney â-pati-bhaktiyalli Sî- |

teya negaḷda Timauveya samâna negaḷteye Padmiyarkkan o- |

rmmeye samâdhi-vidhiyim paḍedaḷ sura-lôka-saukhyamaṃ ||

Arhaṃ || svasti śrīmatu Yâdava-chakravartti vīra-Ballâḷa-Dêva-varsada 16 re neya Viśvâvasu-saṃvat-sarad uttarâyaṇada saṅkrânti-Pusyaḍ-amâvâse-Âdityavâradandu paṭṭana-svâmi Mâli-Setṭiyara mada-valige Padmauve su-chittadiṃ samâdhi kûḍi svargga-prâpṭey âḍaḷu maṅgaḷa mahâ śrī śrī-Vīta-râgâya namaḥ ||

149

At the same village, on a virakal in Patel Garjina Channa-Vīrappa's garden.

svasti samasta-bhuvanâśrayaṃ śrī-prithvī-vallabhaṃ mahârâjâdhirâjaṃ paramêśvaraṃ parama-bhaṭṭârakaṃ Satyâśraya-kuḷa-tiḷakaṃ Châḷukyaâbharaṇaṃ śrīmat-Tribhuvanamalla-Dêvaru vijaya-râjyaṃ uttarôttarâbhividdhim â-chandrârka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpajivi svasti śrī matu Châḷukya-Vikrama-varshada 38 neya Nandana-saṃvatsarada śrīmatu piriya-daṇḍanâyaka Anantapâḷayana besadi śrīmatu daṇḍanâyaka Gôvindarasaru Banavase-pannirchchâ-siramuma âḷuttam ire śrī daṇḍanâyaka Gôvindarasara basadinde Baḷligrâmeya tuṟu pariyaḷu kâda Kaṇiya-Rêvayya-Nâyakaṃ palambaru maleharaṃ kondu tuṟuvaṃ maguḷchi sura-loka-prâptan âḍa

jitêna labhyatê lakshmîr mritênâpi surâṅganâ |

kshaṇa-vidhvaṃsanê kâye kâ chintâ maraṇê raṇê ||

150

At the same place, on another stone.

ôm namaś S'ivâya svasti śrīmatu Kaḷachuryya-bhuja-bala-chakravartti râya-Murâri Sôvi-Dêva-varshada 4 neya Khara-saṃvatsarada S'râvaṇa-bahuḷad amâvâsye-Sôma-vâradandu śrīmatu-râja-guru Vâmaśakti-dêvara putra Dâsi-Setṭi Muddauveya maga Holeya-Nâyaka daḷḷiyim baruttaṃ Sâliyûra Saṇḍad edeyalli paḷambar kkaḷla nâyakaru baḍa tâgey avara kâdi kondu sura-lôka-prâptan âḍan âtana vīrav ent endade ||

vri || uravariyinda duradoḷu tâgida vīra-dhanurddhararkkaḷam |

tvaritadin echchu kûr-ggaṇegaḷim dhareg ikki karaṃ kaḍaṅgi bhô- |

rggared irad eydi gēṅgaḷane kitt iriv aṅkada nâyakarkkaḷam |

surigeyan ântu kondu dhuradoḷ ilḍ alidaṃ paḍe-mechche Helliga ||

ka || mechch emag end âgasadiṃ | chechcharam ilḷitandu koṇḍu pōdar nnaḷavin- |

d achcharaseyar âdaradin | d achcharivaḍe bhû-janaṅgaḷ â-Helliganam ||

Sômôja-Barmmôjana kelasam || maṅgaḷa mahâ śrī

151

At the same village, at the bottom of the Garuḍa-kambha near the gateway.

svasti samasta-bhuvanâśrayaṃ śrī-prithvī-vallabhaṃ mahârājâdhirâjaṃ paramêśvaraṃ parama-
bhaṭṭârakaṃ Satyâśraya-kuḷa-tilakaṃ Châlukyâbharanaṃ śrīmat-Trailôkyamalla-Dêvara vijaya-râjyaṃ
uttarôttarâbhivṛddhi-pravarddhamâṃ ā-coandârṅka-târaṃ-baraṃ saluttam ire tat-pâda-padmôpa-
jîvi samadhigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaraṃ Banavâsi-pura-varêśvaraṃ Mahâlakahmi-
labdha-vara-prasâdaṃ tyâga-vinôda âyadâchâryyaṃ asahâya-śauryyaṃ gaṇḍara gaṇḍaṃ gaṇḍa-bhê-
ruṇḍaṃ mûru-râyâsthâna-kali biruda-maṇḍalika-vṛishabha-S'aṅkaraṃ ripu-nṛipa-bhayaṅkaraṃ
kaligala mogada kai birudar-âdityaṃ pratyaksha-Vikramâdityaṃ gaṇḍa-kâlânalaṃ Koṅkaṇa-dallaṃ
gaṇḍara Mēru âśrita-jana-kalpa-taru vibudha-santarppanaṃ maṇḍalika-mukha-darppanaṃ ari-
maṇḍalika-gaja-kaṇṭhîra-^āhavamalla-Dêvana Haṇuvaṃ śatru-kshatrâbdi-baḍabânaṃ Kaṇagile-
vâḍa-dâvânaṃ Kannama-diśâpattam Duddha-gharaṭṭam jagad-êka-dâni śrīman-mahâ-maṇḍalêś-
varaṃ Châvunḍa-Râyarasara Banavâse-pannirchchâsiranumaṃ Sântalige-sâsiramumaṃ Haivey-
aynûrumaṃ paśchima-samudra-paryyantaṃ-baraṃ âluttam ire ।

śrī-vibhavaṃ prasiddhi-negaḷd-^āhavamalla-mahâ-mahîsanin- ।
d âvagam oppe dâna-guṇaḍ unnatiyaṃ nere tâlḍi viśva-vi- ।
dyâ-vidarg artthamaṃ piridan iḇa negaḷteya dâniy endu nâ- ।
nâ-vidhadinde vaṇṇipud iḷâ-vaḷayaṃ jagadêka-dâniyaṃ ॥
Inajane dâni dâniḡaḷol âtanu munte hiranya-dâni varu- ।
panege hiranya-dâna-guṇam ondum ad êguvad endu mechchad o- ।
rbbanane hiranya-dâni gaja-dâni turaṅgama-dâni divya-va- ।
stra-nikara-dâniy endu mahi vaṇṇipud i-jagadeka-dâniyaṃ ॥
negaḷda vanîpaka-vrajake râyana koṭṭa podalḍa ponna-râ- ।
sigaluman unmadêbha-nivahaṅgalumaṃ bahu-varuṇa-vâji-râ- ।
jigaluman eyde nôḍi manam ikki galillene sattu mâyda lô- ।
bhigala pavangoḷal manujar irkk Ajan âḍaḍam êṃ samartthanê ॥
besanaṃ Trailôkymallaṃ besasidan el elê bandapaṃ râyan ant â- ।
besanaṃ kaikoṇḍu bhû-maṇḍalamum aṛidud im bârad êk irppan end a- ।
rbbisidar daṅgar ssuruḷdar mmalepar ahita-sâmantar aḷḷâḍidar nnô- ।
ḍi saḍiḷdar gGûrjjarar ssaṅchalîsidar adhikar Chêra-Chôḷâḍi-bhûpar ॥
ariyaṅ urkkuḍi ballidaṅge ghaṭa-sarppaṃ gaṇḍu-dôrppaṅge mâ- ।
ri raṇârambhige kâlâ-chakram uḡad âtarppaṅ agurbb appa da- ।
ḷḷ-uri mârkkoḷva bhaṭaṅge tâṃ bara-siḍil dôr-ddarppadind urkki ma- ।
chcharipaṅ achchariyim kolalk eḷalḍa siṃhaṃ gaṇḍa-kâlânalaṃ ॥
eḷeyol baḷed aḍardu diśâ- । vaḷiyaṃ dâṅguḍi maraldu pallavisi nabba- ।
sthaḷadiṃ matt attal id êṃ । baḷedudo kîrtti-late gaṇḍa-kâlânalaṃ ।

svasti śrīman-mahâ-maṇḍalêśvaraṃ Châvunḍa-Râyarasar sSaka-varsha 969 tteneya Sarvvajit-
samvatsarada Vaiśâkha-suddha-daśami-Bṛihaspativâradandu śrīmaj-Jagadêkamallêśvara-Dêvara
munte gaṇḍa-bhêruṇḍa-stambhamam nilisi mahâ-tyâgaṃ geydu śrīmad-Anantaśivâchâryyara
kâlâṃ karchchi dhârâ-pûrvvakam mâḍi Bhêruṇḍêśvara-dêvargge Jiddulig-eḷpattara baḷiya Harva-
Garbbûrumam (*here follow details of further gift and their boundaries*) sarvva-namasyaṃ
sarvva-bâdhâ-parihâram âgi koṭṭar (*usual final phrases and verses*) mattav i-dêgulada pratibaddhav-
âge Kunda-Râjana taṅge Bichabarasige ûrim mûḍana Bhêruṇḍêśvarada taḷa-vṛitti pulleya-bayala
mûḍana pattug-yale Bhêruṇḍa-gaḷeyal koṭṭa galḍeya mattar pattu idam pratipâlîsidange pûrvvôkta-
Râma-prârthaneya phala

152

At the same village, on the S'âla-Brahmayyana-kallu in Kiṭṭadahalli Channa-Basappa's back-yard.

svasti samasta-bhuvanâśrayam śrī-prithvi-vallabha mahârâjâdhirâjam paramêśvaram parama-bhaṭṭâ-
rakam Satyâśraya-kuṣa-tīlakam Châlukyâbharanam śrīmat-Trailôkyamalla-Dêva-vijaya-râjyam uttarô-
ttarâbhivṛddhi-pravarddhamânam â-chandrârka-târam saluttam ire tat-tanûbhavam śrīmach-Châ-
lukya-Gaṅga-Permmânâdi Vikramâ ... Dêvar Gaṅgavâdi 96 sâyiramumam dushta-nigraba-vîśiṣṭa-
pratipâlanam geyd âluttam ire śrī-Ballavarasar pPânungalla kôtege vijayam geyye śrīmat-Kaḍamba-
Satyâśraya-Dêvam Kâpanûr âluttam ire Tuḷuva-Chaṇḍigam beralge veleyen endu nuḍidu śrī-
Ballavarasar sSatyâśraya-Dêvanu Banavâseya kôteyumam Pannirchchâsiradal pasâya dēva
vṛittiyumam dāge geydu koṭṭa beralam kaḍiye S'aka-varsha 981 neya Vikâri-samvatsarada Mâga-su
4 Âdityavâradandu Permmâlu-dêvâlyakam Tuḷuva-Chaṇḍigam Bhêruṇḍêśvaraman êri . . . biḷḍ êrina
mone-negedu . . . sura-lôka-prâtan âdam

153

At the same village, on a stone in the burial ground.

namas tuṅga-śirâś-&c. ||

ôm namaś S'ivâya Gaṇapatibhyô namaḥ || svasti samasta-bhuvanâśrayam śrī-prithvi-vallabham mahâ-
râjâdhirâjam paramêśvaram parama-bhaṭṭârakam Satyâśraya-kuṣa-tīlakam Châlukyâbharanam malli-
kâmôdam râya-gaja-kêsari gaṇḍarol gaṇḍam gaṇḍa-peṇḍâram Chôlôgra-kâlânalam vidagḍha-râya ..
vitra-guṇa-maṇi ari-râya-taleya karavatta râya-pratâpa śauryya-Nârâyanaṁ chauvâna-
Sahasrabâhu Dêvara śrīmaj-Jagadêkamalla-Dêva-nâmâdi-samasta-prasasti-sahitam ..
siṅga-Dêvar gGhaṭṭadakeṛeya neleviḍinal sukha-saṅkathâ-vinôdadim râjyam geyyuttam ire Saka-
varsha 960 neya Bahudhânya-samvatsarada Âdityavâradand uttarâyana-saṅkrântiyandu
svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-shaḍ-aṅgôpêta
.. . . . śâstra-pârâvâra-pâragar avadâta-kirtti bhayâpahâra kuṣa-samuddharana
guṇa-ratna-nidhâna jana Bhârati-karṇapûra Rudrâvatâra . . . sarôvara-râjahamṣa
.. . . . kuṇḍala-gaṇḍa-sthala nija-kirtti-sthagita-nabhas-sthala vakhaṇḍana Parbbatavaliya
Kâlâmukhara gaṇḍa gâveya santati śrīmat-Kriyâsakti-paṇḍita-dêvara kâlâm
karchchi Benakanakoḷada Siddhêśvara-dê dēgulava mâdi i-dêvara gandha-dhûpa-nivēdyakkam
alliya vidyârthi-tapôdhanar-aśanâchchhâdanakk endu Benṇeyakeṛeya keḷage kachchhaviya gaḷeyol
biṭṭa mattar ppanneraḍumam Benakanakoḷadim paḍuvalu purakke mattav â-gaḷeyol mattar eraḍu-
mam biṭṭar (rest contains usual final phrases and verses).

kanda || aṇivini geyd i-dharman | aṇiyaram aliḍaṅge peratu gatiy ill â-bal- |

kaṇi Vâraṇâsiyal brâ- | hmanarum pasugaḷman aliḍan Ajagujig ilidam ||

alipinol i-dharman saman tere

(rest effaced).

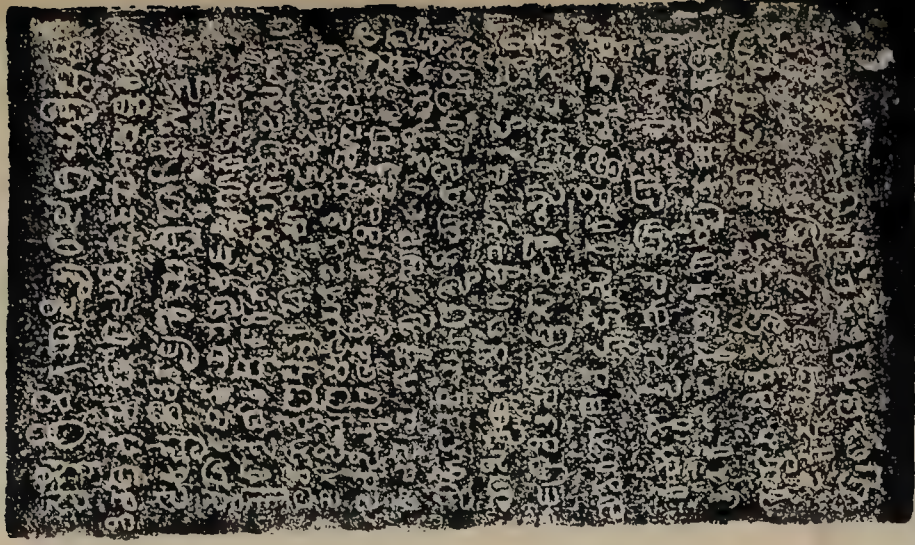
154

At the same village, on a stone to the north of the gateway of Vanakêḥṇḍada Basappa's temple.

svasti śrī Vinayâditya Râjâśraya śrī-prithivi-vallabha mahârâjâdhirâja paramêśvara bhaṭṭâra prithivi-
râjyam keye śrī-Pogilli-Sêndraka-mahârâjar Nâyarkhaṇḍamum Jeḷugûr-âlgeyan âluttu Kândarbôr
adhikârigaḷ âge periyâ-osageyum alavanavum aputraka porudumân vittâr Vaḷḷirggâmeyara Dâsa-
ḍiyum Amaliyara dēvaḍiyum Vedevaḷliyarâ dēvaḍiyum Alamvaḷliyarâ-Ravichandanum Sokka-
Gâmundaḍum Edeya-Gâmundaḍum Moḷ-ṇa Maniya-Gâmundaḍum Nâgavaḷliyarum Andugiyâ gâmigā-
rum Nirilliyâ-Sindera-gâmigarum mukham âge eraḍum nâlke râja-śrâvitam âge prasâdam keydâr idân
alivon Vâraṇâsiyaḷ sâsira-kavileyum pârvarumân konda paṇcha-mahâ-pâtaka-samyutan akkum



TADAGANI STONE (SK. 66)



VANAKE-HONDA STONE (SK. 154)

idân kole îrelpattaruḷam okkaltanam keyvon â-vittidalli veḷeyâde keḍuge idân kâdu salvon parama-
kalyâṇa-bhâgigaḷ âppôr nelanum veḷeg â-pârvvarum prajeyum taṇige

156

At the same place, on a virakal.

svasti śrīmatu Yādava-chakravartti vira-Ballāḷa-Dēva 28 neya varisa Dundumi-savachcharadandu
bahulaḍ amāse-dīpālige eṇṭaneya devasa Ādivāradandum Āgiya-Bommayyana maga Siriṇṇā
.. haḷi huḍida Baleya-danṇāyakanu lage-sura baḷuḍu Baniyūra bavarada kuḍuva gāḷadali taḷṭ iṇḍu
sura-lōka-prāptan āda ātana tamma Raḍisaḍimu vaḍisida

157

On a 2nd stone.

svasti śrīmatu Chāḷukya-Vikrama-varsha mūvatt-ēḷaneya Vijaya-samvatsara-S'rāvaṇa-bahula

... śrīman-mahā-pradhāna-vara Kōvaiya-danḍanāyaka Gōvindarasaru teṅkaṇa-Goggiya
mēḷ etti Kallūraṇi suṭṭa mēle kāḷegadalu Ballahana Sirikama-sāhaṇi paya-Nāyakan-
āḷiya Bopeya-sāhaṇi palavaṇ prāptan āda

158

On a 3rd stone.

svasti śrīmatu Kuḷachuryya-chakravartti Āhavamalla-Dēva-varshada 3 neya Sārvari-samvatsarad
Kārttika-sudda 1 pādīva-Ādivāradandu Māguṇḍiya Sivarasamaiya-danḍanāya[ka] Tantrahāḷa-Heḷale-
Nāyakanam muttikolluvalli Heḷaya-Nāyakana maṇa Kētanaman ātana hīnd ikki halaran ānt iṇḍu
sura-lōka-prāptan ādan adaṭara gaṇḍa || paṭṭaṇada kuḷa-kerāṇi

159

On a 4th stone.

svasti kravartti yaṇan Āhavamalla-Dēva-varshada 8 neya S'ōbhakṛit-samvat-
sarada Ashāḍha-bahula-paṇḍhami-Sōnavāradandu yana maga Virāṇana tamma Poḍaleya
handi-bēṭeya pōdalli kalitanam berasi taḷṭ iṇḍu sura-lōka-prāptan āda

160

On a 5th stone.

svasti śrīman-mahā-maṇḷaḷēsvaraṇ Chāmuṇḍa-Rāyarasar Banavāse-pannirchchāsiramam sukhadin
āḷuttam ire 968 neya Vyaya-samvatsarada Mārggasira-sudda 5 vāradandu rājadhāni-Balligā-
veya Seṭṭi yana āḷiya Sovulēra-Nāgaḍēvaya giyabbe-seṭṭitīyu tamma

161

On a 6th stone.

svasti śrīmatu nija-bhūja-chakravartti Sanivāra-siddhi Giridurgga-malla chalad-aṅka-Rāman ēkāṅga-
viraṇ Bijjaṇa-Dēvara vijaya-rājayadalli Banavase-nāḍam Kariya-Kēsimaṇṇa-āḷikeyalli tatu-samayadalli
Bandaḷikeg etti naḍe lalli Āgarakka-Nāgaṇṇan āḷutanavaṇ māḍi sura-lōka-prāptan āda

162

On a 7th stone.

ōṇ namaś S'ivāya || svasti samasta-praśasti-sahitam śrīmatu Kuḷachuryya-bhūja-bāḷa-chakravartti
Bijjaṇa-Dēva mūṇaneya Bahudhāṇa-samvat arada Bhādrapada-bahula 14 Maṅgaḷavāradandu

Dâsimeyana maga Kêtaṇa Baḷḷigrâmeya tuṇvaṃ magurchchi sura-lôka-prâptan âda dēvara-dēvana kûḍida ||

jitēna labhyatē lakshmīḥ &c. ||

164

At the same village, on the flooring stone in front of the Sitā temple in Sitekoṇa.

svasti śrīmach-Châlukya-pratâpa-chakravartti-Jagadêkamalla-Dēva-varshada 11 neya Vibhava-samvat-sarada Phâlguṇa-śuddha-êkâdasī-Âdivâradandu śrīnatu-Brahma-Kshatīyârnnavôtpanna Bihila-gôtrada Bhukshi-Nâyakara sutam Tihuṇa-Nâyakaru Gôvindapurada pañchaviṃśati Nârâyana-dēvara Brahmapurigaḷa kayyal agnishṭhagege koṭṭa gadyâ 1 ṛa vṛiddhiyal mahâjanaṅgaḷ â-chandrârkkam naḍasuvaru S'rivatsa-gôtrada danḍanâyaka-Bammarasana tammam Basavarasa koṭṭa ga 1 Baytaleya Sôvarasa koṭṭa ga 1 Vaishṇava-Pandâḍa-Nâyaka koṭṭa ga 1 ivara vṛiddhiyal agnishṭhageyam naḍasuvaru Jalagin-adhikâri Sôvarasa koṭṭa gadyâ 1 ṛa vṛiddhiyalu Brâhmaṇargge gandhava mahâjanaṅgaḷ â-chandrârkkam naḍasuvaru (*usual final phrases*).

165

At the same place.

svasti śrīmach-Châlukya-pratâpa-chakravartti-Jagadêkamalla-Dēva-varśada 12 neya śrī-S'ukla-samvatsarada Vaiśākha-bahuḷa-amâvâsyē-Sômaâradandu śrīman-mahâ-pradhânam sênâdhipati Banavase-nâḍa herggade-danḍanâyakam kumâram Bhûlôkamalla-Dēvarasara sandhi-vigrahiy Âcharasaru Gôvindapurada pañchaviṃśati Nârâyana-dēvara Brahmapurigaḷa kayyalu parvva-parbbada sauparṇṇada tâmbûlakke biṭṭa gadyâna 1 ṛa vṛiddhiyal mahâjanaṅgaḷ â-chandrârkkam naḍasuvaru ||

166

At the same place.

svasti śrīmach-Châlukya-Vikrama-chakravartti-Tribhuvanamalla-Dēva-varshada 13 neya Âṅgira-samvatsarada Vaiśākha-bahuḷa 11 S'ukravâradandu śrīman-mahâ-pradhânam Bhivaṇayya-danḍanâyakara marmmam mahâ-pradhânam sênâdhipati sâvâsiḡaḷ-adhishṭhâyakam Banavase-nâḍa herggade-danḍanâyakam Malli-Dēvarasara mâvam madhya-dēsi-mahâ-pradhânam sandhi-vigrahi Kâladi-tombbattârara Chavunḍahallīya Dēvapēya-Nâyakara marmma Kirugêriya mahâ-prabhu Chavunḍarasar śrīmach-chaturvīṃśati-Jalaśayana-dēvaralli ubhayêkâdasīyal 2 r Brâhmaṇara agrâsanakke koṭṭa gadyâna 1 ṛa vṛiddhiyalu mahâjanaṅgaḷu chandrârkkatâram-baram naḍasuvaru || avara putram Mailugi-Dēva Jalaśayana-dēvara śikhege devasa 2 ḍ sēvanti-pushpakke koṭṭa . 1 ṛa vṛiddhiyalu mahâjanaṅgaḷu chandrârkkam-baram naḍasuvaru || maṅgaḷa mahâ śrī śrī

167

At the same village, on a stone in Gurupādappa's field.

svasti śrī jayâbhyudaya-S'âlīvâhana-śaka-varusha 1652 ya Sânta sam-Mâgha-śu 10 yallu Garajina S'ânta-Oḍêra mâvina-tôpam mane naḍasuva dharmmakke â-chandrârkkam astu

168

At the same village, on a stone in the Jakkavvana maṭṭi.

namas tuṅga &c., ||

svasti samasta-prâśasti-sahitam śrī-Yâ chakravartti vira-Ballâlu-Dēva-varshada 11 neya . . khi-samvatsarada Chaitra-su 13 Sômaâ[r]adandu śrīmad-râjadhâni-Baḷḷigrâmeya

hâri Honnugundada Chandi-Setti Jakkiya İadim teŋkalu gabde kamma 10 maŋ Ammêšvara ...
vara nivêdyakkam khaŋda-sphuṭita-jirṇnôddhâ .. kam Pañchamaṭha .. maṭha Bhêruṇḍêšvaraḍ
âchâryyar mMûliga-Pâdašiva-dêvara kâlum karchchi .. dhârâ-pûrvvakam mâḍi biṭṭar (*usual final
phrases*).

169

At the same village, on a stone in Balli-Kâḍappa's field.

svasti śri bhuvanâśrayam sakaḷa-prithvi-vallabham rāja-râ- |
ja-stutyam paramêšvaram parama-bhaṭṭâram nijâtyugra-tê- |
jas-tigmâmśu Chaḷukya-chakri... Satyâśrayâdhîśa-vam- |
śa-stômârṇṇava-pârijâtan adaṭam Trailôkyama ... pam ||
Âdi-nṛipa-charitan akhiḷa-vi- | nôdade râjyam geyuttam irdda sukha ... |
[Kâda]ravallîya viḍino- | | âdaradiṁ sârvaabhauman Âhavamallam ||
anatôddriptâri-.. pâlaran adaṭaled âṭandu jiy ayya bâpp emb- |
inegam pâdânata-Kshatriya doḷ kayyan itta |
anituṁ dig-danti-dantam-baram esed ire nishkaṇṭakam .. viśvâ- |
vaniyam Trailôkyamalla-kshitipati sukhadiṁ santam âḷuttam irddam ||
.. .. pâdâmbuja-madhu- | karan ene Sahavâsi Huṇḍa-Chaṭṭam negardam |
dharaniyo .. kula-vadhu | Girisuteg eṇe Nâgiyakkan abaḷâ-tiḷakam ||
vineyada ... satyada tavarmmane châgada janna-bhûmi mân- |
tanad erevaṭṭu mikk aṛita olpina ratna-râśi rû- |
pina nidhi .. neṭṭane kulâṅgane Mâdana chitta .. |
jana-nuta Nâgiyakkan abaḷâ-janadoḷ nava-ratnam allaḷê ||
aḍuv eḷe ... besan allade peṇḍatig uṇṭu duṣṭaram |
kiḍisuva śiṣṭaram porevan ugra appa nâḍa-per- |
ggaḍetanam ant adan taḷedum Âhavamallana chitta-vṛittiyo .. |
.. .. enalke pôlva narar âr ggaḷa Bâppure Nâgiyakkanam ||

kanda || negaḷdirda Balligâveyo- | | agaṇya-puṇyâtme Nâgiyakkan Târâ- |
Bhagavatiyam mâḍisidaḷ | .. lalanâ-vilâsa-mukha-maṇḍaneyam ||

vachanam || antu .. nna mâḍisida ... Bhagavatig archchana-pûjanâ-nimittakam endu khaṇḍa-sphuṭita-
ji du chakravarttige binnapam geydu Paramêšvara-datti 989 neya Plavaṅga-saṁ-
vatsarada S'râvaṇa-..... prabha Baudha-bhaḷârara kâlum karchchi dhârâ-pûrbba
Pañchamaṭha-sthâna (*here follow usual final phrases and verses*) sēnabôva Châvuṇḍamayyam baredam
sâstra-karmmi Châvuṇḍôja khaṇḍarisidaḷ ||

170

On a stone at the same place.

svasti śri bhuvanâśrayam sakaḷa-prithvi-vallabham rāja-râ- |
ja-stutyam paramêšvaram parama-bhaṭṭâra(ka)m nijâtyugra-tê- |
jas-tigmâmśu Chaḷukya-chakri negaḷd â-Satyâśrayâdhîśa-vam- |
śa-stômârṇṇava-pârijâtan adaṭam *Trailôkyamalla-bhûpam ||
Âdi nṛipa-charitan akhiḷa-vi- | nôdade râjyam geyuttam irdda sukhadin â- |
Kâdaravallîya biḍino- | | âdaradiṁ sârbbabhauman Âhavamalla ||
anatôddriptâri-[-..] pâlaran adaṭaled âṭandu jiy ayya bâpp emb- |
inegam pâdânata-Kshatriya-tati-besadoḷ kayyan itta |

anitam dig-danti-dantam-baram esed ire nishkantaṅkam māḍi viśvā-
 vaniyam Trailôkyamalla-kshitipati sukhadiṁ santam âluttam irddam ||
 sandam Trailôkyamallam bhavaṇi geḍe gajârûḍhan âdâga! allâ-
 ḍidan Indram maggidam Pâvakan adaḍidan ugrântakam berchchidam dai-
 tyâ-duiâtmaṁ Vârdhinâtham naḍugidan Anilaṁ sukkidam Yakshan ull-a!-
 kidan Îsam bhitiyindam bedaḍidan enē māḍampar âr bhûmipâlar ||

tat-pâda-padmôpajivî samasta-prasasti-sahitam śrîman-mahâ-pradhânam sâvâsigal-adhishtâyakam
 Bedarigupe-bhaṇḍâri sarbbâdhyaksham danḍanâyakam Rûpa-bhaṭṭayyaṅgalu vaḍḍa-râvuḷamumam
 hadinenṭ-agrahâramumam dushta-nigraha-śishta-pratipâlanam māduttam irddu negaḷd irdda Baḷli-
 gâveyalu śrîmatu Jayanti pra-Bhauddha-vihârayam* mādisi tavageyū tamma mādīsida Târâ Bhaga-
 vatiya śrî-Kêśava-dêvara Lôkêśvara-dêva Bauddha-dêvara alliya samasta-parivâra-dêvara arch-
 chana-pûjanâ-nimittakkam mēle khaṇḍa-sphuṭita-nava-karmmakkam yôginiyara kusaliyara sanyâsigala
 âhâra-dânakkam Saka-varushada 986 Viśvâvasu-samvatsarada Mârggaśira-suddha-tadige-Bṛihas-
 pativâradandu chakravarttige binnapam geyduṁ Paramêśvara-datti sarbba-namasyavâgi Jiddulige-
 nâḍ-olage Harige Mundase Baḷligâveya-nagara-Pañchamaṭha-sthânav olaḡâgi Râmêśvara-dêvara
 haḍuvana Annigaṭṭina kelage kachchhaveya gaḷeyalu gadde mattar âḡu (rest contains details of
 boundaries and final phrases and verse).

171

At S'irêhalli (same hobli), on a stone in front of the Kallêśvara temple.

ôm namas S'ivâya

namas tuṅga &c. ||

êkô dêvas sa jayati S'ivah kêvala-jñâna-mûrtti

*.. . . . tri-bhuvanam idaḥ yadri-bhûta-prapañcha |

yat kûṭa-stham ...avinâ-bhâva-sambandha-yôgât

miśribhûtam tad akhila-jagaj-janma-bijam namâmi ||

svasti samadbigata-pañcha-mahâ-śabda mahârâjâdhirâjam Kâlânjâna-pura-varâdhîśvaram suvarnna-
 vṛishabha-dhvajam damaruga-tûryya-nirghghôshanam Kaḷachûriya-kuḷa-kamaḷa-mârttanḍam kadana-
 prachanḍam mâna-Kanakâchalam subhaṭar-âdityam kaligaḷ-añ .. sam gaja-sâmanṭa śaraṇâgata-
 vajra-pañjaram pratâpa-Laṅkêśvaram para-nâri-sahôdaram ... vâra-siddhi Giridurgga-malla chalad-
 aṅka-Râma vairîbha-kanthîrava nissanika-mallan ity-â[dy]-akhila-nâmâ... virâjitam appa śrîmad-
 bhujâ-bala chakravartti râya-Murâri Sôvi-Dêvam Kalyânada nele ... sukha-saṅkathâ-vinôdadim
 râjyam geyvuttam ire ||

ade sênânika-matta-dvirada-ghana-ghaṭâ ... ninâdam |

ade sênânika-yôdha-prabaḷa-baḷa-dhanur-ddanḍa-ṭaṅka-ninâdam |

ide sênânika-vâji-prakara-kara ... saṅghaṭṭa-ghôsham |

kadanakk eytanda Sôma-kshitipati enutam bhitiyim gûḍu gonḍa . ||

.. . . . samadbigata-pañcha-mahâ-śabda mahâ-maṇḍalêśvaram Banavâsi-pura-varâdhîśvaram Jayanti-
 Madhu ... labdha-vara-prasâda mṛigamadâmôda Triyaksha-kshumâ-sambhavam chaturâśiti-
 nagarâdhî ... lôchanam chatur-bbhujâ jagaddhitâstâdaśâsvamêdha-dikshita Himavad-
 [gi]rindra-rundra-śikhari ... sthâpita-sphaṭika-śilâ-stambha-baddha-mada-gajendra-mahâ-mahimâ-
 bhirâmam Kâdamba-chakri ... ra-varmma-mahâ-mahipâla-kuḷa-bhûshanam permmatṭi-tûryya-
 nirghghôshanam sâkhâ ... virâjamâna-mânôttuṅga-simha-lâūchhanam dattâtṭi-kâūchana samara-

jaya barābharanam mārkkolavara gaṇḍa pratāpa-mārttaṇḍa maṇḍalika nāmāvali-
virājitam appa śrīmanu mahā-maṇḍalēśva pannirchhāsiramumam sukhā-saṅkathā-vinō-
dadi rā [pa]dmōpajivi ||

khaṇḍa-kapālav āntari-kapālav urasthalā |

. niṭilāgni-viḷōchanav itṭ ôchana |

cha si |

maṇḍala-nātha maṇḍalika-Bhairavan emba dharitri ||

. dhyāna-dhāraṇa-mônānushthā Nāgarāsi-panḍita-dēvara putra
. kēsvara-panḍita-dēvargge neya Dēv-arasarum
samasta-parigraham eraḍa hiṭṭukāraṇum Kēti-Setiyum
mundana makkiya-bayalolage dēvarige gadde kamma 50 kōḍiya Sōmanā
. Sōmanātha-dēvarige kalu-vesake biṭṭa gadde matta

172

At the same village, on a virakal in front of the Añjanēya temple.

svasti śrīmatu Yādava-Nārāyaṇam bhuja-bala-[pra]tāpa-chakravartti śrī-Rāmachandra[.] jyada 3 ra
neya Bhāva-saṁvatsarada Chaitra-bahuḷa 10 Sô navaru leyahalliya haydu Bevuḍa-
Gauḍa Bachcha-Gauḍa nummari-daṇḍamam neṇeya koṇḍuhôhali Alāteya Mācheya-Nāya-
kanu aḍaba kâdi halabarumam sura-lôka-prāpta yavaru gauḍu-samasta-praje-
gaḷu hanneradu kâdi kundirddu keyi kamba 5

173

At Mallānahalli (same hobli), on a stone in front of the Kallēśvara temple.

ōm namaś S'ivāya

namas tuṅga &c. ||

svasti śrīmatu Yādava-chakravartti-Ballāḷa-Dēva-varisada hanneradaneya Kālayukta-saṁvatsarada
Bhādrapada-bahuḷa-daśamī-Budhavâradandu śrīmatu sarvva-namasya anādiy-agrahâram Chikka-Kere-
yûra baliya bādada Malleyanāyakanahalliya śrīmanu mahā-maṇḍalēśvaram Chaṭṭarasa-Dēvan iṇidu
tuṇuvam koṇḍuhôhalli â-halliya Hôcha-gavunḍa taḷt iṇidu halaram konu tuṇuvam magurchchi sura-
lôka-prāptan āda

Chaṭṭa-Jiyan idiran adirade |

katt-âlugaḷam taḷut iṇidu geludu jaṭṭigana |

bālu magan enutam nali- |

nalid oyidaru surāṅganeyaru dēva-lôkakke ||

nelam ellam maṇuvakkam âgi magulpaṇ tann āyadiṇ nōde mâr- |

vvalam ellam tale tâge bharadiṇ Hôcham-gavunḍam mahâ- |

baḷan ugrāntakan-andadinde palaram pēsēle kond ikki mey- |

gali sāsirvvaran eyde mechchisi Śurēndrāvāsamam porddidam ||

jitēna &c. ||

175

On a stone near the same temple.

svasti śrīmat-pratāpa-bhuja-bala-Siṅghaṇa-chakravartti-Vihaḷa-Dēva-varshada hadināraneya Chitra-
bhānu-saṁvatsarada Pālguṇa-bahuḷa 8 Sômaṇāradalu śrīmad-anādiy-agrahâram Chikka-Kereyûra
baliya bāda Malleyanāyakanahalliya Mādara-Masaniṇanu tenkaṇa-Nāyakaru kari-šileya hāydu tu-

TALGUNDA PILLAR INSCRIPTION—SHIKARPUR No. 176.

bhaṅgurôrmmi-valgitair nṛityaḍ-Amarârṇṇavâmbhash-kṛitâvadhim
 Prêmârântâm ananya-saṅcharaṇa-samaya-sthitâm bhûmim êva cha |
 vibudha-saṅgha-mauli-samṛishṭa-charaṇâravindash Shaḍânanah
 yam abhishiktavân anudhyaya Sênâpatiṁ Mâtṛibhis saha ||
 tasya putrash Kaṅgavarmmôgra-samarâddhvara-prâṁsu-vêshṭitaḥ
 prapata-sarvva-maṇḍalôtkṛishṭa- sita-châmarôddhûta-sêkharah |
 tat-sutash Kadamba-bhûmi-vadhû-rachitaika-nâthô Bhagîrathah
 Sagara-mukhyas svayam Kadamba-kula-prachchanna-janmâ janâdhipah ||
 atha nṛipa-mahitasya tasya putraḥ
 prathita-yaśâ Raghu-pârththivah prithu-śriḥ |
 Prithur iya prithivîṁ prasahya yô'rîṁ
 akṛita parâkramatas sva-vamśa-bhôjyâm ||
 prati-bhaṭa-(ya) samarêshv arâti-śastrô-
 likhita-mukhō' bhimukha-dvishâm praharttâ |
 śruti-patha-nipuṇash kavîḥ pradâtâ
 vividha-kalâ-kuśalaḥ prajā-priyaś cha ||
 bhrâtâsya chârû-vapur abda-gabhîra-nâdô
 mōksha-tri-vargga-paṭur anvaya-vatsalaś cha |
 Bhâgîrathir nnarapatir mṛiga-râja-lîlah
 Kâkustha ity avauṁ-maṇḍala-ghushṭa-kîrttiḥ ||
 jyâyôbhis saha vîgrahô' rthiṣhu dayâ samyak prajā-pâlanam
 dinâbhyuddharaṇam pradhâna-vasubhir mukhya-dvijâbhyarhaṇam |
 yasyaitat-kula-bhûṣaṇasya nṛipatêḥ prajâôttaram bhûṣaṇam
 tam bhûpâsh-khalu mênirê sura-sakham Kâkustham atrâgatam ||
 gharmmâkrântâ iya mṛiga-gaṇâ vṛiksha-râjîṁ praviśya
 chechhâyâ-sêvâ-mṛidita-manasô nirvritîṁ prâpnuvanti |
 tadvaj jyâyô-vihata-gatayô bândhavâs sânubandhâḥ
 prâpuś śarmmâvyathita-manasô yasya bhûmîṁ praviśya ||
 nânâ-vidha-draviṇa-sâra-samuchchayêshu
 matta-dvipêndra-mâda-vâsita-gôpurêshu |
 saṅgita-valgu-ninadêshu grîhêshu yasya
 Lakshmy-aṅganâ dhṛitimati suchiram cha rêmê ||
 Guptâdi-pârththiva-kulâmburuha-sthalâni
 snêhâdara-prapaya-sambhrama-kêsarâṇi |
 śṛimanty anêka-nṛipa-shaṭpada-sêvitâni
 yô' bôdhayad dubhîṛi-dîdhitibhir nṛipârkkaḥ ||
 yan daiva-sampannam adina-vêshṭam
 śakti-trayôpêtam athâsanastham |
 êśhairs ggaṇaiḥ pañchabhir apy asâddhyâs
 sâmantachûḍâmanayaḥ prapêmuḥ ||
 say iha bhagavatô Bhavasyâdi-dêvasya siddhy-âlayê
 siddha-gândharvva-rakshô-gaṇais sêvitê |
 vividha-niyama-hôma-dikshâ-parair brâhmanais
 snâtakais stûyamânê sadâ mantra-vâdais ūbhair |
 sukṛitibhir avanîśvarair âtma-nîsrêyasam prêpsubhis
 Sâtakarṇyâdibhis śraddhayâbhyarchchitê |

idam uru-salilôpayôgâśrayam bhûpatish kârayâmâsa
 Kâkustha-varmmâ tatâkam śubham ||
 tasyaurasasya nava-saukhya-viśâla-kirttêh
 patṭa-trayârppaṇa-virâjita-châru-mûrttêh |
 śrî-S'ântivarmma-nṛipatêr vvara-śâsana-stbah
 Kubjas sva-kâvyam idam aśna-talê lilêkha ||

namô bhagavatê Sthânakundûra-vâsinê Mahâdêvâya nandatu sarvva-samantâgatô'yam adhivâsah
 svasti prajābhya iti ||

177

On a small pillar in front of the same temple.

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-
 raka Satyâśraya-kuḷa-tilakam Châlukyâbharanam Jagadêkamalla śrîmaj-Jayasimha-Dêvara râjyam
 uttarôttarâbhivṛddhige saluttam ire Saka-varisha 950 neya Vibhava-saṃvatsarada Pushya-śuddha 1
 Sôma-vârav-uttarâyaṇa-saṅkrântiyanu. śrîmad-anâdiy-agrahâra Sthânakundûra mûvattirchchhâ-
 siram sakalam irdu śrî-Pranamêśvara-dêvara gaḍimbada gaḷeya pramâṇu mâru hanneradu â-
 chandrârkkâ-târam-baram naḍevantâgi mâḍida dharmma (usual final phrases).

178

On a stone in front of the same temple.

svasti samasta-bhuvanâśraya śrî-prithvî-vallabham mahârâjâdhirâja paramêśvaram parama-bhaṭṭâ-
 rakam Satyâśraya-kuḷa-tilakam Châlukyâbharanam śrîmat-Tribhuvanamalla-Dêva-vijaya-râjyam
 uttarôttarâbhivṛddhiy â-chandrârkkâ-târam-baram saluttam ire || svasti samasta-bhuvana-saṃs-
 tûyamânâśêsha-lôkaika-pitâma-hiranya-garbbha--Brahma--saṃsthâpita-śrîmat-traiḷôkya-nâtha-Pra-
 namêśvara-dêvâdhishṭhita-viśishṭâgrahârâdhîśvarar Ahichchhatra-samâgatar ddvâdaśa-sahasrâ-
 gnihōtra-parivṛita-dvâttrimśat-sahasra-saṅkhyâ-samêtar yama-niyama-guṇôpêtaru Brahmêndra-
 Chandra-Yamâgni-pratishṭhita-paṇcha-mahâ-liṅga-sannihita-punya-tirtthôdakâvagâhana-pavitrikṛita-
 gâtrar dharâmara-sat-pâtrar mMayûravarmma-nṛipasyâshṭâdaśâśvamêdhâdhvara-dakshinôpalabdhâ-
 chatuṣ-chatvârîmśad-uttara--sata-grâmâdhishṭhâyakar ssandigdha--vipuḷa--dharmma--nirṇâyakar
 anêka-yajñâvabhṛitha-puṇyambu-niyatâbhishiktârdra-mûrddhajar mMahâvîra-vêdi-dhvajar Brahma-
 râja-sabhâ-pûjâgra-grâhigaḷ âśrita-jana-manô-rañjita-phala-dâyigaḷu vêda-vêdângopânga-mimâm-
 sâdi-śâstra-shaṭ--tarkka-smṛiti--purâṇa-kâvya-nâṭaka--vishaya--sarôjinî-bhâskarakar budha-hṛidaya-ku-
 muda-vana-mukula-nikara-vikasita-sudhâkararu dambha-darpa-krôdha-lôbha-mada-mâtsaryya-durv-
 vishaya-durita-guṇa-dûraru sishtêshṭâ-janâdhâraru śarat-samaya-śubhrâbhra-dugdhârṇava-Rajata-
 giri-himakaranibha-viśada-yaśô-râsigal vidvaj-jana-ratna-râsigalū naya-vinaya-saujanya-satya-śauchâ-
 châra-dhairya-maryyâdâdi-guṇa-Himâlayar ddvija-kuḷa-kamala-vana-kamalâlâya-Kuntala-vishay-
 ânganâ-lalâma-khachita-ratnar shaṭ-karmma-nirataru śrauta-smârtta-dharmmânushṭhâṇa-parây-
 aṇar vvidviṣṭa-Nârâyaṇar abita-vana-dikkuñjararu śaraṇâgata-vajra-pañjararu śâpânugraha-sama-
 rttar svâdhyâyâdhyayana-dhyâna-dhâraṇa-mônânushṭhâṇa--japa-samâdhi-guṇa-sampannar appa
 śrîman-mahâ-vaḍḍa-grâma-Tâpagundûra mûvattirchchhâsiram kelam ildu Châlukya-Vikrama-var-
 shada padinâṇeya Prajâpati-saṃvatsarada uttarâyaṇa-saṅkrântiy-Âdityavâradandu śrîmat-Tivuḷa-
 Vâsudêvara binnapadi śrîmatu Yamêśvara-dêvarige nivêdyakke Kâdachanahalîya Kaṇagilugatta-
 dind ilida kuḷiya ôṇiyim keḷage Biṭṭayya-Gêsavayyana keyim paḍuvalu khila-dharmmadim biṭṭa
 keyi guṇiganalu mûru-mattalu aṅkaḍalam matta 3 (usual final phrases and verse) svasti śrîmatu
 Yamêśvara-dêvarige Moḷeyûra Indrageṇya keḷage teṅkaṇabaḷi Yamêśvara-dêvarige kamma 50
 Chandrêśvara-dêvara koya teṅkaṇabaḷi Chittaya biṭa dharmma matalu ... (final imprecatory phrases).

179

On a stone in front of the same temple.

svasti samasta-bhuvanâśrayam śrī-prithivī-vallabha ma .. jādhirāja paramêśvaram parama-bhaṭṭā-
rakam Satyâśra .. . la-tilakam Châlukyâbharanam śrīmad-Âhavamalla-Dêva rājyam
uttarôttarâbhivṛddhige salutt ire tat-pâda-pa bhramaram svasti samadhigata-pañcha-
mahâ-śabda mahâ ... Tailapan-aûka-kâra gajake bal-gaṇḍa sāmanta raṇâgata-vajra-paṇi-
jaram śrīmad-Bhīmarasa si-pannirchchâsiramum Sântalige-sâyiramum Ki elpattam
agrabâram Savasigudigereyuman aṇuṅga ire tat-pâda-padmôpajîvi samasta-rājya-bha-
... rūpita-mahâmâtya-padavi-virâjamânam Malerāja śrīmat-perggaḍe-Kâlimayyaṅgaḷ
S'aka-varsha 919 ttaneya Hê lambi-samvatsarada suddha 5 Âdityavâradandu (*details of
gift and names of witnesses*) baradom sēnabôva Pole (*final phrases*).

181

On a virakal in front of the same temple.

svasti śrīmatu Kaḷachuryya-chakravartti-Râyamurâri-Sôvi-Dêva-varushada Virôdhikṛitu-samvatsara-
da Âśvīja-bahula 4 nê Âdivâradandu śrīmanu mahâ-pradhâ ... Banavase-nâḍa-heggaḍe-daṇḍanâya-
ka Chôḷikya-Kêsimayyanu Sântalige-nâḍa baḷiya bâḍada Aḷahûran iṛidu peṇḍira uḍe uchchi koṇḍu-
hōballi nâḍa kuḷa-tilakan appa Mukkaḍara-Sôvi-Seṭiya magam Kâḷeya-Nâyaka taḷa-kudureya(m)n iṛidu
palaram kondu turuvam maguḷchi sura-lôka-prâptan âda || âtana magam Sōmeya-Bammayyaṅgaḷu
parôksha-vinayadiṁ mâḍi kalan nirisidaru ||

dvâv imau purushau lôkê sūrya-maṇḍala-bhêḍinau |
paribrâḍ yôga-yuktaś cha raṇê śūra-mukhê hataḷ ||

183

At the same place, on a 3rd virakal.

... kâḷavarsha śrī-prithivī-vallabha mahârâjâdhirāja paramêśvara parama-bhaṭṭâraka Khndara-
Ballaham rājyam geyye Banavâsi-nâḍa Saṅkaragaṇḍan âḷutt ire S'aka-nṛipa-kâlâtita-
samvatsara-sataṅgaḷ pravarttise Bhâdrapa mâsa parivudam kaṇḍu koṭṭa sama
... endu bagedan endade

jîtēna labhyatê &c. ||

184

On a broken stone to the north-east of the same temple.

vanâ śvara para bharana malla-Dêva uttarô ... bhi-
vṛddhi sallutt ire sva n̄cha-mahâ-śabda mahâ-maṇḍalêśvara varêśvaram Châ-
munḍâ-labda-vâra-prasâ nâmâḍi-samasta-prasâsti-sa. Iṛiva-beḍeṅga-Dêvara magam
śrī rasar bBanavâsi pannirchchâsiramumam sukha-saṅka ttam ire tat-pâda-pad-
môpajî paryyantam Banavâsiyo (*rest illegible*).

185

On a stone to the north of the same temple.

ôm namas tuṅga-jatâ-chandra-chandrikâbhôga-bhûtayê |
Bhavâni-dôr-latâ-gâḍha-parīrambhâya S'ambhavê ||

sarvvêshv ârambha-kâlêshu trayas tri-bhuvanêśvarâḥ |
 dêvâ disantu nas siddhim Brahmêśâna-Janârdanâḥ ||
 sarvvâkâram asêshasya jagatas sarvvadâ śivam |
 gô-brâhmaṇa cha śivam bhavatu sarvvadâ ||
 śivam âdau śivam madhyê śivam antyê cha sarvvadâ |
 sarvvêsham S'iva-bhaktânâṃ manujânâñ ch tachchhivam ||
 śrîmad-dêvâdhi-dêvam prapava-pati mahî-sôma-sûryâtma-vâyu- |
 vyômâgny-ambu-prajâta-prayuta-tanu Bhavânî shnu.. dhas |
 śrîmat-pravyaṇjaka-prasphurad-atuḷa-dayâlôkanam daṇḍa-nâthô- |
 ddâmaṃ śrî-Kêśi-Râja-pramukha-nikhiḷa-bhaktargge mârkk. . . . ||
 śrîmach-chid-rûpan âdyaṃ prapava-pati mahad-vêda-sampâdakam nis- |
 sima-vyâpâra-lôka-traya-karaṇa-lasad-vânchheyam tâldi tadda- |
 . . . mâtôrôdbija-yônitvadin udayisidam Sarvva-vâmâṅgadind u- |
 ddâmaṃ prâbhâva-mûla-prakṛiti-mahad-ahaṅkâra-yuktaṃ Mu ||
 kam || â-Padmâkshana vara-nâ- | bhî-padmadin ogedan udita-vêda-mukham Vâ- |
 ñi-pati viśvôtpatti- | vjâpâram hiraṇya-garbbham Brahmaṃ ||

â-Kamalagarbbha

kam || tri-jagad-vandyana matadim |
 tri-jagaman ant alli dêva-tiryag-manuja- |
 brajamaṃ karmmakarmmaman |
 ajayya-mati padedan apramêya-maha ||
 vri || vitatânêka-sarit-pati-pravṛita-Jambûdvîpa-pîṭham prati- |
 shṭhita-liṅgâkṛitîy âgi kaṇṇ esedu tôrkkum Mêru tan-Mêru-par- |
 vvataidim teṅkaṇa-bhâgadoḷ Bharata-bhûchakraṃ karaṃ rayyav â- |
 kshitiyoḷ nâḍe virâjikum vasumatî-śrî-kuntaḷam Kuntaḷam ||
 trivadi || adu karmma-bhûmiy appudariṇḍav alli mâ- |
 ḍida-karmma-bijam sata-kôṭi-phalavam i- |
 vudu bitti beḷava teṇanante ||

tad-dêśâdhipatyadoḷu Paramêśvarana bâhugaḷoḷ udayisidam . . ta-Kshatriyânanataram negaḷda Châḷu-
 kya-vaṃśadoḷu ||

tanayam Taila-nṛipaṅge Sattiga-nṛipam tan-nandanam*Vikramân- |
 kana jâtam negaḷd Ayyapaṅge Jayasimham tamman âtaṅge nan- |
 danan âd Âhavamallan âtana magam Permmâḍḍ tat-sûnu Sô- |
 mana putram Jagadêkan âtan-anujam śrî-Taila-bhûpâḷakam ||

intu Châḷukya-vaṃśada Kshatriyaru kra nadim râjyañ-geyye tat-kâladoḷu || svasti samadhigata-pañcha-
 mahâ-śabda mahâ-maṇḍalêśvara Kâlâñjara-pura-varâdhiśvara suvarṇa-vṛishabha-dhvaja damaruga-
 tûryya-nirghôshana Kâlachuryya-kuḷa-kamaḷa-mârttaṇḍa kadana-prachanḍa mâna-Kanakâchala
 su-bhaṭar-âditya kaligaḷ-aṅkuśa gaja-sâmantha śaraṇâgata-vajra-pañjaram pratâpa-Laṅkêśvara para-
 nâri-sahôdara S'anivâra-siddhi giri-durgga-malla chalad-aṅka-Râma vairibha-kaṇṭhîrava niśśaṅka-
 malla-namâdi-samasta-prasasti-sahitam śrîmad-bhujabâḷa-chakkravartti Bijjana-Dêvarasara prabhâva-
 pratâpam ent endade ||

vri | jagamaṃ kayyânisitt ârpp ahimakara-sama-sparddhiy âdattu tējaṃ |
 mige-vandatt abdhiam gunp alerdudu Kaliyam chârû-châritrav ugrâ- |
 ri-gaṇa-prâṇâmbuvindam taṇidud asi-latâ-yashti digdanti-dantâ- |
 nugav âdatt udgha-kîrtti-prasaram enisidam Bijjaḷa-kshônipâḷam ||

va || tat-pâda-padmôpajivi mahâ-pradhâna Banavase-nâda danḍanâyakam Kêsimayyaṅgal-anvaya-
mam pēlvaḍe ||

vṛi || kula-deyvaṃ Girijêsau apratima-tējaṃ Bijja-bhûpâlakam |
nalavindam poradâḷdan â-Holâla-râjam tande tây Duggaṇa- |
bbe lasal-lakshane tân enal negaḷda Bhâradvâja-gôtrôdayâ- |
chaḷa-chûḍâ-ravi danḍanâtha-tiḷakam sâmanyanê Kêsavam ||
tanu-saundaryyadoḷ Indrajam subaginôḷ Puṣpâyudham nitiyôḷ |
Manu châturyyadoḷ Abjajam para-hita-byâpâradoḷ Khêcharam |
ghana-śauryyônnatiyôḷ negaḷda Raghu-Râmam tân enuttam jagaj- |
janam i-Kêśava-danḍanâthanan anûna-pritiiṃ baṇṇikum ||

kaṃ || negaḷdar ppradhânar âtaṅ |
agaṇita-mati-Nârasimha-Dêvanum audâ- |
ryya-guṇâbdhi Dôṇamarasanuv |
agâdha-gâmbhîran anupamam Tikkarasam ||

va || râjâdhyakshada karaṇaṅgaḷu ||

vṛi || janam ellam pogalḡum vivêka-nidhiyam kayvâradim Chaṭṭi-râ- |
janan â-dig-nivaha-pravarttita-yaśam Maîlâra-danḍâdhinâ- |
thanan audâryya-guṇâbdhi Pôtarasanam nânâ-nayôpâya-char- |
chchana-Châṇikyanan arkkarim sakaḷa-lakshmi-dhâmanam Sômanam |

va || â-herggaḍe-karaṇaṅgalig êkibhâvadoḷam madhyasta-vṛittiyôḷam naḍeva ||

vṛi || Manu-mârgga-pratihasta-varggam avar ârâr endaq i-Rebba-râ- |
jan anûnam guṇi Varmma-râjan anavadyam Rêvaṇam Sarbba-dê- |
van udâttaṃ śuchi Sôman ujjala-yaśam Mârtaṇḍan â-Goyda-râ- |
jan anindyam vibhu Mallapâryyan inibar ssad-dharmma-tâtparyyakar ||

va || intu samasta-pradhâna-râjâdhyaksham pratihasta-parijana-pura-janam berasu mahâ-pradhânam
Kêśava-danḍanâyakam Banavase-pannirchchâsiramam dushṭa-nigraha-sisṭha-pratipâḷanadim pâlisi
râjadhâni-Balipuradoḷ irdd ondu-divasav âsthâna-maṇḍala-madhya-sthitanu sakaḷa-parijana-pari-
vṛitan âgirppuduv illiy uchitâvasarajñanuv aśêsha-dharmmajñanuv enisida ||

vṛi || Vanajaja-chittajam vibhu-Marichige Kaśyapan âtma-jâtan â- |
tana kuladalli Rêvarasan âtana sūnu vevêki Sôman â- |
tana tanayam S'ivaika-śaraṇam vibudhâgrani Chaṭṭi-rajan â- |
tana sati Mâdiyakkan avarg âtma-bhavam sukṛitârthi Rêchanam ||

kaṃ || sarasîruha-tati dinakara- |
karadind alarvante janada manam alarvinegam |
sarasôkti-yuktiyim Rê- |
charasam dharmma-prasaṅgamam puṭṭisidam ||

va || antu dharm-na-prasaṅgamam puṭṭisi bhûmi-dânada grâma-dânada mahâtmyamuman anna-
dânada mahônṇatiumam vidyâ-dânada mahatvamumam pēḷḡum ad ent endade ||

ślôka || sarvvêśhâm êva dânanâm bhûmi-dânam param smṛitam |
sarvva-pâpa-haram tadd hi svarggyaû châhur mmanishinaḡ ||
tapasvinô'tha yajvânaḡ satyavantô bahu-śrutâḡ |
guru-dêva-parâś chaiva nâtikrâmantî bhûmi-dam ||
nâsti bhûmi-samam dânam nâsti bhûmi-samô nidhiḡ |
nâsti satya-samô dharmmô na pâpam anṛitât param ||
sarvva-sasya-jalôpêtam sarvva-bâdhâ-vivarjitam |
grâmam S'ivâya yô dadyât tasya punya-phalam śṛiṇu ||

sûryya-kôti-pratikâśair ddivya-strî-kôti-samyutaiḥ |
 samyuktaḥ kôtiśô'nêkaiḥ sarvva-kâma-samanvitaiḥ ||
 vimanair grâma-dânêna tri-sapta-kula-samyuta(i)ḥ |
 yathêśhṭam aiśvarê lôkê kriḍatê kâlam akshayaṃ ||
 annât parataram lôkê na bhûtam na bhavishyati |
 anna-mûlam bhavêt sarvvaṃ sarvvaṃ annê pratishtṭitam ||
 anna-daḥ prâṇa-daḥ prôktaḥ prâṇa-daś châpi sarvva-daḥ |
 tasmâd anna-pradânêna sarvva-dâna-phalam labhêt ||
 trailôkyam chaturô varṇpâś chatvâraś châśramâḥ prithak |
 Brahmâdyâ dēvatâs sarvâ vidyâ-dânê pratishtṭitâḥ ||
 upâdhyâyasya yô vṛittim datvâdhyâpayatê janân |
 kin na dattam bhavêt tēna dharmma-kâmârththa-darśinâ(m) ||
 chhâtrâṇâm bhôjanâbhyaṅga-vastram bhikshâm athâpi vâ |
 datvâ prâpnôti puruṣaḥ sarvân kâman na samśayah ||
 yat puṇyam tîrththa-yâtrâyâm yat puṇyam yajvanâm tathâ |
 tat puṇyam kôti-guṇitam vidyâ-dânâl labhên naraḥ ||

va || end int anêka-prakâradoḷu bahu-vidha-dâna-phala-mâhâtmyamam pēlvudum barshôtkarsha-chittan
 âgi tad-dharmma-karâṇa-yôgya-sthânânamam vichârise mattam Rêcharasan endan ad ent endoḍ akhila-
 lôka-nirmmâṇa(na)-pravâṇa-matīy enisida Hiranyagarbbha-datta-dvâtrimśat-sahasra-dvija-samâjâ-
 bharanamum tat-Sarôjagarbbha-pratishtṭita--Prânavêśvara--dêva-pramukha--dêvakula-virâjītamum
 tach-Chaturmmukha-vinirmmita-Brahma-tîrththa-pavitritamumam atibahaḷa-sarvvartukôdyâna-pari-
 vṛitamum enisi sogayisuva Sthâṇugûḍha-nâma-grâmaṇv adu sakala-dharmma-karâṇa-yôgya-sthânav alli
 mâḍida-sukṛitav akshaya-phalamam iguv ene karâṇa-samêtam tad astuv end âsthâna-maṇḍaladind
 erddu bandu Sthâṇugûḍha-grâmada śrî-Prâṇamêśvara-dêvargge viśêsha-pûjeyam mâḍisiy alli yama-
 niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushtṭhâna-japa-samâdhi-śīla-sampannar aupâsanâgnihoṭra-
 dvija-guru-dēvatâ-pûjâ-tatpararum shaṭ-tarkka-mimâṃsânêka-śâstra-viśâradarum shaṭ-karma-nira-
 taruv agnishtôṃmâdi-sapta-samsthâ-samsthtarum mârtaṇḍôjvaḷa-kîrtti-yutaruv anêka-yajñâvabhṛi-
 tâvagâhana-pavitrikṛita-śarîrarum enisid anâdiya sarvva-namaśyad agraḥâram Sthâṇugûḍha-grâmada
 mûvattirchchâsīrvar minahâjanaṅgaḷa vêdânti-Svayampâki-dêvara mattav alli naḍevanubhavaṇe-
 kâra herggade karâṇa Nâgara-khaṇḍada Manneyam Bandanikeya Sôvarasa Nâkaṇa Goydaṇa Bêgûra
 Kêta-gâvuṇḍa Mâguṇḍiya Saṅka-gâvuṇḍa Maḷavalliya Kêta-gâvuṇḍa Konavattiya Prithivî-setṭi Kiru-
 vaḍeya Maṣaṇi-setṭiy int ivaru-pramukha Nâgara-khaṇḍada samasta-prabhu-gâvuṇḍagaḷ â-Kampanada
 heggade karâṇaṅgaḷ ant anibara sannidhiyoḷ dēvar-aṅga-bhôga-raṅga-bhôga-nitya-naimittika-pûje-gaḍ-
 ḍuge-bali-hôma-chaitra-pavitra-mâṭakûṭa-nava-karmmakkaṃ nâlku-vêda-khaṇḍikav eraḍu-bhaṭa-vṛitti
 Kannaḍ-akshara-sikshe ghaḷiyârav âṇum-khaṇḍikad upâdhyâya-chhâtrara grâsa-vastrakkaṃ satrak-
 kav endu Kasapayya-Nâyakana Vâvaṇa-Dêvan-anukûlateyim Kêśava-daṇḍanâyanam karâṇaṅgaḷ-
 um Saka-varshaṃ 1079 neya Îśvara-samvatchharada Pushyada puṇṇami-Sômavârav-uttarâyaṇa-saṅ-
 kramaṇa-vyatipâtadandu Banavase-pannirchchâsīrada kampanam Nâgara-khaṇḍa 70 ra baḷiya
 bâḍam Hiriyâ-Taguḷattiyam Tâpagundûra nairutyada Konavaneya bayalumam pûrvva-maryyâḍeya cha-
 turâghaṭa-śimâ-suddhiyim tri-bhôgâbhyantharam dhârâ-pûrvvakam mâḍi biṭṭar alliya parithavaneya
 kramav ent endoḍ Taguḷattiya Mûlathâna-dêvargge mattar ondu alliya gauḍan-umbali matta 2
 mattam Konavaneya bayaloḷage Rîgvêda-khaṇḍika 1 Yajurvêdadalli pada kham 1 kalpada kham 1
 Sâma-vêdada kham 1 śabda-śâstra-rûpâvatâra-nyâsa kham 1 Prâbhâkara-vêdânta kham 1 ant âṇakkam
 pratyêkav are-vattara lekkade mattaru 3 vêdântada Svayampâki-svâmigalge matta 1 davisigarig,
 matta 1 hûdôṭada mâlegâṇage kamma 20 antu matta 5 kamma 20 n uliye mēlâda bhûmiyalu
 bhatta-bhâgadi pâda-bhattadoḷage dēvargge nitya-naimittikada naivêdyak ondu-samvatsarada bhatta-
 vam kaḷad ulida bhattadoḷam Taguḷattiyal puṭṭida dravyadoḷag ombhâgaman dēvargge kaḷad ulida

bhāgāda ponnolav ā-bhattadolam nitya-sthiti dēvara satrav āg umba Brāhmaṇaru 30 khaṇḍikake chhātra . . ra lekkade . khaṇḍikadal umba chhātraru 48 dēvara pūjāri-māṇiyari 2 antu 80 kkav aṭṭikkuva bhāṇasittiyaru 3 rgge jivitaṃ ga 6 sīrege paṇa 6 chhātra 50 kkaṃ sīrege pratyēkaṃ pa 2 lekkade ga 10 vagge Vaddavāradol abhyaṅga Sōmavāradolu 30 manushya-Brāhmaṇar-uguraṃ kaḷava nāvidana jivitaṃ ga 4 aggistagege ga 5 kkaṃ naḍad upādhyāṅge ga 5 bāla-śikheya śāstradavaru purāṇamaṃ hēluvar-agnisthageya hoḷeyal eḷl-aksthate darbha-gandhamumaṃ satra-khaṇḍikadal uṇḍa Brāhmaṇargge tāmbūlamam kuḍuvuru mattaṃ dēvargge Taguḷaṭṭi-arddhadol āda dravyadola Rēcharasa-Hattagāra-Chaudarasa-Mahadēva-Tikajjaṅgaḷu biṭṭa-tōtaṅgaḷolaṃ Siddhabaḷḷi matta pūrvva-vṛitti sapta-divyadalum bhaktaru koṭṭadaraḷuv int initaṛolāda dravyadolage nitya-gadduge-pūje-dhōpāriti naivēdya nandādivige nityaṃ sahasra-tiḷa-hōmav int initumaṃ nityaṃ naḍesutta tiṅgaḷ-diṅgaḷol 2 d aśṭami 2 chaturdaśiy amāvāsye paurṇamāsye vyatipāta-saṅkramaṇav emba-parbbaṅgaḷolu nitya-naimitika-pūjeyam māḍi śāstrad upādhyāyaru S'ivavarmmad āreneya śāntyādhyāyamam japaṅgeydalli hēḷda kramadiṃ dēvar-eṇṭu-dikkinoḷ maṇḍalavam māḍiy alliya mantradiṃ baliyan ikki dēsavan āḷva Kshatriyanumaṃ gō-brāhmaṇarumaṃ yajamānanumaṃ harasuvaru mattaṃ varshadolage baha mahā-parvvaṅgaḷ 2 d ayana 2 visu sōma-sūryya-grahaṇav Āśāda-Kārtika-Māgha-Vaiśākhada puṇṇamigaḷal ondu-divasada pūjey āṛāru-tiṅgaḷa phalaṃman iguv ā-parbbaṅgaḷol dēvargge sahasra-gaḍḍugeyam prārambhisi puṇyāha-vāchaneyam māḍi śāstra-khaṇḍikadavaru raṅgadol vidyā-maṇḍala guru-maṇḍala S'iva-maṇḍalav emb maṇḍala-trayaman uddharisiy archchisi śāntyādhyāyamam japisuvaru vēda-khaṇḍikada nālvarum 4 prasasta-kaḷaśaṅgaḷalu udakamaṃ tumbi sarvvauśadhi-gōrōchana-siddhārtha-paṇcha-pallava-paṇcha-challi-paṇcha-gavyav ēlādi-chandanādi-maṅgala-dravyaṅgaḷan ikki nālku-dikkinoḷ irddu nālku-vēdadolaḷagaṇa Rudra-sūktaṅgaḷam japaṅgeyvar anisakke gaḍḍuge pūrnnavāgaḷu dēvargg eṇṭu-terad-argghya-paṇcha-gavya-paṇchāmṛitamam māḍi yave-gōdhuvey-akkiya hiṭṭinim bisi-nirim nelli-arisinadim majjanavam māḍi kuśōdaka-gandhōdaka-purpōdaka-phalōdaka-suvarṇpōdaka-ratnōdakadiṃ snapanavam māḍiy anantarav ā-nālkuṃ kalaśavam piḍidu samudra-pūrvvakav appa Rīgvēdada mūṛum ruchigaḷim maṅgaḷābhishēkamam māḍi paṇcha-saugandha-gandhaṅgaḷim pūsi vastrāṅkāram-upavita-madhuparkkav-āchamaniya-purpa-pūje-purpa-phala-pakvāṇna-maṇṭapa-dhūpa-ghṛita-dīpāritigaḷam koṭṭu nālku-taḷigeyalu paṇcha-raṅgad akkiyind oppam māḍi hiṭṭina soḍara dadhi-dūrvva-veras āratiyim nivālisuvalli maṅgaḷa-gita-vādyānaka-tūryya--saṅkha-kahālāravadiṃ māḍi pāyasa-ghṛita-bhaksha-bhōjyāṇna-pāna-dānādigaḷim nivēdyāchamaniya-kaighaṭṭi-tāmbūlamam koṭṭ ā-parvvaṅgaḷal ayuta-hōma Baligrāmada samasta-dēvatā-pūjeyam māḍuvud alliy uttarāyaṇadol dēvargge nūru . . . tuppadiṃ snapanavam māḍi sāyirad-eṇṭu-kannaydale-hūvind onde-māleyam māḍi pūjisuvudu Māghada puṇṇamiyalu ghṛita-kabaḷavam māḍuvadu Chaitradol mahāpūjeyam māḍi mahā-rathadolakke rājādhirājan olaḷke dēvaram bijayaṅ-geysi chhatra-chāmara-dhvaja-patāke-kaḷaśam kannaḍi-bhēri-maṅgaḷa-tūryya-saṅkha-kahālāravam kaiy-divige gita-vādyā-nṛityadiṃ grāma-vīdhiyol toḷalchi barisi nilisuvad (*usual final phrases and verse*) ōṃ namas S'ivāya

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At the same place, on a second stone.

śrī-Mādhavāya namaḥ ||

bhū-kāntā-bhōga-raṅgikṛita-nuta-nija-sad-damshṭrikā-kōṭi-pīṭham |

S'rī-kāntā-kā . . . stana-masṛiṇa-lasat-kuṅkumāṅkākritōram |

lōkāgha-kshālā-dikshāmarasarid-abaḷā-sadma-sa . . sa . . |

.. kā . . ksha . . vama . . nimag oldu vold ig ādi-Pōtrīsa-gātran ||

khyātam Hoysaṇa-Rāya-ma- | hīṭaḷa-pati va-kuḷa-tiḷakaṅgam |

jātam Nṛisimha-vallabha(Dēva)n | ātaṅg ogedam pratāpa-nidhi Ballāḷam ||

svasti samasta-bhuva . . . prithvī-vallabham Yādava-kuḷāmbara-dyumaṇi artthi-jana-chintāmaṇi Male-rāja-raja na-prachanda pratāpa-chakkravartti vīra-Ballāḷa-Dēvarasaru sukha-saṅkāthā-

vinôdadim râjyañ-geyyuttam ire || tatu-kâladolu || svasti prasasta-samasta-vastu-vistâra-samstuta-sam-
pûrṇa-mahârṇava-bahala-jala-valaya-valayita-vasumati-subha--pradêsa--viśêsha-rûpa-Jambûdvipa-
kânta-Kuntala-maṇḍala-maṇḍana-sakala-jana-manô--nayanâbhirâmârâmânêka-śâka-phala-kusma-kus-
ma-vâṭi-vimala-kamala-kuvalaya-vilâsi-sarôvara-vara-taṭâka--taṭa-kalita-kalama-kêdâra-kêdârôdâraṃ
dêsaṅga-arasaṃ Banavase-modal enisid anêka-maṇḍa[lê]śvaraṃ Mukkaṇṇa-Kaḍambam jagad-anu-
graha-vigrahaṃ dâna-vinôdi dakshiṇâ-pathadolu vipra-kuḷaman aṇa-keyin eḷasi paḍeyade taḍeyade
naḍad Ahichchhatrâgrahâraman ârâdhisi sâdhisi paḍeda pannitsâsirâgnihoṭra-pavitra-dvâtrimśad-
vipra-kuṭumbamaṃ mundittu tandu chatur-yyuga-prasiddha-viśuddha-chaturâbhidhâna-Chaturmu-
kha-pratishṭhita-Pranâmêśvara-pramukha-sura-pratishṭhita-paṇcha--Liṅgalingita--tirttha-kshêtradolu
nôdi mādida mahâgrahâraṃ Sthâṇugûḍha-purada poravoḷal ent ene ||

vṛitta || âraveyiṃ podaḷda-giḷi-viṇḍugaḷim kaḷamâleyaṅgaḷim |
vârija-shaṇḍadim bahu-taṭâkadin ugdha-latâ-grihaṅgaḷiñ |
châru-vanaṅgaḷim beḷada-kêyoladim sogayippa-Tâṇa . . . |
dûr atisôbhikumaṃ siriya kambolad-ante dharâtâlâgradol ||

kam || kattalisuv eḷeya-kauṅḡim |
suttirid elevali yta chen-deṅgu-phalaṃ |
. . . . rakida-nâraṅgaṃ |
bittarisalk aridu Tâṇagundûra vanam ||
Âṅgabhavam saṅgaḷigam |
tiṅgaḷe pom . . . dan apâra-sudhe nîrûṭam |
piṅgada madhu-vana-pâḷam |
sam salu beḷadud embud ên achchhariyê ||

vachana || ad ent ene beḷeda maḷeyaja-paḷukina mara | neḷe-kâlâgaru | nâḷikêra | lavaṅga | mâtuḷuṅga |
chûta | champaka | baka-bakuḷa | aśôka | pûga-punnâga | nâga-latâ-vitânadolu | vôdina | bādina |
tarkkada tarkkisuva | tantrada mantra-vādada | kavi-paṭhana-kathhanada | yâgnikara saṅjñegaḷam
kalu palumbuva palvan-teṇada-vihaṅga-tatiyind atisayisitu Nandanaman in . . tpura-parisarôdyâna |
mattav â-mahâgrahârada mahimey ent ene ||

vṛitta || vedaṃ nâḷk avar-aṅgam âṇu kurupim mîmâṃse-kâṇḍa-trayaṃ |
bâdiṅ ḍuva tarkkam âṇu padinenṭ-udiyat -purâṇa-sriti- |
prâdurbhâva-viśêsha-vâstu-bharatâdy-añchat-kaḷâ-kausaḷam |
Mâdêvaṅge tad-âjñeyiṃ dvijarig â-śrî-Tâṇagundûrina ||
charu-ghṛita-dadhy-âmikshâ- | vara-paśu-pâyasa-payô-ruçi-purôḍâśam |
pirid â-puradoḷag enut i- | sura-mithunam pogalut irkkum aniśam niśeyol ||

vachana || â-grâmadolu vibudhargge Chakradharan ent ante buddhi-chakraḍim grâmakke barppa duri-
taṅgaḷam pariharisi hitaman âcharisuva kâraṇadim Chakra vesaram paḍeda vaṃśam ad ent ene ||

vṛitta || mûvattitsâsirakkam tilakamo toḍavô lôchana-sthânam emb i- |
bhâvam lôkântaraṅgakk udayisal esav â-Chakraya-khyâta-vaṃśa- |
byâvṛittânanta-vipra-prakara-samadhikam sâtvikam satya-śiḷam |
dêva-Brahmâgra-pûjâ-paran ene negaḷdam Mâkimayya-dvijê . . . ||
Manu-mârggaṃ sach-charitraṃ vinuta-sakala-śâstrânvitam satya-vâkyam |
janatâ-prakhyâtan atyûrjita[. . .] vibhavam Brahma-vaṃśâvatâram |
jana-vandyâkâran end i-sakala-budha-janam bannisal ballar ill end |
ene Viśvâmitra-gôtram negaḷdan eḷeyol i-Mâki-râjâṅkan âgaḷ ||
paḍed-arttham budha-kôṭig âśrita-janakk ishtargge sishtargge ban- |
d eḷar[. . .]d adhanargge sat-kavi-kadambakk intu Gôvindan iv- |

eḍeyoḷ kalpa-mahîjav endu dhareyalli prîtiyim bâhpenal |
paḍedaṃ Mâki-budhaṃ suputranan iḷâ-lôkaika-sat-pâtranâ ||

ka || âtana tanayaṃ bhuvana- |
khyâta-yaśaṃ gôtra-vârddhi-varddhana-chandraṃ |
prîti-karaṃ budharg ellaṃ |
bhûtaḷadoḷu Mâkimayya-vipraṃ negaḷdaṃ ||

A-kṛitakṛityana santatiy ent ene ||

jana-pati-Pâṇḍug ayvaru tanûbhavar-ol sale Vâmanam Triḷô- |
chanan atula-prabhâva-paran Îsvaran oḷpina Gôpan â-Nṛisim- |
hanum oḷagâgi tat-taneyar intu jagakk atisêvyâ-vamśa-maṇ- |
ḍanar ene baṇṇikūṃ sakala-vârudhi-vêshṭita-bhûtaḷâgradol ||

kanda || îvaroḷ .. ativikhyâtaṃ |
deyva-vidaṃ śrî-Triḷôchana-mahidêvaṃ |
kaivanda kalpa-bhûjada |
meyvaliyam tegaḷd ati ka .. darg îvan ||

vṛitta || jana-nuta-śîla śîla-guṇa-sampada sampada-yukta yukta-saj- |
jana-jana[...]bandhura-kathâgama-kôvida-mûrtti mûrtti-saṇ- |
khanita-guṇa-prabhâva Bhava-pâda-payôruha-bhṛîṅga kêḷ Triḷô- |
chana ninag âr ssamânar akhîḷôrvvareyoḷ guṇa-ratna-bhûshaṇa ||

vṛi || Sara[si]jasambhavaṃ bhakutiyim Praṇamêśvarana pratishṭheyam |
virachisitakke nûtana-Virañchiy[av]ol negaḷd î-Triḷôchanam |
pirid atibhaktiyind ese va Mâdhava-dêvara supratishṭhey âg |
îre nere mâḍidaṃ Kamala-Bbâritiyum puruḍ illad-irppinaṃ ||

ka || nirmmaḷa-chittaṃ vṛittaṃ |
dharmma-rati prîti ruchira-guṇa-ga[ṇa]-nikaram |
permmeyum âg îre ne[ga]ḷd â- |
Bemmakaru mâṭṛi-vamśav âtane dhanyaṃ ||
janake parôpakâri [...]Kêśavan âtana sūnu Êchan â- |
tana tanayaṃ jagakk ese va Vâmanan âtana putri dhâtriyol |
jana-nute Mâchikavve sutar ayvara Kontiye mâte Mâkima- |
yyana vara-kântey [...]jenal êṃ kṛitakṛityano pêḷ Triḷôchanan ||

kanda || Ratigaṃ Sarasatigaṃ Pâ- |
rvvatigaṃ Arundhatig ayvaḍiy ene matt ant |
atisâyada puṇyavante |
kshitiyoḷu Mâchiyave mâtey âtag ene dhanyan ||

va || antu mahantar ubhaya-kula-viśuddha-prasiddhar-udaradal udayisi vivêka-viśêsha-naya-vinaya-
vaidika-laukika-satya-saucha-dayâ-dâkshinyav-âdiyâda-anêka-guṇa-pâtran â-Triḷôchana-dêvan omm-
ey ummaḷisi nirmmaḷa-dharmmav enag â-chandra-târa sthiram appud endu dorakoḷuvud ene kanasi-
noḷu anupama-mahimaṃ Prayâga-Paramêśvaraṃ śrî-Mâdhava sâdhu-vatsalaṃ vatsa-Prabharâ-
ḍaṅge kambadol irddante kaṇiyol irddapan endu pêḷdu bijayaṅgeydu supratishṭhitav âda śrî-Mâdhava-
dêvargge S'aka-varshada ?1123 neya Siddhârththi-saṃvatsarada Chaitra-su 11 Âdivâra-vyatipâta-
saṅkramâpadandu mû[va]ttitsâsiray-aśêsha-mahâjanaṅgaḷa śrî-pâdavanu Vâmayya Triḷôchana-

dêva ^ĀĪvara-dêva Gôvinda-dêva Nârasinga-dêvan int iyyavarum upârjjisi tamma vṛittiyolage
(here follow details of gift and usual final phrases) śrī-Mâdhava-dêvargge Daṇḍeya Sôvi-setṭiyaru
biṭṭa nadâdivigege Triḷôchana-dêvana kaiyal aydu-kamma tôtavam mârugonḍu biṭṭa ||
âtana mahimey ent ene ||

yellâ-viddeya neṇṇe ballam |
ballaṅ ḍadanariyam bēdida[va]rgg |
ill emb eraḍ-akkaramam |
*kallam Daṇḍeya Sômam ||

190

In the lower part of the north side of the roof of the raṅgamaṇṭapa of the same temple.

svasti śrīmatu bhuja-bāḷa-chakravartti Bijjana-Dêvarasara tat-pâda-padmôpajivigaḷ appa Banavâse-
pannirchchâsirada hejjuṅka vaḍḍarâvuḷada daṇḍanâyaka-Mâyi-Dêvarasaru śrī-Pranamêśvara-
dêvargge sthâna-nivēḍya-nandâdivigeg endu dēvara tōṭada a .. ke ele battada suṅka sarvva-bâdhâ-
parihâra mattam ūra aḍakege lakkakke pa I yint initum Saka-varsha 1079 neya ^ĀĪvara-saṃvatsara ..
shyada puṇṇamī-Sôma-vâra-uttarâyana-vyatipâtad andu mûvattirchchâsirake .. nadalu dhârâ-pûrv-
vakam mâḍi biṭṭa dharmmavan (usual final phrases).

191

On the side of the same stone.

..... samasta-prasasti śrīman-ma śvara vira-Gadamba jjuna-Dêva Hola Be-
vala Banavâ .. sirama Sântalige-sâyi ma sukhadiṃ dusṭa ... ha-śisṭa-pratipâ râjyaṅ-
geyvuta .. śrīmatu samâra Vishṇuvridha rasa-gôtrada kravintara marmma
Dhadhimayyaṅge .. kabbeḡam puṭṭida ūroḍeyam paṣu ṭṭara marmma .. korade Saṅ-
kaṇana peṇḍa .. tra-pavitra dēva ḷukya-vikrama-v neya Râkshasa-saṃva drapada-
bahu Kanneya-saṅkrama du śrī-Pranamê varge ondu nandâ-dî .. râtra naḍavant â
.... mahâjanaṅgaḷa koṭṭa Lakkiga ponna baddi â-chandrârkkka naḍayisu (usual
final phrases).

192

On a stone below the bilva-tree to the north east of the same temple.

namas tuṅga &c. ||

svasti samasta-bhuvanâśrayam śrī prithvī-vallabha mahârâjâdhirâja râja .. ramêśvara parama-bhaṭṭâ-
rakam Satyâśraya-kuḷa-tilakam Châḷukyâ .. ṇa śrīmat-Tribhuvanamalla-Dêvara râjyam utta-
rôttarâbhivṛiddhiy â-chandrârkkam saluttam ire .. da-padmârâdhakam śatru-bāḷa-sâdhakan âsthâna-
vastu-nâyakam dvija-kuḷa-kamaḷa-mârttaṇḍa ka ... prachanḍa daṇḍanâyakan Anantapâḷan eraḍaru-
nûra Banavâsi-pannirchchâsiramam sukhadin âluttam ire â-śrīman-mahâ-pradhânam bânasu-mane-
veggade Ananta .. ra prasâda-samâsâdita-prâpta-lakshmī-niḷayam tat-pâda-padmôpajivi ||

vara-vidyâ Râja-vibhugam Nilabbeḡam puṭṭi bhâ- |
sura-kīrtti-priyan âgi sanda guṇa-ratnam Dâsirâja .. gôtrâm- |
bara-tigmarôchi janakam tây chârû-nânâ-guṇâ- |
kare Sômâmbike yandaḍ i-bhuvanadi dan êṃ dhanyanô ||

â samasta-guṇa-gaṇâbharanam vibudha-jana-śaraṇanam nija-visuddha-kīrtti-.... prabhâ-vikasita-
jagad-valaya-kairavanam raṇa-raṅga-bhairavanam bishama-haya-Vatsa-râja .. kavi-sura-bhûjanuv eni-
sida mahâ-prachanḍa-daṇḍanâyakam Gôvinda-Râja Banavâsi-pannirchchâsiramuma vaḍḍarâvuḷavu-

mam perjuñkamumam eraḍum bilkaḍeyumam sukha-saṅkathâ-vinôda .. pratipâlisuttam ire | tat-pâda-
padmôpajivi Antarvêdiya śrî-Râma-dattiya ashta-sahasra-saṅkhyâ-Gavêhu-grâmam puttîd-ûru Mâdhava-
bhattacharu tande tây Jânaki Vatsa-gôtra-Gaurabbey atte Soḍḍalan anujam daṇḍanâyaka-Goydarasan
maydunam Prithividharam Trivaḷi-bhattacharu śrîman-mahâ-vaḍḍagrâmamam Tâṇagundûralu perḡge[de]-
tanam geyyuttam ildu dharimma-prasaṅgadi .. kereyan agalisalu bhûmi kuḍiv endu mûttirchchâsi-
rakke binnapaṅgeydu prasanna-chittarâgiy ûrindam baḍagaṇa hâdiya beddeyalu bhûmiyam kuḍe Châ-
lukya-Vikrama-kâlada mûvatteradaneya Sarvavajit-samvatsarada Chaitra-suddha-tadige-Brihaspativâra-
dalukereyan agalisi niram paḍedu dēgulavam mādi aravanṭigeyal ambaligam nîr-eḡeva mānigam
kerege paḍi salisuvudarke kereya keḷage ojhara (*here follow details of gift and usual final phrases
and verse*).

Jânaki petta-tây negalḍa-Mâdhava-bhattachare tande vira-vi- |
dyâ-nidhi Goyda-Râja vibhu bhâvan enal vara-Vatsa-gôtra-mauli- |
bhânukulôttamam Raghuja-datti Gavêhuve puttîd-ûr śrîta- |
jñâna-vidhâna-kôvidan enalke Gôvindaran em kṛitârthanô ||

Pranamêśvara-dêvara kêriya mane-dere kâlû ku | Jokkôja barada ||

193

At the same village, on a wooden pillar of the Virabhadra temple.

śrî-guruvê gati Sâlivâ[ha]na 1736 ne S'rimukha-sam- | da Āsvîja-śudha 12 lu Dudihalli-gau ||
Puttanṇanu tanna bhaktiyinda yaraḍu 2 muṇḍige-chitravannu mādisiddu

194

At the same village, on a stone belonging to the north outlet of the great tank.

svasti Sakha-nripa-kâlâtita-samvatsa .. sataṅgaḷ enṭu-nûra-ayvatt-enṭane ... Manmatha-samvatsaram
pravarttise Vaisâka.. bârasi-Brihaspativâram âge Sânta.....ra peggaḍe svasti samasta-bhara-nirûpa...
mahâmâtya-guṇa-sampanna i nâsrayan âsraya-manôharam nanni gam bageyam
nâtam chavēge sampattivāḍigam Brahmaspati-samam .. śrîmat-peggaḍe-Puliyamma
Tâṇagundûr-kkereyam kaṭṭisi dêvarige nivēdyakkam nandâdivigegam mattal aydu kereya keḷage
tôṭamam mattal ondu keregâla mattal ippattu granta ippattâru mattal galḍe innûrana yeḷkonḍu
dêvargge neḡegam biṭṭa keregâla nû vadda berisakk epatta-gaṭṭa (*rest illegible*).

195

At the same village, on a virakal at the edge of the patêl Raṅgappa's field.

svasti S'aka-varsha 930 ne Plavaṅga-samvatsarada Jyêshṭha-mâsada śuddha-bidiye-Brihaspativârad
andu Sântalige-śayirad arasan Oddammanaran iḡuvâdale peṇḍaru de .. aya-tuḡu pariyeḡu nâvidara
Gôsâsi-Gulugam kaṭṭi sattu sura-lôkakk ôda âtana peṇḍati Hukkabbege nâḍa gaṇḍa-gûsanu vetta
magam Jiya-Sanutanu kallon eresida maṅgaḷa baredam Salugayya

196

At Chikkamâgaḍi (same hobli), on a pillar in the enclosure of the Basavanna temple.

(*East side*) svasti śrîmat-pratâpa-chakravartti Yâdava-Nârâyana Hoysala-vira-Ballâla-Dêva-varshada
23 neya ||

dorevett Āṅgira . . tsaram negalḍa-mâsa S'râvanam śuddha-vâ- |
saram aḷ dêrisi S'ukravâramu Pushya-ghasra-sâ- |
dhy .. su .. bahay Āshâḍa..... param vi sat- |
karanam taitilam i ndida vibhâtam kuḍe pu .. yim ||

Jina-vâkyâmrîta-sêveyim manada mithyâtâmayam piñge da-
 rsana-saṃsuddhate-vetta chittad odavind antar-mahi .. pti ..
 anitum tannav iv allav em... bageyam biṭṭa . kush... tma-śu-
 ddha-nayam tanna .. dēva tāldi guṇamam Jakkavve niśchaysutam ||
 mati Jina-pâda-paṅkajadoḷ anvitam âdudu dṛishti nâsikâ-
 grateyoḷe ninduv âgama-padaṅgaḷan âlisut irdduv âgaḷum |
 śruti-yugaḷam .. dṛishti-yuta-sanyasanam neḡedoppe nâka-saṅ-
 gati-vaḡededaḷ samâdhi-vidhiyim vare Jakkaley êṃ kṛitârttheyo ||
 sale .. ha-dhvântadindam mugida hṛidaya-nirêjamam Jaina-vâkyâ-
 ma .. bhânu-jyôtiyindam vikachisiy adaroḷ dēva-dêvêśanam niś-
 chaḷam âgirda .. santôshadoḷe Jinapanam jânisutt â-latâ-kô-
 male biṭṭaḷ Jakkayakkam tanuvan uḷidar âr ppôlvar embantu tannam ||
 kshayamam mithyâtva-karmmak amarda guṇada saṃyaktva-sa ... samvri-
 ddhiyumam mummâdi dēśa-śrutaman anitumam koṇḍu nirmôhe tây-tan-
 deyumam biṭṭande sanyâsaman amaḷinavam pûṇḍu Jainendra-pâda-
 dvayamam chittaysi Jakkavve dal ese... a .. ||

.... ta-darsane vistârîta-su ra-kalêvara Jakkale-nârijanâṅg.... ti
 neneyuta Jakkale tanuvam biṭṭagaḷ ante sukuma .. sudhâśana-pûjya-samavasaraṇaman anâ-
 kuḷam pokku Jinan abhivandisuva

(South side)

śrîmat-puṇya-phalâd abhûd bhuvi sutâ sâmantamukhyasya yâ
 sâ sarvvajña-padâravindam asakṛit sampûjya bhaktyâdiśat |
 suddha-dhyâna-viśôdhi-bôdhita-manar-pûrvvam samâdhi-kramais
 sâścharyam tyajati sva-dêham aṇuvach chhri-Jakkalâmbâ satî ||
 chittam vistâryya puṇyâsrava-karaṇa-vidhau sarvva-karmmâṇi nâśi-
 karttum tyaktvâ vimôham sadayam upaśamam prâpya châtmoḡpayôgam |
 suddha-dhyânâmrîtâmbhar-pluta-ma ... Jinêndrasya pâdâravindam
 prasthâpyâlôkya dêham tyajati tṛiṇam iva śrîmatî Jakkalâmbâ ||
 nityânanda-sukhâmrîtâmbudhi-payar-pûrâvagâhôtsukâ
 svâtmanushṭhita-saṃyamâtta-viḷasat-saṃyaktva-pôtēna yâ |
 saṃsârârṇava-pâram âśu taraṇôdyôgam samutpâdini
 chitram dēva-gatim prati tyajati kiṃ dēhan tu Jakkâmbikâ ||
 nikhiḷa-vanaja-valli-pushpa-mâlâ-kadambaiḥ
 ghṛita-dadhi-vara-dugdhair âbhishiñchyârchchya tîrtthân |
 na bhajati hṛidi tṛiptim Jakkalâmbâ sva-dêhât
 samavasaraṇa-nâtham drasṭu-kâmâ prayâti ||
 dânanvitêti guṇa-ratna-vibhûḡshitêti
 śântêti sarvva-janatâsu dayâ-parêti |
 Jainâgamôkta-charitânugâtêti bhavyâḥ
 kê na stuvanti bhuvi Jakkala-yôshitam tē ||

(West side)

śrî-vibudhêndra-vandita-Jinêndra-mahâ-mahimârchchanâ-S'achi-
 dēviy enippa Jakkala-mahâ-satiy-udgha-charitramam kalâ-
 śrî-vibhavaṅgaḷam vividha-dânaman âtta-Jinêndra-bhakti-saṃ-
 bhâvita-sat-samâdhi-mṛitiyim sukrîtârtthigaḷ âro kirttisar ||

vanitâ-bhûshane sach-charitravati tây Lachchavve sâmantâ-Man-
 ãana-Muddam janakam vinûta-Bharatam kântam sutatvôpadê-
 sanan â-âsrîmad-Anantakirtti-munipam pûjyam Jina-svâmiyend-
 ene Jakka . . . vamsâ-sîla . . . samyaktvam jagat-pâvana ||
 ãige Jinâga . . . Jina-matam matig â-Jina-sû .. sat-padam |
 naðeg oðanâdiy âyt ene Jinôktiyan ôdi tad-âgamârtthamam |
 naðe tilidante muktig irad eydipa sîla-guṇa-vratâdhvadol |
 naðed eðegeydaļ âlke gaḍa Jakkale-nâri Mahendra-kalpadol ||
 nereye munindraram pogald anam tale dûge parigrahaṅgalam |
 toredu grihîta-sanyasanadiṁ nija-bândhava-môha-pâsamam |
 paṛidu suvritte Jakkale mahâ-satî chittaman âpta-tatvadol |
 niṛisi samâdhiyim nereye sâdhisidaļ sura-lôka-saukhyamam ||
 taļard irad êka-pârsva-niyama-sthiti dṛisṭi su-nâsikâgradim |
 kaļivede balpu baļk irade mey miḍukâḍade Jaina-bhakti sañ- |
 chaļisade mânad uchcharisi pañcha-padaṅgalan âtma-tatvadol |
 nelasida sat-samâdhi-vidhi Jakkale-nârig id ekka-lâvanam ||

(North side) śrî-Jinendra ||

tyaktvâ dêham vimôhâd brata-guṇa-charita-śrêṇi-nisrêṇi-mârggâd
 âruhya svaṛga-durggam nija-bhajana-baļâd êva yat tad grihîtvâ |
 yâham Jakkâmbikâsmin divi divijavarô'bhûvam âtma-prasâdâd
 ittham tusṭtâva gatvâ samavasaraṇa-bhûstham natendram Jinendram ||
 Jina-nâthâbhishavaṅgalim Jina-guṇ-stôtraṅgalindam Jinâr- |
 chchaneyindam Jina-bhaktiyim Jina-munindrâhâra-dâvaṅgalim |
 Jina-vâkyârthâ-vichâradind aledu mithyâ-mârggamam tatva-bhâ- |
 vaneyim pett amaratvadind eṛagidaļ Jakkavve Jainâṅghriyoļ ||
 tatvaman â-Jinendra-matadiṁ tilid ujaḷam âda sūddha-dṛi- |
 sṭitva-guṇârkanind alare sîla-guṇa-vrata-vârijaļi mi- |
 thyâtva-tamas-tamam pareye sat-patha-varttinîyâgi sūddha-sam- |
 vitvadin eydidaļ negaļda Jakkale-nâri surendra-lôkamam ||
 lalita-pativratâcharaṇa-châru-nadi-salila-pravâhadim |
 kali-malamam kaļalchi nija-nirmala-kîrtti-latâ-vitânamam |
 baļeyisi sîla-sâli-vanamam parivarddhisî puṇya-nandanân- |
 gaļane nimirechi Jakkale valam paḍedaļ sumanô-vibhutyam ||
 parikisi sad-budhar ppogaļe tanna charitra-guṇânka-mâleyam |
 virachisi suprabandhamane dik-kuļa-bhittigaļoļ teraļchi muṁ- |
 baredudan iḡaļ â-divija-lôkadoļ oppuva lêkha-jâladol |
 bareyipan endu Jakkale mahâ-satiy êṛidaļ alte saggamam ||
 pugey avasarppanam Bharatad Âryyeyoļ anvitam âda bhôga-bhû- |
 migala virâmadol sukṛita-duṣkṛita-varttaney âgi sanda kâ- |
 la-gata-cha .. tu . | antyadoļe pañchama-kâladol ondid anda- |
 . . mahâtmaroļ guṇame Jakkale-nâriyoļ uttarôttaram ||

197

On a stone in front of the same temple.

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanam |
 jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

śrī rājippudu dharmmadim niyata-dharmmam śāntiyim śānti-vi-
 stāram Kunthu
 . . . yakar vinuta-Dharmmam S'ānti sat-Kunthuv emb-
 î-Ratnatraya-dēvar ūrjītam enal dīrgghāyumam śriyumam ||
 prakāṣam vyāpta rava-rūpam nitya-bhāvam vikar-
 tṛikam āvēśhīta-māruta-tritayav ā-shaḍ-dravya-sampanna-va-
 rttakam oppirddudu nōḍe nāḍeyuv adhō-madhyōrddhva-lōka . .
 . . . lōkakḥ esedirppud ant ubhaya-karmmōdyōga-nirmmāṇa-sal-
 līlam dvīpa-samudra-vargga-vaḷayibhūta-prabhūta-sthāṇi-
 mālāḷa bhū-ramaṇam jagaddhitan ī-mahatvakk enalk ēm
 naḍuv oppam bettudo tām lavaṇa-jalādhi rannam maṇal Lakshmi nīr-
 venṇ oḍaripp ā-kalpa-vṛiksha-prasava d ēvēlven oḷpam ||

kaṁ || vār-vaḷaya-nikarav emb ā-
 nīrvēliya naḍuve neṇadu jambū-chinham
 sārvinav īpsita-phalamam
 pārvinav eḷeg imb id āytu Jambū-dvīpam ||
 idu Jambū-dvīpa . . . n idu surōrvīruhaudāryyadind int
 idu rājad-dhairyadind int idu janita-Jīna-sthāna-bhōgōpayōgā-
 bhyudaya-śrī-līleyim Rēcharasana teradind unnatavakke pakk ā-
 dud enuttam chandra-sūryā rārājīsirkkum ||
 dorevett ā-Mēruvin teṅkaṇa-deṣeyoḷ ad ēn oḷppuvett irdudō śrī-
 Bharata-kshētram karam tumbigaḷa madhura-mandra-svarōḍgitadim me-
 ll-eraliṅg aḷḷāḍuv ell ell elema pushpaṅgaḷim haṇṇa-goṇchal-
 veragindam chūtavalli-vitatigaḷ esed ā-lāsyā-sārasyadindam ||
 kaṁ || śrīmaj-janadim sumanō- | dhāmateyim bhramara-sōbbheyim Karṇpāṭa-
 simeyan ā-Bharata-śrī- | . . . tōrppu nāḍe Kuntaḷa-dēṣam ||

vachana || mattam alli janada kōṇṭeyum guṇada vyavahāramum binadada vyavasāyamum rasada
 toṇegaḷin eseṇa kēḷi-vanaṅgaḷum birayigaḷ Kāmana . . yikke . . reyam goṇḍirppa līleyim nereda-kama-
 ḷinigaḷum Vasanta-kēḷige samedā pondōṇigaḷa-gondaḷamum dharmmakke nermmamum bhōgakk āgara-
 mum āda ghaṭikā-sthānamum ratna-samṛiddhige sōltu sa . . . magal goṇḍud enipa parikheyim rāja-
 maṇḍaḷa-samājam enipa kāmīniyara mukha-kamaḷa-nikaramum grāma-nagara-khēḍa-kharvvaṇa-ma-
 ḍamba-drōṇāmukha-pura-pattana-rājadhānigaḷa bana m elli nōḷvaḍav alli meredu nava-vidham
 āgi tōrppa Kuntaḷa-dēṣakke ||

ka || kramadim vikramadim dā- | na-manōhara-vṛittiyim Chālukya-nṛipālō-
 ttamar ātma-kīrttiy ā-bhū- | ramaṇige muttugaḷa toḍav enal priyar ādar ||
 Chālukya-bhūbhujar ddivi- | kēḷiyōḷ ire perage nereye kāmuvol irddar
 bhū-vadhuge Raṭṭar avaram | sōvuttam Tailan āḷdidam nere dhareyam ||
 avard ā-Tailaṅge Satyāśrayane magan avaṅg ātmajam Vikraman tām
 avanind ant Aayyaṇam tām kīriyane Jayasimbhāṇkanum tamman ant ^āĀ-
 lavamallam tat-sutam tat-tanayan esava Sōmēsvaram tan-mahīśaṇ- |
 ge vaḷam Permmāḍi-Dēvam magan avana magam tāne Bhūlōkamallam ||
 samanisit avaṅge Jagadē- |
 kamallan enisirdda putra-rūpade tējō- |
 ramaṇiyatey avan anujam |
 ramaṇam meredam jagakke Nūrmmaḍi-Tailam ||

baḷikam nalaṁ sârddal | Chalukya-râjya-Rame Bijjalôrvîpatiyam |
Kaḷachuri-tiḷakanan êm peṇ- | gaḷa chittam hosatan arasut irppudu hosate ||

vri || dâdegaḷ unṭ ivaṅge raṇadoḷ sale mûduvav êrid-âneyoḷ |
kôḍugaḷ unṭu matt-eraḍav aṅkusadanna ga |
.. ḍoḷav ant av anya-nṛipa-rakta-visiṣṭhanav end arâti . . . |
dd ôḍade nilvan âvan enut irppudu Bijjalanam jagaj-janam ||
asi-late kûḍe gaṇḍu maguḷdatt abitâvanipâḷa-bhûmi-peṇ |
masagidud aṅjad ântavaroḷ â-sura-kânteyarg ânta-bêṭav u- |
bbasav enisittu kâḍid eḍe nettara-jaugine kês-oranteyam |
pasarisit endu bandu śaraṇ embudu Bijjalanam dvishaj-janam ||
baḷedant â-Bijjalaṅg ên adaṭ esedudo pêḷ S'imhaḷâdhîśvaram be- |
ttaḷigam Nêpâlakam ghaṭṭivaḷan aḍapadâḷ Kêraḷam Gujjaram kam- |
maḷigam matt-â-Turushkam kudure vesadavam Lâlan âd achchuḷâytaṁ |
heḷeyam Pânḍyam Kaḷiṅgam kari-paricharan âg âḷ-veseṅgeyye nichcham ||
jagamam samprîtiyim Bijjala-nṛipatiya tammam bhujâ-garvvadiṁ Mai- |
ḷugi-Dêvam pâlisuttam mereda baḷikav â-Bijjalôrvîśa-pautram |
tri-guṇibhûta-pratâpam taḷedan eḷeya .. Kandâra-kshônipam taj- |
jagati-nâthânutâtam baḷikam avaniyam tâḷdidam Sôyi-Dêvam ||
kramadiṁ Karṇâṭamam Kuntaḷaman olavinim tîḷdi taḷkaysi ramyân- |
gaman imbim bimbip oḷpam paḍedu prithula-Lâṭakke Kâñchi-pradêśa- |
kke manambett eyde râgam budida-kara-sarôjâtamam niḍiy â-Râ- |
yamurâri-kshônipam mēḍiniyan inisu vand êka-bhōgyakke dandam ||
âtana tamman-ûrjita-guṇam vibhu-Mailugi-Dêvan âḷdidam |
bhû-talamam baḷikkam avanim kiriyâtan enippaṇ âdoḍam |
khyâtîyin ârggav alte hiriyâtan enal dhare S'aṅkamôrvvîpa- |
brâta-nutam dharâ-vaḷayamam parirakshisutirddan oḷmeyim ||

kam || S'aṅkana kirtti-prabheyin- |
dam kâmini bhûmi gaura-ruchiyind esed êm |
śaṅkiniyâḍaḷo gitâ- |
laṅkṛita-nânâ-vinôḍa-viḷasita-gatiyim ||

vri || savan âr nNiśśaṅkamalla-kshitipatige tach-chakriyindam baḷikk ^AÂ- |
havamallam Râya-Nârâyaṇan adhika-guṇam S'aṅka-bhûpânujam bhû- |
bhuvanârâdhyam dharâ-marḍaḷaman atula-dôrdḍanḷadin tâḷdidam nôḷ- |
pavarg êka-chchhatramam meysiri merevinegam prâjya-sâmrâjyadindam ||
kramadind â-Bijjalôrvvîpatige paḍedu saptâṅga-sampattiyam ma- |
ttam adam tach-chakriyind ittalum odavida râjâvaḷi-lilegam tan- |
dum id ê saptâṅgamam kâṇisidan ene jagam mantradim tantradim vi- |
kramadiṁ śriyim sad-âchâradin osed esedam Rêchi-danḍâdhinâtham* ||
Kaḷachuryya-kshitipâḷa-râjya-late parvval tanna dôś-śâkheyam |
viḷasan-Mandara-sânugam vibudha-sêvyam vistrita-chchhâyan a- |
skhaḷitaudâryya-viḷâśa-bhâsi sumanas-sampûrṇan udyad-yaśaḥ- |
phaḷadiṁ Rêchana-danḍanâthan esedam lôkaika-kalpa-drumam ||
Jinanam tanna manam manah-prakṛitiyam sad-vidyey â-vidyeyam |
tanuv ant â-tanuvam viḷâśav adan udyal-lakshmiy â-lakshmiyam |
vinutaudâryyav adam jagam jagaman imb i-kirttiy âḷiṅgisal |
jana-vandyam vibhu-Rêchirâjan esedam châritra-ratnâkaram ||

kavi-tati balmeg ôlagise kâminiyar sobaginge sôle bêl- |
 pavargal udâra-vrittig olavim nara-śâsanavâge râjyam ud- |
 bhavadin oḍarchchi Jaina-samayâmbudhi kirtti-sudhâmsuvim poda- |
 ke vaḍeye Rêchirâjan esedam jasadim vasudhaika-bândhavam ||
 naḍeda-nelam raṇôrvvareyoḷ ant anitum tanag ajja-pajjarim |
 paḍeda-nelan dal emban asig anya-nṛipâḷaran ikkad unte kiḷ- |
 taḍe kaḍu-dôsav emban asaham mige beṅguḍe patte tâne beṅ- |
 guḍuvavol emban ên adaṭanô kali-Rêchaṇa-daṇḍanâyakam ||
 anupama-dâna-śauryya-raṇa-śauryyaman ê-vogaḷdappen am dvishaj- |
 janaparol onduv achcharasiyargge sayambarav âge saggadoḷ |
 janiyisit Indra-bhûruhake tôraṇadin tavil embud eyde mê- |
 dini vasudhaika-bândhava-chamûpati Rêchaṇan em kṛitârththanô ||
 peḍe-vaṇi S'êshanol Sarasijôḍaran ambudhiyoḷ mṛigâṅkav and |
 uḍupanol Adrijârdhdhav Abhavâṅgadoḷ â-mada-lubdha-bhṛiṅgav ir- |
 pp eḍe dig-ibhaṅgaḷol kurupu dôrppinegam jagamam musuṅkit in- |
 gaḍal ene kirtti Rêchan esedam jasadim vasudhaika-bândhavam ||
 S'rivachcham siriyim samṛiddhan esev â-Nâgâmbikâ-sûnu bhô- |
 gâvâsam vasudhaika-bândhavan udâram stutya-Gaurî-sukha- |
 śrî-vishtam Vṛishabhadhvaja-priyatamam Nârâyaṇâtmôdbhavam |
 bhâvam bettire chelvan end enisidam śrî-Rêchi-daṇḍâdhipam ||
 taradim dêsâṅgaḷum śrî-Kaḷachuri-kuḷa-chakrêsarim pettud i-Nâ- |
 gara-khaṇḍakk artthivaṭṭ â-nṛiparol paḍed imbindav âld-irppan â-Rê- |
 charasam tân endoḷ ê-vaṇṇipudo nisadav i-dêsadind olmeyam bi- |
 ttaradim paṅkêja-rûpam Banavasey adaḷol śrîya-vôl irppud embem ||
 kusuma-rajaraḷ rasâvaḷi taḷir sôvaḍâḍuva kira-jâḷav emb |
 esakade chalvuv êṛida-nelam nelê-verchchida pûgaḷam bisur- |
 pp esagada-nuṇ-bisal suḷiva kamm-elar ikshise hachchan oppuv-â- |
 gasav eseyalke nâḍ esavud entu Basantada sṛishtiy embinam ||
 kam || â-Nâgara-khaṇḍaman â- |
 ḷp-â-nṛipa-vinuta-Kaḍambar ant â-nṛipa-sa- |
 ntânâmbujadoḷe sakala-ka- |
 ḷâ-niḷayam Brahma-bhûbhujam janiyisidam ||
 â-vibhuvîṅgam Chaṭṭala- |
 Dêvigav udayisidan akhiḷa-nîti-krama-sam- |
 bhâvita-râjâchâra- |
 śrî-vadhug eseyalke śauryyad oppam Boppam ||
 mêdinige Boppa-Dêvanin |
 âdudu hage hugada bâḷa bâḷvêliy avaṅg |
 âdaḷ vallabhe vinuta- |
 S'rî-Dêviy avargge putṭidam Sôma-nṛipam ||
 vri || nuḍi-galalande muddu-nuḍi satya-patâkan enippud oppid a- |
 ṭṭ aḍi Nigaḷaṅka-mallan ene râjipud ôje Kaḍamba-Rudran emb- |
 oḍetanavam negaḷchidudu Gaṇḍara-dâvaṇiy-emb-nâmamam |
 paḍedudu Sôma-bhûmipana śauryya-guṇâvaḷiy em kṛitârththanô ||
 ninag ant â-kâmam iḷaḷ keḷeyan enipudam tôrppuvol emman erche- |
 chchu nitântam ninna pâḍakk eragipan enutam kânteyar jjôle kâḷg â- |

- nana-kâsmîra-dravam pattida nigalada Chaṅgâlvan-aṅgakke sévâ-
janitârâgambol âgaḷ meṇevud anudinam S'ôma-bhûmîsa-pâdam ||
munidoḷe Sôma-bhûpan emag irppeḍey â-Banavâsey ant ad ant |
anitum ad îgaḷ âtana bhujâsi-latâ-vṛitav âytu pokku sil- |
kinoḷ ire pollad end ahitar ôḍi samudrada vēḷegaṇḍu tâv |
anumisi vēḷegaṇḍu sukham irppar idên adaṭiṅge nôntanô ||
birudar bbbhîtôrvvipâlar mMadana-paravaśibhûteyar vidyey-uḷḷar |
sēaran-endar ssēvakar bbēlpavarg old îvan î-Sôma-bhûmî- |
svaran endum râgadiṁ saṅgataman abhayamam bēḷavam tusṭṭiyam sayt- |
iravam samprītiyam bēlpudan ene janav audâryyadiṁ varyyan âdam ||
tôla toḍarppu machchip-erde-varittuge chumbisuv-imbu Sôma-bhû- |
pâlanoḷ êka-bhōgyav enisal tanag âgiral â-sthaḷaṅgaḷam |
pâlîpa kâpu hîra-siri Lakshmi Sarasvatîy ende sairipaḷ |
mêḷisal îvalê peraran endene Lachchala-Dēviy oppuvaḷ ||
enip â-dampatiy-olmeg aggaḷisal oppam prâjya-sâmrâjya-kâ- |
mini mâḍal bigiyappan eytare parôrvvipâlarim kappav int |
inisum mâḍad iralke dushṭa-tati tappam puṭṭidam Boppam emb- |
inegam Boppa-nripâlan-apratima-punyam râjisitt urvviyoḷ ||
- kaṁ** || î-Borppam Dēvakig âd | â-boppam tappad appan aṇid êm kirtti- |
sṛi bây-deredoḷe kâṇalk |
î-bandude bhuvana-nikarav ene pesarvaḍedam ||
- vri** || nagey altêy eme yikkatirdda-hâdineṭ-akshôhîṇî-sêneg and |
ugurim satta Hiranyakâkshakan enippaṅg and adêṁ biṭṭa-kaṅg |
agid-ant â-bhayadinde benda Madanang-and â-mahâbhâgar-aṇ- |
mugey end î-vibhu-Boppa-Dēvan alevam satvâdhikânyaughamam ||
kadana-kriḍeyoḷ uḷḷa ninna ḍayey êk int ormmeyum tôṛad î- |
Madana-kriḍeyoḷ uṭṭudam maḇedaḍam nîr-vokkadam nâṇa putt- |
u ḍal ondiridaḍav ittoḍam taleyanê samprītiyam tôṛey end |
odaviṁ mēḷise kânteyar mmeṇevan î-sṛi-Boppa-bhûpâḷakam ||
- ka** || siriyind oppuva Bândhava- |
purav âtana râjadhâniy ant â-puradoḷ |
sura-Khacharôraga-maṇi-maku- |
ṭa-rachita-pada-kânti S'ântinâtham meṇevam ||
- vri** || pâl-abhishêkav ant enit ad âdaḍav alliy aḍṛisyam appa pû- |
mâle padakke jânuvarav ikkidoḍam nimirv-ushṭa-tôyadiṁ |
hileyi majjanakk eṇeye vâmade sîṭaḷavâgi barppavem |
sâlave S'ântinâthana mahâ-mahimatvaman oldu baṇṇisal ||
- kaṁ** || enip âsthânâchâryyam |
muni-vinutam Bhânukirtti-siddhânti jagaj- |
jana-vandyam nija-guru-kuḷa- |
vanaja-vikâsaman oḍarchchuvam tapadindam ||
alardud ad ent enal â-guru- |
kuḷav â-Gautaman enippa gaṇadharanind it- |
tal anêka-Mûlasaṅghâ- |
viḷa-yati-patiy âda Koṇḍakundânṇavayadoḷ ||

śrī-Rāvaṇandi-siddhâ- |
 ntârâva-sarôvarakke toḍav enipaṃ vâk- |
 śrī-ramya-Padmaṇandi-ta- |
 pō-rame piḍid irdda padmaṃ ene tach-chhishyaṃ ||
 tan-muni-nâthana śishyaṃ |
 Manmatha-saha vallad aṅganâ-rati-sukhamam |
 san-muni-sad-guru-kuvaḷaya- |
 bhṛin mati posat enisi negaḷdan â-Munichandraṃ ||

vṛi || lōkaman âvagaṃ beḷagidaṃ jasadim Munichanara-dêvan a- |
 prâkṛita-Jaina-yōga-niḷayaṃ prakatīkṛita-[ta]tva-nirṇayaṃ |
 śvikṛita-śabda-śâstran urarikṛita-tarkka-kalâ-kalâpan û- |
 rikṛita-kâvya-nâṭakan adhaḷ-kṛita-Mīnapatâka-vikramam ||

kaṃ | tach-chhishyaṃ prakatīkṛita-kīr- |
 tti-chchhatraṃ Bhânukirtti Krâṇur-ggaṇa-bhû- |
 mi-chchhanna-Tintriṇika-su- |
 gachchham śrī-Nunna-vamśan esedaṃ jagadoḷ ||

vṛi || śânta-rasôṭtha-mûrtti dig-ibha-braja-mastaka-vartti-kirtti said- |
 dhântika-chakravartti Jina-pâda-nidhâna-su-dîpa-vartti chai- |
 rantana-Jaina-yōgi-sama-varttiy enal muni-Bhânukirtti pem- |
 paṃ taḷedaṃ sva-mantra-gati dhûrtta-janakk atīvarttiy embinam ||
 niyatam tan-muni-nâtha-śishyan esedaṃ san-mârgga-sampattiyim |
 Nayakirtti-brati-nâyakam vibudha-vânchhâ-dâyakam Jaina-ta- |
 tva-yathârthhâgama-kâyakam kṛita-yaśas-saṃsnâyakam dhvamśitâ- |
 bhaya-nisyandita-Purpasâyakan udagraudâryya-sandâyakam ||

kanda || ant esed âchâryyâvaḷiy- |
 im tiḷid âgamaṅgaḷam Jina-samayôch- |
 chintâmaṇi Saṅkara-sâ- |
 mantam S'ântiyane mâḍi saṅkaran enipaṃ ||
 vidita-parâkraman enip â- |
 Kadamba-nṛipa-tiḷaka Boppa-Dêvana râjyâ- |
 bhyudayaḷke tâne modal eni- |
 sidan â-sâmantâ-S'aṅkaram nayaḍindaṃ ||
 sâmantâ-S'aṅkanind ud- |
 dâmate-vaḍeḍ irdda Naṇḍu-vamśada siri munn- |
 ê-mâlkey emboḷ anvaya- |
 râmege toḍavâdan amaḷa-saṅgam Siṅgam ||
 Siṅgana kântey alte siriy âtana kêsara-mâḷey amba chel- |
 viṅg eḍeḷonḍu Mâḷan avarg âdan avaṅg eṇeyâge Mâḷiyakk- |
 am guṇa-yukti-kântey avarg imbine puṭṭidan Ekkan Ekka-gau- |
 ḍaṅg anujâtan â-Kereyamam meredaṃ stuti-jīvanôdayam ||

kaṃ || anudinam avar-ichchhâ-jani- |
 ta-phalaṃ baḷaye tanna kâlgaḷan âśra- |
 ysi nitântam Kereyaman â- |
 dan avam .. resavve nallaḷ âḍaḷu nalaviṃ ||

kam || enisida S'aṅkara-sâma- |
 ntana kânteya yind uṇe sasyâ- |
 vani Jakkaṇavveyum Kâ- |
 mana siri kaṇ-deradaḷ embine sogeyisidar ||
 S'ânteya sṇnu S'aṅkara-tanûdbhavan udgha-Kadamba-Rudra sâ- |
 manta .. . samaya-praṇutam vasudhaika-bândhavaṅg |
 ant esed âpta-mantri vibhu-Boppan oḍarchchidam oḷmeg oppamaṁ |
 śântate dānav aṇmu charitaṁ siri kômaḷa-rûpav oppiraḷ ||
 na dēvatey end |
 ene negaḷdâ-Jakkaṇavve tanuvim manadiṁ |
 Manasijanum Jinanum tann |
 iniyaṅg ubhaya-bhava-sukhav ad ene karav esedaḷ ||
 Jina-samaya-bhaktiyim sa- |
 suputrar irvvarin eṇe S'â- |
 sana-dêvige vallabhan a- |
 tyanuvaśan i-Jakkaṇavveg iduve viśêśham ||
 â-Jakkaṇavvey-agra-ta- |
 nûjam meredam jagakke sujana-Manôjam |

pûji !

... sakala-guṇa-nikara-dhāmaṃ Sōmaṃ ||

vṛitta || tanu puṇyôdaya-śôbhitam nimirda-tôḷ audârya-ramyam mukham |

jana-sammôhana-satya-vṛitta valagam dâkshinya-dirghâ ... |

... ti rūpake yathâ rūpam tathâ śīlav end |

ene sāmanta-lalāma-Sōman esedam saundaryya-châturyyadim ||

karadindam tegeyal sasakti nî vandâ |

. ra-putram nuta-Jakkaṇavveya magam kaṇṭhiravârôhana- |

kk erevam Sōma-sahôdaram śisuteyol Muddayya Muddayyan â- |

daradim kalpa-kujatamam paḍevan end â-chûtamam varddhipam ||

kam || ant enisal S'âṅkara-sâ- |

mantam sakalatra-putra-bândhava-mitrâ- |

nantânvayan esedam niś- |

chintam dharmmârthha-kâma-vargga-sumârggam ||

anupamitâścharyyam S'â- |

ntinâthan end â-sthalânubandhadin imbiṃ |

Jina-grihamam Mâguḍiyol |

vinutam sâmantha-S'âṅkaram mâḍisidam ||

vṛi || pratibimbam pada-ghâtamam kaḷevud â-raṅgacce kambhakke hṛid- |

gatamam mâlpudu śâlabañjikegaḷam chitrippud â-bhitti-san- |

tatiyam jaṅgama-chitradind ene janam sâmantha-S'âṅkam jagan- |

nutamam mâḍisidam Jinendra-grihamam Mâguḍiyol râgadim ||

â-bhuvanaika-maṇḍana-Jinâlayamam nalevinde nôḍi Sû- |

ryyâbharaṇâbhavayam Balipuri-Tripurântaka-sûri-saṃstutam |

śôbhisutirdud î-basadi Tirthakarar sS'iva-sat-padaṣṭhar end |

â-Bhava-bhâvadim muni-varam sthala-vṛittiyan ittan uttamam ||

kam || sthira-vâg ir ittan âḍakeya | maran aynûr-ulla-tôṇṭav â-pûdôṇṭam |

berasu subbhûmiya mattar | vvare garddey ad-ondu-gâṇav end int initam ||

vṛi || ant â-dharma-nikâyamam sulisutam nyâyârjjita-dravyadind |

ant ivutt akhilâśeyam sad-upabhôgânikamam bhôgisutt |

ant â-S'âṅkama-Dêva-chakri naḍedam Ballâla-bhûpâlanam |

santam tanna padâbja-sêvege-daral śauryyârṇṇavam ghûrṇṇisal |

kam || naḍed âtana lakshmiy kay- |

piḍid oḍagond akhila-daṇḍanâtha-samêtam |

naḍetandu Tâṇagundada |

naḍe-vidinol irddan arthiyim pala-devasam ||

ire Rêchana-daṇḍâdhî- |

śvaram Jinêśvara-padâbhivandane end opp- |

ire bandam Mâguḍig â- |

daradim śrî-Boppa-bhûpa S'âṅkara-sahitam ||

bandu Jinêśvara-padamam |

bandisi Jina-muni-padâmbujakk eragi Jinô- |

nmandiramam nôḍi dṛidhâ- |

nandam vasudhaika-bândhavam baṇṇisidam ||

antu pogaldu tri-bhôgâ- |

bhyantarav âgirda Talaveyam sarvva-nama- |

śyaṃ tējō-sāmya-samê- |

taṃ taj-Jina-pūjeg endu parikalpisidaṃ ||

svasti samasta-bhuvanâsrayaṃ śrī-prithvī-vallabhaṃ mahârâjâdhirâja Kâlânjâna-pura-varâdhîśvaraṃ
pratâpa-Lan̄kêśvaraṃ śauryya-pañchânanaṃ gīta-Chaturânanaṃ śubhaṭar-âdityaṃ Bijja-bhūbhujâ-
patyaṃ gaja-sāmanta jaya-kâminî-kântaṃ suvarṇṇa-vṛishabha-dhvajaṃ Kalachuryya-râjya-lakshmi-
pratishṭhitâyata-bhujam Râya-Nârâyanaṃ Bharatâgamâmbhōdhi-pârâyanaṃ Giridurgga-mallaṃ śrī-
mad-Âhavamallaṃ Modeganûra nelevîdinalu sukha-saṅkathâ-vinôdadiṃ râjyaṃ geyyuttam ire tat-
pâda-padmoṇipajivi śrīman-mahâ-pradhânaṃ bâhattara-niyôgâdhipati mahâ-prachan̄da-dan̄danâyakam
Rêchi-Dêvarasan â-Mâguṇṇiya Ratnatraya-dêvara basadiy-âchâryyar Bhânukirtti-siddhânta-dêvaraṃ
barisi munnaṃ samadhigata-paṇcha-mahâ-śabda mahâ-maṇḍalêśvaraṃ Banavâsi-pura-varâdhîśvaraṃ
Padmâvatî-dêvî-labdha-vara-prasâdaṃ mṛigamadâmôdaṃ mârkkôla-Bhairavaṃ Kâdamba-kan̄thi ..
.. . . . kâminî-lôlaṃ husivara sūlaṃ nigalaṅka-mallaṃ asu-hṛit-sella gaṇḍara-dâvani subhaṭa-sirô-
maṇi ity-akhila-nâmâvali-samâlaṅkṛitaṃ appa Boppa-Dêva ... baḷiya bâdaṃ Talaveyaṃ tri-bhōgâ-
bhyantara-vi-suddhiyim sarvva-bâdhâ-parihâraṃ sarvva-namaśyav âgi parikalpisidudaṃ S'aka-varsha
*nûṇa-nâlkeneya suddha-pañchamî-Budhavâradand â-Ratnatraya-dêvar-abhishêkâdy-
aṅga-bhōga-raṅga-bhōgakkam rishiyar-âhâra-dânaṅkam vidyârtthigala basadi pesa
.. . . . khaṇḍa-sputita-jīrṇnôddhârakkav endu â-śrīman-Mûla-saṅghada Krânûr-ggaṇada Tintrika-
gachchhada Nunna-vaṃśada śrīmad-Bhânukirtti-siddhânta koṭṭu mahâ-pradhânaṃ
krīta-jayâkarshana-vidhânaṃ dhanur-vidyâ-Dhamañjayan âkarṇita-rana-rabhasa-bhita-bhû
.. . . . da-Vidyâdharam kâvya-kalâ-dharan enipa Murâri-Kêśava-Dêvaṅge dharmma-pratipâlanamaṃ
samarppisidan âtana prabhâvam entendoḍe ||

vṛi || Girisana dṛishti Manumata |

śara-yashti-Pârtthananaṃ udanvita-bandhura-vêga-sṛishtiṃ ond |

ire garivetta tanna śaralim gaṇi mûḍi divakke pârî dus- |

stara-ripu kâdi ga na Murâri-Kêśava ||

... â-basadiyal omme nânâ-dêśada vyavahârigaḷ tanda-bhaṇḍada krayakke nâlkuṃ sthaḷada
baṇḍu-mummuri-dan̄danuṃ tta kana mṛidu-hṛidayarâgi yâ-sthaḷavam
pokku mârîda bhaṇḍada poṅge viṣa maḷavege hâga javalakke bêle int initumaṃ
dharmmamam prati .. dar anêka-janmârjita-pâpa-bâdheyam pariharisi nânâ-sukaṅgaḷan-anubhavisu-
var pratipâlisade kiḍisidavar êleneya-narakamaṃ pokku var || (usual final verses).

198

At the same village, on a stone near the basti.

svasti śrīmatu Yâdava-Nârâyana bhuja-bala-pratâpa-chakravartti śrī-Kandâra-Dêvana 11 neya Naḷa-
samvatsarada .. tra-bahuḷa-amavâse-Vaḍḍavârad andu Muḍiya sâ . . . vanta sanyasana-samâdhiyaṃ
mâḍi sugati-prâptan âdam maṅgaḷa mahâ śrī śrī gaja-sailēndu-śaśaṅka Kârttika-kṛishṇa-pak-
sham ene himanâ S'anivârav uttarayana ... sa prapashṭa ... dêvara guḍḍan
eseva S'ânta navaranu sāmanta mu manadoḷu tâ paṇcha-padavaṃ chintisutta
maramu .. svargga-janakke . . . âpta-janam parivâraṃ bandhu-janamum âsṛita-janamum niled ella-
rum śaraṇ illad endu ... luttidaru

purusha-nidhânaṃ sakala-bhōgiyaṃ âsṛita-kalpa-vṛikshaṇam |

nara-sura-dhēnu vandi-sura-bhūja navina-Manôja-rûpana |

guru-pada-bhakti .. | prabhâva-sâvanta muvvaṇa . . . voydeni .. |

karuṇi vidhâtramûla .. pada-lôbhigalim ||

(rest effaced).

199

At the same place.

svasti śrīmatu Yādava-Nārāyaṇa pratāpa-chakravartti Dēvara varshada 28 neya S'ārvari-
 samvatsarada Kārttika Chikka-Māgaḍiya akkasāle Bammōja sa..... vadira gati ..
 neyde pūṇḍu sat-purusha-singhan udātta-
 nidhi sach-charitam paḍedaṁ samādhiyaṁ ||

paḍedu samādhiyan inn or .. |
 paḍal-aḍard amara-purak eṇagi dēva-nikāyaṁ |
 geḍegodaḍare sura-sukhamam |
 paḍedaṁ Bammōjaṁ amaḷa-Jina-bhāvaneyim ||

200

At the same place.

śrīmaj-Jaina-padāmbujāta-janita-śrī-kāntey-emb-andadiṁ |
 bhūmi-prastute dāna-dharma |
 Kāmāstra-pravibhāsi-rūpin aleva ... Sāntiyakam jaga- |
 kk ē māt andina Siteyim Vāg-dēviyind aggaḷam ||
 janakam Saṅkaya-Nāyakam janani tāṇ Muddavve S'āntīśvaram |
 Jinanātham tanag ishta-deyvav esev-â-sad-bhavyarē gôtradim |
 muni-nātham Nayakīrtti-dēva-muniy ārādhyam dal end andaḍ âr |
 vvanitâ-ratnam enippa Sântaleyavol dhanyarkkaḷ i-dhātriyal ||
 dānada guṇad-unnatiyim |
 tāt i-dhareg adhikey enesi Sāntave sukhadiṁ |
 dhyānisi Jina-pati-padamam |
 tāt aididaḷ amara-lōkamam halar aṇiyal ||

201

At the same place.

śrī svasti śrīmatu Yādava-Nārāyaṇa pratāpa-chakravartti... dhāvi-samvatsarada ^AĀsvayuja-bahuḷa 5
 Sômaṇvāra sana-samādhiyim paḍedu sugati-prāptan āda maga Virôdhī-
 samvatsarada Chaitra-śu 2 S'ukravāradandu Birôja muḍipi sugati-prāptan āda || maṅgaḷa mahâ śrī śrī
 Bēspatīvārad andu Bommave sannasana-samādhiyam..... ādaḷu maṅgaḷa mahâ śrī ||

202

At the same place.

svasti śrīmatu Yādava-Nārāyaṇam bhuja-bala-pratāpa-chakravartti Hoysaḷa-vira-Ballāḷa-Dēva-varuṣha-
 da 21 neya Prajāpati-samvatsarada Mārggaśira-suddha 7 ^AĀdivāradandu ||

śrī-Jina-rāja-rājita-pada-dvayamam nalavindam orpe muṇ |
 pūjisi taj-Jina-smaraṇadiṁ gata-jivite Malle-gavunḍi tām |
 pūjita-Dēvarāja-padeyādaḷ id achchariy altu muktiyam |
 sājadin iyal ārppa Jina-bhaktiy ad ēnuman iyalārade ||
 guru Sakalāchandra-munipar |
 paramāgamam āgamam Jinēndram deyvam |
 para-hitam ene śubha-charitam |
 vara-guṇi Mallavve-gauḍig ene voppadar âr ||

203

At the same village, on a virakal in the yard of the Kallêsvara temple.

svasti śrīmatu Yādava-Nârāyaṇaṁ bhuja-bāḷa-pravuḍa-pratāpa-chakravartti śrī-Rāma[chandra]-Rāy-
ana rājyôdayada 14 neya Svabhānu-saṁvatsara Jêṣṭha-su 11 Budhadandu Chikka-Māgaḍiya
ja-Nāyakau dhāliyan . . dalli taḷṭ iḍu meḍadu sura-lôkake prâputan âda maṅgaḷa mahâ

204

On a 2nd virakal.

svasti śrīmatu Châlukya-Vikrama-varshada hadinaydeneya Pramôḍûta-saṁvatsarada Kârttika-suddha-
pañchamî-Âdityavâra Boppa-Dêva Nâgari-khaṇḍa 70 kke nâr-ggavuṇḍu geyvutt iralu Tripurântaka-
dêvarig âḷuva Kiri-Māguṇḍiya tuṟu harivalli surig iḍu meḍadu sura-lôka-prâptan âda ||

205

On a 3rd virakal.

śrīmach-Châlukya-Vikrama-kâlada padinâṇeneya Prajôtpatti-saṁvatsarada Phâlguna-suddha-daśamî-
Brihaspativâra śrīmatu Boppa-Dêva Nâgari-kha 70 ttakke nâr-ggavuṇḍu geyye śrīmatu Tripurântaka-
dêvarig âḷva Kiriya-Māguṇḍiya malaparu mutti tuṟuvam koṇḍu peṇḍir uḍiyan urchchi pôpalli Kâchi-
Setṭiya magam Tailama tuṟuvam magurchchi surig iḍu meḍadu sura-lôka-prâptan âda ||

206

On a 4th virakal.

. ryya bhuja-bāḷa chakravartti Rāyamu da 10 neya Durmmukhi-saṁvatsara-
da Âdivâradandu śrīman-mahâ-maṇḍalêśva ra-khaṇḍa-eppattuman âḷuttire śrī . .
. śvaram Vikramāditya-Dêva Banavase-pannirchchâ ma sukhadiṁ rājyam geyyutt-
am ire śrīman-nâḷ-pa gâvuṇḍam Chikka-Māguṇḍiyalu sukhadindam ire pri tram Boppa-Gâ-
vuṇḍa Chauḍeyim baruttiralu malaha lu Kârāḍiya Kâḷeyanu besasalu palaram tâgi ta . . .
meḍadu sura-lôka-prâptan âda ||

207

On a 5th virakal.

śrīmatu Châlukya-Vikrama-varshada ydeneya Pramôḍûta-saṁvatsarada Kârttika-suddha-pañ-
chamî-Âdityavâra Boppa-Dêva Nâgari-khaṇḍa 70 kke nâr-ggavuṇḍu geyuttiralu Tripurântaka-dêvarig
âḷuva Kiriya-Māguṇḍiya Eka-gâvuṇḍa tuṟu harivalli suri meḍadu sura-lôka-pâptan âda ||

208

At Kôdihalli (same hobli), on a virakal to the north of the Malleśvara temple.

śrīmatu 13 . . . nê Prajôtpatti-saṁvatsarada Mârگاsira-ba 7 Sô-lu Kôdihaliya Marava Bomme-gauḍana
maga Kappanna kaḷḷaru hoyidalli svargga-lôkastan âdanu âtanige kallu-pratishṭhe.

209

At the same village, on a stone in the back-yard of Kariyappa's Basappa.

śrīmatu Sidhappa-Nāyakaru Bhairappage âśīrvadâ
Kôdihalli-Basavappanu hujuru bandu puṇḍutana mâḍutidha Mañche-Baramana tale-hoyidu kasṭha-
baṭṭabage Sivapurada-sîme Kôdihalli-grâmadinda tanage uttâravâda umbali nasṭha saha ga 14 || 1||o

ke akâla-chetravâgi hâkida pagadi-haṇa barabêk endu varata mâḍuttâre hêraḷa-nashta sahaḷu uttârava koṭṭu umbaḷi-pagadi koḍalâre pâlisikombâdiri appaṇey âgâbâk endu hêlikoḷutân endu arikeyâdalli yî-Basavappage uttârava koṭṭa umbaḷige akâla-chetravâgi hâkida-pagadi barabêḍav endu Visu-sam- | rada Jêshṭa-suda 2 lu appaṇe âgede â-pramâṇu yî-Basavappage uttâravâda umbaḷige akâla-chetrav-âgi hâkida pagadi bareyada-rîti kaṭṭumâḍiside sîmeyalli yî-bage haṇa barabêk endu kêlâlâgadu yî-vâlê sênabavara kaḍatakke barasi tirigi koḍuvadâgi vâlê 1

210

On a 2nd stone at the same place.

Yuva-sam- | da S'râvaṇa-sû 15 lu Tavanidi-kôṭṭe-ṭhânyake pravêsa Yîsvara-sam- | da Jêshṭa-sû 1 lu Mañche-Baramana nigrâhake nirûpu bandalli yî-sû 14 lu nigrâha mâḍidanu Udrê-santeyalu

namas tuṅga- &c. ||

svasti śrî jayâbhyudaya-nṛipa. S'âlîvâhana-śaka-varuṣa 1680 neya Bahudhânya-nâma-samvatsarada Jêshṭa-sû-10 lu śrîmat-Keḷadi-Sômasêkhara-Nâyakaru Bhairage barasi kaḷuhisida kâryya Kôḍihalḷi-Basavanu puṇḍatana-mâḍutidda Mañche-Baramana tale-hoyidu kashta-baṭṭidhêne umbaḷi pâlisi-koḷa-bêk endu hêlikoḷuthânê â-rîti appaṇey âgâbêk endu S'îvaliṅgappanavaru hêlikonḍa-sambanda uttârava koṭṭadu | Uḍugaṇe-sîmê-sthaḷada sênabava barakoṭṭa chappu-pramâṇu yî-mâgaṇi-Sivapurada-sîmê. Kôḍihalḷi-grâmadinda huṭṭuvaliyinda ga 6 nilisida nashtaḍinda ga 7 || 3 || o ubhayam ga 13 || 3 || o yîga hechidu pagudiyinda huṭṭuvali-mêle ga 1 kke 1 || o lu ga || 2 || o nashtaḍabagye kûḍida dâsôhada sistu 1 || o ubhayam ga || 3 ubhayam ga 14 || 1 || o hadinâlku-varahanu âru-haṇa-aḍavanu yî-Basavage Mañche-Baramana tale-hoyidu kashta-paṭṭabagye umbaḷiyâgi uttârava koṭṭidhêve rêkhê pramâṇu bhûmi viṅgaḍisikoṭṭu yî-kâgadava sênabavara kaḍitakke barasi tirigi yivana vaṣakke koḍuvadâgi śrîmatu Sidhapa-Nâyakaru Bhairappage âsîrvâda | Kôḍihalḷi-Basavapanu puṇḍatana-mâḍutida Mañchê-Baramana talehoyidu kashtaḍaṭṭa-samanda Sivapurada-sîmê-Kôḍihalḷi-grâmadinda huṭṭuvaliyinda ga 6 nilisida nashtaḍinda ga 7 || 3 || o ubhayam ga 13 || 3 || o yîga hechhida pagudiyinda huṭṭuvali-mêle ga 1 kke 1 || o lu ga || 2 || o nashtaḍa bage kûḍida dâsôhada sistu 1 || o ubhayam ga || 3 ubhayam ga 14 || 1 || o nu umbuḷi uttârava koṭṭu prâku nirûpavâgi adê gaḍi-kalu hâkisi-koḍuva rîti appaṇey âgâbêk endu yî-Basavapanu hêlikoḷuthân endu arikeyâdalli yî-sîmê Kôḍihalḷi-grâmadinda yî-Basavappage uttâravâda umbuḷi ga 14 || 1 || o hadinâlku varahânnu âraṇa-aḍḍada bhûmige hujûrind-ûligadana kaḷuhikoṭṭu gaḍi-kalla hâkisi-koḍahêli Bahudhânya-samvatsarada Mârgîsîra-ba 11 appaṇe-âgiade â-pramâṇu yî-sîmê Kôḍihalḷi-grâmadinda yî-Basavappage uttâravâda umbuḷi ga 14 || 1 || o ke gaḍi-kalla hâkisuva-bage hujûrinda ûlagadana kaḷuhiade chaṭṭ-grâmadavara tarasikoṇḍu nirûpu-parmâṇu bhûmige yivana muntîṭu gaḍi-kalla hâkisikoṭṭu â-vivarîke hujûru barasi-kaḷahôdu yî-vâlê sênabôvara kaḍitake barasi ttirigi koḍuvadâgi vâlê 1

211

At Harige (same hobli), on a virakal to the north of the Mallikârijuna temple.

namas tuṅga- &c. ||

svasti śrîmatu Yâdava-Nârâyaṇam bhuja-baḷa-praṭḍha-pratâpa-chakravartti śrî-vîra-Râmachandra-Râya-râjyôḍayada 25 neya Jaya-samvatsara su 7 Â || Harigeya Nîla-gauḍana maga Malla-gauḍa âtana maga Sôva-gauḍan âtana maga Bomma-gauḍanâ taṃ vibbaru haḍavani ... veyadesa Indûr-âlavinâli tuṅgoḷalu maraḷchi raṇa-sûrarâgi iṛidu meṇadu sura-lôka-prâptar âdaru | Malikârijuna-samîpadali ||

jîtêna labhyatê lakshmîḥ || (usual final verses).

śrî-Nîlakanṭha-dêvâya namaḥ || śrî-râya-haḍada-Nârâyaṇam sakala-saukyâdhipati śrî-châ ... Chaṅga-dêva-Nâya .. â-Nâ-gavudana maga Boma-gauḍanu tuṅuva maraḷchida bîra-sirige mechch-eṣava keṛeya keḷage gadde .. rannu koṭṭaru nettaru-goḍagiyaḍi || maṅgaḷa mahâ śrî bîragalla ... ôjana mom .. Mâraga-vôja

212

On a 2nd virakal at the same place.

Sârvvari-samvatsarada Phâlguṇa-su 12 Maṃ svasti śrīmatu pratâpa-chakravartti Hoyisaṇa-bhuja-baḷa śrī-vīra-Ballâḷa-Râyana śrīmanu mahâ-pradhâna Toṇa-Siṅṅaya-dañṇâyaka Hânungala Basavaiya-Nâykanu Vudareya kôṭeyalli thâṇântaravâgi yidalli śrīmanu mahâ-maṇḍalêsvaram Baṅka-Nâykan-aliya Gaṅṅeya-sâhaṇi Beyama-sâhaṇi Javaneya-Nâyka yi-mûvara samvarane-sahita bandu mutti kâdidali taḷt iṇḍu meṇadu sura-lôka-prâptan âda ||

jitêna labhyatê &c. ||

namas tuṅga-&c. ||

âtana tamma Pârisaya nilisida kallu maṅḡaḷa mahâ śrī ||

213

On a stone in Nirvâṇi Kariya's land, west of the village.

namas tuṅga-&c ||

svasti śrī jayâbhyudaya-S'âlivâhana-śaka-varuśa śâ 1594 Paridhâvi-samvatsarada Asâḍa-su 10 lu śrīmatu Keḷadi-S'ivappa-Nâyakara putrarâda Sômaśêkhara-Nâyakara puṇya-striyarâda Chennamâjji-yavaru Harigeya taḷavâra Nâgana maga Kottige kottâ bhû-svâsti bijavari 1 ¼ ke hakkalu saha rêkhe ga 3 mûru varahâna haḷada gaddeyannû umbaliyâgi biṭṭevâgi | ninna santâna-parampariyâgi unḍubahudu

214

At Kaṇasôge (same hobli), on a virakal in front of the Râmêśvara temple.

svasti śrī prithvī-vallabham mahârâjâdhirâjam paramêśvaram Yâdava-Nârâyana Dvârâvati-puravarâdhiśvaram pratâpa-chakravartti Hoysaṇa vīra-Ballâḷa-Dêva-varshada 20 neya Prabhava-samvatsarada Bhâdrapada-baḷuḷa-dasamî-Âdivaradandu śrīmanu mahâ-pradhânam Pratipanna-Sârasûryya-Dêva-dañṇâyaka Taladi kâhadu śrīman-nâlu-prabhu Kaṇnasôgeya Yarakâvi-gauḍana tamma Êcha-gauḍanu . . . Pañchâlara Bûtan iṇḍu tuṇṇam koṇḍuhôhalli . . . rêsvariya banadalli tuṇṇam magurchchi taḷt iṇḍu sura-lôka-prâptan âda ||

215

On a 2nd virakal at the same place.

svasti śrī simha-Dêva-varsha Bahudhânya-samvatsarad Âsvayuja-ba 10 Bri-dallu Kaṇnasôgeya Malli-Setṭiya maga Dêvaṇṇanu ubheya-Gaṭṭa-sâlage bahalli kaḷḷaru tâgidaḍe palabaram kondu surig-iṇḍu meṇadu sura-lôka-prâptan âda |

jitêna labhyatê &c. ||

216

At Kauli (same hobli), on a virakal in front of the Kallêśvara temple.

namas tuṅga-&c. ||

svasti samadhigata-paṇcha-mahâ-sabda Jiduvaligey-eppatuma sukha yuttam ire Tâṇagundûra ha sūregolal endu Bandalikeya Sigi-Setṭiya maga Râma-Setṭi . . . siya kâydu palaram taḷt iṇḍu konda t endode

.. chalachalade maleg aūchade |

Kalaleya pa . . . ranadoḷ adbhutav âḡalu |

lalaneyar uydaru Râmana |

... .. daḷaviy vanana .. ||

jitêna labhyatê &c. ||

217

On another virakol at the same place.

svasti śrīmatu Yādava-Nārāyaṇaṃ bhuja-bāla pratāpa-chakravartti yeraḍaneya Kandāri-Dēva-varshada Kilaka-saṃvatsarada Kārttika-su-purṇṇamī-Sukravāradalu anādi-saṃsiddham appa dibya-līṅga-Prāṇamanātha-dēvara dibya-śrī-pāda-padmārādhakarum appa Tāṇagundūra mūvattichchāsira-mahā-jaṇaṅgaḷa baḷiya bādada Kavileya Maḷliya Homma-gauḍana maga Paṇama-gauḍa Kalaseyaheriyalu vūra giḍinalli kādi palaraṃ kondu migil iṇidu meradu sura-lōka-prāptan ādanu | ātana vīramam kaṇḍu mahājanaṅgaḷu mechchi Huligilukoṇḍada muttana dēvara keyya baḍagaṇa makkeya keyya chikka-gaḷeyalu nettaru-godegeyāgi biṭṭa kamina 12 sarbba-bādhe-parihārārthavāgi salisuvaru maṅgaḷa mahā śrī śrī śrī ||

jitêna labhyatê &c. ||

Mallōja māḍida vīragallu.

218

On a stone in Aḍavayya's wet-land, north-east of the same village.

(Usual final phrases) svasti śrīmat-Vikramādityan ā-prithuvī-rājyaṃ keye Indarasam Jōdūr-ālge āle Pēsalkondān Palūmbarā-ere-vēli āle dēvargge koṭṭadu or-mmattal keyu (usual imprecatory phrases).

219

At Bandalike (same hobli), on a stone at the entrance to the basti.

svasty Akāḷavarisha śrī-prithuvī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭāraka śrī-Kannara-Dēvara rājyaṃ uttarōttarābhivṛddhige saluttire Saka-nṛipa-kālātīta-saṃvatsara-sataṅgaḷ eṇṭunūra-mūvatta-nālkaneya Prajāpati-saṃvatsaram pravarttise svasti samadhigata-paṇcha-mahā-śabda mahā-sāmantaṃ Kālka-dēvaysar-anvayadoḷ Kaliviṭṭarasar Banavāsi-pannirchchāsiraman āluttire Nāgarakhaṇḍam elpattarkkam Sattarara Nāgārjuna nāl-gāvunḍu gayyuttu śrī-Kaliviṭṭarasara besadoḷ atitan ādoḷ ātana gāvunḍig arasar nnāl-gāvunḍa-pantaman ittode Jakkiyabbe nāl-gāvunḍu geyyuttire Naṇḍuvara Kaligaṃ perggeḍetanam geyye Sandigara kuḍivulḍam Koḍaṅgeyūrgge perggeḍetanam geyyuttire elpadimbaruṃ mūnūrbbaruṃ Jakkiyabbeyoḷ nuḍid Avutavuram biḍisidōr Jakkiyabbe Nāgarakhaṇḍam elpattarkka Avutavuroḷ āda nāl-gāvunḍav āgamam bisuṭōḷ dēvārakke Jakki-liyoḷ nālku mattal keyyam koṭṭaḷ ||

vṛittam || uttama-prabhu-śakti-yukte Jinēndra-śāsana-bhakte kân- |
ty-ātta-vibhrame Jakkiyabbe samantu Nāgarakhaṇḍam el- |
pattumam vadhuvāgiyuṃ nija-vīra-vikrama-garbbadiṃ |
pett avam pratipālisutt osad iḷḍaḷ iḷḍ avasānadoḷ ||
tanu rujeṃyāṃ puduṅguḷise saṃsriti-bhōgam asāram endu nich- |
chinishi nija-priyātmajege santatiyaṃ kared ittu mōha-ban- |
dhanada toḍarppinoḷ todaḷḍu mōhisi ni ra balle bandu Ban- |
danikeya tirtthadoḷ toḍadud achchariyaṃ Jakkiyabbeyâ ||
vasu-jalarāsi-vāridapatham S'aka-bhū tābda-saṅkye var- |
ttise Bahudhānyam emba varisham trika-māsada⁷ kālā-pakshadoḷ |
dasamiyoḷ Ārkyā-vārad uditōdita-vēleyoḷ aṇmi bhaktiyim⁷ |
basadige vandu nōnta .. m apūrbbataram gaḍa Jakkiyabbeyâ ||

baredom Nâgavarmma dâvâarakke koṭṭa key ga Avutavûrggaṃ kâlântaradoḷ mōha-sandom pañcha-
mahâ-pâtakan akku

yasya yasya yâdâ bhûmis tasya tasya tadâ phalaṃ |

(on the side) î-kalla Sandigara kuḷi . . . Muddan niḡsidom . . . Beleyammaṃ magaṃ

220

On a stone to the north of the same basti.

svasti Saka-nṛipa-kâlâtita-saṃvatsara-sataṅga 938 Râkshasa-saṃvatsaraṃ . . . ttise svasti śrī
prithuvî-vallabha hârâjâdhirâjaṃ Châlukya-vaṃ . . . vaṃ Jayasiṃha-Dêvaṃ râjyaṃ geyye ..
ndayyaṃ Banavâsi-pannirchchâsira . . . n âḷuttire Nâgarakhaṇḍaṃ eḷpattu . . . Sattarâra Nâgârjunay-
yaṃ nâḷ-gâvuṇḍu geyyuttire Sântaḷige-nâḷ-arasara ddammana Sântarana mēle Mûkarasaṃ
dhâḷ iṭṭalli Nâgârjunayyana magaṃ Manneya Nâgavarmma tânuṃ dhâḷi varidalli sattu sura-lôkakke
sandam ||

tande tanag îye bhârama- | n ond-uttaram âge salisi nija-sâhasadiṃ |

kundade dhare pogaḷuttire | Bandanikeya Nâgavarmman amaḷa-charitraṃ ||

Sattarâra Nâgavarmman u- | dâṭta-guṇaṃ puṭṭe kîrttiyuṃ dharṃmamum ir- |

ppattu-tale-varegam esedire | sattu surâṅganeyaroḍane sukhadind iḷḍam ||

âtanoda satta Eḷeya Basavaṅge ondu mattal keyyaṃ Nâgârjunayyanuṃ Nijabbeyuṃ perage naḍe-
yisuvar ||

221

On another stone to the north of the same basti.

bhadraṃ Samantabhadrasya Pûjyapâdasya san-matêḥ |

Akaḷaṅka-gurôr bbbhûyât śâsanâya Jinêśinaḥ ||

śrîmat-parama-gambhîra-syâd-vâdâmôgha-lâñchhanaṃ |

jiyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

svasti śrî-pramadâ-pramôda-janakam yasyôru-vaksha-sthaḷam

yad-dôr-ddaṇḍa-Kritânta-vaktra-vivarê magnaṃ dvishat-pârtthivaiḥ |

yasyēyam vasudhâ chatur-jjâḷanidhi-vyâvêśhitâ prēyasi

jiyâchchhri-Bhuvanaikamalla-nṛipatis sô'yaṃ natânandanah ||

tênēdam narapâḷa-mauḷi-viḷasan-mâṇikya-liḍhâṅghriṇâ

śrîmad-Malla-sutēna śâsanam ahô dattam dvishan-mâthinâ |

âhârâdi-chatur-vvidham muni-gauê dânam cha yasya priyam

tênâptam Kuḷachandra-dêva-muninâ śubhrâbhra-sat-kîrttinâ(m) ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka
Satyâśraya-kuḷa-tiḷakam Châlukyâbharanaṃ śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyaṃ uttarôt-
tarâbhivṛddhi-pravarddhamânam â-chandrârka-târaṃ-baraṃ saluttum ire Baṅkâpurada neleviḍinôḷ
sukha-saṅkathâ-vinôḍadiṃ râjyaṃ geyyuttum ire || tat-pâda-padmôpajivi svasti samasta-bhuvana-
prastuta-Brahma-Kshatra-virâṇvaya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvaraṃ Kôḷâḷa-pura-
varêśvaraṃ Nandagiri-nâtham mada-gajêndra-lâñchhanaṃ Padmâvatî-labḍha-vara-pa Kusumâ-
yudham Vikrama-Gaṅgaṃ jayad-uttaraṅgaṃ maṇi maṇḍalika-makuta-chûḍâmaṇi śrîmach-
Châ- Permmâḍi Bhuvanaika-viran Udeyâdityanuṃ Châḷu la-stanbham nara-vaidyam
kumâra-maṇḍalikam Buddhara geyyalu śrîmad-Bhuvanaikamalla-Dêvaru Bhara
kravartti-navikritam appa Bandanikeya tirttha S'ântinâtha-dêva ta-navikara lâ-
pravarttana kâlântarita-pu nava da kampaṇam Nâgarakhaṇḍa bâḍa
. S'aka-varsha 996 raneya Â da Pushya-mâsad uttarâyana-saṅkramaṇa

śrī-Mûla-saughânvaya-Krânûr-ggaṇa chehhada śrīmad-ubhaya-siddhânta-vârdhhi-chû
 .. ppa Râmanandi-siddhânta-dêvara śishyaru Kuḷa dêvara kâlam karchchi sarvva-namaśyam
 dhârâ-pûrvva . . . bra-sâsanamum siḷâ-sâsanamum mâḍi (usual final phrases and verses)
 .. tam ritôkti-sahitam kham mukhâbja-lasita matôdayam sada
 madan enbinam negaḷda (usual final verse).

222

On the right side post of the door-frame of the same basti.

kâmadârhan nu tirê kâ kârêtishtâtra kâdhikâ |
 kâdhikâsti tatô rākâ kârâtô bandha-dâmakâ ||

223

On the left side post of the door-frame of the same basti.

(Same as No. 222).

224

On a pillar near the door of the same basti.

sântam tē Jina bhû-nutam mata-mamatvam tēna chainaś-chuta
 tējô-mandira rāja-nandita-tatê kañjanma-vârâśi-bhû- |
 bhû-sârâtuḷa-janmatêta tapana-sphârâbhirâma-dyutê
 tatvêna svavatê nama sva-tatatâtâbhûshitâ tē diśâm ||
 S'ântê bhûtata-bhûtêsâm tēmarâ nanarâ matê |
 bhû rājatê tējârâ bhûta-natê mama tē nata ||

225

At the same village, on a stone in front of the S'ântisvara basti.

kavi-nivaha-stutam negaḷda Rêcha-chamûpatiyim baḷikkam â- |
 bhuvanadoḷ int ananta-Jina-dharmmavan uddharip arddha-Rêchanam |
 suviditam âge Bândhava-purâdhipa S'ânti-Jinêśa-tīrtthamam |
 Kavaḍeya Boppam uddharisidam Yadu-vallabha-râjya-bhûśanam ||
 maḍagiḍal end êm dhanamam |
 paḍevane nâl-derada dânamam mâḍaluk en- |
 d oḍameyan arjjipan ârim |
 kaḍu-jânam babhyarolage Kavaḍeya Boppam ||
 śrīmat-parama-gambhīra-syâd-vâdâmôgha-lâñchhanam |
 jīyât trailôkya-nâthasya sâsanam Jina-sâsanam ||
 vasudhâ-kânteya kuntalôpamam enipp i-Kuntala-kshôṇiyam |
 pesarvett â-ava-Nanda-Gupta-kula-Maurya-kshmâpar âldar llasaj- |
 jasad ânmar kkali-Raṭṭar âldar avarim Châlukyar âldar vvaḷik |
 esedirdd â-Kaḷachuryya vamsajaroḷ âldam Bijjala-kshôṇipam ||
 allim baḷikke dhareyoḷ |
 ballidaram taridu nija-bhujâsiyin adaṭam |
 Ballâḷa-nripam dhareyam |
 sal-lileyin âldan akhila-dêśam pogaḷal ||

âtana vamsâvatâram ent ene ||

vṛittam || Kṛishṇana nâbhi-paṅkajajan app Ajanim voged Atriya Atrijam |
 vishṇupadâvabhâsi Sasi puṭṭidan âtana vamsa-sambhavam |

Jishṇu-parâkramam puru Purûravan â-Nahuṣam Yayâti râ- |
 jishṇu Yadûttamam kramade tat-tad-apatyar enalke puttîdar ||
 Saḷan âdam Yadu-vaṁśadoḷ mudad avam Vâsantikâ-dêviyâ |
 chaḷanârâdhaneyam poṇarchchi S'asakôdyad-grâmadol pâydoḷ â- |
 gaḷe tâṁ per-bbuli poy Saḷ endu seḷeyam Jaina-bratindram jagat- |
 tiḷakam koṭṭode poyye Poysaḷa-vesar ttân âdud i-dhâtriyol ||
 seḷe sindada kâv âgire |
 muḷisindam pâyda puliye puliyâgire tâṁ |
 toḷatoḷa toḷdapudu Yadu-nṛipa- |
 baḷadoḷ puliy-eseva-sindav andind ittal ||
 Saḷanindam baḷikam nṛipâḷakar anêkar yYâdavêṣar mmahi- |
 taḷamam pâlisidar bbaḷikke Vineyâdityaṅge putram jagat- |
 tiḷakam munn Eḷeyanṅan âdan Eḷeyanṅanṅ oppe Ballâḷanum |
 viḷasad-Vishṇuvum arkka-têjan Udayâdityânkanum puttîdar ||
 avaroḷ raṇjîpa Vishṇuvarddhana-nṛipaṅ âdam sutam mēdinî- |
 dhavan app â-Narasimha-bhûpan adaṭam tan-Nârasimhaṅgam ut- |
 savadind Êchala-Dêvigam Yadu-kula-prôttamsan âdam sutam |
 bhuvanânandana-mûrtti kirtti-niḷeyam Ballâḷa-bhûpâḷakam ||
 nirid idir-ântavaram nîja- |
 charaṇakk eḷagidaran osedu rakshisi dhareyam |
 paripâḷisutam sukhadind |
 ire Vijayasamudradalliy â-Ballâḷam ||
 dharaṇî-kânteya mûkhadant |
 ire Banavase-nâḍu raṇjisuvud adaḷol Nâ- |
 gara-khaṇḍam tiḷakadavol |
 parisôbhipud âva-kâlamum siriy-odavim ||
 ûrûr nnandanadiṁ latâ-bhavanadind ûrûr ttatâkaṅgalînd |
 ûrûr ttaḷt-ele-valliyim koḷagaḷind ûrûr ppaḷôrbbijadind |
 ûrûr kkabbina tōṇṭadiṁ kaḷaveyind ûrûr prajā-vrâṭadind |
 ûrûr ddêva-grihaṅgaḷim vibudharind ûrûr kkaram raṇjîkum ||
 paraloḷ parusam dhênût- |
 karadoḷ sura-dhênu nandanadoḷ amara-kujam ||
 karam esevant ire sale Nâ- |
 gara-khaṇḍadoḷ esevud eseva Bândhava-nagaram ||

vṛi || adu baḷasirdda nandanadin ambuja-shaṇḍadin oḷ-gavuṅginim |
 pudid-ele-valliyim beḷada-sâḷiyin oppuva kōṇṭeyim samant |
 odavida-lakshmiyim vibhavadim viḷasaj-janadiṁ su-dêva-gê- |
 hada kaḍu-chelvinindam Aḷakâ-puramam nagutirppud ormmeyum ||
 adan âḷvam praje mechche gaṇḍan adaṭam Kâdamba-vaṁśôdbhavam |
 mudadiṁ Sôma-nṛipâtmajâtan enisirdd â-Boppa-Dêvaṅge puttî- |
 ida sat-putran anûna-śauryya-niḷeyam Kandarppa-san-mûrttiy a- |
 bhyudeyâḷaṅkṛitan âtta-kirtti-ramaṇam śrî-Brahma-bhûpâḷakam ||

â-Bandanîkeya S'ântinâtha-dêvara maṇṭapamam mâḍisi Kavaḍeya Boppi-Setṭiyaru sarvva-namasya-
 mam mâḍidam ||

Nâgara-khaṇḍadoḷ Harana vaktradavol negaḷd agraḥâram ayd |
 âgaḷum oppugum nikhîḷa-vêda-purâṇa-sunîti-śâstra-tarkk- |

âgama-kâbya-nâṭaka-kathâ-smṛiti-yajña-vidhânamaṃ manô- |
 râgadin ôduv-ôdisuv asêsha-mahâjanad ondu-ghôshadim ||
 pratyêka-Brihaspatigal |
 nityânushṭhâna-châru-châritra-parar |
 ssatya-yutar ttêjadoḷ â- |
 ditya-śadṛīsar alliy irppa mâjanav ellam ||
 Keṛeyûra S'ambhu-dêvaney |
 aṛitakkam sakala-viddegalgam sale kaṇ- |
 deṛaviy enisirppan avanam |
 nere pâlalu neṛeyan Ajanum â-Bhâratium ||
 urade Baṇaṇju-dharmmadolagam nayadim naḍeyuttam irpparam |
 taridu su-dharmmadim naḍevaram pratipâlîpa Setṭikavvey-ak- |
 kaṛina-sutaṅge punya-nidhi Saṅkara-setṭige setṭi-guttar âr |
 pperar eṇe satyadim vibhavadim nuta-śauryyadin udgha-dhairyyadim ||
 tanag ayyam S'aṅkaram taj-janani negalḍa Jakkavvey âptam Jinam san- |
 muni-vandiyam Bhânukirtti-brati-pati guru Ballâlan âlḍam vinêyar |
 ttanag ishtar kkânte Lachhchhâmbike sati sati-nute Jakkavve-Mallavvegal nan- |
 daneyar bBallâla-Dêvam sutan eney esedam vîra-sâmanta-Muddam ||
 kavigala Muddan âsritara Muddan anâthara Muddan ishtan-app- |
 avargala Muddan arthhigala Muddan eḍar-nnele-gonḍa śishta-bân- |
 dhavar-esev-ondum Muddan enasum parivârada Muddan aṅganâ- |
 nivahada Muddan eyde salipam prabhu-Muddan ilâ-talâgradoḷ ||
 svachhchhatara-kirttiyindam |
 Kachhchhaviyûr-aḍeya Biṭṭiyarasam jagamam |
 prachhchhâdisidan avaṅg ati- |
 tuchhchhar enipp ûraḍeyar ad êṃ pêḷ eṇeyê ||
 sâgara-vaḷayita-dharanî- |
 bhâgadoḷ aty-unnatikkeyim balpim sat- |
 tyâgadin aṛivind eṇeyê |
 Bêgûra prabhuge Mâla-gauḍaṅg anyar ||
 sogayippa Kaṇṇasôgeya |
 negalḍirdḍ Erakâti-gauḍan aṛitavan ârppam |
 mṛiga-ripu-vikramamam nere |
 pogalalk â-Jalajabhavanum ên ârtta(rp)panê ||
 Maḷavallîy-Eṛaba-gauḍaṅg |
 eleyoḷ saman appar unṭe satyadin aṛivim |
 vilasat-tyâgadin aty-uj- |
 jvâla-kîrttiyin adhika-śauryyadim sad-guṇadim ||
 chalada nele châgad âgaram |
 alaghu-guṇaṅgala nidhânam aṛitada tavar uj- |
 jvâla-kîrttiya karuv enipam |
 sale halarim Dabbalûra Sôma-gavunḍam ||
 mudade Munichandra-siddhân- |
 ta-dêvar-aḷkaṛina-śishyar anupama-vidyar |
 mmada-rabitar ssale negalḍar |
 vvidita-guṇar lLalitakirtti-siddhântêsar ||
 avar-ânandana-nandanam |
 avanî-saṃstutyam enipa Kânûrggaṇa-kai- |

rava-chandran enisi negaldam |
 vivêki S'ubhachandra-vinuta-panḍita-dêvam ||
 maḷinate illada kundam |
 taleyada sale Râhu-piḍey aidada dôshâ- |
 vaḷiyol pariyisad Astâ- |
 chaḷak eḷasada chandran enisuvam S'ubhachandram ||
 Bandanikeya tirtthavan Â- |
 nandâchâryyaravol uddharisidam jagad-â- |
 nandakara-Lalitakirttiya |
 nandana S'ubhachandra-vinuta-panḍita-dêvam ||
 kusuma-brâtadoḷ ambujam jaḷadhiyol dugdhâbdhi târâliyol |
 sasi chintâmaṇi kalgaḷol tarugaḷol kalpôrbhipam ratnadol |
 misup-â-Kaustubham oppuvante Jina-yôgi-brâtadoḷ raṅjipam |
 jasad âṇmam S'ubhachandra-dêva-munipam Kânûrggaṇôddhârakam ||
 int idu chitram embinegam eyde mosar pporasûse pâlgal ôr- |
 antire puttinoḷ puge jalâtisayam nava-pushpa-mâlikâ- |
 santatiyindam âd-atisayam-veras oppuva S'ântinâtha-tîr- |
 tthântara-pâripatyad esevam S'ubhachandra-munindran ormmeyum ||
 śrîmad-Ballâla-bhûpâlakana vinuta-san-mantri viprânvaḃbja- |
 stômôdyad-bhânu Nârâyana-pada-kamala-dvandva-bhriṅgam yaśaś- śrî- |
 dhâmam sâhitya-vidyâdharan akhila-guṇâṅkṛitam mântana-prô- |
 ddâmam śrî-Mallan î-Bandanikeyan olaviṃ pâlisutt irppan oḷpiṃ ||
 kaḍivam mâṛântaram bêgade karagisuvam śatru-sainyaṅgaḷam saṅ- |
 gaḍak ellam dhairyya-varṇṇa-krama .. naseye tām tôruvam kîrttiy-achcham |
 kaḍu-chelv appantir achchottun akhila-diśâ-danti-dantaṅgaḷol nôl- |
 paḍe santam Kammatâkk ant oḍeyan enisuvam Malla-daṇḍâdhinâtham ||

â-Kammatâda śrî-Mallana pradhânan enipa ||

vṛi || alaḡe virôdhi-santamasam aḷkirey âtavikôdgha-kairavam |
 sale podalḍ eyde saj-jana-bisam pravikâsaman eyde râgam ag- |
 gaḷisire mitra-chakra-chayadoḷ belepam nuta-viśva-dhâtṛiyam |
 salalita-mûrtti kîrtti-nidhi Sûryya-chamûpati sûryyan-andadiṃ ||

antu pogalṭe-vaḍed adhikâri Malli-Setṭiyarum dvija-vaṃśa-kamala-sûryyan appa Sûryya-dêvanum
 yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânusṭhâṇa-japa-samâdhi-sila-sampannar appa Nâgara-
 khaṇḍad-ayd-agrahârad asêsha-mahâjanaṅgaḷum sakaḷa-sâhitya-vidyâ-viḷâsinî-viḷâsa-mûrttiy enipa
 Kereyûra yûraḍeyam S'amḃhu-dêvanum svachchhâchchha-Gâṅgâmbha-saḍṛiksha-kîrtti-vallabhan enipa
 Kachchhaviy-ûraḍeya Bittimarasanum Baṇaṅju-dharmma-vârdḍhi-varddhana-chandra-lêkhey enipa
 Tribhuvanamalla-Setṭikavveyum tad-apatyam śauryya-nidhânan appa S'âṅkara-S'eṭṭiyum sakaḷa-
 yâchaka-jana-manôbbilashita-phala-pradâmara-kuja-saḍṛikshan appa S'âṅkara-sâmantânandana-nanda-
 nam bhavya-jana-bândhavan appa nâl-prabhu sâmanṭa-Muddayyanum ratna-trayâbharana-bhûshitan
 appa Bêgûra Mâla-gauḍanum dēva-dvija-guru-bhaktan appa Kaṇṇasôgeya Eṛakâti-gauḍanum nikhila-
 guṇâṅkṛitan appa Maḷavallî-Eraha-gauḍanum vineya-guṇa-nidhânan app Abbalûra Sôma-gauḍa-
 num int inibarum mukhyavâgi Nâgara-khaṇḍav-eppattara samasta-prabhu-gâvuṇḍugaḷ êkasthar
 âgirddu Saka-varsha 1125 sale Rudhirôdgâri-saṃvatsarad uttarâyana-saṅkramaṇa-nimittavâgi
 Bandanikeya śrî-S'ântinâtha-dēvar-abhishêkâshṭa-vidhârchchane-pûjâ-vidhânôchita-brayakkam alliya
 pâtra-pâvulakkam khaṇḍa-sphuṭita-jîrṇnôddhârakam châturvvarṇṇad âhâra-dânakkam end alliya
 tirtthâchâryya S'ubhachandra-panḍita-dēvara kâlam karchchi sarbbâbâdha-parihâravâgi tamm-anita-

rum dhârâ-pûrbbakam mâdi biṭṭa dati yent endade Daṇḍiyahalliyum Jâvaliyum Gaṅgavalliyum sthala-
vṛittiyum ûrûralu nandâdivigege nâlku-panamaṃ Muddeya-sâvantam Chikka-Mâguṇḍiya baḍagan-
ôpiyim paḍuvalu 500 marada aḍake-dôṭamum int initumam biṭṭaru dharmmadim pratipâlisuvant-
appavaru Gaṅgeya taḍiyalu sahasra-kavileyam nava-ratna-bhûshaṇam mâdi sahasra-Brâhmaṇarige
dânam mâdida phalav i-dharmmakka alivan annayamaṃ manadoḷ chintisidan âvônâtan anitu-kavile-
yuman anitu-Brâhmaṇarumam Gaṅgeya taḍiyol alida pâpa || (usual final verse).

226

On a second stone to the north of the same basti.

śrî-Mûla-saṅgha-jaladhau samudêtya nityam
Krânûrggaṇḍajala-sudhâmbhasi Tintriṇika- |
gachchhâchchhakê Lalitakîrtti-munêr vvinêyah
âsâmbara-śriyam abhâchchhubhachandra-dêvah ||
varsha-S'rimukha-mâsa-Chaitra-sita-pakshôchchaiḥ-chaturtthî-dinê
vârê chândra [...] mahati nakshatrê'svinî-saṅjñikê |
dainê jyôṭishi Kṛittikâ .. pari .. saubhâgya-yôgê vaṇig-
nâmâdyôtkaraṇê sva .. ya S'ubhachandrâkhyâ-bratî yôgataḥ ||
sanyasya sarvva-saṅgâni paṭhan pañcha-padâni cha |
samâhitô nirvvavṛitê S'ubhachandra-vratîśvaraḥ ||
Bharatâdhîśvaranind amanda-S'ubhachandrâbhikhyanind endu bhâ- |
sura-Jaina-bratî-nâthan appa viditÂnandâbhidhâchâryya ... |
..... S'ubhachandra-dêva-muniyind .. âdud aty-ûrjijitam |
sura-râjyôrjijitav appa jagat-pâvanam ||
Bandaṇikê-maṭhâdhipati-S'ânti-Jinâvasathâgradol jagam |
ba maṇṭapaman oppire mâḍisi tanna kîrttiy-â- |
nanda .. nâde bhû-bhuvana-maṇṭapadol |
sanda samâdhiyanda ... n â-S'ubhachandra-samyutam || śrî

227

On the south-west pillar of the raṅgamaṇṭapa of the same basti.

(West face) svasti śrîmatu Abhayachandra-siddhânti-dêvaruḡaḡa śishyaru .. kkana aḍaṭa Murâri-
Dêva-dâna-pratipâlaka-vamṣôdbhavaru Chârûkîrtti-panḍita-dêvaru Hirîya-Mahâligeya Pañcha-bastiya
jîrnnôddhârava mâḍidaru â-sthânakke arasindalu nâḍindalu biḍisikonḡa vṛitti â-Tâluguppeya
bastige pûrvva toḍagi sandu bahudu | Baleyagârû | Bâleyahalli | Taguḍavattiga yî-mûru-ûrû sarvva-
mânya Arasiyakereya keḡage Tâluguppeya gaḡḡugalu biṭṭadu 4 hâda | Muruvattûra gaḡḡugalu
Biragaṇḡanakereya keḡage biṭṭadu 4 hâda | vidaḡa 2 sâsava hêruvaḡe 10 yettu hadinenṭu kampana-
ḡalu saluḡḡu | Battiyakêri sarvva-mânya | Baleyagârâli gurugalu biṭṭa bhûmi alliya mûla-sthânake 4
hâda | hachchaḡa 20 mânya yettu hachchaḡa sarvva-mânya sameya-samuchchayada bhôgavattigeya
Pañcha-basti yî-dharmmakke rudarukhana hadinenṭu sameyavu karttaru || śrî śrî

228

On the east side of the same pillar.

yad-bhû-vismaya-vâstu-śânti-Jina-nêyam śrêyasâtânitam
yan-nîra-bhrami-jâti-bhûti-jid-anâji-svâspadê sūdayam |
chakram chitram ihâri-vairîjîd alaṃ namrêndra-bhûri-stutê
tênê jêya-vidhêya-lôka-chakîṭâtânka-vyayam tach cha tē ||

bhâsatê nuta-kâmêśa S'ântê mâtânitâ tava |
yâhitâhita-bhindhânâ sûrîn ârakshatâd ina ||

anulôma-pratilôma-ślôka-dvaya ||

bhâsatê nuta-kâmêśa Sântê mâtânitâ tava |
vatatânitamântêśâ śam êkâ tanutê sabhâ ||

anulôma-pratilômaikarûpa-ślôka ||

saṅgarâniyamâd êva na vandê'nya-matam hitam |
saṅgatâgama-nâthatvân namâmô vanam âtanu ||

mugida-kaḍeyinda mat ondu |

saṅgarâniyamâd êva na vandê'nya-matam hitam |
tam hitam manya-dêvam na vadêmâya nirâgasam ||

anulôma-pratilômaika-ślôka ||

(vide separate page for this bandha).

229

On the north-west pillar of the same mantapa.

(East side).

yat-saṃsûchana-pûjitâṅga-mahitâtithyam surai rakshitam |
yad-bhûri-bhramaṇêna ramyam atulâridhvamsanê chinmayam |
chakram viśruta-vastu-vṛitta-mana-jêyam dêva-jâtânatê |
tênêjêya-vidhêya-lôka-chakitâtâṅka-vyayam tach cha tê ||

yi-ślôkavanu chakra-bandhadalli ôdikombudu | karnnikâ-madhya-aksharada vaḷeyava modalugonḍu
nâḷkaneya vaḷeyadalli Jina-stutir iyam yamba prabandhada nâmavan ôdikombudu yeṇṭaneya vaḷeya-
dalli | Sûri-virachitâ yendu kavi-nâmavan ôdikombudu | yî-prakâradale nâḷku-chakravanû ôdikombudu |

mama mânasa vâmâśa-Jinânâm anamâtatân |
tâtamânamanân âji-śamâvâsana mâ mama ||

gata-pratyâgataika-ślôka (vide separate page for this bandha).

230

On the north-east pillar of the same mantapa.

yat-saṃsûchitakam vadânya-mahitam kâmam varâri-stutam |
yad-vâri-bhramaṇaiḥ samânam atulam śântâtma tê tê svayam |
vṛittam kârîta-niti-chakra-mahitâtikrânti geyam patê |
tênê jêya-vinêya-lôka-vrijinâtaṅka-vyayam tach cha tê ||

(vide separate page for this bandha).

231

On the south-east pillar of the same mantapa.

yat-saṃsûchita-vastu-vṛitti-mahimâ yam yakshakai rakshitam |
yad-vâri-bhramaṇâtiramyam atulam śântâkrîtê chinmayam |
vṛittam vismaya-kâri chakram ari-ghâti-dhvamsa-jâtâ na tê |
tênê jêya-vidhêya-lôka-vrijinâtaṅka-vyayam tach cha tê ||

(vide separate page for this bandha).

232

In the yard of the same basti, on a tombstone to the north.

(The inscription is much defaced)... sâsanakke esav î-Sâsana-dêvi Jinêndra-pûje... jita-dêva-kânte
Jina-yôgi-nikâya-samagra... bratey .. timabe vibudhâlîge tâṃ sura-dhênu yem negaḷda

Sômala-dêvi. pûjegaṃ muni braja pravṛitti-Jina-pâdâmbhōja-sad-bhaktiyoḷa
bratâdi-guṇa-sandôha tandega vag âr ddore eṇe bhû-chakradali kânteyaru ||

śrîmad-bha rôttama-lasat-śrî-tîrttha-Sântîśvarô- |
ddâma-stâna mâlp ondu sad-dânadind |
êm ant â-Subhachandra yuṃ nôlpaḍ i- |
râmâ-rannav enippa Sômave lôka-traya ||
. la-dêvi Jaina-pada-pûjâ-dâna-silâdiyi- |
. rôttaram sandirdda samyaktvadiṃ |
santar bbaṇṇise daṃ kâlântadal nirmmaḷaṃ |
sântaṇ chittav enalke bi dēvatvamam tâlidaḷ ||

233

At the same village, on a stone in the tank.

Saka-varusa 1318 Dhâtṛi-saṃvatsara-^AAśhâḍha-suddha 1 ^AĀ śrîmatu Bana-dêvige amṛitapaḍige gadi-
bhûmi sarvamânya daṇḍiya-bayalu chatu-sîme Kevalâpurake dhârâ-pûrvaka Chañchali-Oḍeyaru
biṭṭadu Vâraṇâsi-Kurukshêtra-nûṛa-yenṭu Brâhmara kapileya konda dôsa ka 30 gade . . kha 10
Nâgaṇe Yarebaḷigaṭṭa mēre Lachâyya-dêvige dhârâ-pûrvvakâv âgi koṭṭa bhûmi Dêviya-
purake bayalu pûrvâ da

234

On a stone on a mound in the south wasteweer of the same tank.

śubham astu || namas tuṅga-ēc. ||

svasti śrî jayâbhyudaya varusha śrîman-mahârâjâdhirâja râja-paramêśvara Krusṭa-
Râya-mahârâyaru Vidyânagara samasta-râjya-saṃstutya samaya Banavase
. lu Chandraguttiya mâgaṇiyoḷa ppodeyarige Chandragutti-grâmanû
amarakke pâlisida sammandha â-Naṇjyap-Oḍēru tamma manushyaru nirûpadindalû dhyā-
Nâyakarige dharmav âgalendu kerege prati-varushaû kereya tegasuva
mûvaru-geyiva sâvirada tōṭa-stalavanû koṭṭeû kâla-kâlake tegasuvahâge gaūḍu-prajegaḷu sēnabō-
varige kaṭṭumâḍi aḷupidaṃ tamma mâtâ-pitrugala gô-Brâhmaṇara Vâraṇâsiyalu
pâtaka yî-śâsanava baradâta Bandaḷikeya pûrvvada akkasâle Gaurôjana maga

235

At the same village, on a stone in front of the Maharnaumi-maṇṭapa.

namas tasmai Varâhâya lilayâ bharatê mahim |
khuṛântara-gatô yasya Mēruḷ khaṇakhaṇâyatê ||
madhyê maṇḍalaṃ
yasyâśêsha-jagan-nutasya viḷasad-damsṭhâgra-kôty-uddhṛitaṃ |
dhattê nûtana-kêtakî-daḷa-ka
. kôḷa-tanus tanôtu sa Haxis śrēyâṃsi bhūyâṃsi vaḥ ||
Gôvindaḷ sura-vṛinda-vandita
. d-aindavôṭṭhita-lasachchhrindîvara-śyâmaḷaḷ |
sindhûraruṇa-kômaḷô vara-ruchâṃ Gôpî-janânâṃ priyaḷ |
śrîma vaḥ Kêśavaḷ ||
amṛitâmbhōdhi-nivâsaṃ |
Kamaḷâsana-janma-bhûmi kamaḷâkshaṃ S'ri- |

ramanam Prasanna-Késava- |

..... dyatan adam ||

âgal â-prasthâvadolû ||

S'rísana nâbhiyind ogedan Abjajan âtana putran Atri Tâ- |

rêsan avaṅge pu |

.. S'âsi-vaṁśadol Yaduv enippanin âdudu Yâdavâkhyam ur- |

vvîśa-kulam ta.. yadol âdan ||

... puradiṁ Saḷa- |

bhûramanam Tuṅgabhadre-puttîda puṇyô- |

rvvi-ramanige tanna-manah- |

prêrita-phala-siddhi-vaḍeyal ||

..... ge nirantaram â-Soseyâra divya-Vâ- |

santikeyam Saḷâvanipan archchisut irdd eḍeg ondu puṇḍari- |

kam taḷade yal muni-nâthan orvvan a- |

tyanta-tapaḥ-prabhâva-yutan ant adan ikshisutam dayânvitam ||

baḷaya |

..... kâḍutirppud idan aṅjade poy |

seḷeyind ene munipâjñâ- |

baḷadiṁ Saḷa-nripati poydu Poysalan adam ||

â....Hoysaḷâkhyam matt antavargge puliy-unḍigeyum â-divijârchchitey enipa S'âśapurâmbikeyola

..... yam |

paduḷav enal tanna bhûri-bhuja-baladol taḷedam |

madavad-ripu-mada-marddanan |

uditôdita-vidita-kirtti Vinayâdityam ||

..... |

.. yel negaḷda-Keḷeyabarasigam adam |

bhû-vinuta-kirtti-vijaya- |

śrî-vanità-priya-bhujāṅgan Eḷeyāṅga-nripam ||

..... na dâlig idirchchi kâdi sa- |

ptāṅgaman iye kaṇḍ ulîda bhûpatigaḷ turagaṅgaḷam madê- |

bhaṅgaḷan uḷḷa poṅgaḷuvane |

.. gaḷa nine balle śaraṇ embar idirchchar ad enduv âjiyoḷ ||

â-jananâthana chitta-sa- |

rôjâkara-râjahamsi vikasita-sita-paṇ- |

kêjâ |

.. nip agra-mahishiy Êchale negaḷdaḷ ||

â-dampatige tanûbhavar |

âdar bBallâḷa-Vishṇuv-Udayâdityar |

śrî-dayitar avari

..... noḷol avasav enasum ||

prathamôktam nâ Vishṇuḷ |

prithuvî-patiy embud-uḷḷa-kâraṇadindam |

mathita-ripu |

..... akhîḷa-vibudhâhlâdam ||

kuḷa-nagad unnatirkkeyan adhaḥkarip-â-divijâlaya-vrajam |

jaḷadhiya gunpan êḷi n â- |

Valabhiya permme^g irmma^{di}ya permme^{yan} âl^{da} mahâgrahâra-saⁿ- |
 ku^{lav} ave pêlavê dharege Vish^{nu}-ma^{hi} ||
 graⁿⁱ Vish^{nu}vi^{ng} arasi-Lakhmâ-Dêvigam put^{ti}dam |
 Narasi^{mha} ripu-kumb^{hi}-kumb^{ha}-da^{la}na-prôdgir^{na} |
 kâvata^{ra}nam nai^{rm}malya-sat-kir^{ty}-a^{la}n-
 ka^{ra}nam vai^{ri}-n^{ri}pâ^{la}-dar^{ppa}-ha^{ra}nam sâ^{hi}tya-sand^{hâ} . . . ||
 si sa^{ng}ara-ra^{ng}ado^l ânt-arâ^{ti}-mâ- |
 ta^{nga}-ku^{lâ}liya pra^{ba}la-mastakav ir-bba^{gi}yâ^{gi} pô^{la}l ut- |
 ta rasim^{ha}-vikramam |
 si^{ng}ada vikramakke migil endu pogal^{vudu} bhû^{ri} bhû^{ta}lam ||
 â-prith^vi^{pati}-Nâra^{si}m^{ha}-vib^{hu}gam |
 bhâ^{sy}ey Êchaley enipp â-pat^{ta}-mâ^{dê}vigam |
 bhû^{pô}shuⁿisha-maⁿⁱ-prabhâ^{ru}na-pada^m sa^{ng}râma-paⁿchâⁿanâ- |
 dam Ballâ^{la}-bhû^{pâ}lakam ||
 âtana sâ^{ha}samam pêlvade ||

yesakada ga^{nda}-lachcha^{nada} nachchina Pân^{dyan} uda |
 dan adam ka^{du}pind urad eydi vî^{ra}r ar- |
 bbisi manam ikki takk a^{li}yal a-^śramadi^m ksha^{na}-mâ^{tra}dinde sâ- |
 disi sudhâ-ta^{la}ado^l nimirch^{chida}m ||
 Malapô^rv^{is}aro^l andin-indin-e^deyo^l vî^{ra}k^k udâ^{ra}kke nî^r- |
 mmala-sâ^{hi}tya dô^r- |
 bba^{la}k â^rpping ada^{ti}nge tann orege varpp urv^{is}ar *ir^lluta^{gi}m |
 kali-Ballâ^{la}-n^{ri}pâ^{la}kam Malapa^{ro}l-ga^{nda} ||
 Chô^{la}-prôn^{mada}-gandha-sindhura-gha^{tâ}-paⁿchâⁿanam Lâ^{la}-bhû- |
 pâ^{lâ}mbhônidhi-bâ^davâ^{gni} Magadhâ^{mbh}ôjâ^{ta}-chandrâ^{ta}pam |
 Ka^{li}nga-prajâ- |
 pâ^{lâ}na^{nga}-Mahê^svaram Yadu-varam Ballâ^{la}-bhû^{pâ}lakam ||
 kay^{va}liya jaya-^śriy^{um} |
 me Ballâ^{la}m |
 say^{va}liye na^deda lô^{ga}ra |
 bâ^y-vâ^yolu barppa kî^rtti-vanitege kû^rppam ||
 Chô^{la}-Varâ^{la}-Lâ^{la}-Kha |
 . . . Turushka-Chê^{ra}-Maru-Mâ^{la}va-Mâ^{ga}dha-Gû^rjjar-Âⁿdhra-Nê- |
 pâ^{lâ}ra tēja^{va}m masu^{li}sutte disâ^{li}yan â^ldu nî^{du} ba . . |
 rppav int î^lâtâlâ^{ga}do^l ||

ant enisida samasta-bhuvanâ^śrayam ^śri-prith^vi-vallabham mahârâjâ^dhirâ^{ja} râ Yâ^dava-ku^l-
 âmbara-dyumaⁿⁱ samyaktva-chû^dâmaⁿⁱ Malerâ^{ja}-râ^{ja} Malapa^{ro}l-ga^{nda} ga^{nda}-bhê^{ru}nda Giri-
 dur^{ga}-malla chalad-aⁿka-Râma ni^śsaⁿka-pratâ^{pa}-chakra^{vartti} Hoysala-^śri-vî^{ra}-Ballâ^{la}-Dê^{va} dus^{ta}-
 nigraha-^śishta n êka-chchhatradind â^luttum sukha-saⁿkathâ-vinô^dadi^m râ^{ja}yam geyyuttam
 ire tat-pâ^{da}-padmô^{pa}

. n udâ^{ra}-^śri-vî^lâsam vacha- |
^śri-kâⁿta^m chatur-abdhi-mudrita-dharit^{ri}-pû^{ri}tô^dyad-ya^śâ^s- |
^śri-kâⁿta shta-kalpa-drumam |
 lô^kayka-stutan â^{gi} permme-va^deda^m ^śri-Mallan î^d-dhâ^{tri}yo^l ||

â^tana va^mśa ||

. Kuntala-bhû-vadhû-vadanamam pôlt irpp Eral-nâdinol !
 tilakam tân enal agraârav esagum Nâgâve tad-grâma ... !
 dhi-târêşam Hrishikêşan uj- !
 vala-têjam negaldam budha-prakara-sêvyam sat-kalâ-sampadam ||
 â-sakala-kalâ-dharana ma- !
 hâ- nyôdayam ud- !
 bhâsisuvant ire tanujam !
 bhâşura-mati Malli-dêvan udayam geydam ||
 â-Malli-dêva-vibhu . . . !
 yakaṅgav ati- !
 prēmam odavalke puṭṭidan !
 i-mahiyol Bhâskarâryyan achalita-dhairyyam ||
 âtana kânte bhâ ur- !
 vvi-tanujâtegum negald Arundhatigum dorevettu vaṁśa-saṅ- !
 jâtaman eydey uddharisi pempina !
 mâtugalge neleyâgi negalṭeyan âldaḷ urvviyol ||
 ant avar îrvvar ârjjisida pûrvva-bhavôdita-punya !
 . . . kulaman ellaman uddharisalke puṭṭit em- !
 b antire Malli-dêva-vibhu puṭṭidan . . .uttama-satvan Indirâ- !
 kânta-padâm guṇa-brajam ||
 para-hitad irkke dharmmada nimirkke kalaughada sârkke satya-vâ- !
 kya-rateya bâlke mântanada mâlke !
 toḍarpp udârada poḍarppu vivêkad aḍarppu nikkuvam !
 dharaniyol endu Kammatâda Mallanan ellaru völdu baṇṇi . . . !
 du takkude Kâşyapa-gôtra-sambhavam !
 Sirig adhinâthan embod adu sâjame Bhâgyavati-priyâgrajam !
 dha skara-sûnuv endod inn !
 urutara-têjanam pogalṭare pogalṭar vviibhu Malli-dêvanam ||
 Guru-Budha-Kavi-parivṛitadiṁ !
 pi dôshâ- !
 karan enisad amṛitakaran ene !
 dhareyol Kammatâda Malli-dêvam negaldam ||
 pati-hitadin Arundhatiyam !
 amaḷa-bhâgyôdayadiṁ !
 nutu-Lakshmiyan anukaripaḷ !
 sati Jakkaley ene negalṭe-vaḍedam Mallam ||
 âtana sakala-jaga . . . !
 nayâ- !
 nvitana tanayam negaldam !
 nûtana-Manuv enisi Bhâskaram guṇa-niḷayam ||
 Kamaḷânandan aśêsha-dôsha-rahi !
 .. manas-sêvyan udagra-têjan akhila-dhvânta-prâḍipam yaśô- !
 ramanam Kâşyapa-gôtra-jâtan ene sand â-Bhâskaraṅg âvagam !
 Bhâskaranan urvvi-maṇḍalam baṇṇikum ||
 tad-anujan îrjjita-têjam !
 vidita-kalâ-kôvidam Manôbhava-rûpam !
 sad-amaḷa !
 sudêvan eradargg îvam ||

tanag Abjôdaran ishṭa-deyvav adhipaṃ Ballâla-bhûpâlakam |
 janakam Bhâskara-varyyan ambike guṇa-prakhyâ |
 ryye Jakkale kalâḍhyar vvaṃśa-varddhishṇuḡaḡ |
 tanayar bBhâskara-Vâsudêvar enal î-śrî-Mallan êṃ dhanyanô ||
 tadamô kara-prabhâvam entene ||
 janatâ-samstuta-mârgganam pravîlasat-padmanânôtsâha-var- |
 ddhananam Vishṇu-padaî ka-man- |
 ḡananam sat-kavi-mârgga-raṇṇjakanan âdam Sûryya-daṇḡâdhinâ- |
 thanan udbhrâjita-têjavam padapini ||
 modaloḡu mânusha-vṛitti matte purushatvam matte vipratvam ant |
 adaḡol viśruta-vidde matta vimalâchâram baḡikk udda . . . |
 ḡdu dâna-guṇadiṃ kirtty-aṅganâ-kântan app- |
 udu daṇḡâdhipa-Sûryya-dêva-vibhug akkuṃ mikkavargg akkuvê ||
 veditâ |
 chamûpan-udgha-têjakke manô- |
 mudad alarvvudu siri-Mallana |
 sad-ukti-sandarbha-garbbha-vadana-sarôjam ||
 ant enisida sun karuṃ âtma-nandanan appa Bâchayyanuv anukûla-vṛittiyam taḡed ire
 śrî-Malli-dêvam dharmmôdyuktan âgi ||
 dhareyḡag oppu ḡam tad-ur- |
 vvareyḡe Kuntalâvani karam ruchiram Vanavâse-dêśav â- |
 dhareyḡol atîva-ramyav adaḡol neḡe Nâgarakhaṇḡav e . . |
 purâv oppuvud â-vishayântarâḡadoḡ ||
 tiḡaka-tamâḡa-tâḡa-sahakâra-karaṇṇja-kaḡamba-nimba-pâ- |
 ḡaḡa-taru-saṅghadiṃ śuka-pika-bhramarâ |
 śâḡi-vana-râjigaliṃ jaḡajâta-shaṇḡadiṃ |
 vîlasitam âgi Bandaliḡe mâlḡpudu nôḡpara kaṅge harshamam ||
 â-râjadhâniyḡol tad- |
 bhû-râjyakk adhipan enisi Sô |
 daḡanan u- |
 dâra-guṇa dharani pogale negaḡdam munnam ||
 tridasar mmûvatta-mûvar ttridivadoḡ eseyutt irppavôḡ î-mahî . . . |
 mûḡum parigaṇitade bhûdêvar âgalkuvêḡ end |
 uda-dhârâ-pûrvvakam vṛittigalaṇ olavinind ittan udyad-yaśas sam- |
 pa dhavapura-varadoḡ Sôvi-dêva-kshitiśam ||
 sad-amalaṃ appa dharmmaman adam tad-apatyan enippa Boppaṇ ol- |
 d ada viparita-dhâtri baḡikk av an- |
 t adu-Yadu-râjyadoḡ sthirate vettire Malyaṇa-daṇḡanâyakam |
 paduḡav enalke pâlîsidaṇ ant aduvam baḡikam sa-râgadim ||
 varam śrî-Malli-dêvam guṇô- |
 dbhâ . . vad vishayâdhikâra-padamam pett alli sallîleyind |
 â-Sôma-kshitipâḡa dattiyan adam tad-bhû |
 . . sarvvâvani kûrttu kirttisut iral koṭṭam punar-ddhâreyim ||
 tad-iḡâdêvara dharmmamum pura-vara-śrî-sôbbeyum tanna chit- |
 tadoḡ atyuttama-satva-ma lli-dêvam manô- |
 mudadiṃ puṇya-nivâsamam durita-saṅgha-trâsamum saukhya-sam- |
 padad âvâsaman oldu mâḡsidaṇ î-grâ ||

..... dēvatâ-pratishtēyanuṃ Brāhmaṇa-pratishtēyanuṃ māḍi dēvara dēvalayada khaṇḍa-sphu-
ṭita-jīrnôddhârakkam dēvara naivēdyakam nandâdivigegam jīvitakkam Chaitra-pavitra-gra-
haṇa-saṅkramaṇâdi-naimittikakam vṛitti-vaḷitaṃ bēḷkendu nâḍ-adhikâri-maga Sûryya-dēva-dannâ-
yaka śrī-Malli-dēvaṃ tad astuv endu svasty-anavarata-parama-kalyâṇâbhyudaya-sahasra-
phaḷa-bhōga-bhāgini dvitīya-Lakshmi-samāne kaḷahaṃsa-yāne .. varddhamānânūna-nava-yauvanô-
dirṇṇe | sakala-lakshana-sampūrṇṇe | rūpa-lāvanya-vāg-vibhavôdite | chandrikâ-lakshmi-kāma-sāmrâ-
..... hīsa-manah-kuvalaya-sarach-chandra-rēkhe | rāja-pâtra-kapôla-mṛigamada-patra-rēkhe |
hāva-bhāva-vilâsinī viṇaya-vibhâsinī . . . ti patibratârundhati sahaja-siddha-sârasvati savati-mṛiga-
śârdḍḷe | śaraṇâgata-vajra-pañjareyar appa śrīmat-piriy-arasiy Abhinava-Kêtala-mahādēvi . . . bin-
napam geyd â-dēviyarum tâvum śrīmat-pratâpa-chakravartti-vīra-Ballâḷa-dēvargge binnapam geydu
śrīmat-Saka-varshada 1129 neya Prabhava-saṃvatsarada S'râvanada paurnṇami-sôma-grahaṇa-Bṛi-
haspativâradandu tṛi-bhōgâbhyantara-siddhiyim dhârâ-pûrvvakam mâḍisi . . . datti | Tevetṭav emba
grāmav adakke sime (*here follow details of boundaries and further grants*) yint initumam dhârâ-pûrvva-
kam mâḍi koṭṭaru | â-mahâjanaṅgaḷa vṛittiya kuḷa (*here follows the list of vṛittidars and their gifts*).
svasti śrīmatu Hoysaḷa-pratâpa-chakravartti vīra-Ballâḷa-Dēvana â-chakravarttiya paṭṭad arasiy
Abhinava-Kêtala-mahādēviya Nâgarakhaṇḍa-nâḍa-prabhu-gāvunḍugaḷa nagara mummuridaṇḍada
yint ivar anumataḍim â-dēviya tamma Mâdhava-dannâayakanu | anantarada Vibhava-saṃvatsarada
Mâghada paurnṇami-Bṛihaspativâra-sôma-grahaṇadandu Bandaḷikeya sthaḷadalli bhūmiyam
Brāhmaṇarige sarvva-bâdhâ-parihâravâgi dhârâ-pûrvvakam mâḍikoṭṭa vṛittigaḷa kramav ent
endaḍe (*here follows the list of vṛittidars*).

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At the same village, on a stone to the right of Anekal Sômayya's temple.

śrī || namas tuṅga-śīras &c. ||

S'ri-kāntam tanna pādôḍaya-nakha-nikarâdhâradoḷ bimbisuttam |
svikāram bettu[^] pattum-tanugaḷa poḷepim matsya-kûrmmâvatârâ- |
nikam rājippavol dēseg avataraṇam dōrppinaṃ rañjip â-Gau- |
ri-kāntam S'ômanâtham kuḍug abhimatamam Mâchag â-chandra-târam ||
bhuvanaṅgaḷ padinâlkumam paḍedu tann-onḍ-ashta-mûrttitvaḍim |
Bhavan emb î-hesaram nimirchchi Girijâ-prēmôrvva-Gaṅgâ-dharam |
pavamâna-priya-chandra-sûryya-nayanâbjam byôma-kêśam Sadâ- |
śīva-rûpam meḍ irdḍan âdi-puruṣam munn Îśvaram sâśvatam ||
â-Paramêśvaraṅge S'iva-śaktiya satva-rajasa-tamô-guṇa- |
byâpaka-vṛittiyim janiyisirdḍudu mû jagav allî punya-puṇ- |
jôpamam ento madhyamam enippudu madhyama-lôkam embinam |
rûpa-vilâsadind esedud urvvare vuvvareyall ad embinam ||
... sev êḷum dvīpav êḷum kaḍala baḷagav êḷum kuḷâdrindrav êḷum |
misupind oppirḍda vâra-grahada hesar av êḷum mahâśvarggav êḷum |
rasey âd î-mûjagam tannane baḷasire lôkakke madhyasta-vṛitti- |
prasaram bīp unnatavam meḍ ire meregum Mêru Mâchambol imbiṃ |
Mêru namêruvam paḍedu Kimpuruṣam parivêshṭisitt aḍam |
nêrit id endu harsha-bharadiṃ Hari-varsham enutte varsha-san- |
dhârav id end aḍam mudade porḍde Himâchaḷav â-nagakke Gaṇ- |
gâ-ramaṇiyav endu Bharata-kshiti sârḍḍudu dakshinâseyam ||
bâjise ḍakkeyum priyara mell-erde tumbigaḷ imbu-vettiral |
râjisi pâḍe kendaḷire kaḍaḷav âgire manda-mârutam |

yôjise tâlamam Ratiyan âdise Manmathan antaraṅgadoḷ ḷ
sâjav enippud alte Bharatâhṡayamam Bharatôrvvig urvviainm ḷ

kanda ḷ śrîmajjana-sôbheyol â- ḷ

bhûmi-vadhug esadu tâne mêl enipidarind ḷ

êmâtô Kuntala-guṇa- ḷ

nâmam meṡeyaluke Kuntalôrvvarey esegum ḷ

hû-horeyavol ire têtô- ḷ

byûhav ad â-Kuntalakke râjâvaliy ut- ḷ

sâhadin âldudu munnam ḷ

bâhâ-baḷadinde Sôma-vamśa-prabhavam ḷ

Sômânṡaya-nṡipan Aśva- ḷ

tthâmanoḷ olavinde śastra-pariṇatiyam kalu- ḷ

t â-mahipam Sômam vi- ḷ

dyâ-mahimeyin âldan akhîla-bhûmi-talamam ḷ

guruv Aśvatthâman â-Sômanin ati-mudadiṡm śmaśru-kûrchchâ-kalâpôt- ḷ

kara-rêkhâ-vyâptiyam mâdisute Paraśurâma-prakôpâgni bhûpâ- ḷ

ḷaran imbiṡm tuḷtuvand âtanen ati-mudadiṡm kâdu tann-ondû-chihnam- ḷ

beras ittam râgisuttam Kaḷachuri-vesaram tat-kulakk Îśvarâmśam ḷ

ant-int ondu-dinam manô-mudadin Aśvatthâmanum Sôma-bhû- ḷ

kântâdhîśanuv artthiyind eseva Kailâśâdrig â-Pârṡvati- ḷ

kântârâdhaneg ende pôtge nutan â-Nanda-kshittîśam sukha- ḷ

svântam pûjisutirddan Îśa-padamam nânâ-prasûnaṅgalim ḷ

S'ivanam putrârththadiṡm mum palavu-devasav ârâdhisuttirdden âtmôd- ḷ

bhavanam kârûṇyadiṡm S'anṡkaran enag inasum koṡṡan ill endu chintâ- ḷ

dharan âgal chinte vēdembavol eseva-kadamba-prasûnâḷigal ki- ḷ

ttuvudam kaṇḍ â-nṡipam pûjisidan Abhavanam tat-prasûnaṅgalindam ḷ

pûjipudum Bhavam baravan ittu Kadamba-kulâbhidhânadiṡm ḷ

râjîpa-putrar irvvar avanîpatig âdapar ant avargge niṡm ḷ

yôjise śastra-śâstra-kaḷeyam paripâlis enutte S'ambhuv â- ḷ

râjanan Îśvarâmśanoḍan appaysalu meṡedattu tat-kulam ḷ

â-Kâdamba-kulôdbhavar mmeṡedar ant â-Kîrttivarmmânkanum ḷ

lôka-prastuta-Maylavarmanum avargg â-Draṇi vidyâgamâ- ḷ

nîka-śrî-vibhavṅgalam paḍeyal â-Kâdamba-vamśam yaśas- ḷ

svikâram beres oppidatt akhîla-râjaiśṡaryya-sampattiyim ḷ

Kaḷachuryyâmnâya-râjyam beḷagi bhuvanamam Sômanim Pemmanim nir- ḷ

maḷa-bhâvam bettu Yôgôrvvipanin esedu bhôgaṅgalim Vajranim dôr- ḷ

vṡalamam kaikoṇḍu Yôga-kshittipatiyan ati-sthairyyadiṡm tâldi saukhyâ- ḷ

vilavâg irdd oppi Permmâḷiyin odavidud a-Bijjanôrvviśauindam ḷ

Kâdambam Mailavarmmaṅg esed udiyisidan Taylan â-Tayla-bhûpaṅ ḷ

âdam śrî-S'ântan â-S'ânta-nṡipatige mudadiṡm putṡidam Mailan â-bhû- ḷ

pâdi-prakhyâtâ-bhûpar ppalar avaniyan âldar vṡalikk oppe Boppam ḷ

S'ri-Dêvi-vallabham râjisidan avaniyam lileyim pâlisuttam ḷ

nisada śrî-Bijjanôrvvipatiy-esakadin â-Gûrjaram perjaram bott ḷ

esakam geṡṡam Kaḷiṅgam kaḷidan eḷisidam Mâlavam mâ-ḷavam mûr- ḷ

chchhisidam bhîtâṅgan Aṅgam bhaya-hutavaha-śushkam Turushkam suruḷdam

bisuttam . Chôḷan âḷ-ôḷiyolē naḍadan ârandhran âgirdan Andhram ḷ

nija-sauryyôdrêkadim nûrmmadîpa maganan â-Bijjaṇa-kshônîpâlam |
 tri-jagan-nâtham nijâjûâ-rachita-bhuvana-yûtham vṛishôdyad-varûtham |
 vijitâṅgôdbhûta-yûtham Purikara-nîlayam Sômanâtham kuḍal pet- |
 tu jaya-śrî-dhâmanam Sômanan amala-guṇa-stômanam râjîsirdam ||
 kâyaluv iyalum meṇeyad urbbiparind aḍig arddu bhûmiyam |
 jîy ene dhâtri kây ene virôdhigal artthade tripti-vettu hô- |
 hôy ene vandigal dhareyan oppuva kôḍinoḷ etti tâḷdidam |
 Râyamurâriy emba hesar oppire Sôma-mahîśvarêśvaram ||
 Khasanam sildu Kaḷiṅganam nalapinindam hôḷdu Kimmîranam |
 nisadam nuṅgi Turushkanam noṇedu Chêrôrbbiśanam tindu tē- |
 gi Surâshṭra-prabhuvam talakke deged imbiṁ tēdu kayighaṭṭe goṇḍ |
 esagum rakkasiyante mikk-asi karam .. Sôma-râjêndranâ ||
 Kâdambam Tailanind itt akhiḷa-jagatiyam rakshisal dakshar ill end |
 âdam chintâ-bharam tân anivisalade chintâmaṇi-prâyav âgal |
 S'ri-Dêvi-vallabham Bopparasan atula-sad-bhaktiyim putra-kâmâ- |
 hlâdam śrî-Sômanâtha-krama-kamaḷaman ârâdhipam prêmadindam ||
 bharadim Dakshiṇa-Sômanâtha-padamam putrârththadim bhaktiyim |
 Siriyâ-dêviyuv âtma-nishṭhey odavind ârâdhisal koṭṭan Î- |
 śvaran imbiṁ Kaḷachuryya-vamśad esakam Kâdamba-vamśakke mey- |
 daral â-Râyamurâri-Sôma-samanam sad-gâtraṇam putranam ||
 koṭṭu Kadamba-Rudran ivan end olavinde vibhûtiyinde boṭṭ |
 iṭṭu lalâṭadoḷ kanasinim dave Dakshiṇa-Sômanâthan old |
 uṭṭu sudhâmbara-pratatiyam mige Nandiyan êṇi bandu kaṅg |
 iṭṭala voppi Sôma-vesar iḷḍoḍan â-sati kaṇḍal artthiyim ||
 kaṇḍ â-pâṅgina putranam paḍedu Sômam nâmadind endu kay- |
 koṇḍ imbiṁ nalidâḍe râjîsidan ant â-Sôman udyat-sudhâ- |
 piṇḍam nirmmaḷan êlge vâḍivada sômam tân enal dhâtri shaṭ- |
 khaṇḍôrvvi-tala-vartti-kirtti-Madana-śrî-mûrtti-sampattiyim ||
 nripan int âvano dhanyan eyde nuḍiyal kalvande chelv âytu Sa- |
 tyapaṭâkâhvayav artthiyinde naḍeyal kaluvande chelv âytu bhû- |
 mi-paritam Nigalaṅka . . . vesar end ânandad î-dhâtri baṇ- |
 nîpud î-Sômana satya-vâkya-viḷasach-châturiyamam sauryyamam ||
 husivara-sûlav emba tisulaṁ nuta-Satyapaṭâkan embud ond |
 esakada Jânnavi-ramaṇi gaṇḍara-dâvaṇiy emba nâmadind |
 esevas-karôṭi-mâle-yuta-Sôma-samâkhyeye Sôman endu baṇ- |
 nîsuvudu dhâtri maṇḍalika-Bhairavanam Nigalaṅka-mallanam ||
 jana-nutav âdud int esevas Satyapaṭâkana satyad êlge Sô- |
 mana nayanôtsava-prakṛiti gaṇḍara-dâvaṇiy ol-guṇam Kadam- |
 bara nripa râjîsirda sumanaḥ-prabhavam Nigalaṅka-malla-bhû- |
 pana jaya-kirtti maṇḍalika-Bhairavan uddhata-śatru-marddanam ||
 munisindam bhrû-viḷasam nosal-aḍardu bhâlâkshiyen tôrppa Cheṅg- |
 âlvana rūp Andhâsurâkârade pada-nigalâkîḷitam tôre mârâm- |
 panan î-Kâdamba-Rudram bhugu-bhugu-bhugitôdrêka-kôpâgniym nuṇ- |
 nane nuṅgalk âvan âvom baḷik enut ari-bhûpâlaru(nu)m alukutirppar ||
 lîleyin âgumâḍe Banavâsege vîra-rasam podalḍa bâl- |
 vêliy id embinam baḷasi rakshise tannaya tôḷu-bâl-jasam |

sâle beḍaṅgu-vetta posa-suggiyan ârjjise nâdu nâḍe sau- |
 khyâlayav âge mâḍidudu Satyapatâkana râja-vaibhavam ||
 vijigîshu Sôma-pâdô- |
 pajivi Sôma-nṛipa-khaḷga-valli-viḷasan- |
 nija-vîra-rasam Sôma- |
 prajârṇṇavôdvîchi Mâchi sogayisi tôrppam ||
 śaraṇendar-edeya kai mach- |
 charip-adaṭara mogada kai jana-stuta-Mâhê- |
 śvara-tatiya mugida kai bêl- |
 para piḍi-kai Mâchigam chatur-bbhujan âda ||
 gaṇḍ ulidu sitagar ellam |
 peṇḍiravolu kurula beraḷa huruḷam koṭṭum |
 kaṇḍum naḍevaru sitagara- |
 gaṇḍam śrî-Mâchi jaḍivan asiyan enuttam ||
 sitagara-gaṇḍan eydidan enal kahaḷâravav anya-bhûbbhujar |
 ssatiyara rūpinim piḍidu peṇḍira kaigaḷan ôḍe mandiyol |
 mati-mared alli dampatiy enal satiy âṃ patiy endu sûruḷal |
 pati sati nambadantut avarg âdudu Mâchana khaḷga-rôchiyim ||
 yidu Nigaḷaṅkamallana bhujâsiya kûrpp idu Sôma-bhûpan-a- |
 bhyudayav id olupu-vett-eseva Satyapatâkana nanniy-êlge yint |
 idu meredirda maṇḍaḷika-Bhairavan-uddhura-bhâḷa-nêtrav em- |
 budu dhare vîra-vaibhava-kaḷâ-baḷamam ruta-vâchi-Mâchiya ||
 taḷa heḍey âgal ikkida suvarṇṇada mudrike ratnam âge sañ- |
 chaḷip-ugur ella sand eseva dantada paṇṭigaḷ âge raudradim |
 beḷada sukôpav embude viṣam tanag âgal arâti-jîvavam |
 ghaḷil ene nuṅgutam naliyut irddudu Mâchana bâhu-pannegam ||
 âtaṅg âchâryyar vvi- |
 khyâtar śrî-Dêvaśakti-yati-pati vi- |
 dyâtisâya-śaktiyim bhû- |
 mi-taḷadoḷu Dêvaśaktiy ene meḇed irdda ||
 â-Dêvaśakti-munipana |
 pâdâmbuja-lakshmi tanna vaksha-sthita-lak- |
 shmi-dêviyan odavise nutan |
 âdam Mâcham guru-prasâdada phaḷadim ||
 â-munipan-anugrahadim |
 kâmitamam paḍedu Sômanâthana pâdâ- |
 bjâmôdada saviy aṇḍ ud- |
 dâmam śrî-Mâchiy amṛitarôchiyol esevam ||
 sarasivol ire dhare Banavase |
 sarôja-pariśôbheya |
 t ire Nâgari-khaṇḍam su- |
 sthira-têjam Sôman inavol alarisuva ||
 taradim pom-bâḷegaḷ paṇ-golegaḷ uguva pervvâḍinim teṅgugaḷ kây- |
 viripim barpp-ambuvim mâvugaḷ eseva rasâsâradim karvvugaḷ sur- |
 vvura-sônkind okka-sâṛim baḷedu baḷi[. . .]vant ellav ondâgiy â-Nâ- |
 gari-khaṇḍa-prântadoḷ kâl pariyise beḷagum kûḍe kêḍara-varggam ||
 nâyaka-ratnan alte Guṇabhûshana-santatig imbin-añjanam |
 Nâyaka-Mâchi Bandanikayol nere mâḍisidam jaya- |

śrīya viṣā-gēhav ene tām S'iva-gēhaman ā-S'ivālaya- |
śrīya padakke rājisuvud ā-purav āvṛita-nūpurōpamaṃ ||

ant Ananta-bhōga-manimaya-rāga-rañjita-vēṇi-yūdha-Sōmanātha-vara-prasādāsādita-sakāla-manô-ratha-phalanum | Dēvaśakti-brati-nātha-prasādāsādita-Māhēsvarāchārāmṛita-prakshālita-manômaḷa-num | Sōma-bhūmiśvara-maṇḍalāgra-chaṇḍa-rōchiyum | Sōma-rājōdaya-prāchiyum | sitagara-gaṇḍa-num | dharmamāmṛita-piṇḍanum | kaligaḷa mogada kayyum | guṇigaḷa mugida kaiyyum enisida Nāyaka-Māchi Nāgar-khaṇḍada Bandanikeyoḷu Boppa-bhūpōddēsadiṃ Boppēsvarālayamaṃ māḍisi nija-svāmiy appa Sōma-bhūmipatig ā-dharmma-nirmmāpaṇada permmeṃyā tōṛiy ā-dēvar-ashta-vidhār-chchanegaṃ Chaitra-pavitrādi-parvvakam ā-yūra Chiñchiyabeya Haravariya holadallu biḍisida gadde mattar eraḍuv-are matta ā-darmmakke Lachchala-Dēviyarū kēdagēya sarivinalu biṭṭa gadde yare mattaru | Sobakeyana kōṇinalu sāyira-marada tōṇṭa mattam aynūrvvaru biṭṭa suṅka hasumbege viṣa vondu | hēriṅge viṣam kāṇi | nandādivigege biṭṭa gāṇa vondu | telligara ayvatt-okkalum biṭṭa sautige vondu |

mattam śrīmatu Kālachuryya-bhūja-bāla-chakravartti Rāyamurāri Sōvi-Dēva-varshada 7 neya Vijaya-saṃvatsarada Puśya-suddha 13 Sōmavāradandu mahā-maṇḍalēsvaraṃ Sōvi-Dēv-arasana pradhānam Haṭṭabōva Nācharasaṃ Nāgari-khaṇḍav Eḍe-nāḍu Jidduḷigēya hejjuṅka vaḍḍa-rāvulakke naḍevuttam Bandanikeya Chikka-Māchēya-Nāyakana śrī-Boppēsvara-dēvara nandādivigēyaṃ naḍesu-vantāgi Muchchuṇḍiy-ūralu Kēta-gāvuṇḍana sēnabōva-Saṅkaṇṇana prajegaḷa sannidhānadāl ā-vūra haṛu-vettinalli yippatt-ettin-okkalu dereya-vaṛam mūle-suṅkavēna hēridaḍam sārva-kālam parihārav ondu gāṇad okkalu dere yinitumam dhārā-pūrvvakam māḍi biṭṭa int initumam S'aka-varshada *1194 neya Nandana-saṃvatsarada Māgha-bahula-amāvāsyē-Sōmavāra-saṅkramaṇam kūḍida puṇya-tithiyōḷu Chikka-Māchēyaṃ-Nāyakam mūla-sthānad āchāryyaru Kālāmukharu mōnānushṭhāna-japa-samādhi-śīla-guṇa-sampannar appa Kalyāṇaśakti-paṇḍitara kālam karchchi dhārā-pūrvvakam māḍi koṭṭa ..

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At the same temple, on the base of the inside pillar.

svasti śrīmatu Kālachuryya-chakravartti Nissāṅkamalla Saṅkama-Dēva-varushada nālkanēya Vikāri-saṃvatsarada uttarāyaṇa-saṅkramaṇa-vitipāta-Sōmavāra śrīman-mahā-maṇḍalēsvaraṃ Boppa-Dēv-arasaru sarva-namasyad agraḥāra Biṇṇegēriya Saṅkara-Nārāyaṇa-dēvara naivēdyake Bandanikeya stalada Sireyahaliyalu bi . mattar ondu gade alupidavarū Vārāṇasiyali kapile Brāhmaṇara kondavarū

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On a viṛakal lying behind the same temple.

jītēna prāpyatē lakshmīr mṛitēnāpi surāṅganā |
kṣhaṇa-vidhvamsi-kāyē'smin kā chintā maraṇē raṇē ||
namas tuṅga-śīraś-chumbi-chandra-chāmara-chāravē |
trailōkya-nagarārambha-mūla stambhāya S'ambhavē ||

svasti śrīmatu Chālukya-Vikrama-varshada 53 neya Kilaka-saṃvaścharada Vaiśākha-sudha-paṇcha-mi-^Ādivāradandu śrīmatu Bandanikeya sāmanta-Bopparasaru nāḍ-ōlaginde bijēyaṃ geyuttam iralu Karineleya tuṛuva Kallamanneyaru koṇḍu pōguttire āḷḍam besasalu Bīreya-Nāyakana maga Heggade-Bammabeyana maiduna Bammaṇa tuṛuva pintikki surig iṛidu merēdu sura-lōka-prāptan āda ||

239

At the same village, on a māstī-kal to the south of the Banasaṅkarī temple.

svasti śrīmatu rājādhirāja paramēśvara śrī-vīra-pratīpa-Mallikārjuna-mahārāya-rājyābhyudaya Saka-varusha 1369 nē Prabhava-saṃvatsarada Bhādrapa[da]-śu 5 Guruvāradalu Kāṭhāriryya-Nāriyappa-

*So in the original : perhaps it is a mistake for 1094.

Nāyakkara maga Maduvarasa-Nāykaru sarggasthan ādalli ātana sati Bullarasi-Kannāyigaḷu
gaṇḍana vijaya-śrīyan eyidi sura-lōka-prāptar ādaru maṅgaḷa mahā śrī

240

On a virakal at the same place.

śvasti śrīmatu-rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Yimmaḍi-Dēva-Rāya-mahārāya-rājya-bhyudayada S'aka-varuṣa 1364 neya Dundubhi-saṃvatsarada Kārttika-śuddha 11 Sōmaṣṛadalu śrī-matu-Nāgarakhaṇḍeya eppa[tta]kke negaḷte-vaḍada rājadhāniBandaḷikeya Kadambara Sōyi-Dēv-arasara maga Madukaṇṇa-Nāyakkaru avara maga Bayicharasaru avara aḷiya Sūrappa-Nāyakaru Banavaseya kālualḷi Kappegerey emba grāmavanu kaṭṭikoṇḍu yiddalli tīrthadavaru dhāḷiy yiṭṭu bandu mutti-dalli raṇa-raṅga-dhīrarāgi palaran iṇidu kaḍikaṇḍamayavāgi avaru alli biddaru sura-lōka-prāptar ādaru maṅgaḷa mahā śrī śrī

jîtēna labhyatē lakshmîr mṛitēnâpi surâṅganâ ।
kṣhaṇa-vidhvamsanê kâyê kâ chintâ maraṇê raṇê ॥

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On a stone near the same temple.

namas tūṅga-&c. ||

Dhātu-saṃvatsarada [^]Asāḍa-suddha 1 [^]Ā śrīmatu śrī-rājādhirāja rāja-paramēśvara śrī-vira-Haribara-
Rāja sukha-saṅkathā-vinôdadiṃ rājyâ uttarôttara saluttam ire ||

vanadhi-vṛtīrvarāṅganeya kuntaladant esadirdda Kuntalâ- ।
vani-viśayakk id alte mukham embavol âvagam oppi tōrugum ।
Banavase-nâḍ adakke tōḍav irppavol (id) irddudu visva-dhârūṇi- ।
jana-nutam appa Bandalike sand-Amarâvatīyantir oppugum ॥

S'akha-varuśa 1318 Dhātu-samvatsarada Āśāda-suddha 1 Ā śrīmatu Bāchappa-Voḍeyaru Gōveya-
śimhāsana rājyam uttarōttara saluttam ire Nāgarakhaṇḍeyada-nāḍa voḷagaṇa Bandanīkeya
Banda-deyaviya mundaṇa Khēmalapurada chatus-sīmeyoḷage pūrvvada-dēviya āchāryyaru muntāda
prajegaḷim suṅkaṁ pañcha-gārūkha tālavara-āya nidhi nidhāna daśa . . . enāḍadu dēviya jirṇna-
uddhārake dēviya amṛitapaḍiya Purada bhūmi teṅkalu Nākkereya kōḍiyim kaṇḍiya khalanu Manneya-
Muntu-Nāya Vadeya-Nāyaka deyiri siddhāyapayinda ga 12 honnanu kuḷava kaḍidu sarvvamānyavāgi
biṭṭeū pūrvvadalli chatu-sīmege kallu-naṭṭa-bhūmiyanu biṭṭeū Muntu-Nāyaka dhāreyaṇ eṇadu koṭṭa
tōṭha aḍakeya-mara 500 dēvige koṭṭeū . . . gaḷa tōṭha Chikka-Māguḍiyalli aḍakeya-mara baḍagaṇa
Toragereya modala-vaḍavayali 200 sṭhala koṭṭevu suṅkhakke mukyarappa Bollarsara Anantappagaḷu
Udeyappagaḷu Dēviyapuradoḷage pañcha-gārūke su[nka] aḍa dēviya madannada avasa-
rakke biṭṭeū vaḷave hēruva yettu ma 10 nu dhārā-pūrvvakavāgi sarvvamānyā | tālavari-
kaige mukyarappa Nāraseya-Nāykanu tuppada-Chaḍappagaḷu Dēviyapuravanu sarvvamānyavāgi
biṭṭeū dhārā-pūrvvakha (*here follow final phrases and verse*). svasti śrīyim śrīmattu Bānda-
dēviya divya-śrī-pāda-padmaṛādhakaṇṭum appa mūligaruṁ mōna-anuśṭhāna-japa-tapa-sāmādhi-
śīla-guṇa-sampannar appa Kaṁ . . . pūjita Koṇḍalābharāṇa-dēviya āchāryyaru Malli-dēvara maga
Bāyichi-dēva kereya keḷage mūru-bana-keyya Dēvipuravanu māḍisi jirṇna-uddhārava māḍisi-
deū . . . neya santāna śrī-Bana-dēvige Dēvappagaḷu Bandalīkeyalu ā-dēviya amṛitapaḍi
nandādivige-parvvōtsabakke sarvvamānyavāgi kuḷava kaḍidu biṭṭadu ga 30 honnu ||

Pândya-maṇḍaladalu bana-sahite Toḷachakôḍindalu Brahmânige hon . . . sâkshige banadali bandal
âgt Bandalike-dêviya jâtrige bâha . . . pûrvvadalu bâha .. parasege (stops here).

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At the same village, on a stone lying in front of the Sahasraliṅgēs'vara temple.

ôṃ namas S'ivâya |

namas tuṅga-&c. ||

avighnam astu ||

pratyaksha-vastu-vishayâya jagaddhitâya
viśva-sthiti-pralaya-sambhava-kâraṇâya |
sarvvâtmanê vijita-kôpa-manôbbhavâya
tubhyaṃ namas tri-bhuvana-prabhavê S'ivâya ||
êkô dēvaḥ sa jayati S'ivaḥ kēvala-jñāna-mûrttiḥ
dēvi sâ cha tri-bhuvanam idaṃ yad-vibhûtaḥ prapañchaḥ |
yat kûṭastham mithunam avinâbhâva-sambandha-yôgât
mîsribhûtaṃ tad akhîla-jagaj-janma-bijaṃ namâmi ||
ślâghyaṃ janma śruti-paripatis sat-kriyâyâṃ pravṛttih
prauḍhiś śâstrê lalita-madhurâ samstutâ bhârati cha |
sphitâ lakshmîr vvaṇur api dṛiḍham Chandralêkhânkamaulê
yushmat-sêvâ-phaḷa-virahitaṃ sarvvam êtat palâlam ||
vanadhi-vṛitôrvvarâṅganeya kuntalâd-ant esedirdda Kuntalâ- |
vani-vishayakk id alte mukham embavol âvagam oppi tôrugum |
Banavase-nâd adakke toḍavippavol iddudu viśva-dhârîṇi- |
jana-nutam appa Bandanike sand-Amarâvatiy-antir oppugum ||
âri-Kailâsa-nagêndradindam avatâraṃ-geydu śâśvad-dayâ- |
lôkam bhû-hitam âge Bandanikeyol pratyaksham âgirda Gau- |
rî-kântam bhuvana-trayârchchita-padâbjam Mâchigâṅkaṅge mâlk |
â-kalpaṃ manad arkkarind anudîna-śrîyum jaya-śrîyumam ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam
Kâlânjara-pura-varâdhîśvaram suvarṇa-vṛishabha-dhvajam damaruga-tûryya-nirgghôshaṇam śrîmat-
Kâlachuryya-bhuja-bâla-chakravartti Tribhuvanamalla-Dēvaru sukha-saṅkathâ-vinôdadi râjyam
geyyuttam ire ||

vṛitta || bhuja-bâla-chakravartti Kâlachuryya-kuḷâmbara-bhânau vairi- bhû- |
bhujaran ati-pratâpadin aḍaṅgisi piṅgisi dhârîṇi-jana- |
brajâda daridrâtâ-guṇaman ambudhi-sîme-varaṃ nimirchchidaṃ |
vijaya-vinôdi Bijjala-mahîpati bhûtalamaṃ nirantaram ||
âtana râjyâbhyudayaḍol |
âtata-yaśan aḷiya-Barmma-daṇḍâdhîsam |
prîtiyin âḷvam bhuvana- |
khyâtiya Banavâsi-dêśamaṃ vikramadiṃ ||
dharmmâmbhônidhi-mîruva- |
durmmada-virâri-darppa-daḷanam janatâ- |
śarmma-guṇam Bandanikeya |
Barmmarasam pempu-vettan avani-taḷadol ||
vinayâmbhônidhi vikramaika-rasikaṃ śishtëśhta-paṅkêjini- |
dinanâtham prabhu-mantra-śakti-nirataṃ darppishta-vidvishta-kâ- |
nana-dâvâṇalan endu baṇṇise janam tan-nandanam tyâga-bhō- |
ga-nutam Bopparasam negaḷte-vaḍedaṃ viśvambharâ-bhâgaḍol ||

â-vibhugam Kâdamba-ma- |
 hîvallabha-S'ânta-nripa-tanâbhava sîriyâ- |
 Dêvigam âtmajan âdam |
 bhûvallabhan enisi negalâda Sôma-nripâlam ||

vri || âdi-Varâhanâgi dhareyam pratipâlisi pempu-vetta Dâ- |
 môdaran embud î-jagada dusthitiyam kiðisâlke bhûpa-rû- |
 p-âda viðishta-kalpa-kujam embudu vairi-janakke simha-rû- |
 p-âda Nrisimhan embudu dharitri negalteya Sôyi-Dêvana ||
 sarañârthi-vrâta-rakshâ-karâna-pariñatam tanna tîbrâsi vidviṭ- |
 taruñi-vaidhabya-dîkshâ-karâna-pariñatam tanna dôr-mmañḍalam band |
 eradañg ishtârtha-tushtî-karâna-pariñatam tann udâratvam âyt em- |
 bara mâtam nanni mârppam nirupama-mahimam Sôyi-Dêva-kshitîsam ||
 dese-deseyol taram-biðidu pâruva virara-sekke gañḍadiñ |
 visasana-bhûmi koḷ-miduḷa nettara kârggesariñ taguḷdu nar- |
 ttisuva kañbandhadind oreva lôhita-dhâregaliñ nabham vigur- |
 vvîsuvud id êm vichitramo Kadambara Sôman idirchchid-âjiyol ||
 tanu tanuvam tarumbe mige kûr-asi kûr-asiyam paḷaũche thopp- |
 ene karuḷ iñdegond aḍagu thipp-ene rakta-vâri bâpp- |
 ene maṇuḷ ârddu vairi-nripam chaladindame kâdi gelva vi- |
 ranol idirântu gelv-adañan âvano Sômanol âji-rañgadoḷ ||
 sîrmañu Mâlala-Dêvi ma- |
 hî-mânita-charite satya-nidhi parijana-chin- |
 tâmañi Kâdambânvaya- |
 Sôma-nripârdhânga-lakshmiy enisidaḷ alte ||

vritta || jagamam rakshisidattu kirtti mugilam muṭṭittu pemp âtma-dâ- |
 na-guṇam jîy enisittu viśva-janatâ-samstutyam âdattu sa- |
 tyâ-guṇam tân ene Sôvi-Dêva-nripa-râjya-sîri-jaya-sîriy enal |
 negalâd î-Mâlala-Dêviy-unnatiyan inn ê-vannipomb annipom ||

tat-pâda-padmôpajivi Mâcheya-Nâyakana vaṃsâvatârav ent ene ||

vinayada nanniya dayad âr- |
 ppina kûrppina kulada chalada châritraḍa pemp |
 anupamam ene Mâchayana |
 janakam Masanayyan adhika-mahimeyan ântam ||

tat-sati ||

kanda || kshiti bañnise negalâda pati- |
 brate guṇavati bhâgyavati yaśôvatiy emb un- |
 natiyam prabhu-Masanayyana |
 sati taḷedaḷu Malliyakkan ene pogaḷadar âr ||

tat-suta ||

S'iva-tatvam S'iva-dharmma-nirmala-guṇâlambam S'ivârâdhanam |
 S'iva-pûjâ-vidhi salgum â-vibhuviniñ dhâtî-janakk endu tâm |
 S'ivan iyal paḷedaḷ Mahêsa-varadiñ Mallavve vikhyâtanam |
 S'iva-pâdâmbuja-bhriṅganam taneyanam sad-vâchiyam Mâchiyam ||

kanda || vinaya-nidhi Mâleyakkam |
 jananiy enalu Tantrapâla-Mallayyam taj- |

janakan ene Suggiyakkam |
 jana-nute bhâgyavatiy appud ên achchariyê ||
 guṇavati satyada śauchada |
 kaṇi S'iva-dharmmânucharite subrate pati-bhû- |
 shaṇe Mâchayyana satiy-ag- |
 raṇi paḍedaḷu Suggiyakkan atyunnatiyam ||
 śrī-mahitam sakala-kalâ- |
 dhâmam S'iva-dharmma-nirmalam vira-śrī- |
 râmam dâni yaśô-nidhi |
 Sômam Mâchayyan-âtmajam kêvalamê ||

mattav â-Mâcheya-Nâyakana mahimey ê-doret endode ||

kanda || śrī-ramanam Mâcheyam |
 dhîram Talaṛikeya suṅkad adhikâram vis- |
 târise Sôma-nṛipâla-ku- |
 mâram sarvvâdhikâriy ene pesar-vaḍedam ||

vṛi || vinayam sajjana-harsadam prabhute loka-stutyam olp ishṭa-śi- |
 shṭa-nikâyôtsavakâri dharmma-charitam sat-pûjitam viśva-dig- |
 vanitâ-chandana-lipta kirtti para-nârî-dûrav âchârav âyt |
 enal ê-vêlvudo Mâchigânkanê volam dhanyam mahi-chakradoḷ ||
 patig arthhârjjaneyim prajā-pratatigam maryyâdeyam dāṇṭad un- |
 natiyim svapnadoḷ appaḍam pusi ad entum porddad âtmīya-san- |
 nuta-satya-bratadiṁ virôdhi-balamam beṅkolva vikrântad â- |
 yatiyim nâyaka-Mâchigânkanê volam vikhyâtiyam tâldidam ||

kanda || naya-dânam anna-dânam |
 priya-dânam vastra-hêma-dânam dharmmô- |
 daya-dânam san-mânô- |
 daya-dânam Mâchigânkan ūrijita-dânam ||

vṛitta || para-vadhug âse-geyyada manam jagamam porev ârpp asatyadoḷ |
 poreyada vâni vairi-jayamam paḍev âcharanam kalaṅkadoḷ |
 nereyada kirtti pûjita-Mahêśa-padâmbuja-bhakti tân ad ach- |
 chariy ene baṇṇisalk aḷave Mâchiyan âhava.... yam ||

antu Mâcheya-Nâyakam nija-gôtra-mitra-kalatra-putra-pavitritan enisi sukhadin ire tad-guruvum
 jagad-guruvum enisi ||

vṛitta || yama-mukhyâshṭânga-yôgânubhavar akhila-vêdânta-siddhânta-S'aivâ- |
 gama-dugdhâmbhôdhi-pârâyaṇar amaḷa-kalâ-jñâna-sârar prasiddhō- |
 ttama-yôgindrâgragaṇyar nirupama-mahimâlaṅkṛitar ppempu-vettar |
 krama-yuktar khyâta-Kâlâmukha-mukha-tiḷakar dDêvaśakti-bratindrar ||

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-śīla-sampannar Aghô-
 ra-labdba-vara-prasâda-prasiddharum appa Bammakûra Hiriya-maṭhad âchâryyar dDêvaśakti-dêvaru
 Mâchaya-Nâyakaṅge kârṇyadind anugraham mâḍal âtanum dharmma-tatparan âgi ||

vṛi || eseyal chitra-vichitra-patra-nutamam prâśadamam nâde kal- |
 vesadiṁ mâḍisi mâḍi poṅgaḷasamam dêvâlayâgrakke râ- |
 jise tad-jñar bbagegonḍu baṇṇisuvinaṁ tat-punyamam kûde perch- |
 chisidam supprabhu Mâchigânkan asakṛit-sat-kirttiyam dhâtriyoḷ ||

kanda || parivâra-dêvatâ-vis- |

taramam lînga-pratishtheyam mâḍisidam |

niravadyam Bandanikeya- |

puradoḷ Mâchayyan adhika-puṇyôdayadiṃ ||

antu mâḍisi tad-anantarav â-Mâcheya-Nâyakam tamm-âḷdam śrîman-mahâ-maṇḍalêśvaram Sôvi-Dêvarasara hesariṃ śrî-Sômêśvara-dêvar endu hesaran iḍal arâsar â-dêvar-aṅga-bhôgakkav â-dêvâlayada mâṭa-kûṭa-prâsâdakkav alliya tapôdhanar-âhâra-dânakkav end Attikoḷana keḷage biṭṭa gadde mattaru mûru hiri-keṇeya keḷage sâsira marada sthalaḍ aḍake-dôṇṭa Nâgara-khaṇḍav-erppatt-Aḷalûral ondu honnu kâṇike ayvatt-ettina koḍavîsa bîravaṇav ant eraḍu-vîsada dasasâyada suṅka śrîmat-piriy-arisi Mâlala-Dêviyar â-dêvara nandâdivigeg endu biṭṭa gâṇav ondu yint i-vṛittiya sarvvanamasyavâgi biṭṭaru mattav avara pradhâna Nâkarasan â-Sômêśvara-dêvara nivêdyakk endu Kaṇṇasôgeya Kûṭi-keṇeya keḷag alliya mûliga Bûha-gauḍa sahita biṭṭa gadde mattar ondu matta Kôṇavattiya nâl-prabhu-Prithvi-setṭiyaru-mukhyav aynûrvvaruv irddu sîreya maḷavege hoṅ are-vîsa hasumbeg are-vîsa dasasada hêṅṅ are-vîsava biṭṭaru mattam śrîman-mahâ-praddhânam Banavase-pannirchchhâsirada hejjuṅka vaḍḍa-râvulada danḍanâyakam Bîcharasaru dêvara nandâdivigeg endu thâṇôgava hêṅṅge bêleyam biṭṭaru mattam Miriṇjeya vaḍḍa-vyavahâri Ballaya-sâhaṇi Hemmi-setṭi Sômeya Koṅgeya-sâhaṇi Kaneyan int ivaru-mukhya-samasta-peḷâvigar irddu kudureg eraḍu-hâgavam biṭṭaru gôvar eraḍu-hâgavam biṭṭaru int initu-vṛittiyumam Saka-varsha 1084 neya Chitrabhânu-saṃvatsarada Mâgha-śuddha-daśamî-Budhavârav-uttarâyana-saṅkramaṇa-vyatipâtam kûḍida puṇya-dinadoḷu Mâcheya-Nâyakam Sômêśvara-dêvarge sarvva-bâdhâ-parihâravâgi koṭṭar i-sthânav appudu Brahma-châri-maṭhav (*usual final phrases and verses*) Sômêśvara-paṇḍitaru i-Bîreya-jiyaruv illiya sthânikaru || kalukuṭiga Kêṭôjaṅge sthânikar ippattu-kamma-gaddeyan umbaliyam salisuvuru ||

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On a virakal near the same temple.

namas tuṅga- &c. ||

svasti samasta-prasasti-sahitam śrîmat-Sêvaṇṇvayâmbara-dyumani Yâdava-chakravartti Simhâna-Dêva-varshada Bhâva-saṃvatsarada Vaisâkha-suddha-pañchamî-Âdivâradandu anêka-kari-turagaratha-śubhâṭa-chaturâṅga-balam berasi Drôṇapâḷan-oḍagûḍi śrîman-mahâ-maṇḍalêśvaram Bandanakeya Bammi-Dêvarasaru Vuddareya muttidalli

*piḍitandan bâlû tappe taleyam mûdalsi muṃ koṇḍu tann |

odeyam nôḍi bhaṭarkkaḷam khaḍgadiṃ .. rbi bobbiriyutum |

kaḍi-khaṇḍaṅgaḷoḷ iṇḍeyâḍid adaṭam mattorvvan ill embavoḷ |

naḍevam perggade-Mâchanind adaṭar âr saṅgrâma-raṅgôddhatar ||

stutigeyyalk anyasainyam pogale nija-balam pâḍe Ganddharvvar ettam |

kshitiyoḷ kirtti-pratânam pasarise samarôtsâbakâdi-jitam* |

dhrutiyindam prâptan âdam sura-yuvati-kuchâbhôga-saukhyakke nichcham |

matiyindam svâmi-bhakti-bratadoḷu nirantam Mâchan(a v) aunnatya-sûchan ||

talaram perggade tân enippa bageyam kâyvam nija-svâmiyam |

tuḷilâl-permmeyan âgaḷante merevam kaṭṭâlû tâṃ sorppinam |

paḷiyam pâpaman agniyanti tuḷivam viśvâsi tann-âḷdanoḷ |

taledam herggade-Sôman-âtma-taneyam Mâcham mahâ-svarggamam ||

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On a 2nd virakal at the same place.

svasti śrîmatu Yâdava-chakravartti vira-Ballâḷa-Dêva-varśada †13 neya Dundubhi-saṃvatsarada Mâgha-bahula 14 Sôṃavâra-S'ivarâtriyandu Udareya kôṭiyanu Ballâḷa-Dêvanu .. lagge mâḍuvalli

*So in the original. †So in the original: but should be 30.

Sampageya yalli śrīman-mahâ-pradhânam Malleyaṇa-dañṇâyakam pēḷalu ta .. chchin-ālu
Bandaṇikeya parivâra yâ-Nemma-Maḍeyanana maga Hariyananu aḍanamam koṇḍu Udareya kōṭeya
sarige hati munnayola bidu halaram talut iṇiduy adubhutavâgiy ālutanam mâḍidâta . . . num pari-
vâram meche kulavam beḷagi sura-lôka-prâ[p]tan âda ||

245

On a third virakal at the same place.

svasti śrīmatu Kaḷachuryya-chakravartti Râya-Nârâyana Ahavamalla-Dêva-varshada 4 neya S'u-
bhakṛitu-saṃvatsarada Mârgasira-ba 10 Sô | svasti śrīman-mahâ-maṇḍalêsvaram Boppa-Dêvarasar
Sanna-Mahadêva-dañṇâyaka-kâṇikeg Eseleyahallige bijayam gaidalli Maluge-Dêvana daḷabâram Baḷi-
gâvege hôguttam matumatim bavarav âgalu Murâri-Sômayana maga Daḍeya Kâtiga-Nâgana kaḷedu
besasal aḍḍana kontavam koṇḍu palaram talit iṇidu meṇadu sura-lôka-prâptan âda || âtan-âlutanake
mechi Murâri-Sômeya kala niṇisida ||

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At the same village, on a virakal near the Hanumanta temple.

. samasta-bhuvanâsrayam śrī-prithvī-vallabham mahârâjâdhirâjam paramêsvaram bhaṭ-
târakam Satyâsraya-kuḷa-tiḷakam Châḷukyâbharaṇam śrīmat-Tribhuva vara vijeya-râjyam utta-
rōttarâbhivriḍḍhi-pravarḍḍhamânam â- ram-baram saluttam ire svasti samasta-prasasti-
sahitam śrīman-mahâ-pradhânam da mane-verggade-daṇḍanâyaka Sâlipayyaṅgaḷa
besadi śrīman-mahâ-pradhânam Râmayyaṅgaḷu Banavâsi-pannirchhâsiramuman
âluttire tat-pâda-padmô samasta-prasasti-sahitam śrīman-mahâ-sâmantam Bopparasaru
arḍḍhânga-Lakshmī-sa parama-kalyânâbhhyudaya-sahasra-phala-bhōga-bhâginī dvitīya-Lakshmī..
. . . . yar appa śrīmatu S'riyâ-Dêviyaru samasta-prajā-parigraha-ga ldeya-sthânadalli Châḷukya-
Vikrama-varshada 48 neya S'ôbhakṛitu-saṃvatsarada Vaisâkha-bahula 10 Âdivâradandu gôvara
Mâraṇana magam Dêkeya-Nâyakam arasam kumâranam haḍadaḍe Koṇḍasabâviya Brahma-dêvaṅge
tanna siḍi-daleyam kōṭṭehen endu harasalu arasam kumâranna haḍadaḍe tanna siḍi-daleyam ko ..
. . . tṭa galde . 10 dipâvali geyalu ku bīram â-basadiya paṇḍa salisuvaru (*usual
imprecatory phrases*).

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At the same village, on a virakal near the Trimūrti temple.

śrī svasti śrīmatu Yâdava-Nârâyana pratâpa-chakravartti vīra-Ballâḷa-Dêva-varṣada 42 neya Bhâva-
sôtsarada Pâḷguṇa-suddhada 5 Sô-vâradandu svasti śrīmatu sakaḷa-lakshmī-pati bāhattara niyôgâdhi-
pati mahâ-vaḍḍa-bêhâri śrī-Kamata-Male-Setṭaru Sûryya-dañṇâyakaru sahita Gavamaleya-Nâyakana
karedu baḷaḷalu Bâḷeyahalliyam niṇidu tuṇuvam koṇḍu bahali Kavada-vana-daḷavâra Setṭiya
Sâṇiyabeya sâhaṇi besana kâḍidalli halaram kondu talut iṇidu meṇadu sura-lôka-prâptan âda || âtana
virav ad ent endade |

*paṇidu da bbujamum Garuḍam gaganâgradindam âr- |
dd eṇage baḍiven appaḷise tâ huyid endu nô śrayadiṃ |
...d iṇidâḍutam meṇahalirḍḍu Manneya vīramam saman- |
tara Malla-Nâyakam subhaṭa-bīrama maṇeyan âji-raṅgadoḷ- ||
bīra migaya vâiri-varggamam |
karuṇada doyd i-subhaṭâgraṇi pâyve dharâṭaḷâgradol |
paripaṇidârḍḍu baḷa- . rane nettaru bimmane . kke yuddhadol |
nari . . mâḍidam subhaṭ n âji-raṅgadoḷ ||

*From here, the inscription is much defaced.

On a second virakal at the same place.

svasti śrīmatu tri-bhuvana-vikhyâtaṃ rājādhirāja rāja-paramēśvara Yādava-Nārāyaṇaṃ pratāpa-chakra-
vartti bhuja-bāḷa-vīraṃ Śiṅgaṇa-Dēvana nija-vijaya-rājyada padināḷkaneya Svabhānu-saṃvatsarada
Phāḷgaṇa-suddha-ashtami-Sōmavāradalu Muḷugunḍa-dhāraṇadalli Jāyya-rāhutana bavaradali Bōkey-
ana Boppeya-Nāyakam kayid iṇidu meṇedu sura-lōka-prāpitan ādam || avana pratāpam ent endade ||

piḍid itandene bāḷu-daleyan enutam mūdalsi muḷkoṇḍu tann- |
oḍeyam nōḍalu vaici-vīra-balamam pokk okkilikkuttav ā- |
kaḍadutt attida muṭṭidam samaradoḷ kond ikki māṇāntaram |
paḍadam Jāyava-rāhutaṅge bemaram Boppam raṇakk oppamam ||

and ivan ār endu Jāyavam besagoḷalu husivara sūla gaṇḍara-dāvaṇi nigalaṇka-Bammi-Dēvana mala-
gam Bōkana Boppam enal kanaldū ||

gaḍaṇisi kudureya daḷamam |
jaḍidare Jāya-rāhutan ādam |
baḍed otti kudureyav āneya |
keḍe kutti konda Bōkana Boppam ||
gaja-mā |
nija-gali yattal ā-gaja- |
bajisittu raṇa-raṅga-dhiraniṃ |
bhuja-bāḷa Boppam iṇivalli ||
tātisi paṭṭiy aḍḍanada binnaṇamam meṇad ella vīrarum |
sātisi bobbiḍal savaḍig akkaḍay end iṇid cchchi tāruvar |
tōṭige kōṭey-andadi kalā kkav enuttam eydal ul- |
lātada paṭṭe pulṭi chamaraṅgaḷa tokkeya Bappam oppidam ||

antu vīraran oḷakoṇḍanam sura-kanneyarū vimānaṅgaḷim sura-lōkak oydidaru

On a third virakal at the same place.

svasti samasta-bhuvanāśraya śrī-prithvī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭāraka
Satyāśraya-kuḷa-tiḷaka Chāḷukyābharana śrīmat-Tribhuvanamalla vīra-Sōmēśvara-Dēva-varshada 5
neya Viśvāvasu-saṃvatsarada Chaitra-ba 14 Sô | śrīman-mahā-maṇḍalēśvaram Sōvi-Dēv-arasana viśāla-
vaksha-sthala-nivāsiniyar appa śrīmat-piriy-arasi Lachchala-Dēviyarū svarggastheyar āgal ā-dēviyar-
oḍa sāven endu mun-nuḍida bhāsheyan eṇapi satta vara-lōkan appa Bōkana viṇkada bīrad unnatiy-
agra-bhāvav entene ||

kanda || chalade tale-gūṇanāḍuva |
kaliyam nin endu karad oḍeyam .. tapp |
alaghu-parākrama Bōkam |
talegoṭṭam vēle vāḷig urvare pōgaḷa |
kaṭṭāyada-bhāsheya nuḍi |
ketṭadu bhav āytu sat-sura-bhūjam |
poṭṭādudu jagadoḷ enal |
toṭṭene bākadi ||
.. . . . sura-dundubhi- |
nādav eseye gaganāntara |

..... !

..... r artthiyam Bôkananam ||

mattam âtana biramam nâya vara sand âtana heṇḍir-makkaliga Bilagereya
Taralûra .. hanan udayav inti

251

At Sirêhalli (same hobli), on a virakal in front of the entrance of the Hanumanta temple.

svasti śrîmatu Kaḷachuryya bhuja-baḷa-chakravartti Bijjana-Dêva-nṛipa Khara-samvat-
sarada Jêshta-bahula 8 mi-Sukravâradandu pramukhar âgire vaḍḍana.....
..... heggade-danḍanâyaka danḍanâyaka kûḍi kâdi sôlt ôḍihôhalli Sôvi-
Dêvarasana Nâyaka ... Kêsa-Boppan-aḷiya Mâcharasa-Nâyakana da .. keyal itṭu aḍḍa-
gaḍiyal ondê-billinalu mûṛu-sâyira-kudur kurdileya kaḍadalu keḍahi hannodu kudiriya hiḍidu
bahalli aḍḍaga harisidalali kâlagama kâdi sura-lôka-prâptan âda || eppatt-okalum ke ..
.... . Setṭiyum mechche hâḷa-keyyam kottaru maṅgaḷa mahâ śrî baradam sênabô

252

At the same village, on a mâstikal in front of the Kallêśvara temple.

svasti śrî jayâbhyudaya śrî-vîra-Pratâpa-Dêva-Râyaru sukha-saṅkathâ-vinôdadim râyam geyiuttam
irdda Shaka-va 1338 neya Durmukhi-samvatsarada Âshâḍha-su 15 Guruvâradalu Sirahaliya gaḍḍa
Bonma-gaḍḍaru âtana sati Harimâi sura-lôka-prâptav âdarû || maṅgaḷa mahâ śrî

255

At Togarase (same hobli), on a stone in front of the Mallikârijuna temple.

Krôdhi-sam ke kartarâda Keḷadi-Sadâśiva-Râya-Nâyakaru Togarasheya Mallikârijunage dipâ-
râdhanega mâḍida dharma yi-stânake saluva Gaṇâchâriya ga 4 varaha 18 dipârâdhanega
biṭṭa sarvamânyava mâḍidanta darmma âvavan âdaru tappidare Vâraṇâsiyali gôva-konda pâpake
hôguvan vîra-padake sallanu yi-dharmake arasige binnava mâḍi yi-darmmake sakaravâgi binnava
mâḍisidavaru halliya Gaṇâchâ Parvata-voḍeyaru.

258

At the same village, on a stone in rājāṅgaṇa field, north of the village.

śrîmann-aḷuva Mugatṭeya Sâmbaiya Haliya-gaḍḍara maga Banadi-gaḍḍanu Beṭṭada Mallikârijuna-
dêvarage biṭṭa nâ-khaṇḍugada bûmiyanu bhûmi-chandrar uḷḷanna-bara pâlisûdû S'a 1360

260

At the same village, on a stone near the field of the Pañchavaṇṇagi-maṭha, north-east of the village.

śrîmatu Bahu .. nya-samvatsarada Chaitra.. hula 1 dalû Vi .. paṇṇa-Nâyakaru Togarasiya araḷi-
Sidha-Vîra-voḍeyaru dêvara maṭada .. ke ayavaru hiriya śâstri maṇu nâlku-kha gade-
bhûmi yi-darma tapidavage Vâraṇâsili gôva-konda pâpakke hôgali.

263

At Maḷavalli (same hobli), on a pillar in front of the Kallêśvara temple.

(Cave characters and Prâkrit language).

śiddham || jayati bhagavân Maṭṭapatti-dêvô Vaijayanti-pura-râjâ Mânavyasa-gôttô Hârîti-puttô Vinhu-
kaḍḍachutu-kulânanda Sâtakannî ânapayati mahâvalabham rajjukam âyu-dhana-vaddhatichham

Bhagava-tôsha-paṭṭiyasīm sukhānvayaṃ gāmāhāra-Sahalātavīm || Maṭṭapaṭṭi-dēva-bhōgaṃ mahā-surā-
ṇaṃ thāṇaṃ ātma-rachchāya savva-parihārēṇa vitarāsaṃ abhaṭa-ppavēsaṃ samsiddhikam evvaṃ
uchitaṃ savva-parihārēṇa Takiñchī-puttāya Bahma-dejjaṃ diṇṇaṃ Koṇḍinyasa-gōttāya Hārīti-puttāya
Koṇḍamāṇāya ivvaddhatti bitiya-gihma-pakkaṃ paḍama-divasaṃ paḍama-sammachcharam ...
diṇṇaṃ ||

264

*On the same pillar.**(Cave characters and Prākṛit language).*

siddham || jayati bhagavān Maṭṭapaṭṭi-dēvo Vaijayanti-dhamma-mahārājādhirājē patikata-saujjhāyi-
chachchaparō Kadambāṇaṃ rājā S'iva[khada]vammanā Mānavyasa-gōttēna Hārīti-puttēna Vaijayanti-
patinā puvva-dattitti sotvēna parityakthēṇa manasā. pi sa mātulāya bitiyāṃ dattaṃ Koṇḍinyasa-gōttāya
Kōsiki-puttāya Koṇḍamāṇa-kula-tilakāya Siri-Nāgadattāya puvvōchitā ggāmā Sōmapaṭṭi Koṇḍinaga-
raṃ Mariyasā Karipendulā Para-Muchchunḍi Kunda-Muchchunḍi Kappennalā Kundatapukaṃ Veṭṭakki
Vēgūraṃ Koṇatapukaṃ Ekkaddhāhāraṃ Sahalā etē gāmā abhaṭa-ppavēsaṃ samsiddhikam savva-
parihārēṇa diṇṇaṃ āyu-balaṃ vaddhati 4 savvachchharam paḍama-sarada-pakkaṃ bitiya-divasaṃ
paḍama-nakkhattaṃ Rōhiṇiyāṃ sampadattaṃ cha ta dēva-bhōgaṃ mahā-saraṇṇa-Maṭṭapaṭṭi-dēva-
ya || uktaṃ khaṇḍō Viśvakammā Bahmaṃ dejjaṃ sē Kadambēsu rīdhamātē visasattu chātu-vejjaṃ
siddhitaṃ nigama-viditaṃ cha evaṃ rājā ānapayati Nāgadattēna appaktē uchita-sailē tambhē likhā-
pitaṃ jayati Lōkanāthō nandantu gō-bBambhāna siddhir astu śrīr astu ||

266

At the same village, on a broken Garuḍa-kambha in front of the Rāmanta-dēva temple.

svasti śrīmatu Bhū(r)lōkamalla- 13 neya Kālayuktākshi-sampvatsara .. Māgha-sudha 7 ^ĀAdi-
vāradandu Nāgara-khaṇḍa-eppattara baliya bāḍaṃ Maḷavallīya prabhu Gāḍa-gaṇḍana tamma
Māṇiyamnam sūryya-kiraṇaṇaṃ māḍisi pratisṭheyaṃ māḍisida || maṅgaḷa mahā śrī ||

267

On a stone in the koppalu of the same temple.

namas tuṅga- &c. ||

svasti samasta-bhuvanāśrayaṃ śrī-prithvī-vallabha mahārājādhirājaṃ paramēsvaram parama-bhaṭṭā-
rakam Satyāśraya-kuḷa-tilakam Chālukyābharaṇaṃ śrīmatu pratāpa-chakravartti Jagadēkamalla-
Dēvara vijaya-rājyaṃ uttarōttarābhivridhi-pravarddhamānam ā-chandrārka-tāram-baram saluttam
iralu Kalyāṇada neleviḍinoḷu sukha-saṅkathā-vinōdadim rājyaṃ geyuttam ire || tat-pāda-padmōpa-
jīvi || svasti samasta-praśasti-sahita śrīman-mahā-pradhānan antarpurādhyakshaṃ kari
sāhaṇa-verggaḍe śrīkaraṇa-hiri-Kannaḍa sandhi-vigrahi pasāyitam mane-verggaḍe sēnādhipati haḍapava-
daṇḍanāyakaṃ Bamma-Dēv-arasarū Banavase-nāḍan āluttire || svasti samadhiyata-paṇḍa-mahā-śabda
mahā-maṇḍalikam vijaya-lakshmi-kānta chaṇḍa-ripu-nripati-mārttaṇḍa kadanakk-olgaṇḍam mārttaṭṭiy-
iriva maṇḍe-vare kāyvaṃ Chaturbhuja-dēvi-labdha-vara-prasādam Bhagavatiya-aṅkakāraṃ śrī-
Prāṇamēsvara-dēva-labdha-vara-prasāda Bandanīkeya-pura-varādhīśvaram nāmādi-praśasti-sahitaṃ
śrīman-mahā-maṇḍalikam Sōvi-lēvarasarū || svasti śrīmat-pratāpa-chakravartti Jagadēkamalla-
varshada 10 neya Prabhava-sampvatsarada ^ĀŚveyja-suddha-tadige-Sōmavāradandu svasti śrīmat-
Nāgara-khaṇḍa-yoppattara baliya bāḍa Maḷavallīya prabhu Gāḍa-gāṇḍam śrī-Kali-dēvara dēvāya-
mam māḍisi kaḷasārōhaṇaṃ māḍidam || māttaṃ āyaṇim piriyaṇṇam Erāha-gāvuḍam Bhagavati-
dēviya māḍisida || svasti śrī-Kali-dēva-pādārādhaka Māhēsvara-jana-kalpa-vṛiksha satya-Rādhēya
saucha-Gāṅgēyaṃ bilu-vidde-Rāmaṃ baṇṭara-bhāvam nuḍidaṅge-gaṇḍa ayyana-siṅga aṇṇa-aṅka-

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kâra Mudda-gâvuḍaṃ Sapta-Mâtṛikiyaṃ mādīsidaṃ || âtanim kiṛiyam śrī-Râmêsvara-dêva-labdhavaras-prasâda Siva-pâda-(shaṭcharaṇa)-kamaḷa-bhrîṅga para ... Jimûtavâhanam para-vadhû-kanda Gâḍa-gâvuḍana gandhavâraṇa Kêta-gâvuḍam śrī-Vṛisabhêsvara-dêvaram mādīsida || âtanim piriyaṃ Mâṇiyamma sūryya-kiraṇamaṇi mādīsidaṃ || svasti śrīmat-Kali-dêva-pâda-paṅkaja-bhramara Siva-pâda-sêkharam satya-saucha-guṇa-sampannam prabhu-mantrôtsâha-śakti-sampannam nuḍidumatt ennaṃ âsṛita-jana-kalpa-bhûjaṃ Kañcha-gaṇḍana putra kuḷa-*kumuda-vana-mârttaṇḍa Kali-yuga-Bâṇa pramatha-gaṇa-chintâmaṇi enisida Maḷavallīya prabhu Gâḍa-gâvuḍam-modalâgi tammutt ayvarum mādīsida mattam (m)â-dêvara nivêdyakka Chaitra-pavitrakka uttarâyaṇa-saṅkrânti-vyati-pâtadandu biṭṭa mattar ondu 1 â-dêvar-âchâryya Gaṅgarâsi-paṇḍitage grâsake biṭṭa kamma 10 mattam â-dêvargge baygina-nivêdyake bhattâya hêrge baḷla e . . arisina hêrge mâṛiḍali vîsa 1 garḍe Kêsiya-kereya harihu || Nûlaṅgêriyim ṭhânântarada suṅkada Pommaṇayya-Nâyakaru Âchimayyanum dêvaranandâ-divigege Kali-dêvargge varsham-pratige biṭṭa phaṇa 6 || svasti śrī-mûla-sthânada Râmêsvara-dêvara nivêdyakkam Chaitra-pavitrakkam biṭṭa garḍe matta 1 pûjâri-jīyaṅge biṭṭa kamma 10 dêvara baḍagaṇa koḷavariya keḷagaṇa keyi $\frac{3}{4}$ (usual final phrases and verse).

268

On a virakal behind the temple.

svasti śrīmatu Yâdava-Nârâyaṇa-pratâpa-chakravartti-Simhaṇa-Dêva-[va]risada 11 Subhânu-saṃvatsarada Bhâdrapada-ba . . Bri-vâradandu Karineleya Leṅkaṇa-Nâykaru yi-tuṇuvam koṇḍu hôhalli Maḷavallīya Mava-bôva aḍabandu palaram kondu tuṇuvam kaḷchi sura-lôka-prâptan âda || svasti śrīmanu-mahâ-maṇḍalêsvaram Nigalûra Bommi-Dêvarasaru Maḷavallīya gavuḍugaḷu prajegaḷum Chikka-bôvana âṇma Mava-bôvana âḷutanake mechi netaru-godageya keyi Gavuḍageṇeya keḷage ka 3

jitêna labhyatê &c. ||

yidan aḷidaṅge . . pâpa ||

269

On a second virakal.

svasti śrīmatu Kaḷachuryya-bhuja-baḷa-chakravartti-Râyamurâri-Sôvi-Dêva-[va]risada 9 neya Khara-saṃvatsarada Pâluguṇa-sudha 10 dasami-Âdivâradandu Maḷavallīya Kacha-gaṇḍana besavaga gôvara Jaka-bôvana maga Hikaṛâya-he sura-lôka-prâptan âdanu

270

On a third virakal.

svasti śrīmatu Yâdava-Nârâyaṇa-pratâpa-chakravartti-Simhaṇa-Dêva-varushada 10 Chitrabhânu-saṃvatsarada Kârttika-sudha-paṅchami-Sôma-vâradandu . . . toradu Maḷavallīya Midakara kâdi sura-lôka-prâptan âda

jitêna prâpyatê &c. ||

271

On a fourth virakal.

svasti śrīmatu Yâdava-Nârâyaṇam pratâpa chakravartti Kandhâra-Dêva râjyam geyuttam ire Râkshasa-saṃvatsarada Mâgha-suddha 15 Â śrīmanu-mahâ-maṇḍalêsvaram Bommi-Dêvarasaru Banavûra vâṇautaradal idalli Santaśâgabe . . haṇḍali Viḍisa-Gêtaya paḷavan . . iṇḍu sura-lôka-prâptan âda || âtana heggaḷeya bâḷikeya . . Bommi-Dêva âtana makkaḷige koṭanu ||

*So in the original : perhaps it is a mistake for *kamala*.

272

At Mâyitammanamuchchaḍi (same hobli), on a stone to the right of the entrance of the Râmêś'vara temple.

svasti śrīmatu Rāyamurâri-Sôvi-Dêva Yuva-saṃvatsara-Pâlguna-ba 13 Âdivâra śrī
grahâraṃ Tumbagana Hosamâra suragiya turugolali Muchuṇḍiya Gôva na maga
Nâgaya-Nâyaka âtana vîrakke mechchi biṭa ||

273

On a stone to the left of the same entrance.

svasti śrīmatu Yâdava-Nârâyaṇaṃ pratâpa-chakravartti śrī-Singana-Dêva-varsha 10 neya Chitrabhânu-
saṃvatsarada Chaitra-su 13 Âdivâradandu śrīmatu Tribhuvanamalla Prithvi-Setṭi Kamaiya staḷa
Kareneleyalu maleharu . . . turuvaṃ koṇḍu hôhalli Hiriyamuchuṇḍiya Kanaka-bôkana magam Biva-
bôkanu Halamôja . . taḷut iṇḍu turuvaṃ maraliḥchi sura-lôka-prâptan âdan âtaṅ i-Prithvi-Setṭi
Bommayyanu kaḍave . . . gereya sarivinallu biṭṭa gadde gâna ga mahâ

275

On a pillar of the raṅga-maṇṭapa of the same temple.

svasti śrīmatu bhuja-baḷa-chakravartti-Tribhuvanamalla-Dêva-varshada 11 neya *Vyaya-saṃvatsarada
Vaisâkha-suda 14 Sônavâra-vyatîpâdadandu Banavâse-nâḍa hejjuṅka-vaḍḍarâvulada heggaḍe-Nâra-
ṇa-Dêva-pramukha-karaṇaṅgaḷu Muchuṇḍiya śrī-Râmêśvara-dêvara nandâ-divigeg endu Sadyôjâta-
dêvara śrī-pâdârâdhakam Rudraśakti-dêvara kaiyyalu dhârâ-pûrvvakam mâḍi ondu-gâṇada teṇeyam
biṭṭaru i-dharmmavan âvan orbbanu pratipâlisuva (*stops here*).

276

At the same village, on a stone near the Kallêś'vara temple.

namas tuṅga-&c. ||

svasti śrīmatu Jagadêkamalla-Dêva-varshada 5 neya Dundubhi-saṃvatsarada Phâlguna-suddha 5
Sônavâradandu Nâgari-khaṇḍa-yepattara baḷiya-bâḍa Muchuṇḍiya Râmêśvara-dêvargge Mallikârjju-
na-dêvarggam naivêdyakkam nandâ-divigegam Manneya Sôvi-dêvanu Tribhuvana-gâvuṇḍanum
eppatt-okkalum Arasiyakereya Sômêśvara-panḍitara kâlam karchchi dhârâ-pûrvvakam mâḍi biṭṭa
gardde Attikereya teṅka-gôḍiya kamma 60 pûjârige kamma 10 (*usual final phrases*).

maṭham idu naishtika-maṭham i- |

maṭhad oḍeyam Brahmacharyyam illadoḍ and i- ||

maṭhadim poramadisuṇḍ i-l

maṭha Sârathiya-maṭhada santatiya maṭham ||

277

On a stone at the same place.

namas tuṅga-&c. ||

svasti samasta-bhuvanâśrayam śrī-prithvi-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-
rakam Kaḷachuryya-kuḷa-kamaḷa-mârttaṇḍa bhuja-baḷa-chakravartti Tribhuvanamalla-Dêvara vijeya-
râjyam uttarôttarâbhivridhi-pravarddhamânam â-chandrârkkâ-târam-bara saluttam ire tat-pâda-
padmôpajîvi Kasapayya-Nâyakam Banavâse-pannirchâsiramumam dushṭa-n igrâha-sisṭa-pratipâḷa-
nadim Baḷigrâmeyolu râjyam geyuttam ire || śrīman-mahâ-maṇḍalêśvar am Bândhavapurâdhîśvaram
Chaturbbhujâ-dêvi-labdhâ-vara-prasâdam śrīmatu Praṇamêśvara-dêvara pâdârâdhakam para-baḷa-
sâdhaka mârkolvara gaṇḍa Sôvi-Dêvarasana pratâpam ent endade ||

chaṇḍa-ripu-nripati-tama-mâr- |
 ttaṇḍam kadana-prachaṇḍan ahitara gaṇḍam |
 maṇḍalika-vanaja-vana-vê- |
 daṇḍam Bândhavapurâdhinâtham Sôma ||
 hrîdeyam lakshmi-vadhû-maṇḍana-maṇi-bhavanam bâhu-daṇḍam jaya-śrî- |
 sudatî-nṛitya-śramôdyad-vipuḷa-kanaka-daṇḍam sudhâ-smêra-pûram |
 vadanam vâk-kâmini-narttana-kanaka-griham tân enal kirtti-kântâ- |
 spadan âdam Sôvi-Dêvam vibhudha-jana-surêndrâvanîja-prabhâva ||

antu Nâgari-khaṇḍa-yeppattumam sva-dharmmadim pratipâlisi râjyam geyyuttam ire || śrîmatu Kaṇṇasâviya prabhu Dêvarasana Châgala-Dêviya putra Viśvâmitra-gôtra-pavitra parâṅganâ-putra śrîmatu Sôvi-Dêvarasara mane-verggaḍe sarvvâdhikâri mahâ-pradhânam daṇḍanâyaka Nâkarasa Muchchunḍiyan âlutta tamma bhâva Chakrapâṇi-Dêvaru Kêta-gâvuṇḍanum eppatt-okkalu ayima-nṇigarum irddu Saka-varshada 1088 neya Pârtthiva-samvatsarada S'râvana-suddha 13 Sôma-vâra-byatî-pâta-saṅkramaṇadandu śrîmatu Jagadêkamallêśvara-dêvara nandâ-dîvigegam naivêdyakkam Chaitra-paitrakkam biṭṭa gardde Âlakereya keḷage kamma 75 maṭhad-âchâryyara grâsakke Attikereya keḷage kamma 25 dêvara baḍ-ḡaṇa deseḡa mane 14 ḡaṇa 1 dêva-râya-hoṅge viṣa 1 staḷada Baṇaṇjiga-hasubege hâga 1 svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushtâna-japa-samâdhi-sîla-guṇa-sampannar appa śrîmatu Sârathiya Nirvâṇi-dêvara mammandir appa Kriyâśakti-dêvara putra S'iva-śakti-dêva-guru-charaṇârâdhaka Sadyôjâta-dêvara śiṣya Rudraśakti-dêvara kâlam karchchi dhârâ-pûrvvakam mâḷi hôtumaṇṇina garddeya biṭṭa dharmma || î-dharmma pratipâlisidâta Vâraṇâśiyoḷu sâsirvvaru dêva-Brâhmaṇarige sâyira-kavileya hiranya-sahita koṭṭa phala ||

maṭham idu naishṭika-maṭham î- |
 maṭhad oḍeyam Brâhmacharyyam illadoḍ and î- |
 maṭhadim poramaḍisuvud î- |
 *maṭha Arasikereya Noṇambêśvarada maṭhada sântatiya maṭha ||

bareda sênabôva Râyârasa ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm |
 shashti-varsha-sahasrâṇi viṣṭâyâm jâyatê krimiḥ ||

ida geyda Maḷavalliya Chikkôja ||

278

At the same village, on a stone near the Kallêś'vara temple.

svasti śrî Vijayâditya-Satyâśraya prithvî-vallabha mahârâjâdhirâja parama-bhaṭṭâra râjya-pravartta-nam keye prithuvî-vallabha Sênavâra-bhûvarakke Arkkêsari mariyâde Mûgunda-nâḍole Nârâyaṇayyaṅgaḷa kayyoḷ âd Mâyigatṭa-kkoṛitigaḷu Nâga mâḍisidaḷu dēḡuḷa Muḷchunḍi-śrî ratnam adarkke koṭṭadu pattera . . . dēḡuḷa Nârâyaṇayyaṅgaḷu â-kkoṛeteyum irvvara . . . adakke sakki (here follow names &c. of witnesses and usual final verse).

279

At the same village, on a dipa-stambha in front of the Kallêś'vara temple.

svasti samasta-prasasti-sahitam śrîmad-anâdi-Muchukundapurada prabhu Kêta-gaṇḍana sênabôvam Kriyâśakti-dêvara śiṣhya śrîmad-anâdi-agrahâram Tâṇakundûra Nâname namasya Kêśava-dêva mâḍisida sûryya-kiraṇa mahâ-maṇḍalêśvara Muchchunḍiya gâṇḍanum samasta . . . virddu śrî-Râmêśvara-dêvara tirtthakke goṭṭaru namaś S'ivâya ||

On a virakal near the same temple.

svasti śrīmatu Chālukya-chakravartti-Sômêśvara-Dêva-[va]rsada 2 neya Plavaṅga-samvatsarada Kârttika-bahula-pañchami-Sukravâradandu svasti śrīmanu-mahâ-Mâhêśvara vira-Sântara Siṅga-Dev-
arasaru Hiriya-Jambûran iṛidu turuvam konḍu hôhalli Muchuṇḍiya huliya jaṅguliya kottaliya
ôjan-aliya Mârôjana tamma Sâdeya-Nâyaka taḷt iṛidu meredu turuvam maguchi palara kondu sura-
lôka-prâptan âda ||

At Hârômuchchadi-agrahâra (same hobli), on a stone lying in front of the Kallêśvara temple.

svasti ||

namaḥ pôtṛindra-pîṭhâya hamsôttamsâya bhâsvatê |
samasta-tatvâdhârâya jyôtiś-stambhâya S'ambhavê ||
tad-viśvôpakṛiti-vinôdinô'stu S'aurêś saukaryam kim api samihitâptayê vah |
yasyôrvyâ samam udadhi-plutâ pratishṭhâm damshṭrâgrê'labhata jagat-traya-
sya vṛittih || 2 ||

svâṅga-sukha-sthânantaḥ sô'nantô'nanta-saukhyadô vas stât |
yat-phanam êkam anantâṃ sphurad-êka-tilâṅkavat parishkurutê || 3 ||
nyastêva sarvvêpsita-bhôga-pâtram saishânîsam vō'vatu bhûtadhâtri |
bhûtâni sarvvâṇy api dhârayanti yâ pushṇati chānvitam êti nâma || 4 ||
vyastâmbhōdhir vṛijita-vasudhō vikramaudâryya-sîmî
śrîmân êkas sa vahati nidhis tējasâm Jâmadagnyah |
yah kshâmabhuktâ-mada-taralitâṃ Kshatram utkṛitya sarvvaṃ
tâm êtâm drâg udadhi-kalitâṃ Brahma-bhōgyâm chakâra || 5 ||
asti svastimatâm udâra-yaśasâm êkâśrayaś śrēyasâm
bhû-S'akrâyita-śamsi-bhōga-vibhavaś śrî-Bukka-nâmâ nṛipah |
yasyaujâmsi jayâdbhutâd iva yaśô-dhakkâyitâs sarvvatô
dik-kûlêshv abhighôshayanty alam avâk-prâk-pratyag-ambhōdhayah || 6 ||

tasyâsti śasta-yaśasô naya-śauryya-mukhyaih
khyâtô guṇair j jagati Mâdhavay ity amâtyah |
yô Brahma jihma-damanâdhikṛitah pavitram
Kshatram cha jaitram abhayâya bhuvô bibhartti || 7 ||
gôtrê yô'ngirasâm prachanda-tapasaś Châûṇḍa-prithvîsura-
prashṭhâd udbhavam êtya nîti-saranau dattâm dhiyam Dhaishanîm |
sûris sann api sarvva-dânava-manah-pralhâda-dânôchitâm
yad bhûyah kavîtâm vyanakti tanutê nô kasya tēnâdbhutam || 8 ||
yas sâkshâd Giriśâvatâra-vapushah Kâśiṇîlâsêsituh
sôdbhâsâdbhutayâ kaṭâksha-kalâyâ nitah prathâm S'âmbhavim |
jêtâ śaktibhir îsatâtmabhir imam chāmum cha lôkam javâd
âjaishîṭ kiyatô'parânta-vishayân yat sâstu kâsya stutih || 9 ||
yah kṛitvâ khilâ-bhûtam aupanishadam dur-vvâvadûkônmada-
vyâlâtâṅkada-dur-nnayôgra-gahanôtsâdêna vartinôjyalam |
Brâhmam dhâma sudûram apy aviratam prasthâpayan aplavâd
âryyâms tēna nutô budhair upanishan-mârgga-pratishṭhâ-guruh || 10 ||

svasti samasta-vasumatî-chakrânta-vikhyâta-vikramasya śrîman-mahâ-râjâdhirâja-râja-paramêśva-
rasya pûrvva-dakshîṇa-pâschîma-samudrâdhipatêr vvasundharâ-vadhû-kanṭhâyita-Ilêmakûtâdri-pari-

sâra-parishukâri-Tuṅgabhadrôdâra--muktâ-hâra--madhya-nâyaka--ratnâyamânâbhinava--Vijayanagara-mahâ-simhâsana-sikharâdhirôha-kautûhala-prahvikritâkhiḷa-sâmantarâja-samsadah śrī-vira-Bukka-Râjasya vikrama iva jagad-rakshâyai sâkshât-parigrihita-pavitra-purushâkârah sô'yaṁ śrīman-Mâdhavâmâtya[s t]asyaiva śrī-vira-Bukka-bhûpatêr âdêsât paschima-sarinnâtha-paryyanta-râjyâdhipatyam anîkṛitya tad-râja-yôgâkshêmânvikshanânuparôdhêna śrīmat-Kâśivilâsa-Kriyâśakti-S'iva-daiśikâ-dishtêna śuddha-S'ivâmnâya-vartmanâ nijêshṭa-lînga-kṛitâdhishṭhânâṁ dēva-dēvaṁ śrīmat-Tryambakanâtham nitya-naimittikâtmabhiḥ kriyâ-niyama-kaḷâpair yvathâ-kâlam yajaun atha kadâchit kharandhra-kara-kumudabândhavânkita-S'âtavâhana-śaka-varsha-varttinah Kilaka-śarat-Kârttikasya tach-chhikhâ-ratna-sômâdhipatya-sambandha-mahimnâ viśêsha-vallabhatâm S'ivasya pushpatyâm krishnâshṭamyâm tad-rûpa-S'iva-sandhyânusishṭam pûrvam êka-varshânushṭhitam naimittikam mahachchhaiva-vratam udyâpayan mahatô'sya vratasya matânga-dânêna sâdgunya-prakarsham ichchhatâ svâminâ Bukka-Râjêna grâma-pradânâyâdishtah sva-vṛitti-klṛiptârthâ-vyayênaiva tavâdêśam chikirshâmy anujânihihi tam ênam arttham anujâpya Chandrakûta-pura-pradhânakê Maṇḍalâshṭâdasâka-nâmani sva-râshṭra-maṇḍalê Nâgara-khaṇḍâkhyâ-maṇḍalasya madhyavarttinam Palâśapalli-sahitam Tevâtta-yuktam cha Muchchunḍi-nâmakam Brahma-dâyârham grâmam tan-maṇḍalamûla-patibhyô'vadhâryya tam cha tēbhya ēva tat-kâla-kulârha-dhana-vyayêna kritvâ tām ēva châsya mahatô dharmasya yâvad-arkkêndu-târakam sva-santâna-paramparayâ pâlanâyângikâryya grâmasya cha sva-vratôdyâpana-karmabhiyashṭavyâshṭa-Vidyêśvarâpadêśena Vidyêśvarapuram iti nâma kritvâ tat-kâla-samagritâyâm vidvad-Brahmaṇa-parishadi prakṛishṭa-vidyâ-paramaiśvaryêna sâkshâd-Vidyêśvarâvatâra-purusha-bhûtân samagrâya cha pâtra-guṇa-sampadâ sva-janma-dêśa-disâ cha sarvôttarâmê Chârâyaṇiyâticharaṇâmnâya-pâragân viśêshataś cha śuddha-S'ivâmnâyânusishṭa-vartmanâ nityâdibhiḥ kriyâ-viśêshair nnirantaram Aṣṭamûrttiyâ-parâyânan Kâśmîrân Brâhmaṇôttamân âhûyâśiti-vṛitti-vibhaktam su-vyakta-sthâpita-chatur-ddig-anta-simânkam grâmam tēbhyaḥ svasimântarggata-nidhi-nikshêpâdi-sarvva-sampat--svâmyênâpatya-santâna-paramparayâ yâvad-arkkêndu bhôgâya datta-sva-hasta-śâsanah samyak-pradâna-vidhinâ suvarṇṇa-salila-dhârârppana-pûrvvakam prâdât | tēshâm ayaṁ svarûpatô vṛitti-vibhâgaḥ || tatra |

viśvam svântar anâśritâdi sakalam viśvambharântam jagad
vikshantê sva-marîchi-maṇḍalamayam yad-vikshanânugrahât |
kârūṇyâmṛita-nirbbharam bhagavataḥ Kâśmîra-chûḍâmaṇêr
vyâkhyânâvasarôditam vijayatê tan-naitilam lôchanam ||

ēvam-vidhânêka-divyânubhâva-mahaniya--śrīmad-Animishasômânanda--S'ivâchâryya-vamśa-sambhâvânâṁ (here follow names and other particulars of vṛittidârs).

*vibudhō Viśvanâthâryya-sûnôr êshâ Phanîsituh |
śâsanôktimayî vâṇi prîpâtu budha-samsadi || śrî

S'ârṅgaravânâṁ Kâthânâṁ Râmadêva-sûnô Mallapânuja-Lâhidêva-bhaṭṭânâṁ sva-hasta-likhitam ||

282

On the same stone.

ôm svasti śrīmaj-jayâbhyudaya-S'aka-varsha 1291 Kilaka-samvachharada Kârttika-śuddha 1 Bhânuvâradalu śrīman-mahârâjâdhirâja śrī-vira-Bukka-Râyara śrīman-mahâ-pradhâna Mâdarasa-Oḍiyarige Banavaseya-nâḍa pannirchchâsirada olaḡaṇa Guttiya-râjyada hadinēṇtu-kampanake mukhyar apparum sakaḷa-guṇâlankṛitarum nuḍidu-tapparum dharmma-pratipâlakarum appa Eḍenâḍa śrīmad-anâdiya piriya-agrahârada Yalasiya Râmaṇṇa (others named) olaḡâda samasta-gauḍu-prajegaḷu tammoḷu sarvva-saṁmatarâgi Mâdarasa-Oḍeyaru mâḍuva dharmma-nimittavâgi koṭṭa kraya-patrada

kramav ent endare namma hadinenṭu-kampanada olaṅa Nâgara-khaṇḍeyada eppattara olaṅa Muchchunḍiya kuḷa Tevaṭṭa-sahitav âgi varaha ga 30 â-kâluvaḷi-Muttahalliya kuḷa varaha ga 10 ubhayam varaha ga 40 aksharadalu varaha nâlvattu honnige yathôktavaha kraya aidu-maḍiyâgi varaha ga 200 aksharadalu varaha ga yinnûru-honnanû konḍu namma hadinenṭu-kampanakke hadinenṭu uḍugoreyanû konḍu â-honnanû uḍugoreyanû nâv-ellarû sarathe-mariyâḍeyalû hachchi-konḍu modala kuḷa varaha ga 40 honnanû... hadinenṭu-kampanada mēle hasarisi barasikonḍu Mâ-darasa-Oḍeyaru mâḍuva dharmmakke nâû kotteṭu Mâdarasa-Oḍeyaru mâḍida yî-agrahârayanû â-chandrârkavâgi namma makkaḷu-makkaḷu dappade pâlisi-bahev endu v ellarû sarvva-sanmatavâgi sahiranyôdaka-dâna-dhârâ-pûrvvakavâgi Mâdarasa-Oḍeyarige ko . . . yint appudakke namma hadinenṭu-kampanada gauḍugaḷa su-hastada oppa śrî-Madhu

283

At Sâlûr (Mugalaḡere hobli) on a stone on the tank-bund.

svasti samadhigata-paṅcha-mahâ-sabda mahâ-sâmantâdhipati sakaḷa-prithivî-vallabha Nripatuṅga-Dêva śrîmad-Amôghavarsha-Dêvar prithivî-râjyam geye svasty amaḷina-darśana sakaḷa-bhuvanâ-maṇḍalâkranta-kirtti vuroḍeva-vaḷa śrî-Jagêsi Chânta-râja-kula-tilaka Sântaḷgeya samastamuman âle Tenkaṇavalliya guḍḍara Pubbâmigange Mâḷingi-gâmigittiyânge puṭṭida śrî-Mâram⁴ Îsavûram kotteṭu sê . . . m iḷḍum . ūdârum beḷe mattarum kotteṭom śrî-Mâra-Gôsâsi svasti śrî-S'ingavôja vesa-geydo mama

284

At the same village, on a stone in front of Vîra-Saṅgappa's house.

svasti śrî-Kannara-Vallaha prithuvî-râjyan⁵ geyyal svasty anavadya-darśana mahôgra-kula-tilaka naya-ppratâpa-sampannam para-chakra-gaṇḍam . ṇdam ballâtam śrîmat-Vikramâditya-Sântaran arasu-geyyuttun ire Eḡeya-Permmâḍiya Sânta-Kâmapana magam Binayitam Binayitana magam svasti samasta-bhara-nirôdhita-dhuradoḷ ol-gaṇḍam . . rkk illadâtan âchâra-paran anyâya-varjjitan aḷipilla-dâta para-venṇa bagegam vâradom sâmi-hitam Sântarana śrîy-Âchalavi śrîmat-Chandigam svasti Saka nripa-kâlâtita-sambatsaraṅgaḷoḷ eṇṭu-nûra-ippataydaneya varsham pôgi Dundumiy emba varsham pravarttise Kattamarar kkeḡeyumam kattiṣi dēgulaṁ māḍisi i-kattam paḍi salisalendu kotteṭudu yî-paḷam nîrvvariyoḷ beḷeva-maṇṇullaṇ itaḷoḷa mattalg or-kkaṇḍugam geydu kotteṭudu yidaṁ kâdonṅe asvamēdada palam idan aḷidom Bâraṇâsiyuman i-kavileyuman aḷida pâtakam ||

285

At the same place.

svasti śrî-prithivî-vallabha mahârâjâdhirâja paramêsvara parama-bhaṭṭârakam Satyâśraya-kuḷa-tilakam Châlukyâbharanam Dêva chatuṣ-sâgara-paryyantam uttarôttara-râjyâbhivṛddhige saluttav ire || svasti samadhigata-paṅcha-mahâ-sabda mahâ-maṇḍalêśvara *Banavâba-pura-varâdhipam labdha-vara-prasâdam vairi-ghaṭa-kêsari . . . jana-kayvâran ârôhaka-Triṇêtram mada dhavaḷam vyâḷa-gaja-mallam matta-mâtaṅga-bhîma . . śaraṇâgata-vajra-paṇjaram ripu-kuja-kâla vairi-bala-timira-mârtaṇḍa nuḍidante-gaṇḍa Râman abhimâna-Mêru jagad-êka-vîra para dhara Tivulâra-Mâri mam . . taḷa-prahâri kada . . ḷa-gôvan achalita-dhairya subhaṭar-ilarp-paḍa . . nu maṇḍalika-lalâṭa-paṭṭa S'attigana haṭṭa gharatṭa śrîmad-Iṅgiva-beḍaṅga-Dêvara gam śrîmat-Kundamarasara dharmma-kâryyakke maga perḡgaḍe-Khêtemalla-pramukha-kara . . agra-hâram Sâliyûra mahâjanakk alliya kattam kattiṣalu Saka-varisha 939 [Piṅga]ḷa-samvatsara 1 Sôma-vâradandu sôma-graḡaṇa . . Brâhmaṇarḡge Kaṇṇasôḡeyam hastôdakam geydu kotteṭa dharmma-vaṁ Mâka-râja pratipâlisuvaṁ sri-gaṇḍa-Bhairava | (usual final verse & phrases).

286

At the same place.

. Sâleyûra mahâjanake paḍedu . . . kottu bhûmiyaṁ koṇḍu śâhasadiṁ māḍi Chandiy-
arasaru dēvargge goṭṭar adaṇa dharmmav entendaḍe ondu nandâ-dīvigeyuṁ nivēdyavum nitya-sthiti
naḍevuvu avara putrar Anṇayyanuṁ Chitṭayyanuṁ sidargge Vāraṇāsiyoḷ sāsira-kavileyaṁ
koṭṭa-puṇyav idan aḷidaṅge sāsira-kavileyan aḷida-pātakam ma . . . key mattal eraḍu ||

287

At Karaḍihallī (same hobli), on a stone in Kare-Gaud's wet-land, north-west of the village.

svasti samasta-bhuvanâśrayaṁ śrī-prithvī-vallabha mahârâjâdhirâja paramêśvaraṁ parama-bhaṭṭâ-
rakaṁ Satyâśraya-kuḷa-tiḷakaṁ Châlukyâbharanaṁ śrīmat-Tribhuvanamalla-Dēva-vijaya-râjyaṁ
uttarôṭṭarâbhivṛiddhi-pravarddhamânam â-chandrârkkâ-târam-baraṁ saluttam ire || śrīmad-Iṭṭiva-
beḍaṅga-Dēvara maga śrīmatu Kundamarasaṁ Banavâsi-pannirchchâsīramumaṁ Sântaḷige-
sâsīramumaṁ sukha-saṅkathâ-vinôdadind âluttam ire Saka-varsha 933 neya Paridhâvi-saṁvatsarada
Pushya-suddha 13 Sôma-vâradandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-
parâyaṇa-japa-samâdhi-śīla-sampannar achalita-dhairyyar anêka-tarkka-śâstra-kuśala-vêda-pâragar
appa śrīmad-agrahâra-Sâlivurada mahâjana-sâsīrbargge Viśvâmitra-gôtrada Toḍaka Kēsavayya
tanna patni Mârabbe dharmmaka anukûlav âguttiralu Chandēvara-dēvara nivēdyakkaṁ dipakkaṁ
pâḍa-pūjeyaṁ kottu koṇḍa Chandigavoḷala naḍuvaṇa holada kuḷiya keyya poreya guṇiganalu mattar 1
int i-dharmma naḍeyuttam iralu Kēsimaṇyaṁ kâladharmmaman eydal ây-ayyana maga Kappi-
mayya â-dharmmamam pratipâlisuttam iral â-keyge nīr-êṇade beḷeyadudaṇiṁ dharmma-sûnyav
âdapud adu-kâraṇadiṁ

kûpô'nyasya ghaṭô'nyasya rajjur anyasya Bhârata |

omb i-nyâyadiṁ tanage māḍalu sâmartthya neṇyade tanna piriya magalu Jannabeya pati Gautama-
gôṭṭar aty-unuata-sva-dârar ati-dharmma-niratan appa Mâdimayyaṅgaḷaṁ karedu ây-ayya-nyâyô-
pârjittam appa drabyaman ikki punar bbharanaṁ māḍidan int i-dharmmamam (*usual final phrases
and verses*).

288

A copper s'âsana in possession of the patel of Mugulagere (same" hobli).

namas tuṅga- &c. ||

svasti śrī Sâlivâhana-śaka-varaśa 1341 neya Vikâri-saṁvatsarada Puśya-ba 30 sūryyôparâga-puṇya-
kâlādallu śrīmad-râjâdhirâja râja-paramêśvara śrī-vīra-pratâpa Dēva-Râya-mahârâyaru Hampe-
Hastinâvatiyâda Anêgondi-durgake saluva Vidyânagari-nelevidinallu mahârâjâdhâni-simphâsanadallu
samasta-râjyaṅgaḷanu sva-dharmadiṁ pratipâlisi âlībarutippa kâladoḷu tat-pâda-padma-jiviganu
Bâchanna-Voḍêra tammandiru mahâ-pradhâni Mallappoḍêru Gutti-durggavannu mâḍutippa kâladoḷu
karttara nirûpadalu Vanavase-pannichhâsirake saluva Chandragutti-vēṇṭheyoḷagaṇa Yaḍavattâ-nâḍa
śrīman-Maḷēnahallī-châvuḍige saluva Mugulikereya grâmada gaḍḍanu Yâdava-kulada Tirumala-
gaḍḍage barasikoṭṭa śâsanada kramav entendare || yī-Mugulikere-grâmadinda rēkhe sistu gade mare
manabu bedalu sa bijavari kha 37½ ke ga 316½ ke rēkhe uttara-mânyagaḷu Dēvvatta uttara saha
koṭṭadu (*here follow the details*) antu uttarake bijavari kha 5½ ke ga 46½ hōgaḷâgi sudha-sistu
bijavari kha 32 kke ga 300 ha vaḷage barada-pramâṇu uttara-mânyavaṇnu nadasikoṭṭu aramanige
saluva-haṇavannu kâlâvadivaḷage nilava-mâḍikoḷade salisi grânavannu ruttava māḍi gaisikoṇḍu
nionna santâna-parampareyâgi anubhavisikoṇḍu bahudu yandu barasi-koṭṭa Mugulikere grâmada
gaḍḍikege Yâdava-kulada Tirumala-gaḍḍage barasi-koṭṭa śâsana

sva-dattām para-dattām vā yô harêta vasundharām |
shashti-varsha-sahasrâni vishtâyām jayatê krimih ||

Mallarasa-Oḍeyara baraha || śrī-Virûpāksha ||

289

At the same village, on a virakal in front of the Patrikatte-maṭha, south-east of the village.

... 56 neya Virôdhikritu-samvatsarada akshaya-tritiyal vāseyadu Chattanahallīya Malla daḷāra-
.. rā Bamma Mugūlageriyalu kala hiḍidu sūryya-grahanāḍalu sura-lōka-prāptan āda ||

290

At the same village, on a virakal in front of the Mallēvara temple.

svāsti śrīmatu Jagadēkamalla ... neya Durmmati-samvatsarada Chitra-suddha | Sôṃavâradandu
Teluṅga-nâḍ-olagaṇa Mādaviyakereya Kêti-setṭiya Bāgaṇabbeya putra gôtra-pavitram Malleyam śrī-
matu Mugūlageriya maraḍeya Sôvimayya-ūrada ... drayya-pramukha-samasta-prajaṅgaluv ilḍu ..
.. kuḍalu matta ||

sura .. baye yattire |
narar ella jiy enalke sūryya-grahanam |
dorekoḷe Teluṅgada Mallam |
sura-ṅaṇikeyar uyye sūryya-lokakk ōda ||

sūryyāya nama || rûvāri Rāmôjana kelasa

292

At Matṭikôte (same hobli), on a stone in the bed of Madagada tank, north-east of the village.

(The first part is gone) śrī-Mêchi-Setṭi baṭṭanâ S'ārada-dêvige saman appa magalu
Nāchana ||

â-negaḷda-Bāchikabbey- |
anûna-kaṭāksham avi .. pala |
..... graganya abhi- |
mānakanam rājadhāni Balipura-vara ||

..... kampanadoḷ i- seva mariyâ duṭṭara gālam satyada gaḍiy enisi setṭi
viśvambhareyol || uchitāchāra hāram negaḷd otti setṭi-bala ... ripu-matta-dvipa-
simhan enipa sāhasa-tuṅgam sannibha nava kuṣam sakala-ḡuṇa-nivāsam Dāsam || *

Dāsuganindam baḷiyol |
S'ri-satig eṇe enipa Dōrakabbāmbikeyum |
vāsa |
.. sakalam pogale negaḷdar â-dampatigaḷ ||
â-negaḷda Mêchi-Setṭiya |
vanitâ-ratnam vinīla-kuntaḷe vanajā- |
nane Dōrakabbe negaḷdaḷ |
vanadhi-vṛita-dharātaḷam kay-mugiyal ||
vṛi || purushana lakshmi-vutsava graha-saṅkuḷakke ban- |
dhuratara-śitarôchi mādha-vandi-janakke kalpa-val- |
larig eṇe dore lakshmiyan ura-sthaḷadoḷ nila tat- |
paratege Mêchi-Setṭi neley ādan ... ta-puṇyavantano ||

*It has been found impossible to put this into verse.

antu samasta-guṇa-sampannan appa Mēchi-Setṭiyum anavarata-parama-kalyāṇābhyaudaya-sahasra-
 phaḷa-bhōga-bhāgini dvitīya-Lakshmī-samāney appa Dōrikabbeyum samasta-guṇa-sampannan appa
 Mariyaseya Dāsi-Setṭiyum rājadhāni-Baḷligāveyal ishṭa-vishaya-kāma-bhōgaṅgaḷan anubhavisutta su-
 kha-saṅkathā-vinōdadin ilḍu dharmma-kathā-kathana-prasaṅgadiṁ dharmma-chittam puṭṭi Mariyase-
 yalu tamma pratisṭhe-māḍida śrī-Mallikārjuna-dēvara nivēdyakkam pūjegaṁ tapōdhanar-aśanāch-
 chhādanakkam vērkuvendu Mēchi-Setṭiyum Chāvarājanum Tāṇagundūra biḍinoḷ śrīman-Noḷamba-Dēva-
 rige binnapam geyye sakārūnyadiṁ paḍedu svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-prāṇāyāma-
 pratyāhārādy-anēka-tarkka-sāstra-pārāvāra-pā[ra]gar aśēsha-dik-prakāśa-kirtti-dhvajar apāra-pauru-
 sha-vyāpāra-pārāyaṇar vichitra-chāritra-guṇa-samudra-chatus-samudrar appa śrīmad-Ittegeya-
 santatiya Bhujāṅgāvaliya S'akti-parsheya Kaḷāmukhāgraganyar appa śrīmat-Triḷōchanapaṇḍita-dēvara
 śishyarōḷag agraganyarum utkriṣṭharum appa śrīmad-Varēśvara-panḍita-dēvargge śrīmach-Chāḷukya-
 Vikrama-varshada prathamanya Naḷa-samvatsarada Pushya-ba 3 Sōmavāram uttarāyaṇa-saṅkrānti-
 parbba-nimittadiṁ dhārā-pūrbbakam māḍi dēva-dvija-guru-sannidhiyol sarbba-namasyamāgi alliya
 dēvara keṛaya keḷage kachchhaviya gaḷeyalu koṭṭa gardde matta 2 allim mūḍalu berddale matta 3
 antu mattaru 5 |

kanda || i-dattiyān anunayadiṁ |
 kāda mahāpurushan amaḷa-Gaṅgā-nadiyol |
 vēda-vida .. sāsira- |
 gō-dānuman ittud ondu phaḷamam paḍegum ||
 aḷipind int i-dharmmaman |
 aḷidavan ā-dvijarum anitu kavilegaḷuman a .. |
 . ḷiyade tat-tīrtthaṅgaḷol |
 aḷida mahā-pāpiy akum akum amōgham ||

(usual final verses) *...kāritam idaṁ dēva-kulam ||

293

At Tumbarahosuru (same hobli), on a stone near the Rāmēś'vara temple.

ōm namaś S'ivāya ||

namas tuṅga-ḥc. ||
 pāntu vō jalada-śyāmāś śārṅga-jyā-ghāta-karkkaśāḥ |
 trailōkyā-maṇḍapa-stambhāś chatvārō Hari-bāhavaḥ ||

Gaṇapatayē namaḥ || svasti samasta-bhuvanāśrayam śrī-prithvī-vallabha mahārājādhirāja paramēśvara
 parama-bhaṭṭārakam Satyāśraya-kuḷa-tiḷakam Chāḷukyābharanam śrīmat-Tribhuvanamalla-Dēvara
 vijaya-rājam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram saluttam ire || Yuva-
 rājam Chāḷukya-Pallava-Permmānadi Vīra-Noḷamba Jayasimha-Dēvaru Banavāse-pannirchchāsira-
 mum Sāntaḷige-sāsiramuman eraḍ-aṇunūrumam sukha-saṅkathā-vinōdadind āluttam ire svasti Chāḷ-
 ukya-Vikrama-kālada 4 neya Siddhārthi-samvatsarada Māgha-suddha 1 Ādityavāra-uttarāyaṇa-
 saṅkrānti-vyatipātam sūryya-grāhaṇadandu svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-mōnā-
 nushṭhāna-japa-samādhi-śīla-sampannar appa śrīmad-agrahāram/Bhaṭṭara-Posavūra ūr-oḍeya-pramukha
 mahājanam sāsirvvara kayyolu svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-mōnānushṭhāna-japa-
 samādhi-śīla-sampannarum chatur-vvēda-vēdānta-siddhānta-ṣaṭ-tarkka-sakala-sāstra-pārāvāra-pārā-
 yaṇar appa śrīmad-agrahāra Īsavurada pervvāruvam Bharadvāja-gōtrada Māḍada-Nāpimayyana
 putram Divākara-sarvvātithyaru Hosavūra bhūmiyam kraya-dānam goṇḍu dhārā-pūrvvakam māḍi
 satrakke biṭṭa gaḷeya mattaḷ eraḍu Manava-bayala naḍuve biranada bāykolim baḍagal Alariyim

tenkalu || mattam kraya-dânam gondu piriya-kegege dharmmakke biṭṭa keyi piriya-keṛeyim Sinda-gaṭṭakke parida barchchala modalalu gaḷeya mattal eraḍu int i-dharmmamam mālpa-kâlāḍalu Āsāvurada sāsirvvarum Hittilada mūvattirchchāsiramum aṛiye māḍida dharmmam (*usual final phrases and verses*) Mudrāvaṇada perḡgaḍe Gōvinda-rājana tammam Komma-rājam barevara badagam Bhārathî-karṇapûra || śilpika-lalâṭa-paṭṭam Sarasvati-gaṇa-pâda-paṇkaja-bhramaram Jina-pâdârâdhakam Padmōjana śilpikâ-karma || int i-śāsana-dharmmam chandrârkkka-sthâyi akke maṅgaḷa mahâ śrî

294

On a second stone at the same place.

namas tuṅga- &c. ||

Gaṇapatyê namah || Sarasvatyai namah ||

svasti samasta-bhuvanâśrya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭârakam Satyâśraya-kuḷa-tilakam Châlukyâbharanam śrîmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛddhi-pravarddhamânam â-chandrârkkka-târam saluttam ire tatu-pâda-padmôpajivi samadhigata-paṇcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-pradhânam daṇḍanâyaka-Gōvindarasam Banavase-pannirchchāsiramumam vaḍḍa-râvuḷamumam sukha-saṅkathâ-vinôdadind âluttam ire || Châlukya-Vikrama-varshada 32 neya Sarvvajitu-samvatsarada Pushya-suddha-paṇchami-Ādityavâram-uttarâyaṇa-saṅkrânti-vyatipâtadandu svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-mônânushthâṇajapa-samâdhi-guṇa-śîla-sampannaru chatur-vvêda-vêdânta-siddhânta-sakaḷa-śâstra-pravîṇa-shaṭtarkka-karkkaśar appa śrîmatu Bhaṭṭara-Posavûra mahâjanam sāsirvvarge munn aṭṭ-aṛiva-Vaiśya-kuḷa-tilakam Râja-vallabha-Setṭiya tanaya su-putrah kula-dîpakah sâmantâ-Mânika-Setṭi satrakke kâlām kachchi Ambalagaṭṭada keḷage geḷeyal arevattaru-gaḷdeya beḷasina bhattadalu paṇcha-parvvam berasu baḷi-sahita sāsiraḍ-innûrvvara grâsamam naḍeyisuvantâgi biṭṭan int i-dharmmamum (*usual final phrases and verses*) śrîmatu Perḡgaḍe Komma-rājana likhita || Bâbōjana besa || śrî śrî

295

On a third stone at the same place.

svasti samasta-bhuvanâśrya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tilakam Châlukyâbharanam śrîmad-Bhuvanaikamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛddhi-pravarddhamânam â-chandrârkkka-târam saluttam ire || tat-pâda-padmôpajivi || svasti samadhigata-paṇcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-pra .. ṇḍa-daṇḍanâyakan âsthânavastu-nâyaka niyôga-Yô .. râyaṇam chatura-pârâyaṇam vivêka-Vidyâdharam ... kaḷâdharam vikramôttuṅgan asahâya-siṅga nâmâdi-samasta-pra-[sa]sti-saṇṭitam śrîman-mahâ-pradhâna sandhi-vigrahi mane-verḡgaḍe-daṇḍanâyakam Ude[yâ]-dityam Banavase-panichchāsiramum Sântalige-sâ...mum chatugrâmagalan anubhavisuttam sukha . n arasu-geyvattav ire śrîmat-piriy-arasi Mâ...ḍeyara binnapadiṁ || Saka-varsha 995 ne . Pramâdicha-samvatsarada Pushya-baḷuḷa 5 Ādityavâram uttarâyaṇa-saṅkrânti-vyatipâtadandu śrîmad-agrahâram Bhaṭṭara-Posavûra Mûlasthâna śrî-Râmêśvara-dêvarargge gandha-dhûpa-nivêdyakk endu eḷpatt-okkala maduveya pandara paṇamu sūḷeyeralliya kannadi-vaṇamumam chandrârkkka-târam biṭṭar i-dharmmamam (*usual final phrases and verse*) .. ḍeya kûḍidade aḍu || ikkula akki om-mâna tuppa aivattu aḍake innûru ele Râmêśvara-dêvariṅge naḍavudu ||

296

On a fourth stone at the same place.

svasti samasta-bhuvanâśrya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tilakam Châlukyâbharanam śrîmat-Traiḷokyamalla-Dêvara vijaya-râjyam uttarôttarâbhivṛddhi-pravarddhamânam â-chandrârkkka-târam-baram saluttam ire || Saka-varsha 986 neya

Krôdhi-samvatsara-Pushya-bahula 13 Âdityavâra-uttarâyana-saṅkrāntiyandu || svasti yama-niyama-svādhyâya-dhyâna-maunânushthâna-japa-samâdhi-sampanna vidita-vêda-vêdânta-tarka-vyākaraṇa-doḷ parichitar yagnihôtrarum dēvatâ-vara-prasâdar appa śrī-Hosavûra sâsirbbara kaiyya koṇḍu Attiyarakolada Tapâra-Nâgavyagam Jôgabegam puṭṭida maga śrī-Mallikârijjuna-dēvara dâsi Jakka-Setṭiy âtana peṇḍati Chaṭṭabeyum Mûlasthâna-Râmēsvara-dēvara nivêdyak endu . . . naishtika-tapôdhanakam biṭṭa mattaru . keyi dēvarinda . . . kaṇi baḍaga banda bâginadu i-dharmmava (*usual final phrases and verses*) Bhûvôjana maga Bana

297

On a stone under the tamarind tree in the site of the ruined village.

namas tuṅga-&c ||

svasti samasta-bhuvanâsraya śrī-prithvî-vallabha mahârâjâdhirâja paramēsvara parama-bhaṭṭâra-kam Satyâsraya-kuḷa-tilakam Châlukyâbharanam śrīmat-Tribhuvanamalla-Dēvara vijaya-râjyam uttarôttarâbhivridhi-pravarddhamânam â-chandrârka-târam-baram saluttam ire || tasyânuja ||

vṛitta || vinayakk âspadam âda Vikrama-Noḷambam Vikramâditya-Dê- |
vana chittakk âvalambam âda kêḷeyam Châlukya-Râma-kshiti- |
śana koṇḍ êrida kûrmme-vett aṇuga-dammam râya-Kandarppa-dê- |
vana sammôhana-purpa-bâṇam enal inn ê-vaṇṇipam baṇṇipam ||
pogeyutt iḷdappud innum Dahale Hima-nagâranyamam Lâlan innum |
pugal end iḷdappan innum nelasade Tivulaṁ Laṅkeyim teṅkal ôḍal |
bageyutt iḷdappan innum muḷidapan enutum Koṅkaṇam saṅkeyim gun- |
du-goḷutt iḷdappud ê-ballidano chakita-vidviṭ-kadambam Noḷambam ||

vachana || enisida samasta-bhuvana-samstûyamâna-lôka-vikhyâta-Pallavânayaya-śrī-mahî-vallabham Yuva-râjam râja-paramēsvaram vîra-Mahēsvaram vikramâbharanam jaya-Lakshmi-ramaṇa śaraṇâgata-rakshâmaṇi Châlukya-chûḍâmaṇi kadana-Triṇêtram Kshatriya-pavitram matta-gajâṅga-râjam sahaja-Manôjam ripu-râya-kaṭaka-sûrekâraṇa aṇṇan-aṅkakâra śrīmat-Traiḷôkyamalla Vira-Noḷamba Pallava-Permmânaḍi Jayasingha-Dēvar ||

vṛi || Puligere Ke . . . Reppu-male Kâsavaḷam Banavâse-nâḍu Beḷ- |
valam oḷagâgi dakshiṇa-payôdhi-varam nelan âdud ellamam |
khalâran idirppi santosadin aḷḍ adhikam Yuva-râja-lakshmiyam |
sale nele tâḷdi santam ire Vira-Noḷamba-mahâ-mahîbbujam ||

ka || tat-pada-payôja-sêvâ- |
tatparan akaḷaṅka-charitan uddhata-ripu-bhû- |
bbṛit-pati daṇḍâdhipa-sam- |
pat-pati pati-kâryya-sâdhakam Bala-Dēvam ||

vṛi || Jīvanâtham svâmi deyvam pati sakaḷa-mahî-vallabham Singi-Dēvam |
vinutam śrī-Mâkaṇandi-bratipati guru tây Sântiyakkam sutam ni- |
ti-nidhânam Lakshman âtmâṅgane sale negaḷḍ â-Mallikâ-kântey endand |
anavadyam daṇḍanâthâgraṇi guṇi Bala-Dēvam-bol âvam kṛitârtham ||
ari-dâg emballi tâṁ balligam asadaḷam i-kâryyam emballigam saṅ- |
garam aṇmutṭ endud emballigam eḷdegadarum biḍig emballigam bêḷ- |
para taṇḍakk iṇen emballigam ati-sûchiy emballigam Balligam bâpp- |
ure Pârthhêndrêjya-Bhīmântaka-Bali-Manu tân endoḍ im dhanyan âvam ||

ka || oḷavutṭirdude karam âr- |
pp oḷaveḷadudu Jaina-dharmmam oḷan-âḍidud oḷp |

oḍane sal-vokud unt ên |
 eḍeyoḷ kaltane guṇaṅgaḷam Bala-Dêvam ||
 âraiyyaḍe Kali-kâladoḷ |
 âruṁ Bala-Dêvan-orege vandapare guṇô- |
 dârateyoḷ aṇivinoḷ vâk- ||
 sârateyoḷ dâna-dharmmadoloḷ para-hitadoḷ ||

va || enipa mahimônṇatiyiṁ negaḷda samadhigata-pañcha-mahâ-sabda mahâ-sâmantâdhipati mahâ-prachanda-daṇḍanâyakam śiṣṭêṣṭha-phala-dâyakam pratipanna-manda . . . vibhava-Purandaram Jina-charaṇa-kamaḷa-bhriṅgam sâhasôttuṅgam samyaktva-ratnâkaram budha-ku[muda]-sudhâkara Padmâvatî-labdhavarâ-prasâda dharmma-vinôda sujana-jana-namas-sarôjini . . . hamsam Sarasvatikarṇâvatamsam śrîmat-Trailôkyamalla Vira-Noḷamba Pallava-Permmânaḍi siṁha-Dêvapadârâdhakam pati-kâryya-sâdhakam nâmâdi-samasta-prasasti-sahitam śrî daṇḍanâyakam Bala-Dêvaiyyam Banavâse-pannirchchâsiramumam Padineṇṭ-agrahâramumam madada sunkavumam dushṭa-nigraha-siṣṭha-pratipâḷanadim âḷḍ anubhavisuttam râjadhâni-Ba. . n ire Châḷukya-Vikrama-kâlada 4 neya Siddhârththa-saṁvatsarada Pusiya amâvâsyê-Âdi saṅkrâ(va)nti-sûryya-grahanaḍandu Pannâḷeya-kôṭeya neleviḍinoḷ biṇṇapadiṁ samasta-pradhânara pêḷikeyiṁ chauthare-vaḍeyeraṁ Vâsudêva pannirchchâsiraḍa kampanam Eḍevatte-elpattara baḷiy-agrahâram Tem kaṭṭava dharmmake vaḍḍa-râvuḷamum perjuṅkamum eraḍum nâlku-lakav aḍakege puṭṭidud ellamaṇ â-chandrârkkka dharmmaman (*usual final phrases and verses*).

298

At the same village, on a virakal in the Government waste land.

śrîmach-Châḷukya-Vikrama-varshada ha 14 neya Sukula-saṁvatsarada Kârttika-suddha-pañchami-Âdivâradandu Hosavûra Jambûra-gaḍiya kâlagaṇv embuḍam Âsavûrada Mâḷa-daḷaram kēḷdu bandu Posavûra sâsirvvaralli besanam bēḍikoṇḍu pērôṭṭiṅge varidu palaram kondu sura-lôka-prâptan-âda || âtage Hosavûra-sâvirvvarum kârunya-geydu chandrârkkka-târam-bara naḍevantâge gaḷaya mattaru garddeyumu eraḍu-mattaru berddaleyu maneyumam koṭṭaru | Natôjana maga Kaḍôjana maḍida kalu

300

At S'âlavantanakoppa (same hobli), on a stone on the tank-bund.

svasti śrîmatu Kaḷachuryya bhuja-baḷa-chakravartti Râya-Nârâyana . . . svasti śrîmat-Saka-varsha 1102 neya Sarvvadhâri-saṁvatsarada . . . pa 1 Âdivâradandu śrîmad-anâdi-agrahâra Jambûra-haḷliya tya-Dêvana maga Pâṇḍya-Dêvarasan Uddareyalî iṭṭu ūran ilidu Udeya-bbe-sûḷeyam koṇḍu turuvam koṇḍu hôguttiralu Karimâra Lilôjana Lôpalôjanu î-avasaram kēḷi-halâbal endu haritandu tâgi taḷṭ iḷidu . . . halara kondu turuvam maguḷchi sura-lôka-prâptan âda.

302

At Saṇḍa (same hobli), on a stone lying in Basave-Gaud's back-yard.

śrî-Gaṇâdhipatayê namaḥ | śrî-gurubhyô namaḥ | svasti samasta śrî-vîra-Harihara-Râyanu prithvî-râjyam geyyutt irdda-kâlādallu Âragada Hadineṇṭu-kampanaḍ olaḷana Neluvaḷige-nâḍiṅge mukhyav-âda Saṇḍada Bôḷa-gauḍara maga Buja-gauḍaru nâḷavâda . . . nt î-S'aka-varuśa 1323 neya Viśu-saṁvachharada Mâgha-śu 4 Sô svarggastar âḍaru | avara madavaḷige Tyâyanû . . . mâḍida

303

On another mâtikal at the same place.

Jakka-gauḍana maga Nâgappanu śvarggastan âda âtana madavaḷige Taṅgi-gaṇḍi [saba]gamana mādidaḷu

307

At the same village, on a vîrakal to the left of the Nârâyaṇa temple.

śrī svasti S'aka-nṛipa-kalâtita-saṃvatsara-śataṅgaḷ 938 neya Naḷa-saṃvatsaram pravarttise śrīmaj-Jayasingha-Vallabham prithivî-râjyam geyye śrīmat-Kunda-Râjam Banavasi-nâḍam pratipâlise śrī-Chaṇḍada besa-magam Kammarâ Barmmaṇ peṇḍir uḍeyu sattaṃ ||

dâv imau purushau lōkê sūryya-maṇḍala-bhêdinau |
parivrâḍ yōga-yuktaś cha raṇêchâbbhimukhê hataḥ ||

emba nyâyava kaikoṇḍam | Kaṭṭakarjjanana śilâ-karmma || Barmmana magam Chikkaṃ kallam nilisidaṃ | Mâramayyana likhitaṃ ||

309

At the same village, on a stone in Pakkiranṇa's wet-land.

namas tuṅga-&c. ||

svasti śrīmach-Châlukya-pratâpa-chakravartti Jagadêkamalla-Dêvara vijaya-râjyam uttarôt-târâbhividdhi-pravarddhamânam â-chandrârka-târam-baram salluttam ire tat-pâda-padmôpajivi śrīman-mahâ-prachanḍa-daṇḍanâyaka Râja Banavase-pannirchchâsiramam pratipâlisuttam ire || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-japa-samâdhi-śila-guṇa-sam śrīmad-anâdiy-agrahâram Saṇḍada mûvattirchchâsirakke śrīmach-Châlukya varushada 12 neya S'ukla-sam Âsvayija-bahula 5 S'ukrâvâra-vya dandu Îsvara-jîyana putra Du pâda-pûjeya koṭṭu śrī-Kâ dēvara nivēdyakke dēvara bhâviyim lu koṇḍu biṭṭa keyi kamma âru ||
(usual final phrases).

311

On a stone at the entrance of the pond.

śrīmat-parama-gambhîra-syâd-vâdâmôgha-lâṅchhanam |
jîyât trailôkya-nâthasya śâsanam Jina-śâsanam ||

svasti samasta-bhuvanâsrayam śrī-prithivî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâ-raka Satyâsraya-kuḷa-tiḷaka Chalukyâbharâṇa śrīmat-Tribhuvanamaḷla-Dêvara vijaya-râjyam uttarôt-târâbhividdhi-pravarddhamânam â-chandrârka-târam-baram salluttam ire || tat-pâda-padmôpajivi || svasti samadhiyata-pañcha-mahâ-śabda mahâ-sâmantâdhipati mahâ-prachanḍa-daṇḍanâyaka vibudha-vara-dâyaka sujana-prasanna nuḍidu matt ennam gôtra-pavitra parâṅgûnâ-putra sôttuṅgan ayyana-siṅga nâmâdi-samasta-prâsasti-sahitaṃ śrī verggaḍe mane-verggaḍe-daṇḍanâ-yakan Anantapîlayyam Gajagaṇḍa-aru-nûrumam Banavase muma saptârddha-lakshmay* achchha-pannâyamam padeḍu sukha-saṅkathâ-vinôḍidim tat-pâda-padmôpajivi ||

S'rî-vanîâ-kucha-sambhrita- |

pîvara-vaksha-siḥalam lasad-guṇa-manî . . |

. |

. sakala-vibudha-janatâ ||

*Probably a mistake for saptârddha-lakshey.

â-samasta-guṇa-gaṇâbharāṇanu vibudha-jana-para vilāsita-jagad-valāya vanuṃ raṇa-
raṅga-Bhairavanam sakala-su-kavi-jana-ka vîra-lakshmi-vilāsanum Anantapāla-prasādan
uditâdhikâra-lakshmi-vilāsanum [Gô]vindarasam Vanavâse-pannirchchâsiramumam
Mêlpatṭeya vadḍa-râvulam nôdadiṃ pratipālisuttam ire ||

śriyam nija-bhuja-baḷadiṃ |

dâyâda-baḷa |

. n a- |

jêyam ripu-nṛipa-payôja-sômam Sômam ||

â nega gaḷa mahâ bey ogevavol ânata-ripu-vogeda mahipati-pratima-
pratâpa-niḷayam nija-santatigôsuge puṭṭe ripu puṭṭidam Sôvarasa || ja-
madan-aṇmin-ârpp ene kattâyade chaladoḷ odavid unnati-nabhamam r êṃ puṭṭidar ||*

†saraṇ emag ennad êvud emag ê-besan âvudu buddhiy ennadam |

barisi nitântam êrisida billavol uddhata-vritti . ne peṇ- |

ḍira keladoḷ keḷaldu bîruva biḍe bîruv adhika-vairi-bhû- |

paran âtan attara maruḷa taṇḍama nôḍane Sôma-bhûmipam ||

kiṃ kalpa-druma-vallari kimu Ratiḥ śringâra-bhaṅgi-gurôḥ

kiṃ vâ chândramasî kalâ vigalitâ lâvaṇya-paṇyâ divaḥ |

samyag-darśana-Rêvatî kimu parâ Sômâmbikâ rājatê

rajñî sâ Banavâsi-Sôma-nṛipatêr jjâtâ manôvallabhâ ||

ślôka || kshîra-sindhôr yyathâ Lakshmir himâṃsôr iva didhitih |

tathâ tayôs sutê jâtê Jina-śāsana-dêvatê ||

pûrvam Virâmbikâ jâtâ tatô'jany Udayâmbikâ |

iti bhêdam tayôr manyê sad-guṇais samatâ dvayôḥ ||

kiṃ Dêvendra-vimâna êsha kimuta śrî-Nâgarâjâsrayaḥ

kiṃ Hêmâchala-śaîla ity anudinam śaṅkâm dadhânam janê |

niśśêshâvanipâla-mauli-vilasan-mâṇikya-mâlânchitam

bhâtî atyunnamaj Jinendra-bhavanam tâbhyâm vinirmâpitam ||

toḍare toḍaṅku machcharise gaṇṭala silkida-gâla vukke mâr- |

nuḍidade jihvamam piḍidu kiḷpa toḍarpica pâsav ended ent |

ēḍaruva(va)r entu machcharipar entu karam kaḍi keydu dappama[m] |

nuḍidapar aṇṇa bârppu muḷid Ambada Jûjinoḷ anya-bhûbhujar ||

biḍad ēḍare seṇasi chunna |

nuḍivar î-manneyara benna bâram miḍiyim |

peḍetale-varam mâlp-ottuva |

kaḍu-gali śasi-viśada-kirtti Jûja-Kumâra ||

†Javan eṇe bachchit embinegam ânt-ari-bhûparan aṭṭi kondu kû- |

guva tave tindu tēguva taḍagaḍidi . . . va benna-bâran et- |

tuva piḍidachchi mukkuva pasugaḍiḍim baḍagindiy âduv â- |

hava-bhuja-śauryyamam . . li bîradan endoḷ inn ârgg era pogalar nnegalḍa

Kumâra Gajakêsarayam ||

aramaneyole |

. ndu bigidu saṅgaram âdande |

śiraleya muṅgâlg eṇey ani- |

p-arasar ppôltapare ku ||

*It has been found impossible to put this into verse. †So in the copy.

..... de mogamaṁ tiripuvirin ... dade naguvar anyar Ambada Jûjaṁ muni yam
 ripu-janakkaṁ artthi-janakkaṁ || anupamaṁ enisida guṇa vâritam enipa dâna-guṇa-
 doḷu mattavaṇa doreya taḷadoḷ || âtan aḷiya || khaṇḍadoḷi
 nedu mûḷegaḷam muṛi*

312

At Punêdahallî (same hobli), on a stone in front of the Sidda-Râmêśvara temple.

śrî-gurubhyô namaḥ || namas tuṅga- &c. ||

namas tasmai Varâbhaya lilayôddharatê mahîm |
 khura-madhya-gatô yasya Mêruḥ khaṇakhaṇâyatê ||
 Châlukyânava-bhûpâḷa-Sahakârâdayaḥ purâ |
 tad-vaṁsê Jinadattâkhyô Vîra-S'ântarasâdayaḥ ||

antavara râjâvaliy entene ||

Châlukya-kulake tilakaṁ |
 bhûpâḷaṁ kâḷa-Râhu ripu-nivahakkaṁ |
 Chôlama-bhûpatiy esadan i- |
 lâ-chakraṁ pogale negale nijad unnatiyaṁ ||
 virada kaṇiy enisippan u- |
 dâra-guṇaṁ tanage nijadin ire nripa-Bîra |
 .. radavol ire dharitriya |
 sâraṁ sârttaḷeda râjya-kâminig iḡaḷ ||
 poḍe-seṇḍaṁ poḍed âḍuvaṁ śiḍilan âsâ-danti-dantaṅgaḷim |
 giḍuvaṁ kiḷdalâlartti [...]n adaṭim paṭṭirdda-simhaṅgaḷam |
 toḍeyaṁ poydu keraḷchi kâḍi piḍivaṁ tann ondu dôr-ggarbbadiṁ |
 paḍe-mât all idu Bîra-Dêvana sutam Brahmaṁ dharâ-chakraḍoḷ ||
 Bommarasa-vara-tanûjaṁ |
 Tammarasaṁ dharmma-mûrtti sadu-guṇa-niḷayaṁ |
 vunnata-bhuja-baḷa-têjaṁ |
 sannatan â-yuvati-nikara-vara-Kusumasaram ||

ant avara birudâvaliy ent ene | svasti śrîmanu mahâ-maṇḍalêśvaraṁ arasaṅka-karagasam mûrtti-Nârâ-
 yaṇaṁ viḷâsa-vallabhaṁ ativishama-hayârûḍha-prauḍha-Rêkhâ-Rêvantanaṁ | para-baḷa-Kritânta vayiri-
 maṇḍalika-gaḷa-gaṇḍa-gattari | silkeda khala-nirmûla Lâḷa-Râya-mâna-marddana Kadamba-Râya-
 vibhâḍa Koṅkaṇiga-Râya-bêṇtekâra Tuḷu-Râya-pratishtâchâriya . satya-ratnâkara śaraṇâgata-vajra-
 pañjaraṁ | paśchima-samudrâdhipati Paṭṭi-Pombucha-pura-varâdhisvaraṁ śrî-Billêśvara-dêvara dibya-
 śrî-pâda-padumârâdhakan appa Tammarasana Sântaḷige-râjyake mâvinîyappa Hosagundadalli sukha-
 saṅkathâ-viuvôdadim râjyaṁ geyuttam ire || tat-pâda-padmôpajivi ||

dûsaka-sameya-vidâraṇa- | paṭutara-kâlâgni-Rudra-sadruśa-krôdhô |
 S'iva-sameya-dugḍha-sâgara- | samvarddhana-sambhramêkshitâ Sômaḥ || †

ant â-Sômaiya-Nâyakana birudâvaliy ent ene || svasti śrîmanu mahâ-pradhânaṁ bâhattari-niyôgâdhi-
 pati niyôga-Yôgandhara parivâra-pârijâta | maṇḍalika-sihâpanâchâryya Karahatta-
 malla saraṇâgata-vajra-pañjaraṁ S'iva-sameya-vârddhi-varddhana-sudhâkara Kali-yuga-Vîrabhadra
 Mâhêśvara-gaṇâvatâra svâmi-vañchakara gaṇḍa śrî-S'ivarâsi-dêvara dibya-śrî-pâda-padumârâdhakaṁ
 śrî-Mallinâthana labdha-vara-prasâdan appa pradhâna-mukhya-Sômeya-Nâyakaṅge Saṇḍada Kâlîya-
 gaṭṭa kaṭṭisidalli || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-tapa-samâ-

*As this portion is very much defaced, it has been found impossible to put this into verse. † So in the original.

dhi-sila-guṇa-sampannarum | yajana-yâjana-yadhyayana-yadhyâpana-pratigraha-śaṭu-karma-niratarum | aupâsanâ-agnihôtra-dvija-guru-dêvatâ-pûjâ-tatpararum | Rig-Yajus-Sâma-Adharvâṇa-chaturvêda-vêdâṅga-śaṭu-tarka-byâkarâṇa-smṛiti-purâṇâṅga-nâdi-chatuḥ-shashṭi-kalâ-parinatarum appa Sâṇḍilya-grâmadâ asêsha-mahâjanaṅgaḷu tammoḷ aykamatyaḍalu â-Sômeya-Nâyaka kaṭṭisida Kâliyaḡaṭṭa-va Sômanâthagatṭey endu hesarittu śrîmad-anâdiy-agrahâram Tumbegana Hosâûra mahâjanaṅgaḷu Yeḍevolâla mahâjanaṅgaḷu Sâlûra mahâjanaṅgaḷu Bannivûra mahâjanaṅgaḷu Biruguṇjiya mahâjanaṅgaḷu | Kottûrahaliya mahâjanaṅgaḷu | shaṇuavati-grâmadâ yasêsha-mahâjanaṅgaḷum | Neluvaḡigeya-nâḍa samasta-prabhugaḷuṇṇu Panyalâhalliya Bayicha-gavuḍanû śrîman-mahâmaṇḍalêsvaram Tammarasanû yint ivara sanakshadalu Saka-varusâda 1209 neya Sarbbajitu-samvatsarada Âśâḍa-su 1 Guruvâradalu Agundada asêsa-mahâjanaṅgaḷu â-Sômeya-Nâyakaṅge tamm-ûra Bôlayana-bayalu Kâliyaḡaṭṭina kelage tôte kam ba 30 ûra naḍuvaṇṇa Bhayirava-dêvara teṅkaṇa mane sammukhada mane kayi 21 yint ivanu sarvvaṁmânyavâgi dhârâ-pûrvvakavâgi kottaru || â-Sâṇḍilya-grâmadâ praviṣṭa Panyadahalliya Hiriya-Môdala gauḍikeya aṣṭa-bhôga-têja-sâmya | Huṇiseya-keṛeya haruhinalli gadde kamba 50 Sindanageṛeya haruhinalli haṇa-santheya bhûmi arevattaru antu mattaru... vûra madhyada baḍaga-vâgila Kiriya-Môdala mane kaya 22 | yint ivake âva bādhe banda-deû â-mahâjanaṅgaḷu â-Neluvaḡigeya gavuḍu-prabhugaḷu â-dharmmake yâva-bādhe bandaḍe pariharisi koḍuvuru || (*usual final phrases and verses*) barasidavarigeû baradavarigeû maṅgaḷa mahâ śrî śrî śrî Chika-Môdilu Bayicha-gauḍaṅge umbali Huṇise-keṛeya haruhinalli gadde ka 50 Sindanageṛeya haruhinalli ... santhe bhûmi kam 50 antu ... śrî śrî śrî

313

At Goddanakoppa (same hobli), on a stone in front of the Mailâri-Liṅgappa temple.

namas tuṅga- &c. ||

svasti samasta-bhuvanâśrayam śrî-prithvî-valḷabha mahârâjâdhirâja paramêsvara para[ma]-bhaṭṭâraka Satyâsraya Bukka-Râya-kula-tilaka śrî-Virûpâksha-dêvara dibya-śrî-pâda-padma-râdhakarum appa Harihara-Râya sukha-râjyam geyya kâlādalu śrîman-mahâ-pradhânar appa Mallapp-Oḍeyaru Âragada râjyava mâḍuva kâlādali svasti śrî jayâbhyudaya-Saka-varusa 1312 neya Pramôḍôta-samvatsara-Mârggasira-bahula-amâvâse-sûryôparâga-vitipâta-saṅkrânti-mahâ-tithiyali Neluvaḡige-nâḍ-ola-gaṇa Neluvâgila-mahâ-grâmadali śrîmatu Mayilâra-dêvariṅge â-Neluvâgila Sântappa-Nâyakka dêvara amruta-paḍige nâlku honna teṇuva bhûmiyanû kottaru ubhaya-Nânâ-Dêsa chhapanna-dêsa dêvara amruta-paḍige biṭṭa mânya ayyattunâlku magga vondu gâṇam vondu alliya hadike yisṭanû suṅka-kârûkavanu sarvvaṁmânyavâgi nânâ-dêsa samastar olidu kottaru (*usual final phrases*).

315*

At the same village, on a stone in Goggada Mallappa's dry-land, near the eastern waste-weir of the Râmanâgati tank.

... bhû-chandrârka-samîraṇâṇaḷa-viṇa ... bhîṣṭa-phala-pradaḥ sura-gaṇa-stutyêśvarêśas sadâ ... vimalita-kallôla-mâlâ-vilâsôṇna ... hu-ratnâdiyim raṇjisittâdame Jambû ... vikaṭa-makutaṁ embantevol udbhârâjat-ka ... varsham â-Himâchaḷav ant â-Bhara ... doḷu bhûmi kûrttu ... tîre nisitaṁ dînâ ... baḷikam bhuvana-śrî Bijjaṇôrvvipaṅ oldalu strî-nava ... d anvaya-pravarttana-byatyayadoḷu ||

vṛi || dhareyam ... janapada-sampatti ...

dhareyam nânâ ...

... baḷam vîra-Ballâja-Dêvam ||

vri || Chôlôrvvîsândhakâra-dyumaṇi |

. vanîpâla-matta- |

byâlêbhôclhaṇḍa-kaṇṭhîravan atula. |

. Dêvaṃ ||

va || svasti samasta-bhuvanâsrayaṃ śrî-prithvî-vallabhaṃ maṇi samyaktva-chûḍâmaṇi Male-
râja-râja Maleparaḷ-gaṇḍa Bhîman ity-âdi-nâmâvaḷi-virâjamânar appa śrîmat-pratâ
rddhamânam â-chandrârkkâ-târam-baram saluttam ire tat-pâda-padmôpajivi

. |

. putran âdan âtana pesaram |

Haran iṭṭan oldu |

varan em ||

. |

. hitaṃ nalidu geldu bhuja-baladiṃ tad- |

dhareg adhipan âdan end opp |

ire ||

. bda mahâ-maṇḍalêṣvaram Karahâṭa-pura-varâdhîsvaram Mâlachi-dêvî-labdha
maṇḍalaṃ niḷa-dhvaja-virâjâmâna dâna-Kânîna mallali-tûryya-nirgghô Phaṇirâja-vaṃśa
sujanâvatamsa vyâghra-mṛiga-lâñchchhanam viniyôga r-aṅkusaṃ vairi-vana-dâvaṃ
Sindara-Dêvaṃ Niḍudôḷa Sinda Karabaḍa- râyam geydar avarolu ||

kaṃ || piriyan ene negaḷda kali-Chatt- |

arasaṅgaṃ Dôra |

. |

. udayisidaṃ ||

tad-anantaram tad-anvayadoḷu ||

vri || â- Malli-nripâḷan âdan ud- |

dyôṭita-vikramam tad-anujam pesar Aiharas am tad-âtmajam |

(other half is effaced)

tad-apatyan akhiḷa-lakshmî- |

sadanam kadana-prachanḍan apratima-yaṣam |

vidalita-ripu-kuḷa |

. ||

. Sindara-Dêvaṃ mâḷk int î dânvayan^â Îsvara-maṇḍalêṣa yam pa
.. paredu nâdugaḷ âvuv endad Eḍevetṭa-eppattu vaḷige baḷi.. nâḍoḷa
70 Kâlîga râyam tanag êkâyattavâge Banavâsi-dêśa-Lakshmige nivâsa-bhavanav enisida śrî-
madu Beḷagava re tat-pâda-padmôpajivi ||

vri || anupama-sandhi-vigrahi gaṇâgraṇi tân enisirda |

manam oseditta Kêsimeyargg avar âdar âtinajar |

jjana-nuta-S'ântanum |

. ||

paramam S'ripati-Pârśvanâtha-charaṇâmbhōja-dvayôdagra-shaṭ- |

charaṇam sannuta-bhavya-sēbya-vibhavam |

. puṇyadim |

piriyam tân ene S'ântiyanṇane valam dhanyam peṇar ddhanyarê ||

kanda || â taneyam |

. |

..... vatiy enisi dha- |
 râ-vaļeyadoļ eseve sandhi-vigrahi-S'ânta ||
 negardda |
 Kâñchanabhûdharad-ante dhairyya-ban- |
 dhuran amara-dru |
 dharege .. sanlhi-vigrahi-gaņâgraņi S'ântane dhanyan urbbiyol ||

vri || nirupame satya-saņgra |
 dara-giri-dhairyye Pârśva-Jinapâņghri-sarôruha-datta-chitte su- |
 sthire vara-sandhi-vigrahi-gaņâgraņi S'ânta |
 allale sach-charitradiṃ ||

kaṃ || â-dampatigala puņyadin |
 âdaṃ magan adika-dâna-chintâmaņi saṃ- |
 |
 sandhi-vigrahiy Īcha ||

vri || vadanam Vâg-vaņitâ-vaļâsa-sadanam vaksha-sthaļam Lakshmiḡ â- |
 spada uttuņga-bhujaṃ |
 vadhû-kaṭâksha-bhavanam tân embinam chelvu-vet- |
 tudu naisarggade sandhi-vigrahi-śirômâņi ||
 di-śâstra-prakara-vividha-bhaishajya-dânaņgalindam |
 śubha-châritraņgalindam para-hita-guņadindam bratâchâradindam |
 śubha vinutam kirtti-kântam |
 prabhu-mantrôtsâha-śakti-traya-yutan adhikaṃ śeḃyan int Īchi-râjaṃ ||
 vira-śrî-nidhi Malli-dêva |
 |
 sand Eḃvetṭa Baļļavey enipp i-nâļgaļol kirtti-vi- |
 stâram dâna-vinôdan oldu Kopapa-śrî ||

.... bhavana ... nuta-bhabyane Jinapati-śrî-pâda-padmârchchaka Malli-dêvanol
 êṃ mânyane vibhu meymege Sitâ-dêvi chatu negaļdaļu danan-
 ant esada Bhâskarana tanûja vara-guņi sandhi vettan Īśvara-suta Mallan emba
 tad-anujan udâra-charitraṃ bidura-parâkraman enal || S'ri-tanujâtege
 gahanave ge sallade vimaļa-bhabyate vikrama .. yand oppade śâsana-dêvi nâma ...
 sannute chitrave bhû-taļâgradol Têvakiy-ante bharttru-saṃyute Girijâ
 .. sthira Lakshmiy-ante supri niy-ante tân atisayisirdaļ Īcharasan-aņgane Sô
 yolu ||

chârute tannoļu noļ udgha-gham- |
 bhirate tannoļ uttamike tannoļ udagra âśrit-â- |
 dhârate tannoļ agga noļ enutta |
 niy Īchi-râja-rathini-patiy-aņgane Sôviyakkanam ||

svasti śrîman-mahâ-maņḃaļêśvara Malli-dêva matu sandhi chayya tanna gavuḃikeya
 Gaggana-Hosavûroļu tanna mâḃida Īśvarêśvara-dêvargge aṣṭa-vidhârchchanegaṃ ... jirṇnôddhâra
 śaka-varshada 1119 neya Piņgaļa-saṃvachcharada Mâgha-su 14 Brihavârav-utta-
 râyaņa-saņkrama Sirivantageṛeya keļage aḃake-tôṭa kamba 6 gadde
 (here follow boundaries & details of gift) yint initumam Dharmmarâsi-paņḃitara maga ... dêvara
 kâlam karchchi dhârâ-pûrvvakam mâḃi koṭṭaru || â-dêvara i-Brâhmanaru 20 vûriṃ teṅkalu

Hosagereya kelage gadde beddale mattaru 10 adake sime paḍivalu Mârasim (usual final phrases and verse) Āvarêśvarada tōṭadiṃ paḍivalu basadiya tōṭa kamba 6 alli Brahmapuri tōṭa kamba 20 ||

316

At Gogga (same hobli), on a stone to the east of the Sildhês'vara temple.

pratyaksha-vastu-vishayâya |
 sthiti-pralaya-sambhava |
 sarvvâtmanê vijita-kôpa |
 tri-bhuvana-prabhavê S'ivâya ||

svasti samasta-bhuvanâśrayaṃ śrī-prithvī-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷakaṃ Châlukyâbharanaṃ śrīmat-Tribhuvanamalla-Dêvara vijaya-râjyam uttarôṭta-râbhivṛiddhi-pravarddhamânam â-chandrârka-târam-baraṃ saluttam ire || svasti samasta-prasasti-sahitaṃ śrīman-mahâ-pradhânaṃ daṇḍanâyakaṃ Gôvindarasaru Banavase-pannirchbhâsiramumaṃ sukhadin âluttiral â-bâliya kampaṇa Ede . . tte 70 kka svasti samadhigata-paṇcha-mahâ-sabda mahâ-maṇḍalika shta-bhaya-dâyakaṃ Karahaḍa-pura-varâdhîśvaraṃ kadana-Mahê Mâlachidêvi-labdha-vara-prasâdâśadita-samasta-mahî-maṇḍa . . vijaya-lakshmi-karṇa-kunḍala niḷa-dhvaja-virâjamâna dâna-Kânina mallalî-tûryya-ghôshaṇa guṇa-ratna-bhûshaṇa Sinda-mârttaṇḍa . . ya-dôrddanḍa Phanirâja-vamśa sujanâvatamśa vyâghra-mṛiga-lâñchhana viniyôga-kâñchhana sauryya-parâyaṇa vairi-Nârâyaṇa-nâmâdi-prasasti-sahitaṃ śrīman-mahâ-maṇḍalikaṃ Chatṭarasaru
 .. yanâgi sukhadin âluttiral â-bâliya Hebbâla bhu hegade-Gâlimayyana magam Sarvvanya-Setṭi tamma mâḍisi vâleyakke khaṇḍa-sphuṭita-nava-karma-pûjâ-nimittakkaṃ
 .. . chhâtrarggam asanâchchhâdanakkaṃ vṛitti vēkkuv endu || svasti śrīmach-Châlukya-Vikrama-varshada 41 neya Hēmaḷambi-saṃvatsarada Chai su 1 Âdivâradandina sôma-grahaṇa-parvva-nimittadandu mukha-sameya-samuddharaṇa S'akti-parisheya Parvvatâvaliya A . .
 .. ka-santatiya Kriyâśakti-paṇḍitara śiśyar ||

paḍidudu pâsa-bandhav emba to duritâvaliy emba kambhamam |
 muḍidudu Kâman emba parikâra aṭṭigonḍal ânt |
 iṛidudu indriyaṅgaḷ emb aṛikeya paṇcha-taskararan asramadi .. otti kôpadim |
 muḍidudu Rudra-munipatiy emba madândha-sindhura ||
 â-muni-râja[m] satyada |
 sime dayâ-purada kârppuram S'iva-samayada .. |
 dâmaṇiy ene rañjipam Rudra-muniśam ||

svasti yam-niyama-svâdhyâya- . . . dhyâna-dhâraṇa-maunânushṭhâna-japa-samâdhi-sila-guṇa-sam-pannar appa śrīmatu Rudraśakti-paṇḍitargge Sarvvanya-Setṭi kâlam karchchi dhârâ-pûrvvakam dēgula kaṇa Kaggachegonḍada kelage kachchhaviya gaḷeya gadde matta 1 dēguladiṃ baḍagal le mara || bâviyim mûḍalu tōṭa nandâ-divigege mân-eṇṇe gâṇa 2 (usual final phrases and verse).

317

At the same village, on both sides of the door frame of the Virabhadra temple.

(Left side)

mâḍisidaṃ Jinâlayamav elliyum illa ûr enal |
 nâḍe virâjisaḷ Beḷagavattiya-nâḍol anûna-bhaktiyim |

kûde vibhûtiy ashta-vidhârchchaney emb iû kundañ antu koṇḍ- |
 âdutaṭv ippen induv enal Īchanan-antire bhabyan âvava(na)m ||
 ūroḷ tappade basadiyan |
 ôrantire mâḍi Beḷagavattiya-nâḍam |
 dhârinige negaḷda Kôpaṇak- |
 ôrage mâḍidan udâra-nidhiy Īcharasan ||

(right side)

Eṇeyana deyvaṭv âṇḍ adu tannaya deyvaṭv ad âṇḍ âtanol |
 neraḍa guṇônnatikkey adu tannaya mikka-guṇônnatikke kaṇ- |
 deṇaḍaḍ ad âva dharmmav adhinâthanol ant ade tanna dharmmav end |
 esakade mantriya-Īchanana vallabhe Sôvala-Dêvi bhâvipaḷ ||
 nagenage mogav ambujamaṇ |
 mige mṛiga-vikshaṇamaṇ ikshaṇam mige mṛigadharanam |
 tegaḷe mokha-kâṇṭi chelvaṇ |
 tri-guṇisidudu ninna rūpu Sôvala-Dêvi ||

320

On another stone at the same place.

(The top portion is effaced) achchariyê buddhi bhôchchaṇḍa
 .. vira-Ballâḷa arasaṇka-kara voḷagâḡ anêka Chaṭṭarasa
 â-dampatigala puṇyadin |
 âḍam magan adhika- |
 |
 vikhyâta-sandhi-vigrahiy Īcha ||
 abhayâbhâṇḍi-sâstra |
 ūbha-châritra[ṇga]lindaṇ para-hita-guṇadindaṇ bratâchâradindaṇ |
 ūbha urvî-nutaṇ kirtti-kânta- |
 prabhu-mantrôtsâha-śaki-traya-yutan adhikaṇ sêbya ||
 pati-hite Sîtey-ante Jinapârchchaki Têvakiy-ante bharttri-saṇ- |
 yute Girijâtey-ante Lakshmiy-ante su- |
 brate negaḷda Timmave nvite Vâṇiy-ante tân |
 atisayas irḍḍaḷ aṅgane Sôvala-Dêvi dhâtriyol ||
 sati Padmasambhavanol Adrije Chandra nol |
 parama-sukha-praśaste Siri Vishṇuvinoḷ nelasippa mâlkeyim |
 sthiratara Sôvala-Dêvi manônurâgaḍim |
 nirupa[ma]-sandhi-vigrahi-sikhâmaṇiy Īchanol i- ||

yintu dharmmamane ma .. mâḍi tad-âchâryyâvaḷiyan abhivarnṇisi śrîmatu Purpasaranu
 anâḍa rati-râgamam bisuṭu machchittêśana kâudend erad aṅghri-dvaya-mûḷadol
 ḷuhumba bâṇpad uddhata-vira-bratam aty-anupamam Chandraprabhâchâryyaroḷ || doḍḍa
 nôḍado jayâḷamba-simô râjana turi paḍe siḷḍu pañcha-vishayê gaḷan ikkim end i-bhikara-
 mada-vira-bhaṭarkkaḷa dhuradol arvvisi saṅgara-bhayamaṇ rara sêne madâṇḍha-
 sindhuraṇ || śrîmanu [ma]hâ-maṇḍaḷêśvara Malli-Dêv-arasara sandhi-vigrahi na sati Sôvala-
 Dêviyaru tanna tammayaṇ Yichayana parôksha-vinayake y asaṇkhyâta-gaṇada Jagavattigeya
 basadiya S'ântinâtha-dêvar-ashta-vidha âhâra-dânakkam jîrnôddhârakkav endu S'aka-
 varshada 1130 neya Prabhava-saṇ sôma-graṇaṇa-viṭipâtadandu biṭṭa gadde kamba 50
 binuka paḍuvaṇa-vôṇi teṇkalu Kesaragaṭṭa moda hiriya baḍagal Kâreyakoḷa-
 nim paḍuvalu keḷage hû-dôṇṭa

321

On a third stone at the same place.

(The top portion is effaced) . . . nêka-rishiya Vaisâkha-suddha 5 Bri
 adake sima badagalû vana tumba kelage paduvalu mattaru 1 ba 50
 adake chatus-sime nattha kalu ba 5 dêvara nandâ-divigege gâna 1 hatt-ettina vakkalu . . .
 . . . hudike-dere hadiyade ga asagara vokalu 1 yint inituma suñka Virupayyañgalu viṭa
 datti samasta-prajegal irddu koṭṭa dhānyava ga nellu ko 2 navane ko 2 eḷu ko 1 yint anitu
 dharmmamam śrīmatu Sôvala-Dêviyaru i kanyâ-dâna mâḍi Vâsupūjya-dêvara kâla karchchi
 dhârâ-pûrvvaka mâḍidarū yint i-dharmmamam Nâga-gauḍan . . naya-prabhetey âgi pratipâlisuvaru ||
 (usual final verses).

322

At Tâlagunda (Tâlagunda hobli), on a stone near the sluice of the big tank.

svasti Sakha-nṛipa-kâlâtita-samvatsara-satañgal eṇṭu-nûr-ayvatta-eṇṭaney[a] *Matmata-samvatsaram
 pravarttise Vaisâka-bârasi-Brihaspativâram âge Sânta . . ra perggade svasti samasta-bhara-nirû
 mahâmâtya-guṇa-sampannam visi . . . nâsrayam (n)âsraya-manôharam Nanni . . gam bagey ari-
 vâtam sauvuchave . . samyaktva-vedāṅga Brihaspati-samâna śrīmam perggade-Puḷiyamma Tâṇagund-
 ūr-kereyam kaṭṭisi dêvara nivēdyakkam nandâ-divigegam mattal aydu kereya kelage tōṇṭada matta
 ondu kirugâla mattal irppattu antu ippatt-ârū mattal galḍeyam nûra-kayyol koṭṭu dêvargge keregam
 biṭṭa keregâlanu . ondu barisakke pattu-gadyâna panni . . tappade kereyolg ayvudu âva . . (usual
 final phrases).

323

At Belagâve (same hobli), on a stone in Bhîma's wet land.

. uâyakasya prasâdēna śrī-Durgâyai namaḥ || svasti samasta-bhuvanâsra
 rājâdhirâja paramēśvara parama-bhaṭṭâraka Satyâśraya-kuḷa-tiḷaka Châḷukya
 lôkyamalla-Dêva-vijaya-râjyam uttarôttarâbhivṛddhi-pravarddhamânam â-chandrârka-taram-baram
 pâda-padmôpajivi || svasti samadhiyata-pañcha-mahâ . . mahâ-maṇḍalêśvara
 dhiśvaram vairi-Nârâyaṇam subhaga-Chârâyaṇam pratipaksha-bhîkara . . . ratnâka Kolli-
 pakeya kâvam maṇe-vuge kâvam śauryamam meṇevam la sâmantha chaṭṭam śaraṇâ-
 gata-vajra-pañjaram ripu . . ja-kuñjaram dakṣiṇa-diśâ-kavâṭam para-bala-niśâ sâmantha-
 bandikâram vikrânta-Kauntēyam satya-Râlhēyam nuḍidu-matt-ennam sujana-prasannam
 sakala-kalâdharam para-nâri-putram śatru-nikshatram âsrita-jana-kalpa-vṛiksha nâmâdi-sama
 sahitam śrīmanu-mahâ-maṇḍalêśvaram Siṅgaṇa-Dêvarasar . . Esukôḍ-erppattumam Keḷa
 Banavase-pannirchhâsiramumam Sântaḷige-sâyiramumam dushta-nigraha-śisṭha-pa
 paśchima-samudra-paryantam-baram sukha-saṅkathâ-vinôdadim rājyam geyyuttam irddu S'aka-va . .
 . . . ya Pârthiva-samvatsarada Pushya-suddha 10 Âdityavârad-andin-uttarâyaṇa-saṅkrânti
 . . . Balligâveya Baliya-pratishṭhe Bhagavati Balliyabbe-dêviya dēvâlyamam jirṇnôddhâra
 naḍava taḷa-vṛitti katsaviya-gaḷeyolaṃ mattalu hadineṇṭuma â-dêviya pura â-kêriyim padu-
 valu pû-dōṇṭav âruma matta mûḍalu Nâgarabâviya ke kkam mane hadineṇṭuman â-dêviya
 snâna-nivēdyakam allyi âchâryyara grâsakkam kâla jirṇnôddhârakkav e yama-
 niyama-svâdhyâya-dhyâna-dhârâna-mônânushṭhâna sila-guṇa-sampannar appa śrīma-palli
 âchâryya Lakshmanêśvara-S'iva-paṇḍitara kâ[la]m karchchi dhârâ-pûrvvakam sarvva-namasya-sarvva-
 bâdhâ-parihâram âgi biṭṭa taḷa-vṛitti (here follow details of boundaries and usual final phrases and
 verses).

akarâkarakâras tu gô-sahasra-vadhas smṛitah |

nivṛittikarakâras tu gô-kôṭi-phalaṃ aśnutê ||

On a stone in front of the sluice of Mâsûr Maqaga tank.

(Arabic and Persian characters)

Bismillah ir-rahmân ir-rahîm

lâ-illaha illallâhu

Muhammad ar-rasûl-Ullâhi

¹nasarun minnallâhi wa fathun

²khariibun wa bash-sharil-mo

³minina fa-allâho-

⁴khairun hafiza

⁵wa ho-va ar-bamur rahimîn

¹in hisâr-i zafar âsâr

²dar ahdi Shâh-i din panah

³khilâfat-o-adâlat-i dastgah

⁴Sultân Muhammad 'Adil Shâh

⁵ibn-i Ibrâhim 'Adil Shâh

⁶k haldallahu t'âlla mulkaho

⁷wo sultanaho

¹kutaba-hu al-abûd Muhammad Khân ibn-i Raja Farîd sar-i silkai khwasan-i Shâhi ba-taufiqai illâhi wo ba-khûwatai shahâna dâman i kôshish ba-daf'aye kufra-i fujra

²wo zahûr-i Islâm-i sa'âdat hamrah bar zada bina-ihisâr-i ferozy shi'âr dar san-i hazâr wo chihal wo do wo saranjê m dâd wo azin jihat khidmatash bamanzilla-i khabûl rasid daulat khwahi

³wo halal namaki ba-minsa-i zahûr jalwah gar ghasht fi san 1045 Hijri itmâm yâft

(Kannada characters)

i-kallu guddada myâle dakshana-dikkina kvâte-bâgala myâle yittu Sakha 1785 nê Rudhirôdgâri-sam-
vatsarada S'râvana-sudha 8 yalli tumbina myâle yittidhe Yingrêji-sarakâra kharchu mâdi kelagina
tumbu hostâgi kattisidhe sann 1863 yisavi

HONNĀḲI TALUQ.

1

At Honnāḡi, on a stone in the yard of the Mallikāṛjuna temple.

..... svasti anavarata-parama-kalyāṇābhyaudaya-sahasra-paḷa-bhōga-bhāgini dvitīya-Lakshmi-samāne samastāntahpura-mukha-maṇḍani savati-mada-bhaṇjane āsṛita-jana-kāmadhēnu śrīmat-Trailōkyamalla-Dēva-viśāḷa-vaksha-sthāḷa-nivāsini śrīmat-piriy-arasi Hoysala-Dēviyar Kalyāṇada neleviḍinoḷ sukha-saṅkathā-vinōdadiṁ rājyaṁ geyyut iḷdu Banavāse-pannirchchāsirade kampaṇaṁ Baḷḷavi-erppattara baḷiya Tuṅgabhadreya taḍiya Onnāḷiya Mācha-gāmuṇḍanu māḍisida Mallikēs-vara-tirtthake Saka-varsha 977 neya Jaya-saṁvatsarada Pushya-suddha-dvādasi-uttarāyaṇa-saṅ-krāntiy andu dēvargge biṭṭa beḷdale dēvargge 4 erttu gāṇa (usual final phrases and verses)

2

On a virakal to the east of the same temple.

svasti Saka-varisha 986 Krōdhi-saṁvatsarada Vaiśākha su 5 Vaḍḍavāradandu Eḍetoreya Permmāḍi Pariyapa Onnāḷiyan iṛidu turu pariyaḷu Karggere Yira-Mācha-gāvuṇḍana tamma Sōma-gāvuṇḍaṁ turu pariye sura-lōka-prāptan āḍaṁ ||

3

At the same place.

svasti Saka-varisha 986 Krōdhi-saṁvatsarada Vaiśākha-su 5 Vaḍḍavāradandu Eḍetoreya Permmāḍi Pariyapa Onnāḷiyan iṛidu turu pariye Yaḍevūr-oḍeyaṁ Nāgila-Muddayyana magam Kētaṇṇanu kaṇḍu perapiṅgade turuva geladuṁ andu sura-lōka-prāpta āḍaṁ ||

4

At the same place.

svasti Saka 986 Krōdhi-saṁvatsarada Vaiśākha-su 5 Vaḍḍavāradandu Eḍetoreya Permmāḍi Pariyapa Onnāḷiyan iṛidu turuva kaṇḍu peṇḍir-uḍeyan ulchiye pariye kaṇḍu meṇanaḍe bāḷokkalu Nāgila-Māḷayyaṁ turuviṅ aḍḍa bandu sura-lōka-prāptan āḍaṁ ||

5

At Diḍagūru (Honnāḡi hobli), on the pedestal of a Jain idol standing against the hind-wall of Hanumanta-dēva's car-shed.

śrī-Mūla-saṅgha Kāṇūr chāryya Bāḷachandra-dēvarige Mēshapāshāṇa-gachchha herggade-Jakkayyanuṁ tanna madavaḷige Jakkavvevuṁ Diḍugūroḷu chaityālayamaṁ māḍisi Supārśva-dēvara su-pratiṣṭhēya māḍiy ā-dēvarigevuṁ rishiyar-āhāra-dānakkam nellu-beḷava mattar ondu eḷḷu navane mattar ondu aḍake-dōṇṭa kamma 15 inituvaṁ ā-chandrārkkam saluvantāgi koṭṭaṁ svasti

6

At Kuruvadagadde (same hobli), on a stone to the south of the Rāmēs'vara temple.

śrī | namas tuṅga-ēc. ||

śrīman-mahā-maṇḍalēsvara mahārājādhirāja rāja-paramēsvara chatus-samudrādhipati mūṇu-rāyara gaṇḍa śrī-vīra Harihara-Rāyaru Vijayanagariyaḷu sthira-rājyaṁ geyuvut irddalli. || Saka-varusada

1312 neya Promôdûta-samvatsara-Kârttika-su 1 So || śrīmat-Harihara-Rāyarige dharmmav āga-bêkendu. . . prabhugaḷu adhikâri-Saṅgarsa (*others named*) oḷagâda samasta-gaṇḍa-prajegaḷu ubhaya nânâ. tamma Anevêriya-nâḍ-oḷagaṇa Aūvakanana-gôṇṭeyanu Kuruvada Râmêśvara-dêvara nandâ-divige nayivêdyakk endu Âlûra chatu-simey-oḷagâgi Râmêśvara-dêvarige pura-vârggavâgi biṭṭu koṭṭa dharmma â-Kuruvada Râmêśvara-dêvara mûḍaṇa Tuṅgabhadreya samîpadalu Aūvakkana-guṇḍige guḍiya kambhavanu naṭṭu chatu-simege lîṅga-mudreya kalla naṭṭu koṭṭu â-ûranû Râmêśvara-dêvara hesaralu Râmâpurav endu hesara koṭṭu nâḍ-ellarû bhûmi-chadran uḷḷannakaram dhâreya eredu koṭṭa pura-vârgga â-purakke suṅka anupu taravâlîke sarvvaṁānya âr obbarû hôgabâradu yi-dharmmakke aḷupidavarge (*usual final verses and phrases*).

7

On a second stone at the same place.

namas tuṅga- &c. ||

bhû-chandrârka-sîkhi-vyôma-marut-vâr-ya[jva]-saṅjñakaḥ |
pâyâd vō Râmanâtho'yaṁ yâvach chandrârka-bhûdharâḥ ||
turugi podaḷda-ki rati-jatâ-jûṭamam |
miṇupa-śāsâṅka-lêkhe veras and ahi-vallabhanim toḍarchchi bân- |
dore dēvan ânata-bhakta-varggamam |
Kuruvada Râmanâthan olavind abhirakshisutirke santatam ||

svasti samasta-bhuvanâśrayam śrī-prithvī-vallabham mahârâjâdhirâjam paramêśvaram parama-bhaṭṭârakam Yâdava-kuḷâmbara-dyumaṇi samyakt[va]-cuṭṭâmaṇi Malerâja-râja Malaparol-gaṇḍa kadana-prachanḍa S'anivâra-siddhi Giridurgga-malla chalad-aṅka-Râma niśsaṅka-pratâpa-chakra-vartti Raktâkshi-samvatsara-Jêṣṭha-baḷa-dasami-Sôma-vâradandu śrīmatu-Hoysaṇa-vîra-Ballâla-Dêva-vijaya-râjyam uttarôttarâbhividdhi-pravarddhamânam â-chandrârka-târam-baram saluttam ire||

śragdhare || Chôlôrvîśândhakâra-dyumaṇi pruthu-Kaḷîṅgâhi-pakshiśvaram Nê- |
pâla-kshmâpâla-śaiḷa-praḷaḷa-kuḷîsan Andhrâvanipâla-matta- |
vyâlêbhôchchanḍa-kaṇṭhiravan atula-balam Mâlâvâranya-dâvam |
Châḷukyâmbhōja-chandra-pratiman enisidam vîra-Ballâlu-Dêvam ||

tat-pâda-padmôpajivi ||

kanda || arasaṅka-karagasam saṅ- |
gara-dêvam Mâlâti-prasâdânvayan I- |
śvara-maṇḍalêśa-tanayam |
parârtha-nidhi Malli-Dêvan adaṭara-dêva ||

tat-pâda-padmôpajivi || va || svasti samadhi-gata-paṅcha-mahâ-śabuda-mahâ-sâvanta-chûḍâmanigaḷu uddanḍa-sâmaṇta-garvva-sarvvasva-sûrekaṇarum âne-vêṇṭekârarum vâiri-sâmaṇta-gajâṅkuṣarum śatru-mattêbha-mastaka-vidâraṇa-kêsarigaḷu sat-kulônṇata-sambhavarum sadâ-dharmma-pratipâla-karum śrīmad-Râmanâtha-labha-vara-prasâdarum appa Sâvanta-Bûvayyam dharmmamam pratipâli-suttam ire ||

chaladindam bare kâlav aydi maleyam pock âḍutam tamma dôr- |
bbaladind ugra-madêbhamam piḍidavar Chchâlukya-chakrêśvarargg |
olavind oḷbasa . . . koṭṭ avargge sâvanta-nâmâṅkuṣaṅ- |
gaḷan int anvitam âytu tanna kuladoḷ Sâmaṇta-Bûvâṅkanam ||
adaṭind ânta-padâtiy emba maleyoḷ krûrâriy emb uddhatô- |
nmada-danti-brajamam nijônṇata-chalat-tibrâsiy emb âṅkusa- |

kke diṭam tām basam āgi sintu jayam emb âlânadoḷ kaṭṭ avam |
paduḷam tām enal âmpar âr ssamaradoḷ Sâmanṭa-Bûvânkanol ||

kanda || tad-anujan udâra-charitam |

kadana-kriḍâ-vilâsan uddhata-darppam |

bidura-parâkraman eḷeyolu |

viditam Sâmanṭa-Râman âhava-Bhîma ||

âtana tanûbhavam vi- |

khyâta-yasam krûra-vairi-mattôgrêbha- |

brâta-mṛigarâjan enipam |

bhû-taḷadoḷu Râyamallan a-pratimallam ||

śubha-charitam parârttha-nidhi satya-guṇânvitam Ikshuchâpa-san- |

nibhan abhimâna-mûrtti vinayâbharanam raṇa-dhîran unnatam |

śubhagan anûna-dâna-nidhi tām ene sanda negaḷte-vetta nâl- |

prabhuteya Bôvi-Setṭiy esedam nisadam vasudhâ-taḷâgradol ||

ant â-sthânad âchâryyar-anvayâvaliy entendaḍe ||

vṛitta || ârâdhyam sura-râja-pûjita-lasat-pâdâmbujâta-dvayam |

śrî Râmam Kali-dêvan âtma-janakam lôkaika-vandyam janâ- |

dhâram sannutav-Ekabûchi janani prôddâma-sat-kirtti-vi- |

stâram Siṅgajayam nijânujan enisal Mâchayyan em dhanyanô ||

tad-anuja ||

aṇivinol âgamârttha-paribhâvaneyol nija-mantra-śaktiyol |

nereva-tapaḷ-prabhâva-guṇad unnatiyol sakalârttha-śâstradol |

Kuṇvada Râmanâtha-pada-paṅkaja-brînganol eyde ballanol |

meredidir-appar âr vvinuta-Padmaśivânkanol i-dharitriyol ||

int enisid achâryyarim pûjya-pâda śrîmatu Moṇa-Guṇvada Râmêśvara-dêvargge bhûmiya-sthaḷaṅgal
âvuv endoḍe || śrîman-mahâ-maṇḍalêśvaram rasa-Dêvanum Sâvanta-Bûvanum irddu biṭṭa bhûmi
Ugureya modal-ottina baḍaga deseya paḍuvalu Bandivoḷe baḍaga-deṣe gerey-oḷagâgi mattal uli
â-staḷadalli Mâdanabâgina Râma-Setṭi Bûveya-sâmantana kaiya pûjeya koṭu viṭa bhûmi Râmanâtha-
dêvara naivêdya nandâ-divigegam mattal ondu || svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-
mônânushtâna-japa-samâdhi-śîla-guṇa-sampannar appa śrîmad-anâdiy-agrahâram Nelavattiy-asêsha-
mahâjananḡal ... Kuṇvada Râmêśvara-dêvara naivêdyakke Gaṅgasâgara-bayaloḷage biṭṭa gardde
Gaṅgana-gaḷeyalu kamba mûvattu || mane kayi ||

śrîman-nâl-prabhu Bâmi-Setṭi tanna Kaṅkanaballiya sthaḷadalli Kuṇvada Râmanâtha-dêvara naivê-
dyakke Kaḍavada kereya keḷage biṭṭa bhûmi mattal Brâhmaṇara satrakke biṭṭa bhûmi
mattal ondu antu mattal 25½ Sâvanta-Bûvayya Bâsûralli biṭṭa bhûmi Gaṅgana-gaḷeyalu mattal
ondu || Aiyyaṇûra Saṅka-gâvuṇḍanu Râmêśvara-dêvargge Gaṅgana-gaḷeyalu mattal ondu Dêviya
samîpa Nandiya pratishteya maḍi biṭṭa || Sâmanṭa-Râmam Kôṭehâlalli Bâḍumbeya koḍadalli
kamba ippatu || baḍaga vuṇiseya koḍadra keḷage Gaṅgana-gaḷeyalu bedale kamba 30 || Ballâḷa-
Dêvana Sâviṇa-heggaḍe Gaṅga-nâḍan âlutirddu Râmanâtha-dêvargge Kôṭehâlalli mâra koṇḍu biṭṭa
bhûmi Gaṅgana-gaḷeyalu Bellakoḷana sâre matta 1 ||

Mriḍan osed âgaḷum padeḍu rakshisutikke manônurâgaḍim |

toḍard ari-kumbhi-kumbha-daḷanôddhata-kêsariyam vinûtanam |

taḍeyade vandig iṇa-vibhavônnatanam kelayam vilâsiyam |

Paḍavaḷa-Gâḷanam samara-lôkanan ûrijita-dâna-śîlanam ||

gurubhyô namaḥ Gaṅgana-nâḍa nâl-prabhu Bidireya Haḍavaḷa-Kâlayyaṁ Hiriya-Bêgûrali Sâvanta-Râmeyana kaiyalu mârakonḍu biṭṭa bhûmi Nakharêśvaraḍa teṅkaṇa Aladakonḍada samîpadalu mattalu 1 || Beḷagavattiya Mañchi-Dêvana bejiuṅkada Dêvarasaṁ Râmêśvara-dêvara dēvatâ-bhavanamaṁ jirṇôddhâravaṁ mâḍisi tanna Haḍavaḷa-haḷliya Holavasagaṭṭadoḷa kôhina paḍuvaṇeyalli Gaṅgana-gaḷeyalu mattalu 2 || Kuṟuvada Bêgûra Gavarêśvara-dêvara sthaḷa-vṛittig endu â-dêvara teṅkaṇa desêlu mattal om 1 || Chikka-Bêgûralli sâvanta tamm ayyaṁ Râya-dêvana hesaralu pratishṭhe mâḍida Râyêśvara-dêvarggaṁ Kuṟuvada Saṅgamêśvara-dêvarggaṁ Beḷada Kuṟuvada Goravageṟeya keḷage Gaṅgana-gaḷêlu mattalu 2 || ant â . . mattaṁ Padmaśiva-dêvaru â Mallikârjuna-dêvargge khaṇḍa-sphuṭita-jirṇôddhâravaṁ mâḍisidar alli . . . Gaṅgana-gaḷêlu
(usual final verses and phrases).

śrî-Râmanâthâya namaḥ || mattam â-âneya-harikârara vṛitti âvuv endade (here follow the details).

anupaman enipa charitrada |
vinayada vitaranada kulada vikramad eḍeyoḷ |
tanag eṇey ill enipaṁ mē- |
diniyoḷu sale Maṇaliya Mâcha-gavuṇḍan âhava-dhîra ||

svasti śrîmatu Beḷagavattiya suṅkada Dêvarasanu Virupayyanu Nâkaṇṇaṁ Eḍavaṭṭe Ballave-nâḍa suṅkavan âlutirḍdu Raktâkshi-saṁ[va]tsara-Pusya-suddhav-uttarâyaṇa-saṅkramâṇa-Vaḍḍavâradandu Mora-Guṟuvada Râmanâtha-dêvara Puradahalliya suṅkavaṁ dē[va]ra naivēdyake biṭṭudu idan âvan orvvan aḷipidaṁ pañcha-mahâ-pâtakavan eyduva ||

śrîman-nâl-prabhu Bidareya Haḍavaḷa-Kâlayya nâḍa-heggaḍe Chauḍaiyya Sâmantha-Râmeya Sâmantha-Bûvayya Hoysaṇa-Boppa-gauḍa Maṇaliya Mâcha-gauḍa ellâ samasta-gauḍugaḷuv idu Kuṟuvada Râmanâtha-dêvara tirtthamaṁ Hoysaṇa-vîra-Ballâḷa-Dêvarige tōṟi biḍsida dharmma â-dêvara tirtthada bhû-ho .. samîpav endu dēvara pura-varggama Hiri-Bêgûra Gavarêśvara-dêvara samîpada sthaḷada mane-dere suṅka koḍavisa gâṇa-dere tipe-suṅka sarvva mannaṇeyam mâḍi dhârâ-pûrvvakam [mâḍi biṭṭa pura-vargga | â-Hiriyâ-Bê[gû]ra sthaḷada Râmanâtha-dêvargge Gavarêśvara-dêvargge, biṭṭa bhû-miya sthaḷav âvud en[da]ḍe (here come the details).

8

On a stone to the north of the same temple.

śrî | namas tuṅga- &c. ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhîrâjam parameśvaram parama-bhaṭṭârakam Yâdava-kulâmbara-dyumaṇi samyaktva-chûḍâmaṇi Malerâja-râja Maleparolu gaṇḍa kadana-prachanḍa Sanivâra-siddhi Giridurgga-malla chalad-aṅka--Râma saṅgrâma-Bhîma Chôlu-râjya-pratisṭhâpanâchâryya bhuja-bala-chakravartti Hoysaṇa-vîra-Nârasimha-Dêvara vijaya-râjya-uttarôttarâbhivṛiddhi-pravaraddhamânam â-chandrârka-târam-baram saluttam ire S'aka-varshada 1150 neya Sarvvadhâri-saṁvatsarada Bhâdrapada-śuddha-paṅchamî-Âdivâradandu śrîmatu Mora-Guṟuvada Râmanâtha-dêvara nitya-naivēdyakkam nandâ-divigeg endu biṭṭam

miṟuguva .. veṟeyan âdam |
toḷepa jaṭa-maṇḍalâgradolu taḷeda Bhavam |
Kuṟuvada Râmêśvaran eḍev |
ariyade koḍutikku Padmaśivan-abhimatamaṁ ||

yint enisid âchâryyarim pûjâ-paḍeda śrî-Râmanâtha | nâḍa-heggaḍe-Haribaiya Sivegaiyya Hiriyâ-Bêgûra paḍuvaṇa ere-hallade mûḍa tōṭa-goṇḍu paḍuva Nâyakittiyakeṟeya keḷage Gaṅgana-gaḷeyalli matta 1 kamba 10 śrî-Râmanâtha-dêvara nandâdivige-naivēdyakam biṭṭa bhûmi chandrârkkar uḷḷinaṁ avara santânâbhivṛiddhi ||

Draupatige patiyē Sīteya l
 hôlisuv eggaḷada-Dharaṇi-bôyiti dhareyoḷ l
 hoḍehulla hīsi pūḍisi l
 paḍedaḷu Tuṅgabhadrā-madhyada moṇanam ||

*antu Matāṅga-risihy-âsrayavappa vaṭabyadalli Vanarāja-Rāman emba Bôvanuṃ Dharaṇi-bôyitiyuṃ hoḍehullakke pandal māḍi palam tâ-bhaktiyam māḍi paritushtarāgi kelavu-kāla Brahmara kaḷasôtpatti Tuṅgabhadrē vuttara-gāmiyāgi baha sameyada nava-māsam neṇadu prasūta-kālada mēre dappi bappa Tuṅgabhadrēyam kaṇḍu moṇana naḍavikki prasūte aha mahā-satiyaṃ nōḍi Tuṅgabhadrē hachu harivudum ā-hētu dakshiṇa-Vāraṇāsi śrī-Rāmanātha-dēvara dibya-kshêtramam kaṇḍu kritā-rtthar āda Sinda-kula-bhūpati Īśvara-Dēva Māda-Dēva Maḷli-Dēva avara sthaḷa-vrittiyal āneya-harikāra gaḍuḷaḷa sthaḷa Chikka-Bēgūra Bāsūra-Būveya-sāvanta Kōṭehāḷa Hulḷeya-sāvanta Hiriya-Bēgūra Nāgeya-Nāyaka yivaru mukhyavāgi Chikka-Bēgura sthaḷadalli arasugaḷu biṭṭa bhūmi Rāmanātha-dēvara nandādivige-naivēdyakke ā-chandrārkkar uḷḷinam saluttam ire || Gaṅgana-nāḍa nāl-prabhugaḷu Haḍavaḷa-Kāḷaiyya nāḍa-heggaḍe-Chauḍaiyya Sāvanta-Rāmeya Hoysaṇa-Boppa-gauḍa Naḍigeya Chaṭṭi-gauḍa Kollanamogheya Gaṅga-gauḍa yivaru-mukhyarappa samasta-nāl-prabugaḷ irdu śrī Rāmanātha-dēvara tri-kāla-pūje bhōga nandādivige nichcha-paṇchāmrita śrī-gandha okkuḷ-akki yiv ella naivēdyā om-māna tuppā Bhairavaṅge obbaḷ-akkiya naivēdyā antu nichcha 5 baḷḷ-akkiya paḍi tuppā sal[lu]ṭa Chaitra-pavitra-parvvava yathōkta-vibhavadi yi-dharmma mālpudu || dēvara hū-dōṭava sākuva mālegāraṅge kamba 20 gadyā 21 sama-chittanāgi pūjisuva pūjārige jivita-gadyāna 2 kamba 10 | dēvara tri-kāla-bhōga-māḍuva jagalekkaṅge gadyā 2 kamba 10 saṅkhadavaṅge gadyāna haṇa 12 akhaḍḍita-nandādivige gāṇa 1 i-kshêtrada anushṭhāna-vāsigaḷige annāchchhādaneya āraivudu khaṇḍa-sphuṭa-jirṇnōdhārava māḍisuvudu varsham-prati soteya dhavalita mālpudu || i-mūru modaloḷage āru dharmmakke anukūlan ādātane āchāryya ātana hēḷita kēḷidu naḍavuttav iralu sthānābhivṛddhi ahudu yi-dharmmava āraiyaḍa gavuḍiṅgeṇu arasiṅge mahā-pāpa ||
 iṇtu ekkōṭi-tapōdhanarum asaṅkhyāta-gaṇaṅgaḷum mummaḍi-daḍaṅgaḷum Pannichchhāsira Billa mū-nūrvvar enisida || svasti samasta-vastu-vistṛṇṇa sapta-sāgara-dig-vaḷeya-parivṛita-bhūtaḷa-khyātaru śēsha-bhukta-śēsha-nirmālyādhīpati dēsarum S'īvarātri-kathānvita-S'iva-prasannarum Drōṇa-nirmmita-vidita-bilu-viddekārarum Karṇṇadhvajā-lāṅchhana-lāṅchhitarum S'īvan osed Arjunaṅge kirāta-rūpu-vēśadiṃ Pāśupatāstramam koṭṭa Kirātānvayarum ēk-akshōhiṇi māḍiye ēkasthara paṇcha-daśa-akshōhiṇi māḍiye kareyalu paṭṭa kambada kāka-patāka-hastarum esuvar-āditya-sauryyōnnatarum kād-āne-mallarum kadana-prachandārum saigōla-Pārttharum gaja-byāghra-simha-bēṭekārarum asa-hāya-sūrarum nōḍi tappad esuva kaṇṇ-ambinavarum para-saṇya-gaja-kēsariḷum samasta-vikhyāta-appa ainūrvva-svāmigaḷu yikkida baisaṅge ettida tōraṇa . . . kshapāḷakarum abhimāna-dhana-jīva-rakshitarum neva-nōḍe-gaṇḍarum āḍavi-bhaṇḍārarum ēkāṅga-vīrarum para-chakra-mallarum sva-sameya-dharmma-pratipālarum Kuṇvada-Rāmanātha-dēvara labdha-vara-prasannarum

śrīmat-sannūta-Kuṇvada- l
 Rāmaṅg ati-bhakti-yuktan ūrjjita-lakshmī- l
 rāman ene Doḍḍavāḍada l
 Rāmeya-sāmantan esedan abita-Kṛitāntam ||

Doḍḍavāḍada Sōmeya-sāvantaṇa maganu Rāmeya-sāvanta | Hoysaṇa-biḍina parama-viśvāsigaḷ appa Hannichchhāsira Billa mū-nūrvvaru mukhyar appa Hakkiya Sōmeya-sāvanta ātana tamma Chandra-maḷi avara makkaḷu Rāmeya-sāvanta Masaṇeya-sāvanta Ambiga-nāyaka mottake mukhyar appa Sōmeya-nāyaka sahitav āgi Chikka-Mottada ha . . . gaḍana Keṇeya-nāyaka ātana tamma Kavaḍana Bammeya-nāyaka Hiriya-Mottada Kāḷeya-nāyaka Rājaya-nāyaka ant ā-samasta-ambiga-nāyakarum Biḍina Bōva Chiṇṇana Bamma-heggaḍe Maliga Biḍina mukhyar appa sāvantarum bōvarum Edatoṇe-nāḍa Maṇḍali-nāḍa bōvaru mukhyar appa samasta-ālegolegaḷum Banavase-nāḍa Pāṇḍya-nāḍa āle-

*From here, the composition of this inscription is very irregular.

golegaḷuṃ samasta-nâlku-nâḍa-bôvaruṃ irddu Baḷeya Kuṟuvada Bêgûra biluv aḍike â-vûra ambiga-dereya Râmanâtha-dêvara nandâdivige naivêdyakke biṭṭa dharmma â-chandrârkkâ-târam-baram saluttam ire (*stops here*).

9

On a stone near the maṇṭapa of the main entrance, south of the same temple.

śrī | namas tuṅga- &c. ||

svasti vijayâbhyudaya-S'âlivâhana-śaka-varuśa 1479 neya Naḷa-saṃvatsara Mâgha-su 14 Guru
 śrīmad-râjâdhirâja râja-paramêśvara śrī-vira-pratâpa śrī-vira-Sadâśiva-Râya-mahârâyaru Vidyâna-
 gariyali sthira-sâmbrâjya-patṭa-yuktarâgi sukha-saṅkathâ-vinôdadalli dēva-brâhmaṇarige su-dharm-
 ma-yuktarâgi yî-Haṭṭanada-vêṇṭeyakke saluva Baḷe-nâḍ-olagaṇa Honnâli-simeya Tuṅgabhadrâ-
 madhya-stalavâda Kuṟuvada Râmêśvara-dēvarigu da Âpastamba-sûtrada Yajuś-śâkheya śrī . .
 Jaya-Dēva mahâ ara nâyakara aliya mahâ-arasugaḷu sûryya-grahaṇa-puṇya-
 Brâhmaṇa-pûje abhishêka nayivêdya nandâ-dîpti aṅga-raṅga-vayibhavakkâgi Keḷa-
 diya Sadâśiva-Râya-nâyakarige amara-mâgaṇiyâgi koṭṭa yî-Honnâli-simey-olagaṇa Kuṟuvada Râ-
 mêśvara-dēvarige prâku-talavârike bhûmi tettu bahattidda Kuṟuvada grâ 1 Morasagonḍanahalli
 grâ 1 Âragada-vêṇṭheyake saluva Sirigere-nâḍ-olagaṇa Hâranahalli-sthalakke saluva Eḍekopad-
 grâ 1 Kayive Sirigiripurada grâ 1 antu grâ 4 nu talavârikeyanu biḍisi sarvva-namasyavâgi samarpa
 pisideu | â-grâmagala chatu-simey-olagâda nidhi-nikshêpa-jala-pâshâṇa-akshîpi-âgâmi-siddha-
 sâdhyangal emba ashta-bhōga-têjas-svâmyavanu Kuṟuvada Râmêśvara-dēvarige samarpisideu (*usual
 final verses and phrases*) Yêchana-dana . . . ra makaḷu Sadâśiva-Râya . . . lakaru śrī yî-śâsanava
 hoyidâta . . sâkhe śrī

10

At the same temple, near the mouth of the conduit by which the water used for bathing the image escapes.

namas tuṅga- &c. ||

dûshitâśêsha-daityêndrô bhîshaṇas sarppa-bhûshaṇaḥ |

saṅkhyânyânamra-gîrvvâṇa-kiṅkaraḥ pâtu S'aṅkaraḥ ||

svasti śrī prithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhaṭṭârakam Satyâśraya-kuḷa-
 tilakam Châlukyâbharanam śrīmat-Tribhuvanamalla-Dêvara râjyam uttarôttarâbhivridhi-pravar-
 ddhamânam â-chandrârkkâ-târam-baram saluttam ire tat-pâda-padmôpajivi || svasti samadhiyata-
 pañcha-mahâ-śabda mahâ-sâmantha vira-Lakshmi-kântam gôtra-pavitram sujanaika-mitram . . .
 janâdhâram guṇa-gaṇâdhâram kûre kû . . . vairi-ghaṭa-sarppam tappe-tappuvam bigiden . . m oppuvam
 pusiy-ambud-illa bhaya-lôbham illa kâmise Kâmam sâhasôddâmam nâmâdi-samasta-prasasti-sahitam
 śrīmanu-mahâ-sâmantha-vana-gaja-kêsari Nâgayya-Nâyakam suka-saṅkathâ-vinôdadim Maṇḍali-śâyirada
 ralu suka-saṅkatâ-vinôdadind iralu Châlukya-Vikrama-kâlada 36 neya Khara-saṃvatsarada
 Vaisâka-suddha 1 Sôma-vâradandu . . . guṇa-sampannam nuḍidu matt-ennam gôtra
 putram bandhu-janak-âdhâram sakaḷa-jana-stutyam dharmma (*the stone is broken*).

11

At the same place.

namas tuṅga- &c. ||

. samasta-prasasti-sahitam śrī Hoysana-śrī-vira-Nârasiṅga-Dēva-arasara . . . rasamudra-
 dalu sthira-râjyam ge hâ-maṇḍalêśvaram mâvan-aṅkakâra Garudam satyâ-Nârâya-
 ṇanu sâ Chôḷa-kaṭaka-sûrekâra gâygôvaḷa sa Manneyara-gaṇḍa râja-Nârâyana
 Brâ Dêvara maga Gaṅga-Perumâlê-Dēvam sa Dôrasamudrake vijayam geyidu

Holeya-Honnura-nâḍalu su dali Sakha-varashada 1112 neya Sa Chaitra-suddha 10 Sôma-vâradandu Mo Râmanâtha-dêvara darusana mâḍi â-śrî paḍige Kolliḡanagattada vittiyolage naḍuve Sâsaveyahala-bhû tṭa bhûmi mattalu 1 yi-dharmmava davanu ananta-kâla-sukhadi śrî maṅgaḷa mahâ śrî

12

On a virakal to the north of the same temple.

śrîmatu Yâdava-Nârâyaṇaṁ bhuja-bala-pravuḍa vartti Râmachandra-râjyôḍayada-(yada) Sarbbadhâri S'râvaṇa-sudha-paṅchamî-Sôma-vâradalu Râmanâtha-dêvara dibya-śrî-pâda-padmârâdhakarum appa yi-Dêvara maga Komme-Nâyaka Edavateya Ballere śrî-Kuṛuvada Râmanâtha-dêvara dē stânad âchâryya Bayicharasa-dêvaru bhûmi hû-dôṭada mundana koṇanada vondu mattaru . .

13

At Ballês'vara (same hobli), on a stone in Dharaṇappa's field, south of the village.

. vallaba mahârâjâdhirâja paramêśvara rasar Mârasatya prithuvi-râjyaṁ geyye Indra Banavâsi-pannichchâsiramuman âle Saka-varsham eṇṇûra-tombatta erâḍaneya varsha pravarttise Mâdi-tîra Bi hâḷa-gonḍa turuḡoḷḷ sattu sarggam ē ida sale voge immattar maṇṇa koṭṭar irvva mēge | svasti śrî int i-dharmma rgge râja-mâna pannir-mmattagaḷ

14

At Kuruva (same hobli), on a stone in front of the Basava temple.

namas tuṅga- &c. ||

svasti samasta-bhuvanâśrayaṁ śrî-prithvî-vallabhaṁ mahârâjâdhirâjaṁ paramêśvara parama-bhaṭṭâ-rakaṁ Satyâśraya-kuḷa-tiḷakaṁ Châlukyâbharaṇaṁ śrîmat-Tribhuvanamalla-Dêvara râjyaṁ uttarô-ttarâbhivriḍḍhi-pravaraddhamânaṁ â-chandrârka-târaṁ-baraṁ saluttam ire tat-pâda-padmôpajivi || svasti Satyavâkya Koṅṇuṇivarmma dharmma-mahârâjâdhirâjaṁ Kôḷâḷa-pura-varêsvraṁ Nandagirinâthaṁ mada-gajêndra-lâñchhanaṁ Padmâvatî-labḍha-vara-prasâdaṁ mrigamadâmôdaṁ nanniya-Gaṅga jayad-uttaraṅga Rakkasa-Gaṅga śrîmat-Tribhuvanamalla-Gaṅga-Permmâḍi-Dêvaru sukhasaṅkathâ-vinôdadind âluttam ire || samadhigata-paṅcha-mahâ-śabda mahâ-sâmantha vijeya-lakshmi-kântaṁ gôtra-pavitraṁ sujanaika-mitraṁ vandi-janâdhâraṁ guṇa-gaṇâdhâraṁ kûre kûrppaṁ vairighaṭasarppaṁ tappe tappuvaṁ bigid entum oppuvaṁ nuḍidante gaṇḍaṁ machcharipara gaṇḍaṁ(n) êkāṅga-vîraṁ virâvatâraṁ marevuge kâvaṁ piridittu marevaṁ pusiṁ embud ollaṁ bhaya-lôbham illaṁ kâminî-Kâmaṁ sâhasôddâman iduvar-âdityaṁ dala-mukhâdityaṁ nuḍiy êka-vâkyaṁ Chôḷa-mâṇikyâṁ sâhasôttuṅgaṁ aṇṇana-siṅga *vana-gaja-kêsari S'iva-pâda-śêkharaṁ nâmâdi-samasta-prasastisahita śrîman-mahâ-sâmantan Oṭṭighaṭṭiyaṇṇaṅgaḷ || Châlukya-Vikrama-kâla 1 neya Naḷa-saṁvatsarada Chaitra-suddha 5 mî-Âdivâradandu Maṇḍali-sâyirada kampaṇaṁ Chilûruballe-mûvattara pravishṭa bâḍa Kôṭepuradalu yêka-bhôgaṁ gâvuṇḍikeyaṁ sukhadind âluttam iralu vyatipâta-saṅkrântiyandu Nâgêśvara-dêvara pratishṭe mādida S'ivâlyada jirṇṇa kalu-vesana mādīsida Kuṛuvad-âchâryya Padmaśiva-dêvarige êka-bhôgasthav âgi sâvanta-Râmayya sarvva-mannaṇeyâgi kâlaṁ karchchi dharâ-pûrvvakam mādī biṭṭa datti â-dêvara nivêdyakke biṭṭa gadde kamma 5 â-dêvâlyadim mûḍa dêvara nivêdyakke biṭṭa berddale mattar 2 pûjârigam atithi . abhyâgatarggaṁ biṭṭa berddale mattar 2 pâtraṁ pâlâyigam pâḍuvarggaṁ biṭṭa berddale mattar 5 saṅkhada vaṅge dēvargge patre darppaṇa daṅge biṭṭa berddale mattar 1 dēvara nandâdivigege biṭṭa gâṇa 2 dēvara pura biṭṭa (usual final phrases and verse) perggade-Bîrayya

* So in the original

... tayyanu perggade-Baykayyanum perggade ... sênabôva-Chikanpanum int i-nâlvarum ildu
 dêvargge nivêdyakke biṭṭa matta 2 yint idam tappade pratipâlisuvar (m)int i-sâsanamam bareda
 sênabôva Nâraṇayya || Kôṭehâla sâvanta-Râmaiyya Padmaṣiṇa-dêvarige Nâgêśvara-dêvasthâna
 dhârâ-pûrvvakam mâḍi koṭṭar i-sthâna kallu-vesana mâḍisidaru dêvarind alliya keṛeya kaṭṭisidaru
 â-dharmmava kaṇḍu pritiy âgi tanna hesara Kêśava-dêvara pratishṭeya mâḍisida pûrvva-sâsanade
 biṭṭa bhûmivolagâgi ... Kôṭehâla baḍaga-deseya gottuga Siriyaṇakereya mûḍa-gôḍiya ...
 Gaṅgana-gaḷeyalli 60 kamba keyya Nâgêśvara-dêvarige biṭṭa bhûmi ... chandrârkkar uḷlinam ||

17

At the same village, on a stone near the dhvaja-stambha in front of the Balle Liṅappa temple.

śrî-gurubhyô namaḥ |

namas tuṅga- &c. ||

Yâdava-vaṃśôdbhavav ent endade ||

dharey-atîsaya-bhâramumam |

parihasalu Râma-Kṛishṇar udayisal oḍane |

vara-vaṃsam sandam ilâ- |

gurutara-vikhyâta-kirtti ... dikam ||

alli samasta-bhû-vanità ... ||

... dode ... |

.. n âdiy âda nripar embare Jayatugi-Dêvan âtmajam |

ballidan unnatôdayan udâtta-parâkraman atyudarggadind |

arig agraganyan enal oppida kirttig adhîsa Singhanam ||

biḍu nim Kêraḷa ninna râjya-madamam Hammîranê vîradim |

keḍa-bêḍ iḡaḷu bandu kân oḍeyanam kappanḡaḷam bêgadim |

koḍu nim Koṅkaṇa Chôḷa ninna balupim nim barppud ind âga ... |

... Kandara-Dêva ... n enutam dvârâdhipar sâruvar ||

â-Kandârana taneyam |

svîkari . allina pagevar-ellara siriyam |

śrî-kânteg arasan âdam |

bhû-kâminig olida Râmachandra-mahindram ||

svasti śrî prithvî-vallabham mahârâjâdhirâjam paramêśvara parama-bhaṭṭârakam Dvârâvatî-pura-
 varâdhîśvara Yâdava-kuḷa-kamaḷa-kaḷikâ-vikasana-bhâskara Mâlava-râya-Madana-Trinêtra Gûrjjara-
 râya-vâraṇânkuṣa Teluṅga-râya-sthâpanâchâryya Hoyisaṇa-râya-sâmrâjya-lakshmi-haraṇa-pra-
 chaṇḍa-dôr-ddaṇḍa ari-râya-jagajhampa-kampanâchâryya śrî-Yâdava-Nârâyaṇa pravudha-pratâpa-
 chakravartti śrî-vîra-Râmachandra-Dêva tat-pâda-padmôpajivi śrîman-mahâ-pradhânam râya .. ḍa-
 nâtha kaḷiḡaḷ-aṅkusa S'ridharana pratâpam ent endade ||

Dhârâdhîśasya Bhôjasya kirttir êkâkinî satî |

adya S'ridhara-daṇḍêśa-kirttiḥ sahacharî sakhi ||

idu sakaḷa-vîbudha-jana-samstûyamânânêka-nîja-viśadatara-vara-guṇa-ratnâkaram vairi-jana-Bhaira-
 vam Yâdava-nripendra-râjya-dhaurêya-dik-kuṅjaram kâminî-jana-manô-raṇjanam Mallikârjjuna-daṇḍa-
 nâthâmaḷa-yaśô-vârdhî-varddhana-sudhâkaram sakaḷa-sâhityâkaram châturyya-Chaturmmukham
 vidvajjana-sakham nikhiḷa-kalâtma ... ḡaḷ-aṅkusam S'ridharanâthan aḷiya ... hâ-pradhânam
 kaligal-aṅkusam ... daṇṇâyakara momma Lakumî-Dêvana pratâpav ent endade ||

*... patita-mastakê lôchanê satru-nâ ... bhâgaṅgaḷolu chamatkṛiti ... traya

*As it is very much defaced, it has been found impossible to put this into verse.

..... piriyaṇoḷ puḷiva-hejjeyoḷ oppe Mahêndra-..... vand alli tōrisidam
 maja bāṅpure Rāya-rāvutte agurvvinim hogaḷvar ra-daṇḍanâthanâ ||
 dig-ibha-brâtadoḷ Indra-danti .. dhîsa-brâtadoḷ |
 bdhigaḷoḷ pâl-gaḍal adri-saṅkuḷadoḷ Asvaprâdri dēvarkkaḷoḷ |
 pempu-vaḍadirppam Yâdavâdhîsan-ô- |
 lagadoḷ Lakshmaṇa-daṇḍanâtha meredam vairibha-vajrâṅkusam ||

svasti śrî prithvî-vallabham mahârâjâdhirâjam Hoyisaṇa-vîra-Ballâḷa-Dēvaru Tuṅgabhadreya paś-
 chima-tîradoḷu Jâḷevaḷeyalli tamma tande Nârasiṅga-Dēvana hesara liṅga-pratisṭheyam mâḍiy
 â-sthaḷavanu Mallikârrjuna-gurugaḷige niyata-karamâgi dhârâ-pûrvvaka mâḍi naḍayuttire kâ-
 lântaram kara ... tad-anantaram || svasti śrî Yâdava-Nârâyaṇam bhuja-bala prauḍha-pratâpa-cha-
 kravartti śrî-vîra jaya-râjyôdayada S'aka-varuśa- ... neya Byaya-samvachchharad Âsvayija-
 ba 10 Guruvâradandu śrîman-mahâ-pradhânam rāya-daṇḍa kaligaḷ-aṅkusa Viṭhala-dannâya-
 kara momma Lakuma-Dēva-dannâyakaru Baḷḷapapattanadalu suka-saṅkathâ-vinôdadim râjyam ge
 ... (stops here).

18

At Chîlûru (same hobli), on a stone lying behind the Râmês'vara temple.

namas tuṅga- &c. ||

svasti śrîmtu Yâdava-Nârâ[ya]ṇam bhuja-[bala]-prauḍha-pratâpa-chakravartti śrî-vîra-Rāya-Râma-
 chandra-Dēvana vijaya-râjyôdayada S'aka-varsha 1207 neya Pârthiva-samvatsarada Mâgha-ba 30 Sô-
 mavâradandu byatipâtadandu svasti śrî rāya-haḍepa Nârâyaṇam śrî-Brahma-Dēva-Nâykaru Chîlûra śrî-
 Paraśurâmêsvara-dēvarînge dîpa-vartî sadha 108 naḍasuvantâgi koṭṭa bhûmi dēvara paśchima-bhâ-
 gada Beṇḍeyaghaṭṭadoḷage kamba 40 mattam aṇavaṭṭegeya dharmmake dēvara âgnēyada gôṭinalli
 ondu mattaru 1 ke selavâgi aṇvaṭṭegeya nâlku-tiṅgaḷu sadha ko 5 bhattada ambakaḷava naḍasuvudu
 anupina-pravêśadoḷage â-chandrârkkam sadha tâ 1 n eltikoṇḍu aṇavaṭṭegeya nâlku-tiṅgaḷu ambakaḷa-
 vanum dēvarigevum Brâhmaṇarigevu viḷeyava naḍasuvantâgi Haruva-jîyaṅge vṛittiy âgi biṭṭa dharm-
 ma | Chîlûra ṭhâṇântaravâgi iha vîra-parivâra â-vura Paraśurâmêsvara-dēvara nitya-paḍiya gugguḷa-
 dhûpak endu koṭṭa dharmma râhutange mûru-tiṅgaḷiṅge tâ 2 kâl-âḷiṅge mûru-tiṅgaḷiṅge tâ 1 yî-mari-
 yâdeyalli âr âdaḍam ṭhâṇântaravâgi yiddavaru yî-dharmmava nôḍi naḍasûdake biṭṭa dharmma | maṇ-
 gaḷa mahâ śrî

20

At Mâdanabhâvi (same hobli), on a stone to the south of the Mâdhavadēva temple.

śrî ôṃ namaś S'ivāya || namas tuṅga- &c. ||

bhû-chandrârkkam-samîraṇâṇaḷa-viyat-tôyâtma-murttis sadâ
 Pârvvatyâs sita-lôḷa-nêtra-sukhada-(t)trailôkya-sôbhâspadaḷ |
 bhaktâbhîṣṭa-phala-pradas sura-gaṇa-prastutya-Siddhêsvarah
 pâyâd Îśvara-bhûmipâḷam amaḷam śrî-Sinda-vaṃsôdbhavam ||
 jaḷanidhi-parivṛita-vasudhâ- |
 taḷam ellaman atula-vijaya-bhujadind oppal |
 taḷedam mudadindam dôr- |
 vvaḷa-chakrêśvaran enippa Simhaṇa-Râyam ||

svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâdhirâjam Yâdava-Nârâyaṇa pratâpa-
 chakravartti Simhaḷa-Dēvana vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam â-chandrârkkam

târam-baram saluttam ire || tat-pâda-padmôpajivi Vanka-râvuta Banavase-pannichchâsîrad adhikâ-
ram geyutt ire | tachchhimhala-râjyâbhyudaya-kâranavâda Sindânvayav ent ene |

Surasindhuge Bhava-saṅgam |
dorevettire putran âdan âtana pesaram |
Haran iṭṭan oldu Saindhava- |
varan end uragâdhirâja-rakshâ-sahitam ||
Karahadame tanage neleyâg |
iral abitaran alidu gelidu bhuja-baladindam |
dhareg adhipan âdan end ur- |
vvare Sindhu-kulâvatâranam sale pogalgum ||

svasti samadhigata-paṅcha-mahâ-śabda mahâ-maṇḍalêśvaram Karahâṭa-pura-varâdhîśvaram Mâlachî-
dêvi-labdha-vara-prasâdâśâdita-samasta-mahî-maṇḍalam vijaya-Lakshmi-karṇa-kunḍalam nîla-dhva-
ja-virâjamâna dâna-Kânîna mallali-tûryya-nirgghôśanam guṇa-ratna-bhûśanam Sindhu-kula-kamala-
mârttandam vijaya-dôr-ddandam Phanirâja-vamśa sujanâvatamsam byâghra-mṛiga-lâñchhanam
viniyôga-kâñchanam sauryya-pârâyanam vairi-Nârâyanam Karahâḍa-nâl-sâsîradolagâda anêka-
dêśaṅgaḷan âldan âtana vamśadoḷu yanêkaru râjyam geydar avarolû ||

piriyane negalḍa kali-Cha- |
ṭṭarasam Lôkabarasingam taneyam Jô- |
garasam tat-sutan ene Cha- |
ṭṭarasam tân âldan eseye vasudhâ-talavam ||

tad-vamśadoḷu ||

vonde-turugavam pâysi |
sandalisida-vairi-balaman âjiyoḷ alid â- |
ṭand odavi tanna kiḷt ala- |
giṇḍam sugi meredan â-Lakha-nṛipâlam ||
âtana tamman bhuvana- |
khyâta-yaśam Malli-Dêvan ene tad-anujan ud- |
dyôtitan Aiharasam vasu- |
dhâ-tala-pati tat-tanûbhavam Râyarasam ||
tad-apatyan akhiḷa-lakshmi- |
sadanam kadana-prachandam apramita-yaśam |
vidalita-ripu-kula-naḷini- |
madavad-vêdaṇḍa-rûpan Îśvara-bhûpam ||
adaṭim śrî-Pâṇḍya-nṛipam |
vidalita-ripu Malli-Dêvan ene Râyam sam- |
mudadiṁ Vijaya-nṛipâḷakan |
udayisidar ttat-kumâarakar bhûtaladoḷ ||
Sinda-kulâmbara-dyumanîyam kali-Malli-nṛipâḷa-putranam |
Mandara-dhairyyanam vibudha-rakshakanam vamśanam |
.. Mukunda-pâda-yuga-paṅkaja-bhṛiṅganam i-jagaj-janam |
.. poḍaviyoḷ i- ran udgha-puṇyanam ||
giri-râjaṅg â-Girisute |
saradhige Siriv udayipante Dêvi- |
varan app Îśvara-bhûmi- |
śvaraṅge Sôvala-kumâriyum Kâlaleyum ||

S'rikanṭhaṅgaṃ vara-Giri- |
 jā-kāntege jāta-Kuvaran int Āśvara-bhū- |
 mikāntaṅgaṃ Chaṭṭaleg |
 ākalpa-sthāyi-Kêśavākhyā-kumāraṃ ||

antu poga neleyāg Āśvara-Dēvarasara nādugaḷ āvuv endade || Yeḍavatta 70
 rājyadoḷu Kumāravṛitti .. Kōṭehāḷa Chīlūru Maṇḍali Yeḍemale 70 Kolliḡa
 ā-kere 12 maṇa Uchchaṅgi 30 mātru-pakshav innūru Sattaḷige
 Nāgari-kha Jidḍuvali Dēvarasaru sukhadiṃ m ire tat-
 pāda Mallaya uchita dhareg ese ratnaṃ ||
 ā-Pārsvatiyaṃ sucharitradoḷ ā-patibratadoḷ ā- guṇavati enipaḷu || ā-dampa-
 tigala pu puttida sodayan ūrjita-mati mēḍiniyolu Siṅgaṃ ||

. Lakshmī-Nṛisimhā akhila-kalā |
 mantri śvara-narapati-san-mantri mantrajñanē Vā- |
 kpati Yôgandhara-vara-charitaṃ slāghya-sad-rūpanē Śrī- |
 patiy-oppaṃ bīran urvvi-taḷadoḷ adhiguṇōttuṅganē mantri-Siṅgaṃ ||
 guṇavantar ssujanaika-pātrar amaḷar grajâtānujar |
 prañutaḍāryya-vivēka-satya-nidhigaḷ sad-rāja-vidyā-śirô- |
 maṇigaḷ śrīśvara-bhūmipālana suhrit-san-mantrigaḷ Rāma-Lak- |
 shmaṇar-ant oppire Siṅga-mantri-tīlakam śrī-Malligāmātyaṇuṃ ||
 tanag ā- simham janakan anupamaṃ Sôma-daṇḍādhinātham |
 janani prastutye guṇōttuṅgan i-mantri-Siṅgaṃ |
 tanag-aṇṇam śrīśvarôrbipatiyole trôdbhavaṃ sa- |
 jana-mānyaṃ shishṭa-kalpadrumaṃ amama karaṃ dhanyaṃ i-mantri-Mallaṇ ||

ā- pati-hita-dharmma-patni Siriyavvege bhāgyôpēta-suputra-kula-dīpakan enal agraḷa
 varushada 1144 neya Chitrabhānu-saṃvachchharad-Āśvayuja-śuddha 11 Vaddavārad-
 andu śrīmatu Nelavittiy-aśēsha-mahā-janaṅgaḷuṃ Beḷagavattiya mūliga Bomma-gavuḍa Māla-gavu-
 ḍa gavuḍanuṃ Koḍamogheya saḥavāseya vaḍeḷaṅgaḷuṃ Bīḍatūra Kēta-gavuḍa Onnāliya
 Bomma-gavuḍanuṃ Hattivūra Biyama-gauḍanuṃ Mēḍūra Kāḷa-gavuḍanuṃ int ivaru-mukhyavāda
 samasta-prabhu-gāvunḍagaḷa sanumatadiṃ śrīmanu-mahā-maṇḍalēśvaraṃ Āśvara-Dēvarasarggaṃ
 heggaḍe-Liṅge yyaṅgaḷu bôgina ashṭa-bhō tējas-svāmya-prabhuṭva makkaḷu-makka
 ā-chandrārka-tāram-baraṃ saluvant āgi ā-sthalaḍa Mallikā na-dēvarige
 4 basadige heggeḷe kulu matta (rest illegible).

21

At Soratur (same hobli), on a virakal east of the Kallappa temple.

svasti Saka-nṛipa-kālātita-saṃvatsara-sataṅgaḷ eṇṭanūr-aiyvatt-ēlaneya Vija [Suvārṇavarsha]
 valla[bha] mprithvī-rājyaṃ geyye Banavāsi-pannirchchāsiravaṃ gaṇḍa Sāntaran āluttire . .
 Malega gad endu pala sattu ge sanda

22

On a second virakal at the same place.

svasti Saka-nṛipa-kālātita-saṃvatsara-sataṅgaḷ eṇṭanūr-aiyvatt-ēlaneya Vijaya-saṃvatsaraṃ pra-
 varttise S'uvārṇavarsha-Valla[bha] mprithvī-rājyaṃ geyye Banavāsi-pannirchchāsiramam
 chalad-aṅka-Rāmaṃ Sānta[ra] nelanan āluttire Raṭṭapaḷli Polaganu avara sanda
 okkala sattu subha-gatige sandaṃ

23

On a third virakal at the same place.

svasti śrī Saka-kālam eṭṭanūr-ayvatt-ēlaneya Vijayam emba varshaṃ pravarttise Suvarṇavarsha
prithvī-rājyaṃ geyye Banavāsi-nādaṃ chhalad-aṅka-Rāman Sântaran āle Raṭṭapalliya Polaganu . . .
.. palli Kunda-gāvundana munde nindu Rāṇigavallam palaram taḷṭ iṇidu sattū
su-gatige sandaṃ avar-abbe Siriyakkam kallam nirisidaḷu ||

25

At Chikkayerehalli (same hobli), in the yard of the Rāmēśvara temple.

ōṃ namaḥ S'ivāya | namas tuṅga-&c. ||

vṛitta || sôṃârkkâṇaḷa-mârutâmbara-dharâ-tôyâtma-rûpaṃ kalâ- |
dhâmâlâṅkṛita-châru-jûṭan a-bhavaṃ śrī-Râmanâthaṃ sura- |
stôma-prastutan iḡe nâl-prabhuv enipp i-Kêta-gauḍaṅg ilâ- |
prêmaṅg ūrjjita-dhârmmikange padapiṃ dirgghâyumaṃ śriyumaṃ ||
paridhâvan-matsya-puchchbâhata-makara-karâsphâḷanâbhila-nakra- |
sphuritôdyach-chhimsûmâra-kramaṇa-samuditôchchaṇḍa-vâtâbhighâtôd- |
dhura-vichî-śikaraugha-sthagita-nikhila-dig-maṇḍalaṃ raṇjikum bhâ- |
sura-Jambû-dvipamaṃ suttirid akhila-dharâbhôga-bhadraṃ samudraṃ ||

va || â-samudrada suttirig olaḡâda Jambû-dvipada madhya-pradēsadoḷ ||

vṛi || sura-vidyâdhara-dampati-prakaradiṃ chandrârṅka-târâ-gaṇôṭ - |
kara-śôbbhâñchita-mêkhalâ-valayadiṃ sat-kâñchanôḍḍipta-baṇ- |
dhura-gôṭrâchalaḍ unnata-pratibheyiṃ kalpâṅghripârâma-vis- |
taradiṃ raṇjipud ujaḷôrjjita-yaśas-śrī-sundaraṃ Mandaraṃ ||

kaṃ || â-Mandarake dakshiṇa- |
bhû-maṇḍalaṃ esevud alli Bharata-kshêtraṃ |
S'ri-maṇḍanam ene tôrkkum |
Bhû-mâninig amardu nimirda Kantaḷa-dēsam ||
Kantaḷa-dēsam hasta-ta- |
lântaradol bhûmi kûrttu koṭṭant ire niś- |
chintadin âḷdidar akhila-su- |
kham tammol balasi baḷaye Châḷukya-nṛipar ||

va || tad-anantaraṃ tad-anvaya-pravarttana-vyatyayadoḷ ||

vṛi || Kamathâdhîśa-Phaṇindra-dik-karigaḷ in tam-tamma kēḷi-viḷâ- |
sa-manaḥ-pritiiyol irppud âyata-mahâ-bhû-bhâramam tâḷvuva |
śramav êk int inibarggav âṃ taḷeyal in sâlveṃ dal embante dur- |
ddama-dôr-ddaṇḍade tâḷdidam vasudheyam ||

(10 lines effaced).

â-Belaḡavarttiy-arasugaḷ-anvayâvatârav ent endade ||

vṛitta || âtata-kirtti Mâcharasan âḷvan ilâ-taḷamaṃ vibhûti-vett- |
âtana tamman unnata-bhujam negaḷvam sale Malli-Dêvan ud- |
dyôṭita-vikramaṃ tad anujam pesar-Aiharasaṃ tad-âtmajaṃ |
bhû-taḷa-sêvyan ūrjjita-guṇônṇatiiyim kali Râya-bhûbhujam ||

kam || tad-apatyan akhila-lakshmi- |
 sadanam kadana-prachandan apramita-yaşam |
 vidalita-ripu-kula-nalini- |
 madavad-vêdanâ-rûpan Îsvara-bhûpam ||
 arasanka-karagasam Sin- |
 dara-dêvam Mâlâti-prasâdânvayan Î- |
 svara-manâla-êsa-tanayam |
 parârthâ-nidhi Malli-Dêvan âldam dhareyam ||
 â-nripa-tanayan udâram |
 mânita-mânyam vinirjitâhita-sainyam |
 sûnrita-vachanam dhareyol |
 tân enisal pempu-vettan Îsvara-bhûpam ||

tat-pâda-padmôpajivi nâl-prabhu Hattivûra Kêta-gâvunâdan-anvayâvatârav ent endade ||

vritta || Banavase-nâda Ballaveya-kampanad ûrjita-lakshmiy embinam |
 janad anurâgadind esepu tôrppud agurvina Hattivûru nan- |
 dana-vana-râjiyim baled alumbade tôruva gandha-sâliyind |
 anupama-ramya-harmmya-tâtiyind ati-sêvyam ad entu nôrppadam ||

â-vûrol ||

vri || piriya sêvya-guṇaṅgaḷim vibhavadind audâryyadim dhairyyadim |
 piriya sanda-vivêkadim vinayadim dâkshinyadim punyadim |
 piriya S'ankara-pâda-paṅkaja-namat-sad-bhaktiyim yuktiyim |
 piriya Baisara-Dâsa-gaṇḍan esedam viśvambharâ-bhâgadol ||
 â-vibhuvina kula-vadhu sam- |
 bhâvite pati-hitey enippa pempim negalḍal |
 bhû-vaniteya sutyavol â- |
 Sôvabe-gâvunḍi viśva-viśvambhareyol ||
 â-dampatigala punyadi- |
 n âdam putram prânûta-budha-mitram sam- |
 pâdita-yaśô-vitânam |
 mēdiniyol Kêta-gaṇḍan âhava-saṇḍam ||
 meredu nija-bhaktiyim kûr- |
 tt eragisi tâm patiyan âtan-aṅgane guṇadim |
 nerey aydey âda saypind |
 Ereyabe-gâvunḍi putravatiy ene negalḍal ||
 Kêtana tammam bhuvana-vi- |
 nûta-yaşam Mâla-gaṇḍan uru-bhuja-danḍam |
 bhû-taladolu pesarvettam |
 nûtana-Ravi-tanayan enipa dânonnatiyim ||
 â-Mâla-gaṇḍan-aṅgane |
 bhû-mâniniy-antir eseva vibhavada pempim |
 tâmarasa-vadane budha-chin- |
 tâmaniy ene Mâla-gaṇḍiy esedal dhareyol ||
 tat-taneyam nija-kula-sam- |
 patti-sudhâvârdhhi-varddhanôdaya-chandram |
 vritta-bhujan enisi negalḍan u- |
 dâta-yaşam Hattivûra Dâsa-gavunḍam ||

vri || guṇada baṇambe pempina tavarmanne satyada bittu sarvva-ja |
 kṣhaṇada nidhānav aṇmin-erevaṭṭ abhimānada rāsi dharmmad oḷ- |
 gaṇi nayad ākaram vibhavad ūrjita-bhūmiy enal prabhutvad a- |
 graṇi sale Hattivūr-eseva-Dāsa-gavuṇḍane dhanyan urvviyoḷ ||
 ātana kānte chāru-vibhavōnnate sēvya-guṇa-praṇūte vi- |
 jñāta-kalā-kalāpe su-charitra-vibhūṣhaṇe dāna-śīle vi- |
 khyāta-patibrata-prabhuteyaṃ nere tāḷdi manōnurāgaḍiṃ |
 bhū-taḷadol negaḷte-vaḍedaḷ pesar-Āchave-gaṇḍi santataṃ ||

ka || ā-Dāsa-gavuṇḍaṇaṃ |
 mēdini-vikhyātey Āchi-gaṇḍigav olāvind |
 ādaṃ magan akhila-janā- ||
 hlādakaram Kēta taṃ ||
 śrī-Rāmēśvara-pāda-paṇkaja-lasad-bhriṅgaṃ guṇōttuṅgaṃ ur- |
 vvi-rāmānvita-1)āsan-agra-ta m |
 kṣhīrāmbhōdhi-gabbhīraṇaṃ uttama-budhādhāraṃ nutaṃ kirtti-vi- |
 stāraṃ nāl-prabhu Kēta-gaṇḍanaṃ e ||
 ātata-kirtti kirtti-vanitābhinutaṃ nuta-sēvya-sat-kalā- |
 nvita-guṇaṃ guṇa-praṇūta-vandi-janaṃ jana vi- |
 khyāta-subandhu bandhu-vibhavābharaṇaṃ rana-dhīraṇaṃ embud i- |
 bhūtaḷav Ācha-gaṇḍiya tanūbhavanaṃ sale Kēta-gaṇḍanaṃ ||
 sthīraṇē Mandara-dhairyaṇaṃ ātma-hitaṇē śrī-Rāmañāthārchaṇaṃ |
 dharāṇi-vīśruta-sat-kalā-chaturāṇē Brahmāgrajaṃ śāntaṇē |
 vara-Gaṇḍā-ramaṇi-priyaṃ nija-kula-prastutyaṇē sēvya-Bai- |
 sara-vaṃśōdbhavaṇaṃ ūrjita-prabhuteyoḷ prakhyātaṇē Kēteyaṃ ||
 para-vadhug āḷdavaṅge śaraṇārthige vairige bēlpavaṅgaṃ iṃvaṃ |
 sura-sarid-ātmajaṃ Gaṇḍanaṃ abdhī Javāṃ Ravijātaṇaṃ endu sach- |
 charitaṇaṃ āptanaṃ sthīraṇaṃ oḷ-galiyaṃ pirid iṃva dāniyaṃ |
 dhare pogalguṃ manō-mudade nāl-prabhuvāṃ sale Kēta-gaṇḍanaṃ ||

kaṃ || imba aṇḍ iṃva S'iva-pā- |
 dāmbuja-bhriṅgaṃ dayānvitaṃ dhīraṃ dhar- |
 mmāmbudhi-chandraṇaṃ enippaṃ |
 kiṃ bahuṇā sakala-guṇa-samētaṃ Kētaṃ ||

tad-anujaṃ ||

vinayame beḷa-geyi vidvaji- |
 jana-santōṣhaṇame rāsi satyame bitt end |
 enisida maymeya pervvēla- |
 sina siriyiṃ Māla-gaṇḍanaṃ esedaṃ dhareyoḷ ||
 ā-vibhuvinaṃ anujaṃ akhila-ka- |
 lā-vibhava-viḷāsaṃ vinaya-vīśruta-guṇa-sam- |
 bhāvitanaṃ ene negaḷdaṃ sale |
 bhū-vaḷayadol amaḷa-kirttiṅgaṃ āṇmaṃ Barmaṃ ||

vri || saṅgata-chakravāka-mithuna-stani chāru-sarōja-vaktre sau- |
 māṅgaḷa-gātre sach-charite mīna-sulōchane sad-gabbhīre tāṃ |
 Gaṇḍeyavol samant esadu Gaṇḍave-gaṇḍi negaḷte-vettaḷ ut- |
 tuṅga-bhūja-pratāpa-nidhi Kēta-gavūḍanaṃ kānte santataṃ ||

mattam ||

pati-hite tâne sach-charite tâne guṇānvite tâne sat-kalôr- |
 jṛita-mati tâne sêvya-vibhavōnnate tâne vinûta-satya-sam- |
 yute sale tân enal vinuta-Kêta-gavunḍana dharma-patni tân |
 atisayav embinam negalḍal uttame Kâlave-gaunḍi dhâtriyol ||
 vinutam śrî-Hattiyûra prabhuv ene negalḍ i-Kêta-gaunḍange putrar |
 jjana-sêvyam Dâsa-gaunḍam tad-anujan esedaṁ Mâcha-gâvunḍan ant â- |
 tana tammam Chîya-gaunḍam tad-anujan atuḷam Râman urvvi-lalâmam |
 vi budha-nidhi vasudhâ-vîsrutam Nâga-gaunḍam ||

alliya sthânapati ||

śrî |
 gaṇan adhigatâgama-vidyâ- |
 pâragan amala-tapô-nidhi |
 dhârini ||
 tad-apatyam nuta-dharma-kâryya-nirataṁ sâhitya-vidyâ-vîśâ- |
 radan u vichâra-kô- |
 vidan Echâmbikey-âtmajam vinutan aty-audâryya-sampannam |
 a śrî-Râmanâthârchchakam ||

kam || samanipud aihika-vibhavam |

nimird esagum kirtti-valli |

.. mant |

amardikkum dharma-tatparaṅ arid untê ||

endu dharmmaman abhivarṇṇisal â dharmmamane mukhyam mâḍi || svasti śrîman-nâl-prabhu
 Hattivûra Kêta-gâvunḍan akhila-bandhu-jana-parivṛitan âgirddu śrî-Râmanâtha-dêvara pûje-punas-
 kârakam nandâ-divigegam nitya-nivêdyakkam Chaitra-pavitrakkam mâta-kûṭakkam khaṇḍa-sphu-
 ṭita-jirṇṇôddhârakkav aṅga-bhôga-raṅga-bhôgakav endu S'aka-varshada 1130 neya Vibhava-samvat-
 sarada Kârttika-śu 15 Sôma-vâra-vyatipâta-saṅkramaṇadandu heggereya baḍagaṇa-kôḍiyalli mattar
 om 1 vûrim paḍuvaṇa naḍu-kumbadalli moge mattar ondu | Aihanagaṭṭada keḷagaṇa yere
 mattar ondu 1 antu mûṛu-mattaram dêvargge dhârâ-pûrvvakam mâḍi koṭṭaru || keṛege Hiriyakeṛe-
 ya teṅkaṇa-kôḍiyal ere kamba ayyattu 50 Chikkanakeṛey-Aṇiyakoṇḍad oḷagaṇa baḍaga-deseya
 keṅgâḍu kamba 50 || antu keṛege mattar ondu || namas S'ivâya â-Hattivûra hola-simey entendaḍe
 mûḍalu Chaṭṭabey-âla teṅkalu Ballegereya kôḍiya mattad-oḍavu haḍuvalu Bikkeyamoraḍiya teṅka-
 ṇa-nêgila-kallu baḍagalû nêgila-kallu isânyadalû Dugiya-Bammana koḷadindam baḍagalû Honnâ-
 vareya koḷa mēre ||

kam || virachisidan oppe Lakshmî. |

dhara-tanayam Râma-dêvan i-śâsanamam |

baredam Padumarasam kaṇ- |

ḍarisidan idan Attiyôjan ûrjjitavâgal ||

(usual final verse).

śrî-Râmanâtha śaraṇu śrîman-mahâ-pradhânam Tûdapille-dannâyakanu suṅkada heggade Viru-
 payya-Nâkayyaṅgaḷu sahitav âgirddu śrî-Râmanâtha-dêvarige biṭṭa gâṇa 1 hatt-ettina-vakkalu-deṛe
 suṅka vondu huḍuṅke-deṛe sahitay anituvam biṭṭaru ||

svasti śrîman-mahâ-maṇḍalêśvaram Sinda-Gôvinda sitagara-gaṇḍa Pâtâla-chakravartti araśaṅka-
 karagasa birudar-aṅkuśa maleya tottaḷe-duḷiva Malaparoḷu gaṇḍa kadana-prachaṇḍa Nissaṅka-malla

subhaṭar-âditya mûrtti-Nârâyaṇaṃ Mâlachî-dêviyara vara-putranuṃ Kêsava-dêvara dibya-śrî-pâda-padmârâdhakanuṃ appa Āśvara-Dêvarasaru Belâgavarttiya nelaviḍinoḷ irddu Eḍavaṭṭe Baḷlave Muduvale mû 30 Narivaḷige 40 sukha-saṅkathâ-vinôdadim râjyaṃ geyuttire Saka-varshada 1093 Nandana-saṃvatsarada Mâgha-su 14 Ā Sântaḷigeya arasu Singi-Dêvanu dhâli-yâgi bandu Hattivûran iṛidu danavaṃ koṇḍu hôhalli Dâsa-gaṭṭa (*stops here*).

27

On another virakal at the same place.

svasti śrîman-mahâ-maṇḍalêśvaraṃ Yîśvara-Dêvarasaru Belâgavattiya neleviḍinoḷ irddu Banavase-nâḍa Baḷlaveya Eḍavaṭṭe-nâḍu Muduvalla 30 Narivaḷige 40 sukha-saṅkathâ-vinôdadim râjyaṃ geyuttam ire yire || Saka-varuśada 1093 Nandana-saṃvatsarada 14 Ā Sâ[n]taḷigeya-nâḍa arasu Singi-Dêvanu dhâli-mârggadim bandu Hattivûra Sorattûran iṛidu tuṇuvaṃ koṇḍu hôhalli Mattala-Dâsayana maga Chilaya | Mattala-Mallayana maga Kêtayanu yint ivaru appa-tammandiru koṇḍu herahiṅgade parid eydi tâgi taḷt-iṛid echchu Javan okilikidante palabaraṃ konu billa daṇḍegoṇḍu ghêna kittu kudureyaṃ tividu tuṇuvaṃ hintiki sura-lôka-prâptar âdaru || and ent endade Chîlayaṅgaṃ Belavu-gavudige huṭṭikk udiysida suputra-kula-dîpakanu gôtra-chintâmaṇiyuṃ appa Mattala-Dâseyanu nilsida bîra-gala ||

jitêna labhyatê &c. ||

28

On a third virakal at the same place.

svasti śrîman-mahâ-maṇḍalêśvaraṃ Malli-Dêvarasaru Belâgavattiya neleviḍinoḷu yirddu Eḍavaṭṭe Baḷlave Muduvalla 30 Narivaḷige 40 yint ivan âḷutta sukha-saṅkathâ-vinôdadim râjyaṃ geyutta ire Saka-varisada 1118 Piṅgaḷa-saṃvatsarada Vaisâkha-su 10 Ādivâradandu Vummâ-Dêvi Kavudi-voḷeyalli biḍa biṭṭu dhâli-mârggadim Belâgavattige bandu kâdi keṭṭu hôgutta Kattagiyall idda jîva-dana-vaṃ koṇḍu-hôhâga nâḍavaru huyyalâgi haridu bavaravaṃ hiḍidalli matt alli Malayana maga Chîlayanu kûḍe haridu herahiṅgade Hattivûra Mûḍanameyya Voḍḍanakeṇṇeya keḷage tâgi taḷt-iṛidu Javan okilikidante palabaraṃ konu bilam daṇḍegoṇḍu ghêna kittu kudureya tividu sura-lôka-prâptan âda || ad'ent endade Chîlayaṅgaṃ Mallave-gavudigaṃ huṭi vudayisida suputra-kula-dîpakanu gôtra-chintâmaṇiyuv appa Bîrayanu nilsidaṃ bîra-gala ||

29

At the bottom of the pillar of the raṅga-maṇṭapa of the same temple.

namas tuṅga-&c. ||

svasti śrî Sa[ka]varsha 1215 neya Vijaya-saṃvatsarada Pushya-su 1 Sôma-vâradandu ... śrî-Yâdava-Nârâyaṇaṃ bhuja-baḷa. . . . (2 lines gone) rasaru vijaya-râjyôdayaṃ geyutt śrî-Râmanâtha-dêvara dēvâlyada jîmnôddhârada dharmmakke â-dêvara pradishṭe nâḍa suṅkavanu sarvva-mânyavâgi biṭṭa dharmmakke (*usual final phrases*).

30

On a virakal in the field north of the same temple.

(*The top portion is gone*) svasti śrîmaṃ Satyâśra[ya] prithuvî-vallabha mahârâjâdhirâja paramêśvara bhattârakâ . . kaḷi-Vikramâditya prithuvî-râjyaṃ keye Vallavarasara vesadoḷ osedaḍ andu tatu â-kaḷi-gaḷân kolvaḷi pērâḷdanam sandar Magusadi . . ara paḍe mâytu voḷaduda Magusadiyâ-Mâdagalu . . koṭṭane . . . n iṛidu sarggâlaya (*rest effaced*).

34*

At Dâsarahaṭṭi (same hobli), on a copper plate belonging to Niigappa, son of Samerâyara Gauḍa-Raṅgappa.

*Tasibanivritta-padhavê gati || Kaluke-Râṅgâsôvi-padhavê gati || Haṭṭi-Râṅgâsômi-padhavê gati ||
râjêśrî Hirê-Hanumapana makkat Tula-Hanumapana makka Yimmaḍi-Hanumapana makkana komârâ
kKeṅgapana makka yirttaghe Basavapa-âidha Basava-komararu ||
namas tuṅga &c. ||

śrīman mamatta sosta śrīman-mama .. śrī-jayâ-Sâlivâhana-śaka-varuśa †1399 varaśâ Plavaṅga-nâma-
saṃcharada Paluguna-su 12 S'nivarâdalû || Dâsarahaṭṭi-Raṅgasvâmi shuhi yêlu-gûḍinali kaḷad ôḍi vaḷa-
gapahuttada vaḷage yidda Raṅgasvâmi vudhupalaradhu S'anivârada parva-kâladalli mûvattu-ghaḷigeya-
lu Râmachandhrim embali Kaḷali murkadolage huṭṭidantha Raṅgasvâmiya sêvige vuḍumaḍi Samêrâya
Timmapanu Dâsarahaṭṭi Râṅgapa Guttiyapaligu Haṭṭi-Raṅgasvâmiya Samerâyatanavu namma nayanu
hêli tîrisikoḍabêku endu hêli-koṇḍalli avara richarâvuḍiralli nim-maueya higaḍadeverâdhu nîvu nîvu
yittanḍadavaru kûḍi dēvara munde pâvaḍha-mâḍidhalladhe verâdhu yendu yibbarigu hêli yidarava-
ḷage geddavarige Samêrâyatana koḍabêku yendu .. yi-kaṭṭu mâḍisi nîvu summane hôgakêligadhu
nîvu nîvu yittanḍa kûḍi vabba-vabbana hoṇe koṭu sôtavarige ga 100 geddavarige 50 l yî-rîtiyalu hoṇe
koṭu hôgabêku yendu hêlidalli â-mâtige Dâsarahaṭṭi Samêrâya-Raṅgappage Nêmati Vujanî-Gauḍa
hoṇi Vuḍumaḍḍi Samêrâya-Timmapage tâne Viri-Gauḍa Timmapanu hoṇi yî-rîtiyalu hoṇi koṭṭu
bandu Haṭṭi-Râṅgappana guḍi munde Tirumali-Dâsaiyana śirâga-pâvaḍa mâḍidalli dhintattakke
pavaḍage dhare sariy endu vayidha-mâḍidalli dhinnartakke pavaḍa gedditu || pavaḍakke kûḍida
janarannu yalla sâmastaru kûḍidâga manige hôḍaru râ || gâḷavaru vichâra mâḍidalli sôtavar yâru
geddavaru yâru yendu kêlidalli kaṇḍanthâvaru dēvaru Dâsarahaṭṭi Samêrâya-Raṅgappanu geddanu
Vuḍumaḍḍi Tippappanu sôtanu yendu hêlidaru vaḷittu nîvu âḍida-prakârakke namma haṇa (*back*)
vannu koḍi endu kêlidalli avarige tamma tamma haṇavanu verasidaru | dēvaru nimage vandu arike
mâḍikkolluttēne nanagû yêlu-nûru maṭṭige karchu bittu yidakke dēvara daya harâdu nanage vandu
grâmavannu pâlisabêku yendu kêlikoṇḍalli avarige vaḷittu yendu Dâsarahaṭṭiy emba grâmavanu
hâkikoṭṭaru yî-grâmavannu kâla-kâlakke ga 50 ke rukka yidhikke yidannu nînu ninna janaû saha
vuṇḍu-baruvaḍu yandu hêlidaru || ninna manî marri grâma mâḍikoṇḍu anubhavisî-kombudu Dâsara-
haṭṭi Samêrâya-Raṅgapanu dēvaru namma ... namage vandu ... bêku yendu râ || gaḷige
(*here follow details of gift.*) vandu-kaṇḍugada prakârâ appaṇekoṭṭaru || Dâsarahaṭṭi Samêrâya-Raṅga-
page Samêrâya-Kanaḍana râjyada vivara Maḷēnahallî-sîme Sîmogge-sîme Yikkêri-sîme Belagutti-sîme
.. yindhanu yi-Raṅgappanu anubhavisabêku yendu ... koṭṭa tâmbrada śâsana sahi || Dâsarahaṭṭi
Samêrâya-Raṅgappa mâḍida pavaḍa mânya 1 nu bandhutâ Raṅgappa ... ru ... pakkavu
saha koṭṭaru || yidakke sâkshi || (*here follow names of witnesses.*)

35

At Belagutti (Belagutti hobli), on a virakal to the west of the Siddhêśvara temple.

svasti samasta-prasasti-sahitam śrīman-mahâ-maṇḍalêśvaram Malli-Dēvarasaru sukha-saṅkathâ-
vinôḍadiṃ râjyaṃ geyyuttam i. 1109 neya Plavaṅga-saṃvatsarada Kârttika-bahula-amâvâsye-
Sôma-vâradandu ||

vritta || Chaṭṭa-nṛipâlakam berasu Pâṇḍyanum ôvade Nêlivarttiyam |
tôttane pâydu jîva-dhanam ellaman âgaḷe koṇḍu pôge benn- |
aṭṭi teraḷchi taḷt iṇḍu pervvaḍeyam tuṇuvam magurchchi tâm |
Chaṭṭeya-Nâyakam paḍedu mechchi[si]ḍam sura-kanneyarkkaḷa ||

*The orthography of this inscription is very bad, and it is expressed in a very corrupt and illiterate manner.

†1399= Durmmukhi; Plavaṅga= 1349.

Malla-nripâlakam besase perggade-Mallana putran âjiyo! |
 tallalav appinam pagege sar-ene kilt alagin turangamam |
 bill-aniam karult iridu chechcharav â-tuvam magurchchi tân |
 illade Chikk-Chaṭṭan amarânganeyarkka! oldu kûḍidam ||
 kaṇḍado! iṇḍiyâdi bisu-nettar! ôkûlikûliyâdi pechchi mâr- |
 koṇḍoḍan echcha pûnigara paṇḍaleyam poḍe-senḍan âḍid-og- |
 gaṇḍan ivan dal end êṁ posa-muttina sêseyan ikki kûḍe kai- |
 koṇḍ oḍan oydar achcharasiyar kkali-Chaṭṭanan âji-raṅgado! ||
 nachchi pored âḷdanam sale |
 mechchisi tuvam magurchchi mârppaḍeyam talt |
 achch iṇḍida . . . puraṅgaḷan |
 orchchatamam koṇḍan alte nâyaka-Chaṭṭam ||

svasti śrīman-mahâ-maṇḍalêśvaram Malli-Dêvarasarum Kanna-Gâvuṇḍana Bomma-Gâvuṇḍanum
 Halliya Mâra-Gâvuṇḍanum Gaṇḍiya Mâka-Gâvuṇḍanum Ubbaravâniya-sṭhalaḍa gadde kamma 1 ra
 Hosageyolage .. kuri-kamma 25 alli navane kamma 50 Chaṭṭaya-Nâyakana makkaḷu makkaḷu
 varam salisuvaru (*usual final phrases*).

37

On a third virakal at the same place.

śrī-Gôvindâya namah || svasti samasta-prâsasti-sahitam śrīman-mahâ-maṇḍalêśvaram Malli-Dêvara-
 saru Beḷagavarttiyolu sukha-saṅkathâ-vinôdadim râyam geyuttam ire S'aka-varshada 1118 neya
 Naḷa-saṁvatsara-Chaitra-bahula-êkâdasî-Sôma-vâradandu ||

kam || tott enal Ummâ-Bâyiya |
 kaṭṭ-âlgaḷ kudure-verasu turugole keṭṭ â- |
 Gaṭṭeya-Nâyakan urad iṇḍid |
 oṭṭajeyind ânt avam magulchidan âgaḷ ||
 vṛitta || Boppâ-Dêvi-samêtav irddu besasal Malla-kshamâpâḷan int |
 oppam-bett idir-ânta-vairi-balamam beṅkoṇḍu tibrâsiyim |
 topp end ôvade poydan aṅgarikar! ballâl karam Gaṭṭeyam |
 bâpp end i-dhare baṇṇisalke paḍedam svarggâpavarggaṅgaḷam ||
 bharadim Malleya-Nâyaka-priya-sutam Gaṭṭayyan ugrâjiyo! |
 turagam muttidoḍ ikki tat-turagamam ball-âlgaḷam khaḍgadim |
 karuḷum kaṇḍamum âli-sûsuvinegam śrī-Raṅga Gôvind enutt |
 uru-têjam paded apsarô-gaṇa-yutam Vaikuṇṭhamam pordidam ||

intu kâdi palaram kondu tuvam magurchchiy aṅgarika Malleya-Nâyaka Mâcheya-Nâyakara magam
 Gaṭṭeya-Nâyaka sura-lôka-prâptan âda || śrīmat-Malli-Dêvarasaru samasta-pradhânarum mûliga-
 Bamma-Gâvuṇḍanum sahitavâgirddu Gaṭṭeya-Nâyakan-âḷutanakke mechchiy Ubbaramâniyalu gadde
 kamba 10 Sôvabarasiya-keṇeya keḷa beddale kamba 20 salisuvar ||

38

On a fourth virakal at the same place.

namah S'ivâyâ || svasti samasta-prâsasti-sahitam śrīman-mahâ-maṇḍalêśvaram Malli-Dêvarasaru
 Beḷagavatiyolu sukha-saṅkathâ-vinôdadim râyam-geyuttm ire S'aka-varshada 1118 neya Naḷa-saṁ-
 vatsarada Vaiśâkha-suddha-paurṇamî-Vaḍḍavâradandu ||

kam || Ummâ-Bâyiya dhâliy ad !
 ommeye kavi-tandođ eydi saŋgarad edeyo! !
 vummaļiy appinav ari-balav !
 ammi kařuļt iřidan uřade nâyaka-Mailam ||
 vri || tođe kađiy-ôpinam bariy eraļ-kelan ommeye chekke-vôpinam !
 nađu bile-vôpinam tale kaņakkenal âgaļ uruļdu pôpinam !
 tođardaran ôvade aņgaruka-Maileyâ-Nâyakan âtma-khađgadim !
 kađu-gali poydu-voyd irade mechchisidam sura-kanneyarkkaļam ||
 bhâsura-kirtti-vett eseva Malla-nriřipâļakan-aņgarakkan â- !
 Kêsava-Nâyaka-priya-sutam kali-Maileyâ âtma-khađgadind !
 âsurav appinam ripu-turaņa-balaņaalan ikki gellavam !
 âsigan olpu-vett amara-kâminiyarkkaļoļ oldu kûdidam ||

va || antu kâdi palaram kondu tuřuvam maguļchi sura-lôka-prâptan âda || S'ivâya namaḥ || Siddhê-
 śvarâya namaḥ ||

40

On a sixth virakal at the same place.

... svasti samasta-praśasti-sahitam śrīman-mahâ-maṇḍalêśvaram Malli-Dêvarasaru Be... sukha-
 saṅkathâ-vinôdadim râjyam geyuttam ire S'aka-varshada 1118 neya Na ... Vaiśākha-suddha-
 pûrṇami-Vađḍavâradandu ||

kam || bharadind Ummâ-Bâyiya !
 tu ... dhanamam pôgal !
 parid echchu Jêđar-Appam !
 tuřuvam pint-ikki kâdidam tat-kshaṇadoļ ||
 .. řad idirâda pûņigara paṇ-daleyam pařiy echchu tûlđi tat- !
 tařed ařidâ ... raņa-balamam kali kiļt alagine sêneyam !
 pařivařiyappinam tavisi Jêđara ... meyan-Appugam baļald !
 orađi surâņaṇâ-janada tôloļ avam sura-lôkav eydidam ||
 Appan ivam parârthta-nidhiy appan ivam kali dâni kûrmeyind !
 appan ivam parâņane ... sucharitra-guņa-praṇûtan int !
 appan âvan end eseva Jêđara-Sômeyan-Appanam ... !
 .. ppi tand oydaḥ achcharasiyarkkaļ id em sura-lôka-sêvyanô ||

intu kâdi palaram ... tuřuvam magurchchi Jêđara-Sômeyana magan Appugam sura-lôka-
 prâptan âdam ||

41

On a seventh virakal at the same place.

ôm namaḥ S'ivâya || svasti samasta-praśasti-sahitam śrīman-mahâ-maṇḍalêśvara śrīmad-Īśvara-Dêv-
 arasaru Beļagavarttiyolu ... râjyam geyuttav iral ondu-divasam... Malla-Setṭiya magam Kâle-
 yam S'aka-varshada 1137 neya Yuva-saṃvatsarada Āśvayuja-ba 10 Sômaḥvâradandu ||

kâlegadoļ Īśvara-kshiti- !
 pâļam besasalke paridu ... la !
 Kâļanavol aļurdu Kâļam !
 bâliṃ tařid uřade kondu sarggakk ogedam ||

paredam irddud ettalum ne-
 ttara ponai ant okku karu .. sūpida-khaṇḍam
 ..
 .. adbhutav āytu Kālan-irid-ābhavadoḷ ||
 antu kâdi .. palaram kondu sura-lōka-prāptan ādam ||

42

On an eighth virakal at the same place.

ōm namaḥ S'ivāya ||

Sinda-kulāmbara-dyumaṇiyam kali-Malla-nripāla-putranam
 Mandara-dhairyyanam vibudha-rakshakanam Phanirāja-vamśanam
 ... Mukunda-pada-paṅkaja-bhṛṅganān i-jagaj-janam
 kundade .. ||

... ^AĪsvara-Dēvarasaru ... Belagavattiyam ... dānam paḍeda ... Belagavatti-
 kōṭeyan ... tad-balam patti ... oḷapokka ... idir āntu kaṭidakondu ... (rest effaced).

43

On a virakal to the east of the same temple.

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham Yādava-Nārāyaṇam pratāpa-chakravartti Sim-
 haḷa-Dēvara vijaya-rājyav ā-chandrākka-tāram-baram saluttam ire || tat-pāda-padmōpajivi Honna-
 Bammi-Setṭi Banavase-nāḍa mēlāḷikey-adhikāram māḍutt ire ||

arasaṅka-karagasam Sin-
 dara dēvam Mālachī-prasādānvayan I-
 śvara-maṇḍalēsa-tanayam
 parārṭtha-nidhi Kēsaṇōrvvipālam negaḷdam ||

svasti samasta-prasasti-sahitam śrīmanu maṇḍalēśvaram Kēsava-Dēvarasaru Belagavattiyolu su-
 khadiṁ rājyam geyyutt iral ondu-devasam Honna-Bammi-S'eṭṭiya mēle naḍedu Sōvi-dēvana Bamma-
 nam besase S'aka-varshada 1154 neya Khara-samvatsa[ra]da Phālguna .. ^AĀdivāradandu

munisindam Honna-Bammam nija-turaga-dalam sūḍi sēnā-samūham
 ghana-ghōṣhaṅ-gonḍu nūṭikalk atula-bhuja-balam Kēsavōrvviśan-ājūā-
 panadiṁ tān ēṇi mārānt-ari-balav anitam poydu kond ikki Sōy-dē-
 vana tammam Bammaṁ old achchāra-gaṇikeyarol kūḍi svarggakke sandam ||

antu kâdi taḷt iridu palaram kondu sura-lōka-prāptan ādam || ōm namaḥ S'ivāya ||

44

On another virakal at the same place.

svasti samasta-bhuvanāśraya śrī-prithvī-vallabham mahārājādhirājam Yādava-Nārāyaṇam bhuja-bala-
 pra ... chakravartti Simhaḷa-Dēvara vijaya-rājyam ā-chandra-tāram saluttire tat-pāda-padmōpa-
 jivi Māyi-Dēva-dāṇḍayakaru Banavase-nāḍa mēlāḷikey-adhikāram māḍutt ire ||

Sinda-kulāmbara-dyumaṇiyam kali-Malla-nripāla-putranam
 Mandara-dhairyyanam vibudha-rakshakanam Phanirāja-vamśanam
 sanda-Mukunda-pāda[. . .]-paṅkaja-bhṛṅganān i-jagaj-janam
 kundade baṇṇikūṁ dhareyol ^AĪsvara-Dēvanan udgha-punyaṇam ||

svasti samasta-prâsasti-sahitam śrīmanu mahâ-maṇḍalêśvara Īśvara-Dēvarasaru
 sukhadi rājyaṃ geyutt iral ondu-divasaṃ ka-varshada 1137 neya Yuva-saṃvat-
 sarada Bṛihaspativâradandu ||

vri || sāyyan adaṭam dhâlittu .. jayam |
 biṭṭam dōr-vva .. danamam band ikki tat-sēneyam |
 āgaḷe tāgi kâdi palaram bennaṭṭi taḷt irddu tûld |
 aṭṭuttam tavekonḍu vâji-sahitam pokkam surâvâsamam ||

..... galiy ubhaya-bala mechchalu tûld iridu poydatâ pâdi lachchanav
 enipa Murâri-Sōya || sūsida-Sindav okka taḍedu tuldu antu tāgi kâdi
 taḷt iridu palaram kondu sura-lōka-prâptan âdam || Īśvara-Dēvaru koṭṭa Belagavartti-
 yalu gadde kamba 31 beḷdale kambavam .. âtanu Tammayya biṭṭam gaḷde makkaḷu-
 makkaḷu-varam salisuvaru || namaś S'ivâya ||

45

On a stone near the southern wall of the same temple.

namas tuṅga- &c. ||

vri || Kamathâdhîsa-Phaṇindra-dik-kariḷ in tamtamma-kêli-vilâ- |
 sa-manah-pṛitioḷ irppud âyata-mahâ-bhû-bhâravam tâlḍuva- |
 âramav êk int ini n taḷeyal i sâlven dal embante dur- |
 ddama-dōr-ddaṇḍade tâlḍidam vasudheyam Ballâḷa-bhûpâlakam ||

kam || Ratigam Bhâratigav Arun- |
 dhatigam migil enipa rūpu-châturyya-pati- |
 brata-guṇadin oppe mahimâ- |
 nvite Padumala-Dēviy agra-mahishiy enippaḷ ||

tat-pâda-padmôpajivi Tûdapillê-dannâyakaru Belagavarttiya nâd-adhikâram geyyutam ire ||

todaḷ illad ondu nudi lō- |
 bhadoḷ ondada manam eḍambaḍ illada charitam |
 madav illada sampadav emb |
 idu sâjam Tûdapillê-dandâdhipanoḷ ||

â-Belagavarttiya manneyar-anvayav entene ||

â-nṛipan udâra-charitam |
 mânita-mânyam vinirjijitâhita-sainyam |
 sūnṛita-vachanam dhareyoḷ |
 tân enisal pempu-vettan Īśvara-bhûpam ||
 arasanka-karagasam Sin- |
 dara dēvam Mâlâti-prasâdânvayan Ī- |
 śvara-maṇḍalêsa-tanayam |
 parârththa-nidhi Malli-Dēvan âḷdam dhareyam ||
 tad-apatyan akhila-lakshmi- |
 sadanam kadana-prachandam apramita-yasam |
 vidalita-ripu-kuḷa-naḷini- |
 madavad-vêdanda-rûpan Īśvara-bhûpam ||

tat-pâda-padmôpajivi ||

Kaana-Gavundana tanayam |
 sannuta-mati Kâla-Gaundana âtana putram |
 mun negaldar inn ir âr enal |
 unnata-vibhu Bamma-Gaundana esedam dhareyol ||
 para-hitan endu sach-charitan endu dayâparan endu saj-janôt- |
 kara-parirakshana-pranayan end uditôdita-bhâgyan endu su- |
 sthira-mati Siddhanâtha-charanâmbuja vi- |
 staradole varṇṇikun Belagavarttiya mûliga Bamma-Gaun . . . ||

. guṇa-sampannan appa Malli-Gaundanu ||

tat-tanayam sakala . . . |
 . . . ,saujanya-vibhava-ratnâkaran a- |
 tyuttaman enipam dhareyol |
 vṛitta-bhujam Kâma-Gaundana âhava-âaundam ||

svasti śrīman-mahâ-maṇḍalêśvaram ^AÎśvara-Dêvarasarum tamma mâva Nallamarasanum alliya
 gaundugalum irddu S'aka-varshada 1097 neya Manmatha-samvatsarada Vaiśâkha-suddha 11 Bṛihas-
 pativâra-vyatipâtadandu Hosageya kelagana-bhûmiyam pratyekam kamba 30 tamma Brahma-
 puriya 22 Brâhmaṇara kâlam karchchi dhârâ-pûrvvakam mâḍi sarvva-bâdhâ-parihâram mâḍi koṭṭa-
 ru || mattam mûḍana bayala Kâḷeyanakeya teṅkaṇa-kôḍiyalu gadde kamba 10 Gôvinda-bhaṭ-
 targgam Râmadêva-paṇḍitarggam koṭṭaru || Sômêśvara-bhaṭtargge Kâḷeyanakey-ola-meyyalu
 gadde kamba 5 koṭṭaru (*usual final verse*) ôṃ namaś S'ivâya || Nârâyanaaya namaḥ ||

46

On another stone at the same place.

jayanti Siddhanâthasya pâda-paṅkaja-pâ |
 matta-bhṛîṅgânga-saṅginah ||

svasti śrī prithvī-valla . . . paramêśvara parama-bhaṭṭârakam Satyâśraya-kuḷa . . . śrīmat-chakra-
 vartti-Sômêśvara-Dêvaru sukha-saṅ jyam geyuttire || tat-pâda-padmôpajivi || svasti . . .
 mahâ-śabda mahâ-maṇḍalêśvaram Karahâṭa-pura . . . Mâlâtî-dêvî-labdha-vara-prasâdâsâdita-sama . .
 lam vijaya-Lakshmi-karṇa-kunḍala niḷa-dhvaja-virâja nina mallali-tûryya-nirgghô-
 shana guṇa-ratna-bhû di-nâmâvali-virâjamânar appa śrīman-mahâ Malli-
 Dêvarasaru Belagavarttiya neleviḍinolu . . . geyuttam ire ||

kanda || arasaṅka-karagasam Sin- |
 dara dêvam Mâlâtî-prasâdânvayan ^AI- |
 śvara-maṇḍalêśa-tanayam |
 nidhi Malli-Dêvan adâtara dêvam ||

tat-pâda-padmôpa ||

ârâdhyaṃ Girijâdhipam pati nutam śrī-Malli-Dêvam janâ- |
 dhâram Mikkara-Sândi-paṇḍitan enippam tande Honnauve tây |
 dhîram tâm Perumâlu tann-anujan â-Kaṇvâhvayam gôtra . . |
 stâram pempina suṅka-verggaḍe valam Dêvaṇṇan urvvi-nutam ||

.. antum alladeyum ||

Manu-mârggam pranuta-tri-varggan uchitam san-mânamum dânamum |
 jana-santôshana-vi . . . shanam udañchat-kirttiyum mûrttiyum |
 tanag int i-guṇav ekkalâvanav enal sat-pâvanam Malli-Dê- |
 vana herjjuṅkada Dêvarâjane valam dhanyam peḡar ddhanyarê ||

intu pogalte-vetta herjjuṅkada Dêvaṇṇaṇaṁ karedu śrīman-mahâ-maṇḍalêśvaraṁ Malli-Devarasaru śrīmat-Siddhêśvara-dêvara śrī-kâryyak endu tamma Sivaṭada Neluvâgilahalliya . mûḍalu Koradi-kere tenkalu Daṇḍiganodavinahalla paḍuval eraḍu vaṭa-vṛiksha baḍagalu Bhriṅgâriyahallav intu chatur-âghâṭa-suddhavâgi S'aka-varshada 1110 neya Kilaka-saṁvatsarada Pushya-suddha-ashtamî-Sôma-vâra-vuttarâyaṇa-saṅkramaṇa-vyatipâtadandu biṭṭu alliya sunkamam biḍ enal ante geyven endu kâruka-dere gâṇa-dere huduke-dere bîravaṇav ippatt-ettin-okkalu-dere herjjuṅka koḍavîsa-handara-haṇa-sahitaṁ śrīmat-Saṅkarâsi-paṇḍitara kâlam karchchi dhârâ-pûrvvakam mâḍi koṭṭaru (*usual final verse*) ôṁ namaś S'ivâya || śrī śrī

47

On a vîrkal near the entrance, at the same place.

svasti samasta-prasasti-sahitaṁ śrīman-mahâ-maṇḍalêśvaraṁ Tailapa-Dêvaru Banavâsi-pannichchhâ-siramum Beluvalav-eraḍaru-nûṛumam Sântalige-sâsiramumam Maṇḍali-nâḍumam Hânunḡal-ainûrumam tribhōgâbhyantara sukha-râjyam geyyuttav irḍdu śrīmach-Châlukya-Vikrama-varśada 55 neya Sâdhâraṇa-saṁvatsarada Kârttika-suddha 2 Sôma-vâradandu Tailaha-Dêvaru svarggav êḡalu śrīmat-hannirvvara-gaṇḍa Dâsarasana tantrapâḷa hannirvvaru manneyara tantrapâḷara gaṇḍa Masaṇayyana tamma Boppaṇa vêḷe-vâkiyam nilisi Tailaha-Dêvana kûḍe svarggasthan âḡalu | svasti śrīman-mahâ-maṇḍalêśvara Mayûravarma-Dêvaru maṇḍalika-Masaṇayyanu śrīkaraṇa-sahita samasta-parigra-mum irḍdu Boppaṇa sameyi-jôlake koṭṭa gadyâṇam nûṛumam Masaṇayyana makkaḷu-makkaḷ-varam salisuvuru || Vâmadêva-paṇḍitaru samasta-gauvudagalum iḷdu âtana kalu nilisidaru ||

48

On another vîrkal at the same place.

ôṁ namaḥ S'ivâya || svasti samasta-bhuvanâśrayam śrī-prithvî-vallabham mahârâjâdhirâjam Yâdava-Nârâyaṇam pratâpa-chakravartti Simhâḷa-Dêvara vijaya-râjyam â-chandrârkkam-baram saluttire || tat-pâda-padmoḡpajivi Mâyî-Dêva-daṇṇâyakaru Banavase-nâḍa mêtâlîkey-adhikâram mâḍuttire ||

Sinda-kulâmbara-dyumaṇiyam kali-Malla-nṛipâḷa-putranam |
Mandara-dhairyyanam vibudha-rakshakanam Phanîrâja-vaṁśanam |
sanda-Mukunda-pâda-yuga-paṅkaja-bhriṅganan i-jagaj-janam |
kundade baṇṇikum dhareyo! Îśvara-Dêvanan udgha-puṇyanam ||

svasti samasta-prasasti-sahitaṁ śrīmanu-mahâ-maṇḍalêśvaraṁ Îśvara-Dêvarasaru Belâgavattiyolu sukhadi râjyam geyyutam ire || S'aka-varshada 1138 neya Dhâtu-saṁvatsarada Vaiśâkha-śu 5 Bṛiha-vâradal Îśvara-Dêvam Chiṇṇeya-sâhaṇiyam besase ||

Mâdanabâgam Bêḍar |
bbhêdisi pâyd iridu turuḡalam kaykoṇḍ i- |
pôdar ene muḷida-Javanant |
âdam bennattî paṭṭa-sâhani-Chiṇṇam ||
bharadindam parid eydi Bêḍa-vaḍeyam kaṇḍ ârḍdu beṅkoṇḍu tat- |
turagam vâyu-javâdhikam pariyisuttam kutti kond ikki tach- |
chhiramam tâṁ poḍe-seṇḍan âḍe padapind âḷdam karam mechchal ach- |
chariy âḡal turuvam maguḷchi pageyam parrdiṅge birdd ikkidam ||
saṅgara-raṅgadoḷ atidhi- |
ram guṇi-jana-sêvyan ivanoḷ âr ssari Chiṇṇa- |
yyaṅ enal Îśvara-bhûpana |
ḍiṅgarigam svâmi-kâryya-hita-rata-jivam ||

antu svâmi-kâryyadim Chinnayyam svarggasthan âge dîngariga-vṛittiyâgi Bûtanakonḍada kelage gadde matta 1 Attikareya kelage beddale matta 1 Morûralu ga 1 vam Îśvara-Dêvarasaru Chinnayana magaṅgam âtana tamma Yaṅkayyana makkaḷu-makkaḷge salisuvaru yidan aḷihidam mahâ-pâtakan akku || namaś S'ivâya ||

49

On a third virakal.

ôm namah S'ivâya || svasti samasta-prasasti-sahitam śrîman-mahâ-maṇḍalêśvaram satya-ratnâkaram śaraṇâgata-vajra-pañjaram arasaṅka-karagasam Billêśvara-dêva-pâdârâdhakam para-baḷa-sâdhakar appa Bira-Dêvarasaru bhuja-baḷadim Belagavattiyol râyam geyyuttire || S'aka-varshada 1167 neya Krôdhi-varshada Vaisâkha-śu 5 Guruvâradal Lakkhkanapâḷa Kali-Dêvam dhâlittu Hattivûra bavaradoḷ ||

muḷid-â-Lakkhkanapâḷanâ kuduregaḷ dhâlittu sênôchchaḷaj- |
jaḷadhi-dhvânadin unmi poumi baral â-bhîtôrvvipâlôdgha-man- |
ḍalikôdyad-bala-sâgaram poramaḍutt ipp aisakam muñchi tad- |
baḷamam kâdi teraḷchi kondu palaram vaichitradind Aichugam ||
pareda-karuḷ-miduḷugaḷim |
nore-nettara ponalgāḷinde kaṇḍada kesariṁ |
siram uruḷva-muḇḍadim bhi- |
karav âyt and Aichan iṇida saṅgara-raṅgam ||
siḍil aḍasi poḍeva-teradim |
paḍey-aśvaman uruḷ poḍedu balamam kondam |
kaḍu-galiy-Aichuganam taḷ- |
toḍan â-khêchariyar oyye saggam bokkam ||

Guttanahalliya Kâḷeyana tammam leṅk-Aicham sura-lôka-prâptan âdam ||

50

Behind the same temple.

S'ivâya || namas tuṅga-&c. ||

jaya [nti Siddhanâtha] sya pâda-paṅkaja-pâmsavaḥ |
sura-vidyâdharâdhîśa-matta-bhṛîṅgâṅga-saṅginah ||
bhû-chandrârka-samîraṇâṇaḷa-viya rtis sadâ
Pârvvatyâs smita-lôḷa-nêtra-sukhadas trailôkya-sôbhâspadaḥ |
bhaktâbhishṭa-phala-pradas sura-gaṇa-prastu |
.. yâd Îśvara-bhûmipâḷam amaḷa-śrî-Sinda-vamśôdbhavam ||

namah Siddhêśvarâya S'ambhavê ||

vaḷi-vêgâbhîḷa la-parikalitam ghûṇṇitâbhyarṇṇa-pûrô- |
chchalitâvartta-pranṛityat-prachura-jaḷacharam vidrumôḍagra-muktâ- |
phala-śukti-vyakta-kambu-prata |
.. dvîpamam sutt iṇid ati-baḷa-dhvânava ambhō-nidhānam ||
â-Jambû-dvîpa-râjaṅg amaḷa |
.. sura-stôma-dhâmâbhirāmam |
bhrâjat-târâ-śaśaṅka-dyumaṇi-maṇi-gaṇâḷaṅkritôttuṅga-śrîṅga- |
.. ||

kam || â-Mandarake dakshina- |

bhû-maṇḍalam esevud alli Bharata-kshêtram |

śrī-maṇḍanam ene tōrkkum |
 bhû-mâ ||
dhaṭar |
 vvirâṅganâ-virâjita-bhujadoḷu paduḷam |
 taḷedar anêkar mmudadim |
 Châlukya-bhûpar apratidoḷ ||
 vri || dhareyam vâridhi-mêkhaḷôllasiteyam lilâ-latâ-pallavâ- |
 dhareyam vistrî |
nandanâli-vilasat-pûga-prakâṇḍôdgha-kan- |
 dhareyam dôr-vvaḷa-chakravartti taḷedam śrī-Bijjanôrvviva ... |
 |
 vâridhi-bâḍavânaḷam |
 Mâlava-vanya-dâva-śikhi Gûrjjara-mêgha-marut samagra-Nê- |
 pâla-mada gam kali-Bijjana-bhûmipâḷanam ||
 ka || â-vibhuvî-anujan akhiḷa-ka- |
 lâ-vibhavam pempu-vetta sad-guṇa-vrindakk |
 âvâsa |
 ||
 lôla-bhujâsi-ghâta-gaḷitâhita-gandha-gajêndra-kumbha-muk- |
 tâḷiyam andu niḷa-nava-nirada-vâḥ-kaṇa |
 châtaka-saṅghadind ad â- |
 bhilav enippud achchariye Mailugi-Dêvan-udagra-vikramam ||
 ka || âtana marṁmam bhuvâna- |
 khyâta |
 ya-nidhi negaḷdam |
 bhû-taḷadoḷu sâhasânkan apagata-sânkam ||
 vri || śrī-yuvatisanam nikhiḷa-bhû-valayâdhipanam sarôja .. |
 lakshita-gâtranam nayô- |
 pâya-samêtanam budha-vinûtanam âsrita-pârijâtanam |
 Râya-Murâriyam padeḍu baṇṇipud î-dhare Sôyi-Dêvanam ||
 tan |
 udâtta-vibhavâmarêndran udvritta-bhujam |
 sadamaḷa-guṇan î-dhareyolu |
 tad-anujan ene negaldan eseye Mallugi-Dêva ||
 sumanô-bhûdhara-kilîṭâya bhâramam tâḷdida- |
 śramamam mânipen ende Kûrmma-Phaṇabhrid-dig-dantigaḷ ande sam- |
 bhramadim chakravartti vijayâḷankâran int oppe Saṇ- |
 kama-Dêvam taḷedam dharâ-vaḷeyamam prôchchaṇḍa-dôr-ddaṇḍadim ||
 vâridhiyant agâdha-mahimâspadanum bahu-ratna-sôbhayum |
 Mêru-girîndradante kanakânvitanum vibhu num |
 Vârijanâbhanant amita-vikramanum kamaḷâkshan embud î- |
 dhârîṇi Saṅkamânka-narapâḷanan ûrjjita-punya-jâḷana ||

svasti samasta-bhuvanâśraya ... prithvî-vallabham mahârâjâdhirâjam paramêśvaram Kâlânjara-
 pura-varâdhîśvaram suvarṇṇa-vrîṣhabha-dhvaja damaruga-tûryya-nirghôṣhaṇa kadana-pracha ...
 ... ditya kaligaḷ-âṅkusa chalad-âṅka-Râma śrîmat-Kaḷachuryya-bhujâ-baḷa-chakravartti ... Saṅkama-
 Dêvaru Kalyâṇada neleviḍinoḷu sukha ... dim râjym geyuttire tat-pâda-padmôpajîvi śrîma ...
 sênâdhipati bâhattara-niyôgâdhipati râya-ḍaṇḍanâtha gaṇḍa-peṇḍâran uddaṇḍa ... sarvasva-sûre-

kâra ari-biruda-maṇḍalika-mastaka-śûla Velnâḍa-Chôleya-râjya-nirmmûlana Hoysana-diśâpatṭa Kon-
kaṇa-bhayaṇkaran ity-âli. li-virâjamânar appa śrîmat-Kâvaṇayya-daṇḍanâyakaru ||

vri || satataṃ viśruta-sat-kaḷâ-chaturanê Brahmâtmajaṃ bhû-taḷa- |
stuta-sâmarthyane Jakkaṇauveya sutam tējaḥ-prabhâvôdayô- |
ddhatanê Tēja-chamûpan-agrajan udagrârâti-sênâ-chayôn- |
natiyind irddane sand-Agastya-kulajaṃ daṇḍâdhipaṃ Kâvaṇam ||
karavâlâhatiyim padâti-balamaṃ tat-sainika-brâtaḍim |
turaga-stôma |
. pratatiyaṃ nurggontutum Bhîmano |
dorevettaṃ kadana-prachanḍan enisal daṇḍâdhipaṃ Kâvaṇam ||

va || tad-anujan-anvayâvatârav ent endode ||

Sagarâhvaya-janapada-laksh- |
mige janma-sthânam enipa Baḷihâroḷu sand |
agaṇita-mati Baṅkarasaṃ |
negaḷḍam bhû-taḷa-vinûta-Kâsyapa-gôtraṃ ||
. |
avanî-vikhyâta-dâna-guṇad unnatiyim |
Raviy-arasaṃ bhâvipaḍ â- |
Ravitanayaṅgaṃ chatur-gguṇam pañcha-guṇam ||
â-vibhuvîn-âtmajaṃ sam- |
bhâvitan akhiḷôrvi-kaḷpa-mahijârâmaṃ |
śrî-viśadânvayan eḷeyoḷu |
. m ene negaḷḍan eseye vibhu-Baṅkarasaṃ ||
tat-taneyam dvija-kuḷa-sam- |
patti-sudhâ-vârddhi-varddhanôdaya-chandraṃ |
vritta-bhujan enisi negaḷḍan u- |
dâttam Mâdêva-daṇḍanâyakan eḷeyoḷ ||
Ravi-putra-priya-sûnug iva-guṇav ên âścharyyavê sauryyad ut- |
sava gahanamê Gaurî-tanûjaṅge bhû- |
bhuvana-prastuta-kirttiy appud aridê Mâdêva-daṇḍâdhipaṅg- |
e viḷâsôchita-sat-kaḷâ-parichayaṃ Brahmâgrajaṅg arggavê ||

va || ant'enisid amâtya-sampatti-pramukha-nikhiḷa-Kaḷachuryya-râjyâbhyudaya-kâraṇav âda Sindâ-
nvayâvatârav ent endade ||

vri || S'iva-Sindhu-priya-saṅgadind ogedan and orvvaṃ kumâraṃ mahôt- |
savadindam Girijâ-manô-ramaṇan and anvartham appantu Sain- |
dhavan e diṭan oldu pêsaram tân alkarim dhârinî- |
dhavan âg end Uragâdhirâja-viḷasad-rakshâ-samêtaṃ Bhavaṃ ||

ka || puli |
kali tanna sutan enuttaṃ Gaurî- |
lalanêsa |
. li-pâlan unḍu tachchhiṣu beḷada ||

va || â-Paramêśvaraṃ tanna putraṅge-Mâlâti-dêviyaṃ saṅgrâmakke sâhâyey âg endu besasi Niḍudôḷa-
Sindan end eraḍeneya paḍedu ||

ka || Karahaḍame tanage neley â- |
giral ahitaran aledu geldu bhuja-baḷaḍim tad- |
dhareg adhipan âdan end ur- |
vvare Sindâ-kulâvatâraṇam sale pogaḷguṃ ||

..... mahâ-sâbda mahâ-maṇḍalêsvara Karahâṭa-pura-varâdhîsvara Mâlâti-dêvi-labdha-vara-pra-sâdâsâdita-samasta-mahî-maṇḍalaṃ vijaya-lakshmi-karṇa-kunḍalaṃ ... virâjamâna dâna-Kânina mallâlî-tûryya-nirghôśaṇaṃ guṇa-ratna-bhûśaṇaṃ Sinda-kuḷa-kamaḷa-mârttaṇḍa vijaya-dôr-ddaṇḍa Phanirâja-vaṃsa sujanâvatamśa byâghra-mṛiga-lâñchhanam niyôga-kâñchanam śauryya-parâ-yaṇam vairi-Nârâyaṇam arasaṇ[kā]-karagasam birudar-aṅkusa vairi-vana-dâvam Sindara dēvam Niḍudôḷa-Sindam Karahaḍa-nâlsâsira-voḷagâg anêka-dêśaṅgaḷan âlvan âtana vaṃśadoḷ anêkaru râjyam geyidar avarolu

vri || adaṭaran aṭṭi meṭṭi ripu-bîrara binnaṇamam kaḷalchi mî- |
 rida su-bhaṭarkkaḷam pariye poyd idirâmparan ikki khaḍga-daṇ- |
 ḍadin uraḍ âjiyoḷ vijaya-lakshmiḡ adhîsvaran âd udâtta-śaur- |
 yyada kaṇiy embinaṃ Piriya-Chaṭṭarasam pesarvettan urvviyoḷ ||

kam || śrî-nidhi vinite nikhiḷa-ka- |
 lâ-nidhi saubhâgya-bhâgya-nidhi sêbya-guṇâm- |
 bhônidhi tat-sati pati-hite |
 mânini sale Dôrabarasi pempim negaḷdaḷ ||
 tat-taneyan eḷeyan âldan u- |
 dâttam Jôgarasan âtan-âtmajan avanî- |
 bhrit-tiḷakan enisi negaḷdam |
 vritta-bhujam pempu-vetta kali-Chaṭṭarasam ||

vachana || tad-anantaram tad-vaṃśadoḷ ||

vri || âtata-kîrtti bhû-bhuvanamam dhavaḷippud aḷurvavappa dâ- |
 nâtiśayam sura-drumaman êlipud ôvade saṅgarâṅgaṇôṭ- |
 pâta-nijâsi bhitiyan ad âgaḍe vairige mâlpud endoḷ ant |
 îtan id êṃ pratâpa-nidhiyô kali-Mâcha-nṛipâḷan urvviyoḷ ||

kam || pinde turagamane pâyisi |
 sandaṇisida vairi-balaman âjiyoḷ aled â- |
 ṭand odavi tanna kiḷṭ-aḷa- |
 gindam salag iridan urade Mâcha-nṛipâḷam ||
 â-nripan-anujan udâram |
 mânita-mânyam vinirjîtâhita-sainyam |
 sūnṛita-vachanam dhareyoḷ |
 tân enipam Malli-Dēvan adaṭara dēva ||
 guru-bhujan âtana tamnam |
 kara-kaḷita-nijâsi-vêgadindam nṛiparam |
 dhuradoḷ iridu Ai- |
 harasam pesarvetta dhâtrî-taḷadoḷ ||
 kâyalum artthige bêlpudan |
 iyalum i-nṛipa-sutam samartthan enuttam |
 Râyarasanan akhiḷa-janam |
 jîy ene baṇṇipud udâtta-kîrtti-priyanam ||
 tad-apatyan akhiḷa-lakshmi- |
 sadanam kadanc-prachaṇḍan apramita-yaśam |
 vidadita-ripu-kuḷa-naḷini- |
 madavad-vêdaṇḍa-rûpan^Δ Îsvara-bhûpam ||

vri || iṅgaḍalante pempu-vaded^Δ Îsvara-bhûpana kîrttiyam kaḷaṇ- |
 kaṅgeḍegonḍa-chandraman ad êṃ gaḷa pôlvane vairi-tuṅga-sau- |

dhaṅgaḷoḷ urvvi parvvida kaṟuṅkege tannaya lakshma ... gaṁ |
 laṅgisidāgaḷ ond inisu pôlvaḍe pôlke êlgeyoḷ ||
 madavad-vairi-kulântakam guru-bhujam śrī-Pāṇḍya-Dēvam janā- |
 bhyudayam śrī-nidhi Malli-Dēvan adaṭam .. yaṁ nayôpāya-sam- |
 padan int i-vijayam vi vijayâḷaṅkāran end endu lô- |
 kadavar vvarṇṇise sat-kumârar esedar vviśvambharâ-bhâgadoḷ ||

va || antu pogalṭegam negalṭegam neley enisida kumârar ttanage besakeyye nija-vijaya-bhuja-baḷadim
 pûrvva-purusharind upârjīsida nâḍugaḷ av âvuv endade || Edevaṭṭey-erppattum .. yaḷige-nâlvattum
 Baḷave 70 Hoḷalûru Sântaḷigeyalli Muduvara 80 Yaḍasule ye 70 Kaḍambaḷike-nâḍoḷage
 Kolḷiga 70 aivatt-âṟum Bâḍa te 70 Bhrânti 30 Arakere nujavoḷalu 12 Attigêri 12
 Elambêru 12 int i-nâḍugala rājyam tanag êkāyattav âge Banavâsi-dêsa-lakshmige viḷâsa
 enipa Beḷagavarttiya neleviḍinoḷu sukhadin arasu-geyyuttam iralu ||

kaṁ || S'iva-pâdâmbuja-bhṛiṅgam |
 S'iva-charaṇa-sarôja-bhakti |
 vidyâ- |
 pravaram Maleyâḷa-Dēvan eḷeyoḷu negalḍam ||
 |
 .. chchhêdana-paṭu-kuṭhâran ene pesarvettam |
 sach-chhâstrâmbu |
 guṇa .. ma-Dēvan ivara dēvam ||
 tat-tâpasa-taneyam S'iva- |
 chittan enalu |
 vṛittam tadiya-śishyan u- |
 dâttam ||
 para-hitan â-yati-putram |
 Hara-charaṇa-dhyâna-pariṇatântaḷkaraṇam |
 |
 dhare pogalalu negalḍa Saṅka ||
 ... yâdanô padapiniṁ vidyâdharam varṇṇiy â- |
 dano mēṇ Indra-tanû koṇ- |
 ḍane |
 viśruta-Saṅkârâsi-yatipam Siddhêsvarârâdhakam ||

svasti ya prâṇâyâma śrīmatu Saṅkarâsi-paṇḍitar â-nṛipaṅge dharmmaman
 abhivarṇṇise kaṁ ||*..... arddikkum dharmma-tatparaṅ ariduṇṭê || va || endu dharmmamane
 mukhyam mâḍi Siddhêsvara-dēva dyakke khaṇḍa-sphuṭita-jirṇnôddhârakkav endu
 S'aka-varshada 1102 neya S'ârvari-samvatsarada Vaiśâkha-suddha 8 Sômaṇḍaradandu śrīman-
 mahâ-maṇḍalêsvara vara ... mēlâlkeya Mahâdēva-dañṇâyakaru tanna kumâraram heggade-
 Sâyyaṇṇa heggade-Sômayyanum heggade-Mālayyanum heggade-Bammayyanum int i-pradhânarum
 danṇâyaka-Madhuvaṇṇanum gaudugaḷum sahitav âgirddu tanna Beḷagavartti ||iya heg-
 gereya keḷage Gaṅgana gaḷeyalu keyi mattaru hadinaydam 15 Saṅkarâsi-paṇḍitara kâlam karchchi
 â-holakke simēy entendade mûḍalu Dêhârada keṇeya mûḍaṇa kôḍi teṅkalu
 pûrvva sthala-vṛitti śrīmat-Siddhêsvara-dēvarggam Dâsêsvara-dēvarggam maṭhada-hoṛa va
 50 mattam danṇâyaka-Madhuvaṇṇana maga Sômayyan âtana mâḍisikonḍ â-keṇeya baḍaga-
 gôḍiyalu biṭṭa beddale kamba 50 telligar â-dēvara nandâ-dīvigge biṭṭa.. gâṇa
 ... kaṁ || virachisidano Pailamma (usual final verse).

(on the top) śrīman-mahâ-maṇḍalêśvaram Malli-Dêvana talâram Biddanana Boppeya-Nâyakam tann-âldana kaiyalu padedu śrī-Kêśava-dêvargge Siddhêśvara-dêvara gaddeyim tenkalu bitta gadde kamma 10 ondu-gâpada honge vaṇa vond-eley-okkala sârige yale 100 S'ivâya namaḥ ||

51

At the same village, on a virakal near a wall to the east of the Channa-Kêśava temple.

svasti samasta-praśasti-sahitam śrīman-mahâ-maṇḍalêśvaram Malli-Dêvarasaru sukha-saṅkathâ-vinôdadiṁ râjyam geyuttire S'aka-varshada 1117 neya Râksha sa-saṁvatsarada Chaitra-suddha 5 Bṛihaspativâradandu ||

vṛitta || Malli-nṛipâlakam besase machcharadindame Raṭṭepalli ā- |
ballaniyam karutt irid idirchchidaram tave kondu sēneyol |
tallalamam tagulchi kaṭi-pallatav āgire poydu vairiyam |
Kalleya-Nâyakam karame mechchisidam sura-kanneyarkkalam ||
tarataradindav ârddisuva poyv iduv ôkuva nûnkuv ânkegol- |
varan adatiṁ karutt iridu saṅgaradol Javan okkilikkid ant- |
ire neṇe-mâḍid aṅgarika Kalleya-Nâyakanam mahôtsavam |
beras idirgonḍar achcharaseyarkkal id em kaliyô viḷâsiyô ||
karuḷa todarppu kol-miduḷa-jârîke kaṇḍada tûldi ne- |
ttara ponai aṭṭey aṭṭuli gaḷa tintiniy âdud em janam |
pirid irid-âva Nâyakan âji-raṅgaḍol |
sura-purav eydipam nija-bhujôddhata vâraṇam ||

antu . . . palaram kondu sura-lôka-prâptan âda || Siddhêśvarâya namaḥ ||

54

At Kuḷahalli village (same hobli), on a virakal in Nanjaya's field near Pâtara-maraḍi, south-west of the village.

namas tûṅga &c. ||

svasti samasta-pra[śa]sti-sahitam śrīmanu mahâ-maṇḍalêśvaram satya-ratunâkaram śaraṇâgata-vajra-pañjaram arasaṅka-karagasam birudar-ankusam mûrtti-Nârâyaṇam viḷâsa-vallabham śrī-Billêśvara-dêvara dibya-śrī-pâda-padumârâdhakam para-bala-sâdhakarum appa śrīmat-kumâra-Bira-Dêvarasaru Kalliseyalu sukha-saṅkathâ-vinôdadiṁ râjyam geyvutam irddalli Saka-varsha 1168 neya Visvâvasu-saṁvatsarada Jêshṭha-śu 13 S'ukravârada .. Boppula samasta-sênâ-nâyakaru samasta-sannâha-sahita Kûḍaliya mutti śrīman-mahâ-pradhânam bâhattara niyôgâdhipati sakala-lakshmî-pati Sêvuna-sannâhana-samûhanum appa S'rîdhara-daṇḍâyakara kûde talt irid ekkatulaḍol okkilikki kâduvalli mahâ-pasâyitam Babbara-bâhâ Sêtuvina Ba. . ṇa mâḍida pratâpav entendode ||

dhârini vorbba vira-narapâlakanaṁ .. deyvadantahan |
dâre negalṭeyam kaḍupumam manamam manavâre nôḍe pem- |
Mâriyol â-mahâ-pralaya-Bhairavanante virôdhi-sainya-saṁ- |
hâraka nimma (sêtu) Sêtuvina Bam .. yan orbbane pûṇḍu mâḍidam ||
Vira-nṛipâla kēl kaligaḷ-ankusa ninnaya râyâ-râûtâr |
bbbhôrenal e . . . mârmaled idirchchida-vira-virôdhi-sainyamam |
Bhairavanantire endu pûṇḍanam |
virada sêtu Sêtuvina Bammayanam .. galgum jaga-trayam ||
antu nija-patige . . . pûṇ- |
dante kaṭâradoḷe tividu parivâram |

.. ure suriye pû-maļay !

intu Sadâsiva-padake Bim .. am sandam ||

namô'stu paramâtmanê || Sêtuvina Bomeyage koṭṭa vaļitavanu heṇḍiru-makkalige salisi sukadiṁ
pâpa .. tu || tamma Eṇeyamanu bira-gala nilisi pratipâlisidanu || S'ântinâtha ||

55

On another virakal at the same place.

svasti samasta-praśasti-sahitam śrīmanu mahâ-maṇḍalêśvaram satya-ratnâkaram śaraṇâgata-vajra-
pañjaran arasaṅka-karagasa birudar-aṅkusam mûrtti-Nârâyaṇam viļâsa-vallabham śrī-Billêśvara-
dêvara dibya-śrī-pâda-padmârâdhakanuṁ para-bala-sâdhakarum appa śrīmatu Bira-Dêvarasaru
sukha-saṅkathâ-vinôdadim prithvî-râjyam geyvuttum Balâlagondaļ âsthânavâgi vaḍḍôlagam goṭṭi-
iddalli Paṭṭa-sâhanada Gaṅgeya-sâhanîy-aliya Êchaya koṭṭa bhâsey entene para-baļam samasta-daļa-
bhâram sahitam uravanisi nûkidalli râjâdhyaksham hiḍidu biḍe kaṭâradiṁ kuṇuhina kuduregaļam
aṇikeya nâyakaram tividu para-baļamam kaļakuļamam mâḍuven endam paṇa-sattigeyam paḍedu
sukhadin irppinam || śrīmanu mahâ-maṇḍalêśvaram Dêkarasanuṁ Chêļangiya Bîreya-Nâyakanuṁ
tamma samasta-daļa-bhâram berasu Nêmatṭiya bayaloļu môharisi nûkidalli || śrīmanu mahâ-pra-
dhânam Medimeya-Nâyakanuṁ S'rîdhara-Dêvanuṁ Koppala samasta-haḍi-parivâra-sahitam môharisi
naḍedu tâgi Javan okkilikkidantir adbhutamâge hêsêļe koṇḍu bennaṭṭidalli para-baļadava neleya
môharam saṅkalisi kûḍikoṇḍu nûkidalli pachanam biṭṭi ikkidâgaļu ||

.Birarasange koṭṭa hosa-dêsiya bhâseyan ênan emben â- |

vêleya môharam pralaļa-vâridhiyante layâgniyanṭir â- |

Mâriya mûriyanṭir aṇeyattidoḍ Êchaṇan indu vairi-sam- |

hâraman i-kaṭâradoļe mâḍuven endan adante mâḍidam ||

palaram kuṇi-daṇḍaḍidam |

palaram siļḍ oṭṭi kaḍidu dese-vali geydam |

palaram bâlḍale viḍidam |

kali chaladi kaṭârada Êchigaṁ raṇa-dhiram ||

kuṇuhina kuduregaļam sand |

aṇikeya nâyakaran iṇidu baļedam meḇedam |

neṇe-gali kaṭârada Êchaṁ |

kaṇev-alar-vaļe mêļe suriye sarggake sandam ||

endu tanna koṭṭa bhâseyam pûrayisi S'aka-varshada 1169 Plavaṅga-samvatsa[ra]da Vaiśâkha-su 10
Bri-dand arasu parivâram mechche dêva-lôkakke sandar ||

60

At Saulaṅga (same hobli), on a stone near the Shikârpur-road.

svasti śrī jayâbhyudaya-S'âlîvâhana-śaka-varusha .. 1493 neya Prajâpati-samvatsarada Vaiśâkha-
ba 13 Sômaṇḍadalu śrīman-mahâ-maṇḍalêśvaram Gava-Râjayanavaru tamma tande Veṅkaṭâdri-Râj-
ayanavara utara-kriya mâḍuvâgaļu tamma tandege puṇyav âgabêk endu Ânêgondi-maṭhada Vijêndra-
voḍeyara maṭhakke dhâren eḡada Saulaṅgada-grâmakke śubham astu śrī

64

At Nyâmati (same hobli), on a stone in the back-yard of the Virabhadra temple.

svasti S'aka-kâlam eṇṭu-nûra-ombhatt-aydaneya S'rīmukha-samvatsarântarggata-Pâlguna-baḥuļa-
pañchami-Brihaspativâramuṁ saṅkrântiyanḍu Nelmabbeya kammara Bîdi-eraḍu-kanne .. dânam

gotṭam panneradu kavileyam dēvarggem viṭṭam kereyan agaḷasidom . naṅge meyde . . . lyadoḷum
beḷe mattaru Kakkarana

65

On a virakal to the east of the same temple.

svasti śrīmach-Chālukya-Vikrama-kālada 50 neya Visvāvasu-saṁvatsarada Bhādrapada-suddha .
Adivāradandu śrīmad-agrahāram Nelavattiya tuṟuvam Beḷagavattiya Dēseyam koṇḍu-pôdalli chippi-
ga-Padmana maga Chikka tuṟuvam pintikki kudure-mêlâlâg iṟidu sattu sura-lôka-prâptanâdaud
asēsa-mahājanaṅgaḷ mechchi Padmaṅge nettaru-goḍagey âgi biṭṭa beddale gaḷeya mattal ondu

66

On a virakal at the same place.

svasti samasta-bhuvanâsraya śrī-prithvī-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭarakam
Satyâsraya-kuḷa-tīlakam Chālukyābharanam śrīmat-Tribhuvanamalla-Dēvara vijaya-rājyam uttarôṭta-
râbhividdhi-pravarddhmānam â-chandrârka-târam-baram saluttam ire tat-pâda-padmôpajīvi | śrī-
Chālukya-Vikrama-varshada 28 neya Subhâ . . saṁvatsarada Asâḍa-ba 1 Bṛihavâram vyatipâta-
dakṣiṇâyana-saṅkramâṇa . . svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushtâna-japa-
samâdhi-śīla-sampannaru sujana-prasannaru śrī-Nârasimha-dēva-labdha-vara-prasâdarum anēka-
tarkka-sâstra-vyākaraṇa-chohhandôḷaṅkāra-kāvya-nâṭakaṅgaḷolu . . tarum samasta-jana-pūjitarum
gôtra-pavitrarum châru-châritrarum . . chûḍamanigaḷu bândhava-jana-rakshâmanigaḷu saraṇâgata-
vajra-pañjararu Naḍegôṭte-mallaru châturyya-Chaturānanarum dvija-jana-dâridrâdri . . jraru sukara-
sukavi-pika-nikara . . kârarum bahu . . lâdhârarum êkāṅga-vīraru Brahma-vaṁsa-varddhanarum âsrita-
jana-chintâmanigaḷu vidagdha-vidvaj-jana-pūjâgraganigaḷum darppitârâti-mada-nivâraṇaru chatus-sa-
mudra-paryyanta-yasô-bhâgigaḷum enippa śrīmad-uttamada-Bhaṭṭagrâmey-agrahāram Nelavattiya
sâsirvvarum mahājanamum irddu Kâsyapa-gôtrâdhâram Mâdhava-Saḷaṅgi-Kêsavayyana putra gôtra-
pavitra Bittimayyaṅge kârūyam geydu pâda-pūjeyam koṭṭu khaṇḍikada dharmmake Koḍasigeyalu 16
kamma tōṇṭamam sarvva-bâdhâ-parihâram mâḍi naḍeyisuvar (*usual final phrases and verses*).

67

On a stone to the north of the same temple.

(Same as No. 66).

68

On a stone in the yard of the same temple.

svasti śrīmanu . . . prithvī-vallabham mahārājādhirāja rāja-paramēśvara śrī-vīra-pratâpa-Harihara-
mahârâyara kumâra śrī-vīra-pratâpa Râya-mahârâjaru Vijeyânagariya nelaviḍinoḷu sukha-
saṅkathâ-vinôdadim rājyam geyyuttirdd ondu-deva . . . Mârapaya Roddada gôva Nigalaṅka-malla
khaḍga ahitara-kolva aṟuvattâru-maṇḍlikara gaṇḍa S'ata-Sâlukya-Baṇman emba râyam . . .
. madda-Râjana kumâra Onâli-Râjam Baḷliya-nâḍa Nelavattiya . . ruttam irddalli Saka-varuśa 1326
. Su[bhānu] (*stops here*)

71

At Surahonne (same hobli), on a stone in the back-yard of S'iva-Liṅgaṇḍa, son of S'idda-Basappa.

namas tuṅga- &c ||

svasti śrī bhuvanâsrayam śrī-prithvī-vallabham śrīman-mahārājādhirāja rāja-paramēśvara pūrvva-
paśchima-dakṣiṇa-samudrâdhipati ari-râya-vibhâḍa aṣṭa-dikku-râya-manô-bhayaṅkara śrī-vīra-
Harihara-mahârâyaru Hastinâvatiya duggada Vijayânagariya nelaviḍinoḷu sukha-saṅkathâ-vinôdadim
rājyam geyyuttam irddalli tat-pâda-padmôpajīvi śrīman-mahâ-pradhâna Turaka-daḷa-vibhâḍa sapta-

Koṅkaṇa-dhûli-paṭṭa Kadamba-sûrekâṅga Kadamba-pura-jana-pratipâlana Gôvâ-pura-varâdhîśvara sri-Vira-Vasanta-Mâdhava-Râyara kumâra śrîman-mahâ-mantrîśvaram Raṅgiṇi-pratâpa Giridurgga-malla Koṅkaṇa-pratishṭhâchâryya Âtrêya-gôtra-kulôdbhavan aha Bâchanna-Râyaru Gôvâ-pura-varâdhîśvara Kadamba-Râja-simhâsanâdhishṭitan âgi sukha-saṅkathâ-vinôḍaḍim râyam geyyuttam irdalli Chandra-gutti-Banavase-Koṅkaṇa-Raṅgiṇi-modalâda-samasta-râyavanû pratipâlisuttam viddalli tat-pâda-padmôpajivi Kauśika-Viśvâmitra-gôtrada Nandâûrada suṅkada Bollarasara maga Anantappagaḷu Pândya-nâḍa oḷagaṇa Hoḷaguṇḍiya-purada Bâlinâtha-dêvara amruta-paḍige â-Bâlinâtha-dêvara adhisṭâyakaru râyâ-râja-guru Khaṇḍeya-Râya Khaḷêśvara-dêva-ayyanavara pâda-prakshâlyavam mâḍi hiranya-udaka-sahavâgi dhârâ-pûrvvakavâgi koṭṭa dhamma-sâsanada kramav ent endare svasti śrî jayâbhyudaya-S'aka-varuśa sâvirada-mûnûra-haḍiṇeṇṭu sandu varttamâna hattombhattaneya Dhâtu-samvatsarada Âśâḍa-su 15 Budhavârada sôma-grahanada puṇya-kâlâdalû â-Bâlinâtha-dêvara amruta-paḍige namma suṅkake saluva Guttiya vênṭheyake saluva Baḷiya-nâḍa oḷagaṇa Nêmattiya-grâmada kâlualî Surahonneya-puradalu namma suṅkake saluva grâma gadyâṇa pañchagârûka magga-dere-mudre-dhanam âru maduve-dere gâṇa-dere huḍike-dere kulume-dere sâvantike muntâda yênulla-suṅkavanu â-Bâlinâtha-dêvara amruta-paḍi-nandâ-divigege namma strî-putra-jñâti-sâvanta-dâyâdyar-anumata-purassaravâgi dhârâ-pûrvvakavâgi koṭṭa-dharma-sâśana (*usual final phrases*).

su-ruchira-Padmagarbbha Siri-vallabha maṅgaḷa-nâmadhêya sad-
vara-muni-vṛinda-vandita jaga-tray-rakshaka kañjajâksha bhû-
vara-sura-nâtha-vandita-pada-dvaya pâvana-mûrtti Mandarâ-
dhara vara-Nârasihya pore Bollarasâtma-Anantarâjanâ ||
Honnakeyi-Bollarâjanu |
nirnnâmavey âdan endu pâṭhaka-nikaram |
ninnane hârut-irddaru |
sannuta-guṇa Anantarâja baḍavara-bhâgyam ||
akshayam âgire dharmmama |
n î(rî) kshisi rakshisida puṇya-purushargg akkuṃ |
bhakshisidâtana santâ- |
na-kshayam âyuśa-kshaya kula-kshaya vinâsanam akkuṃ ||

74

At Chatṇahallî (same hobli), on a stone to the west of the Saṅkara-lîṅga temple.

Aṅgîraśa-sam | râyêśrî | Murigâ-guru-Siddha-svâmiyavara gaddige-maṭhakke Keḷadi-Basappa-Nâyakara bhakti.

76

On a stone lying in Virabhadra's arable-land, south of the same village.

śrî | namas tuṅga &c., ||

svasti Dvârâvatî-pura-varâdhîśvara Chôla-Râya-stâpanâchâryya Pândya-Râya-pratishṭhâchâryya Magara-Râya-mastaka-śûla Kâḍava-Râya . . ksha ari-râja-gaja-kêsari râyâ-mûru-râyâ-gaṇḍa-bêruṇḍa sarîra-sampattig ose-mâḍuva-râyâ-gaṇḍa Hoyisaṇa bhuja-baḷa-pratâpa-chakravartti śrî-vîra-Ballâḷa-Dêvaru prithvi-rajyam geyyuttihalli Saka-varushada 1237 Ânanda-samvatsarada Mârgga-sira-ba 7 Guruvârâdalû svasti śrîmatu Bêliya-nâḍa Bêlagavattiya-santâna manneya śrîmad-anâdi ram Nêmattiya śrîmad-asêsha-mahâjanaṅgaḷu Bêlagavattiya-mûḷiga Nâgaganada Hattivûra Pichagavuḍa (*others named*) mukhyavâda samasta-gavuḍagaḷu sanumatadiṃ emmoḷ êkastarâgi emma nâḍa Chatṇanahaliyanu Chenneya-Nâykana maga Kallappana maga Saṅkappaṅge gavuḍikeyanu koḍuvadakke â-santâna-mahâjana-gavuḍagaḷu â-Kallappana maga Saṅkappaṇa kayali tat-kâlôchita-kraya-dravyavanu koṇḍu â-Kallappana maga Saṅkappaṅge â-Chetṇanahalliya gavuḍike asṭha-bhôga-têja-

sâmya vumbali kereya kelage valagâgi . mannu-sahitavâgi vumbali mattaru 6 danḍigege maru 2 naḍu-
vattakke kanisakke teḡuvudu â-chandrârkkâ-târam-baram saluvantâgi dhârâ-pûrbbakam mâḍi koṭṭaru
yint-appudakke â-santâna-mahâjana-gavudugaḷa voppa śrī Chenna-Kêśavanâtha śrī-Hemmalakôvi
Belagavattiya śrī-Siddhanâtha maṅgaḷa mahâ śrī

77

At Kuṅkôva (same hobli), on a stone in Gâyada-Saṇṇappa's field.

Dundubhi-saṁvatsarada Mârgaśira-śu 10 lu Ayanûra Hâla-Sidhapa-gauḍaru Kuṅkô-Virabhadra-dê-
vara dêvastâna-kaṭusutidali Kuṅkôda vakalu-maga Gâyada Dêvaṇṇana maga Râmagana mêle kalu-
bidu S'ivâdhînavâda-samandha S'ivârpitav âgi silâ-stâpitava mâḍi koṭa bhûmi

78

At the same village, in Rudradêva's field.

... varusada 1243 neya ... saṁvatsara-Vaiśâkha-su ... mahâ-maṇḍalêśvaram Tribhu-
vana ... yara makkaḷu Chenneya-Nâykana Kallappanavaru sukha saṅkathâ-vinôdadim râyam
geyuttam ire avara appa Viraya-Bayiraṇṇanavaru śvarggastar âdalli â-Kallappanavaru â-hiriya
aṇṇana selavâgi Kuṅkuvada Virêśvara-dêvarige amṛita-paḍige biṭṭa ke . 20 kamba pa . dhârâti
pûrbbakavâgi biṭṭu kalla-naṭṭu koṭṭaru maṅgaḷa mahâ śrī

79

At Guṇḍichatṇahallī (same hobli), on a stone near a ruined temple in the Karavina-kâvalu.

svasti śrīmatu-Mâra-Bammarasara vijeya-râyam uttarôttarâbhipravarddhamânam yâ-chandrârkkâ-
târam-baram saluttam ire || Viśvâvasu-saṁvatsarada Mârggasara-sudha-saptami-Sôma-vâradandu Yî-
sûra-kâlvaliy-appa Hiriya-Chigarasina Jidḍa-gauḍa ... n âdaḍe âtana maga Taila-gauḍa ...
Jidḍêśvara-dêvarige kundu ... biṭṭu nîlsida nisaddi maṅgaḷa mahâ śrī

81

At Jôga (same hobli), on a stone in wet-land—Survey No. 79.

svasti samasta-bhuvanâśrayam śrī-prithvî-vallabham mahârâjâdhirâjam parama-mahêśvaram parama-
bhaṭṭarakam Satyâśraya-kuḷa-tilakam Châlukyâbharanam śrīmatu Bhuvanaikamalla-Dêvara vijaya-
râyam uttarôttarâbhivridi-pravarddhamânam chandrârkkâ-târam-baram saluttam ire tat-pâda-pad-
môpajivigaḷ appa svasti yama ... svâdhyâya-dhâraṇa-maunânushtâṇa-japa-samâdhi-sampannar appa
śrīmad-agrahâra Îsavurada mahâjanam sâsirvvarum iḷḷu Saka-varsha 993 ya Sâdhâraṇa-saṁvatsarada
Pavusya-bahula 5 Âdivâra-uttarâyana-saṅkrântiyandu Belgundada Lokka-gavundana Mahadêvargge
snâna-nivêdyakke Hekuṭtiya kereya bayalalugaḷde gaḷaya matta 1 beldaleya matta 3 (usual final
phrases in 1 verses).

82

At Chavikatte (same hobli), on a pillar of the Kallu-maṭha, south of the village.

śrī Yiva-saṁvacharada Kârttika-sudha-pâdyadalu | prattama Chinikattēya Viratta-maṭhada Vira-
Mahêśvarada Annadâni-svâmigalige | sa[ḷ]jana-sudha-Sivâchâra-sampannarâda hujûru-pradhâni-
Virabhadrapa-Dêvara baktiya kalla-maṭha || avara putra Gurappa-Dêvara bhaktiya kalla-bâvi |
Vikrama-saṁvatsarada S'râvana-sudha-pâḍya ...

At Vadêrahattûru (same hobli), on a copper plate belonging to Mudi-Mallappa, son of Guru-Basayya.

namas tuṅga &c. ||

svasti śrī vijayābhūdaya-S'ālivāhana-śaka-varsha 1555 neya [^]Āṅgīrasa-samvatsarada Chaitra-śu 1 llū śrīmatu Yikkēri-hosa-pêṭheya vaḷagaṇa Mailāra-dēvara dēvatā-vechchake Eḍava-Murāri Kōṭe-kōlā-haḷa viśuddha-Vaidikādvaita-siddhānta-pratishṭhāpaka Ś'iva-guru-bhakti-parāyaṇarāda Keḷadi-Veṅkaṭappa-Nāyaka-pautrarāda Bhadrappa-Nāyakara putrarāda Vīrabhadra-Nāyakarū koṭṭa dharma-śāsanada kramav entendare Yalagaḷale-sīme-vaḷagaṇa Yalagaḷale-grāmadalli (*here follow details*). ga 12 hannerāḍu-varahana bhūmiyanu S'ivārpitavāgi koṭṭevāgi ā-bhūmige saluva sarva-svāmyavanu prāku-mariyāḍeyalli āgumāḍikonḍu dēvatā-vechchake kālam-pratīyalū naḍadu-bāha-bage koṭṭa dharma-śāsana

āditya-chandrāv anaḷo'niḷāś cha &c. ||

śrī-Veṅkaṭādri.

At Isarāpura (same hobli), on a stone in Mallappa's field.

svasti svāgatam artthinaḥ kratu dhīyatām
 vikrama . trayi-padam dattam jalam pātyatām |
 mā dēhīty Uśanā Harir ayaṁ pātram ka . . sthāpakam
 yity ēvaṁ Balinārchchitō makha-mukhē pāyāt sa vō Vāmanah ||

svasti samasta-bhuvanāśraya śrī-prithvī-vallabham śrīman-mahārājādhirāja rāja-paramēśvaram pūrvva-pāschima-dakshina-samudrādhipati ari-rāya-vibhāḍam aṣṭa . . . manō-bhayaṅkara bhāshege-tappuva-rāyara-gaṇḍa śrī-vīra-Harihara-Rāyaru Hastināvatīya durggada Vijayānagariya paṭṭanada neleviḍinoḷu sukha-saṅkathā-vinōdadim rājyam geyiuttam iddalli || ā-Harihara-Rāyana kumāranū śrīman-mahā-maṇḍalēsvara Chikka-Rāya-Voḍeyaru [^]Āragadalli mūvattāru-kampanavanū Male-rājyada paṭṭana-[^]Āragadalli Chikka-Rāya-Voḍeyaruṁ sukha-saṅkathā-vinōdadim rājya-māḍuva kālādalli tat-pāda-padmōpajivi | śrīman-mahā-pradhānam | ari-rāya-bhayaṅkaram | mūvara-rāyara-gaṇḍa | Turuka-daḷa-vibhāḍa vairi-rāya-mastaka-sūla | bandi-vimōchana dushta-nigraba-śishta-pratipālaka | dēva-Brāhmaṇa-jīrṇa-dharmamōddhāraka śaraṇāgata-vajra-pañjara śrī-Vīra-Vasanta-Mādha-va-Rāyanu [^]Āraga-Gutti-mūvattāru-kampanavanū [^]Āragada-paṭṭanadalli sukha-saṅkathā-vinōdadim rājyam māḍuva kālādalli tat-pāda-padmōpajivi Roddada gōva | subhaṇṭar-āhava para-nāri-sahōdara kha sahasra dara bhītarām kolla ayivatt-āru maṇḍalikara gada Basavappagaḷa maga gaḷa tamma Bairappa-Nāyakara tamma ppa-Nāyaṅkara maga Basavappa-Nāya || svasti śrī jayābhūdaya-S'ālivāhana-śaka-varshaṅgaḷu sāvīrada-mūnūra-ondane Siddhārthi-samvatsara-Bhādrapada-baḷa-saṭṭi-Maṅgaḷavāra | svasti śrīmatu vēda-mārgga-pratishṭhāchāryya abha rāda Nārāyaṇa śaraṇāgata-vajra-pañjara dushta-nigraba-śishta-pratipālaka shaḍu-darśana-sthāpanāchāryya gaṇa-vīrōdaya sabannā-vidyā-viḷāsa-parā rappā śrīman-mahā prativādi-bhayaṅkara parama-Vaiṣṇava-pārijāta-Māyāvādi-kōlāhaḷa mantravādi-bhayaṅkara-praḷayānaḷa dēva-Brāhmaṇa-virōdhi-dūshaka-sirach-chhēda (*stops here*).

At Sāsuvēhalli (Sāsuvēhalli hobli), on a virakal in s'ānabhoga Siddappa's yard, to the south of the Kallēśvara temple.

. śrīmad-anādiy-agrahāra Kuniganagatṭa rājise || Yamanam Duggaṇa nijade . .
 vistāram entendade || samasta (2 lines gone) Duggaṇam || paredu sura-sastragaḷa (3 lines gone).

* dâranô |
 sura-pura sandane drumaman .. ttulege ênendu pôdanô |
 sura-ganikâ-manôhara-ratôtsavadal .. nu oldu pôdanô ||
 piridumon alte to . . . nâkaman eydidan endu Duggaṇam |
 utpalamâle ||. ṇdada piṇḍadi S'âkiniyargge nija-khaḍga-kâla .. |
 .. ṇdagaruḷgaḷind anata-vairi-śīrôtpaḷa-mâḷeyindav â- |
 daṇḍikeyim Ḥariyaṇṇana tamma Dugganoḷ ||
 gaṇḍa kali dora-gaṇḍan oldin osedum dhuradoḷ sura-kaṇneyarkkaḷam ||
 champakamâle || karu .. darppa ttarana Duggaṇan ârdd iṇḍ âhavâṇgaṇam ||
 baṭṭeya kâḷegam ide sai- |
 gga-merevaṅg end iṇḍ o- |
 tṭeṭṭi .. an oṭṭi ripuvaṇ |
 meṭṭi divak aḍardan altey .. ra Duggam ||

S'aka-varsha 1111 Saumya-saṃvatsarada Mârggaśira-suddha-êkâdaśi-^AAdityavâra-vyatipâtadandu
 ḡrimat-Râji-Setṭiyara maga Duggaṇam Hariharakke hôgi barutt-irddalli Niṭṭûra Hârivâḷad eḍeyana
 godḍi-sâladalli baṭṭeya kaḷḷaram taḡi taḷt iṇḍu palaram kondu sura-lôka-prâptan adam || namaś
 S'ivâya ||

87

*At Mâvanakôte (same hobli), on the stone-slab over the doorway of the Lakshmi-Narasimha temple in
 Gâṇigara Râmaṇṇa's field.*

svasti śrīmatu śrī-Vishṇuvarddhana-Yâdava-kulâmbaravaṇ sale Vijaya-Narasimha-Dêvana râjyadalli
 śrī-Lakshmi-Narasimbâya namaḥ || svasti śrīmatu Pâṇḍya-nâḍ-olagaṇa śrīmad-anâdy-agrahâraṇ
 Koḷḷinaghaṭṭad asêsa-mahâjanaṅgaḷa sanumatadindaṇ Lakshmi-Narasimha-dêvara praditṭeyam
 mâḍa . . . du â-Koḷḷiganagattada Hebbâruva Dêsiya-daṇḍanâyakan appa Dêvappaṇgaḷu â-Koḷḷiganagattada
 haḷi Mâvanakôteya holake Tuṅgabadra-yettaradali bandu.. talu bâmiya asêsa-mahâjanaṅgaḷa
 kayali dhâra-pûrbbakam mâḍisikonḍu Subânu-samvacharada Chaitra-mâsada sudda-dasami-Sôma-
 vâra-Pusya-nakshatra la .. nadali â-Lakumi-Narasīṅga-dêvara praditṭeyam mâḍidaru â-
 devarigaṇ nitya-naimittôtsava-pûjâ-vidhânakam biḍa koṭṭa maṅgaḷa mahâ agraḥârada
 unṭâda bômīyalli gade bedale.. âgi ondu matalu bômīyam matam Kusugura keṇeya teṅkaṇa
 kôḍiya bômīyalli ondu matalu bumīyam matam Lakumi-Nârasīṅga-dêvara-purada keṇeya mûḍana
 .. ya Sâsavīhaḷi holada kalu . . . kalu gaḍi mûḍalu .. vaṇanakere-olage gaḍiyâgi muvata ..
 kamba keyam . . . matalu eraḍu muvata .. kamba bômīyam sarvvaṇa[ma]syavâgi asêsa-mâjanagaḷu
 Lakumi-Narasimha-dêvara śrī-hatadali dhâra-pû[rva]ka || .. śrīmaṇ Hebaruva-Dêvan
 .. nu Hoisâṇa-vîra-Vijaya-Narasīṅga dēsi-nakarada samakam .. svaram samakam balala...
 munûrbbara samakam modalâgi hadineṇṭu same[ya]davarigaṇ kaladeyâgi koṭaru ishta-
 kam paripâlisadavaru hadineṇṭu-samayakam drôhi (v)i-sâsana-mariyâdeya

90

At Kuṇigalughaṭṭa (same hobli), on a stone near the entrance of the Sômêśvara temple.
 namas tuṅga &c. ||

śrī namaś S'ivâya || svasti śrī jayâbhyudaya-S'aka-varusha 1213 neya Vikruta-saṃvatsarada Vayi-
 śâkha-suda 1 Bri dandu | svasti śrīmanu-mahâ-maṇḍalêśvaram Dvârâvati-pura-varâdhîśvaram Male-
 râja-râja Malaparolu gaṇḍa gaṇḍa-bhêruṇḍa kadana-prachaṇḍa S'anivâra-siddhi Giridurgga-mallan
 asahâya-śûra êkâṅga-vîra nissan̄ka-pratâpa-chakravartti Hoysana bhuja-baḷa śrī-vîra-Nârasimha-
 Dêvarasaru Dôrasamudrada neleviḍinali sukha-saṅkathâ-vinôdadim prithvî-râjyam geyyuttam irddal!
 Gaṅgavâḍige . . . nâḍa râjyâ . . . vâda Kaivâra-râjadhânige sikhâmaṇiappa Cheluviḍe-Dêvarasaru ..

*These verses are mostly effaced.

.. śrīmanu-mahâ-maṇḍalêśvaram mâvan-aṅkakâraṇam virâditya . . . satya-Nârâyana śaraṇâgata-vajra-paṇjara Chôla-kâṭaka-sûrekâra . gâyi-gôvâla . . . yaka-gaṇḍa .. Nârâyana Brahmâdhirâjarum appa Gaṅga-Perumâle-Dēvarasaru Pāṇḍya-nâḍ-olagaṇa Koliganagaṭṭada vittiya valitēśvararâgi râjyam geyiutt irddalli svasti śrīmad-anâdiy-agrahâram Chôlamahâdēvipuravâda Koliganagaṭṭada śrīmad-asēsha-mahâjanaṅgaḷa adhīdēvateyappa śrī-Mâdhava-dēvarggevû śrī-Sômanâtha-dēvarigevû koṭṭa bhûmi Kēsariyakereyalu Dēvigeriya . . . hinde Baḷligereya voḷage Gaṅga-Perumâle-Dēvaru pûrbbadalu . . . yanu chatur-âsrayadi . . . il endu yeraḍu-varusha . . . ded irddu yi-dharmma-vanu pratipâlisi chatur-âsrayadalum kalla neṭṭu . . . dhâreyâgi koṭṭa bhûmi | (*usual final verses and phrases*). maṅgaḷa mahâ śrī

91

At the same village, on a pillar in Gurumahjappa's field.

vâg-artthâv iva samprīktau vâ-garttha-pratipattayê |

jagataḥ pitarau vandê Pârvati-Paramêśvarau ||

(west face) svasti śrīma mahârâjâdhi paramêśvaram parama-bha
 chûḍamaṇi pratâpa- chakravartti vîra-Ballâla-Dēvarasaru sukha-saṅkathâ-vinôdadim
 râjyam virddum S'aka-varsha 1133 neya *Viśvâvasu-samvatsarada . Srâvaṇa-chaturtthi-Brihas-
 pativâradandu śrī svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa maunânushṭhâna-japa-sâmâdhi-śila-
 guṇa-sampanna shôḍaśa dvija-guru-dēvatâ lēśvararum anēka-yajñâ-
 vabhrithâvagâhana-pavitrikrita . śarīrarum Rug-Yajus-Sâmâtharvaṇa-chaturvêda ṇarum
 anēka-sakaḷa-śâstra-praviṇarum ṇa-kunḍalâbharāṇa-bhûshitarum apaśabda-varjjitarum su-
 śabda-pada hiechhatrânvitarum appa śrīmad-anâdi-agrahâram layyâvaḷege Tâlama-
 ḷageya nava-Dvârâvati nâtku-diśâ-varada samasta-Nânâ-Dēsigaḷig âsrayam enippa Koliganaghaṭṭa-
 dôrin Draviḷa-dēsarappa Periyâṇḍa-Hebbârûva-pramukhavâd asēsha-mahâjanaṅgaḷu tamma sthala-
 mariyâdeya mahimey appudu Udayâdri-paḍuvala teṅkake baḍaga Himavanta-pariyanta
 saluvantâgi svasti samasta-vastu-vistīrṇa-ghûrṇṇitârṇṇava pañcha-śata-vîra-śāsana-labdhânēka-
 guṇa-gaṇâlâṅkita satya-śauchâchâra-châritra-naya-vinaya-vijñâna-Vîra-Baṇaṇju-darmmâ
 viśuddha-gudda-dhvaja-virâjitânûna-sâhasa-samâliṅgita-vaksha-sthala bhuvana-parâkramônṇatarum
 Baladēva-Vâsudēva-Khaṇḍali-Mû (*south face — 43 lines are effaced*) janaṅgaḷum nâlkum-nâḍiṅge koṭṭa-
 śâsanadim śâsana-mariyâdeyam mîṇidēv âḍade samaya-drôhigaḷu Baṇaṇji ru nettaru gaiyaru
 aṅgaḍigeyum gâṇakeyum maggaḷeyum sahita maṅgaḷa mahâ śrī śrī śrī-Gavaṇrêśvara-dēvarig
 asēsha-mahâjanaṅgaḷum naivēdyakke koṭṭa gaḷde kam

92

At Chikka-Hâlīvâna (same hobli), on a mâtikal in Survey No. 39, west of the village.

śrī-Hariharâya namaḥ nirvighnam astu mande-gâṇuṇḍa Sôyana magam Vîra-Nara-nâ Vurivâna
 Bomma-Nâyaka[na]-magaḷu Kâla-Dēvi sahagamana mādidaḷu maṅgaḷa mahâ

93

On second mâtikal at the same place.

..... Chitrabhânu-sam | Mâgha-ba 14 Sô || sa ta Chikkarasi bāyi sahagamanava
 mādidaḷu

95

On a fourth stone at the same place.

namas tuṅga- &c. ||

svasti śrī jayâbhyudaya-S'aka-varusha 1324 ne Chitrabhânu-samvatsarada Mâgha-ba 14 Sô ||
 Kuravivaka maga śakanna âtana madavaḷige Dēva-nâkitti svarggasthar âdaru ...

96

At Siṅgatigere (same hobli), on a stone near the Basava temple.

..... 1218 sanda Dhātu-saṃ Āsvaya-^Āsu 1 S'u śrīman-mahârâjâdhirâja râja-paramêśvara
 śrī-vīra-pratâpa-śrī-Harihara-Râya prithvī-râjyaṃ geyuttire . . . R âmanakeṇeyo . . . gere kâlue-
 hindu śrīmanu Sôya-Nâyka . . . ya kâlam . . . Nâykana maga Nâgeyaṇṇanu . . .
 .. kaṇṇarasara kumâra Nâgaṇaṅgaḷû . . .

98

On a second stone at the same place.

śrī svasti śrīmatu Yâdava-Nârâyaṇaṃ pratâpa-chakravartti Hoyasaṇa vīra-Nârasiṅga-Dêva-râjyâ-
 bhyudaya-Vikrama-varshada . . Byaya-s aṃvatsarada Bhâdrapada-ba 12 Bṛihavâradandu śrīmatu
 mahâ-maṇḍalêśvaraṃ Sindha-Gôvinda sitagara-gaṇḍa Pâtâḷa-chakravartti Yîśvara-Dêvarasaru Ara-
 kere-nâḍiṅge munidu dhâliya hêḷidaḍe Malevûran iḷidu Haṇṇisigeyaṃ goṇḍu hôhâga śrīmanu-mahâ-
 pasâyitarum appa vīra-Nârasiṅga-Dêvara kaṭṭid-alagina makkaḷu daṇḍada munde akasâla Râmô-
 jana maga Kâmôjṇa kaṇḍu harige-kakkeḍeyaṃ koṇḍu tâgi taḷṭ i[r]iḍu Prajñānanda-dêvara śrī-pâda
 saraṇ enuta surâ-lôka-prâptan âda

104

At Chennamâmbâpura (same hobli), on a stone to the west of the Hanumanta temple.

śrī-Vâmana-dêvara mudre-kalu |

namas tuṅga-*&c.* ||

svasti śrī jayâbhyudaya-S'âlīvâhana-śaka-varsha 1607 Krôdhana-saṃ-Mârgasîra-śu 2 lu Bhâgânagaraḍa
 Matu-S'âhaji . . duru-S'âhaji . . Bîrayana Gaṇa-S'âhaji . . . vaḷagaṇa Chennamâmbâpura . . agraḥârakke
 koṭu nirûpa . . li nirûpa haṇau . . . pradhâni śâsana-mâḍi koṭu chatu-śîme . . . Vâmana-mudre śîlâ-
 sthâpaneyanu anu ||

107

At Arakere (same hobli), in the enclosure of the Nâgêśvara temple.

śrī svasti sakaḷa-jagati . . charita mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka Satyâśraya-
 kuḷa-tiḷaka Châḷukya-vamśôdbhava śrīmat-Trailôkyamalla-Dêvara râjya chandrârka-târaṃ-
 baram saluttam ire | svasti samadhiyata-paṇcha-mahâ-śabda Pallavânvaya śrī-prithvī-vallabha Pal-
 lava-kuḷa-tiḷakan amôgha-vâkyam Kâñchi-pura Trailôkyamalla Nanni-No . . ba-Pallava Pe-
 Kogaḷi-aynûṇ elpattu-puṇa-grâmanan âluttam ire Saka-varsha 969 neya Sarvvajitu-saṃ-
 vatsarada Pushya-suddha pañchami-Bṛihaspativâraṃ uttarâyana-saṅkrântiyandu Arakeṇeya ūroḍeya
 Kêsimaya bhô vâja paṇḍitara kâlam kaḷchi dhârâ-pûrvvakam Nâgêśvara-dêvarige
 dēgulada paḍuva kamma 4½ maṭakke teṅkaṇake kamma 4½ antu gaḷde matta 1 ūriṃ hora beddale
 matta ra haḍuvarggaṃ parekerege teṅkaṇa kôḍiyali gaḷde mattar 1 beddale mattar 5 i-dharm-
 maṃ chandrârka-târaṃ-baram salvaḍu (usual final phrases & verses).

108*

In the same enclosure.

śrī-Nâgêśvara-dêvara ||

namas tuṅga-*&c.* ||

śrī maṇa-praṇuta-mahî stalaṇ Abjasambhava-sutaṃ śrī-Nâganâthaṃ
 subhamam chandrârkkar uḷḷannegam || svasti samasta-bhuvanâśraya śrī-prithvī-valla-
 bha mahârâjâdhirâja paramêśvaraṃ parama-bhaṭṭârakam chintâmaṇi nissanka-pratâpa-

*This inscription is very much effaced.

chakravartti Hoyisaḷa-vîra-Ballâḷa-Dêva-vijaya-râjyam uttarôtta^râbhiv^riddhi-pravarddhamânam
 â-chandrârkkâ-târam bare karagasa-gâḷamaṃ ggaṇaman
 ânt irivaṃ tave-konḍu ggaṇey ene vîra sâyira-Nonambavâdi-
 nâḍoḷagaṇa dushṭa-nigraha Mâḷa-Tauḷava-kuḷa-kuḷa (3 lines gone)
 S'ankara-dêvana vaṃsâvatâram entene perggade dêvana .. Nele-
 vettanûr-oḍeya Nâgana puṇyada puñjam embinam || antu Malli-Dêvanind oḷpu-vetta
 mahâ-prabhu Nâgarasa śrî-Nâgêśvara pratishṭheya mâdisid alliya sthânâchâryyar appa ..
 patiya mahime entene ||*vṛi || S'îva-dharmmôttara-sôma-S'ambhuva yôga-paũ-
 châkshari-pra ... âgama-kôvidam numata S'aivâgamâchâradoḷ
 embud illa Bairava-yati-tanu vaḍeya || śrî-Nâgêśvara-dêvar-aṅga-
 bhôga-nivêdyakkam nandâ-dîvigegam khaṇḍa-sphuṭita-jirṇnôddhâra-Chaitra-pavitra . . . Saka-varsha
 1125 neya Dundhubhi-saṃvatsarada Mâghad-amâvâsyê-Sôma-vâra-vyatipâta-saṅkramaṇa-sûryya-
 grahaṇada divya-tithiyalli Ya .. ya Sôvâchâryyar appa Bairava-yatigaḷa kâla toḷedu dhârâ-pûrvvakam
 mâḍi biṭṭa bhûmige (here follow details) dêvara nandâ-dîvigegê sarvva-bâdhe-parihâravâgi salusuva
 gâṇa vondu mummuri-daṇḍaṅgaḷu biṭṭa dâya santeya dâya koḍake aravân-eṇṇe hêriṅge nûra-ele hoṇeya-
 .. tu hasubege aḍike 2 bhattake sôḍige bhata (usual final phrases).

111

On another vîrakal at the same place.

svasti śrîmatu Iloysaṇa-vîra-Ballâḷa-Dêva . . . saṃvatsarada . . . Kaleya-Nâyakanu Arakere tuṇu-
 vanu kaḷaru konḍu-hôhali Arakere-voḍa . . Mâḷa-bôvana tamma Mallaya-Nâyaka.. biddali nettaru-
 goḍage â-Kaleya-Nâyakanu

115

At Hosahallî (same hobli), on a stone to the south of the ^AIs'vara temple.

śrî-Râmanâtha-dêva saraṇu ||

namas-tuṅga &c. ||

. |

jijât trailôkya-nâthasya śâsanam dharmma-śâsanam ||

svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-pârâyaṇa-japa-samâdhi-sila-guṇa-
 sampannarum sakaḷa-sâstra-parinatarum chaturvêda-pâragarum S'îva-dharmma-pratitarum sakaḷa-
 guṇa-sampannar appa śrîmad-anâdiy-agrahâram Kôṭiganapurada Hebbârûva Voṇe-Gôvilli-Dâsaru
 mukhyavâgi asêsha-mahâjanaṅ[ga]llu tamma śrî-Harade-kâluvaḷli Hosavaḷli śrî-Ra .. dêvara khaṇḍa
 sphuṭita-jirnnôddhârakkaṃ dêvara nitya-nivêdyakkam tapôdhanara grâsakkam asêsha-mahâjanaṅ-
 gâḷige binnaham geyidu kûḍi.. gauḍugaḷa gaṇḍa Râma-gâvuṇḍanum Chilûra Gogga-gâvuṇḍanum Bâse-
 gâvuṇḍanum Mallikârijjuna-paṇḍitara kâlam karchchi dhârâ-pûrbbakam mâḍi biṭṭa ere (here follow
 details and usual final phrases).

117

At Hanagavâḍi (same hobli), on a vîrakal to the north of the Pañchalīngêśvara temple.

svasti śrîmatu Saka-varushada 1240 neya Kâlayukti-saṃvatsarada Pushya-su 10 Sô-vâradandu svasti
 śrîmatu pratâpa-chakravartti Hoyisaṇa śrî-vîra-Ballâḷa-Râyana hiriya-maneya pradhâni Baicheya-
 daṇṇâyakara mayiduna Saṅkiya-sahaṇiyaru Ghaṭṭada keḷagaṇa Chandâvurada Basava-Dêvana mêle
 naḍadalli Chandâuravanû kidisi Muṭṭa.. naḍadu kâdidalli śrîmanu-mahâ-sâvanta-sâvantâdhipati gaṇ-
 ḍara gôva mohara-Murâri . . . koṭṭu kudureya kaṭuva maṇḍalikara gaṇḍa . . . maṇḍalikara gaṇḍa

*As it is very much defaced, it has been found impossible to put this into verse.

Kâreya Yibbara-Nâykana komâra Saṅgiya-Nâykaru â-Ghaṭṭada kâlagadall irddu baḷada kûḍe kâdi Tuḷuvara keḍisi Dâvâdâna-tirththam mindu Vayakuṇṭha-lôka-vâsakke prâptan âdanu || yî-bîragalla pûje-punaskârake ûrim mûḍaṇa Brahmapuriya . . . paḍuvalu pañcha-liṅga-dê kam-ba 12 nû Saṅkiya-sâhaṇigaru biṭṭa dharmma yî (usual final phrases).

119

At Neraḷagundi (same hobli), on a stone in front of the ^AIs'vara temple.

svasti samasta-bhuvanâśrayam prithvi-vallabham mahârâjâdhirâjam paramêśvara parama-bhaṭṭâ-rakam Satyâśraya-kuḷa-tiḷakam Châḷukyâbharanam śrîmat-Traiḷôkyamalla-Dêvaru chatus-samudra-paryyantam-bara sukha-saṅkathâ-vinôdadim râjyam geyuttam ire | tat-pâda-padmôpajîvi samadhi-gata-pañcha-mahâ-sabda Pallavânvaya śrî-prithvi-vallabham Pallava-kuḷa-tiḷakan êka-vâkhyâ śrîmat-Traiḷôkyamalla Noḷamba-Pallava-Permmânâdi-Dêvara Dadirvvâḷige-sâsiravum Ballakunde-mûnûṛum Konadiyûṛumam sukha-saṅkathâ-vinôdadi râjya-geyyuttam ire tat-pâda-padmôpajîvi samasta-râjya-bhara-nirûpita-mahâmâtya-padavi-virâjamâna mânônâta prabhu-mantrôtsâha-sakti-traya-sampanna Sîva-pâda-sêkhara pati-hita-Garuḍa nâmâdi-samasta-prasasti-sahita (south face) śrîmat-Traiḷôkyamalla Noḷamba-Permmâdi râj[y]am anubavisitam ire Saka-varisa *986 Jaya-samvacharada . . heya Nêrilugundiya-vûr-oḍeya Hittamayya sujya-grahanadalu Mallikârjuna-dêvargge gadde ka 400 beddale ma 4 Maṁ . . likabeyya kâla kachi dhârâ-pûrbbaka mâḍi koṭṭa go . . sasana (usual final phrases and verse) Mallikârjjuna mâḍisida dēgula

*So in the original: but 986 = Krôdhi; Jaya = 976.

CHANNAGIRI TALUQ.

2

At Halekattalagere (Basavâpattâna hobli), on a stone to the east of the Hanumanta temple.

śrī-Hariharâya namaḥ | svasti śrī S'aka-varusha 1199 neya Yîśvara-saṁvatsarada Jêshṭa-su 2 Gu
Yâdava-Nârâyanaṁ bhuja-bala-praudha-pratâpa-chakravartti śrī-Râmachandra-Râya-râjyôdayê
śrîmatu râya-râja-guru Rêpuka-dêvanu śrī-Harihara-dêvara aṅga-bhôga-raṅga-bhôga ... laḡaṇa
Kattalegereya ... samanvita ... â-chandrârka-sthâiyâgi dhârâ-pûrvvakam mâḍi ... netti-
yalli ... punyam paḍadu koṇḍanu (*usual final verse*).

4

At the same village, on a stone in the front wall of the Râmâvara temple.

namaḥ S'ivâya || svasti samasta-bhuvanâśraya śrī-prithuvî-vallabha mahârâjâdhirâja ... Mahâdêva-
Râya (4 lines gone) Kattalageṛeya ... śrī-dêva ... nandâdivigege saluvantâgi biṭṭa
bhûmi Hiriyakeṛey ... koḷagava dêva ... yî-dharmmamam pratipâlisidavaru
Vâraṇâsiya Viśvêśvara-dêvarînge amṛita-paḍige salige kamba ... (*usual final phrases*).

5

At Kariganûr (same hobli), on a stone near the Kallêśvara temple.

śrī | namas tuṅga- &c. ||

Rudhirôdgâri-saṁvachhara-S'râvaṇa-ba 3 lu śrī-Kâriganûra Kali-dêvara pûjârigalige Kâriganûra
gaunḍa-prajegaḷu pûjârigalige teṛige biṭṭa 22 .. ra âḍugulu ... illade tappade naḍasi babeḷ
isṭtake âvan obanu pra.. kṛiti mâḍi âlapidanthavaru Kali-dêvara harivâpake visavan ikkidu (*usual
final phrases*).

6

On a stone in the same temple,

namas tunga- &c. ||

svasti samasta-bhuvanâśrayam śrī-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka
Yâdava-kulâmbara-dyumaṇi sarvvajña-chûḍâmaṇi Maleparolu gaṇḍa kadana-prachaṇḍa S'anivâra-
siddha Giridurgga-malla nissanka-pratâpa-chakravartti śrī-vîra-Hoysala-Ballâla-Dêvara vijaya-
râjyam uttarôttharâbhivṛddhi-pravarddhamânam â-chandrârka-târam saluttam ire (5 lines effaced)
Mûlsthânada ... vage .. naivêdya nandâ-divige Chaitra-pavitram ... kke naḍavantâgi Saka-
varsha 1142 neya Vikrama-srṁvatsarad Âśâḍa-su 8 Sômaṅgâra-dakshinâyana-saṅkramaṇa-byati-
pâtadandu (*rest effaced*).

7

At Tyāvaṇagi (same hobli), on a virakal to the east of the Kallêśvara temple.

(The top portion is effaced) Châlukyâbharana śrîma ... malla-Dêvam prithvî-râjyam geyyuttam ire
Saka-varusha 914 ya Nandana-saṁvatsarada .. hayoḷe śrîmad-Âhava (*rest effaced*).

8

On the eastern side of the same stone.

(3 lines gone) gôtra-pavitram para-nâri-putram ... dēva mahâ-kirâta praḷeya-kâlânaḷam mâ...chakram
ripu-kuḷa-vakram nâmadî-prasâsti-sahitam śrîmatu Beḷa-Ġāvunḍan-aḷiya Nēnigeya-Malla
kereyam kattisi dēgulaman ettisi adē-sthalada bhâgakke 300 kamma gaḷdeyu 3 mattar eḷeyu
.. mattaru keyuv inituvaṃ biṭṭu sukadin âluttam iḷdu Noḷambana prastâvadoḷ modal-êri besana paḍa-
du Chôḷana mahâ-sēnege parisi kari-turaga-nara-padâti-varggamam paḍalvaḍisi yiḍidu saggastan âgi
dēva-lôkakke sanda ||

9

On the western side of the same stone.

śrî śrî-Pallavarasar-anvayadiṃ svasti samadhigata-pañcha-mahâ-śabda Pallavânvayam śrî-
prithvî-vallabham Pallava-kuḷa-tiḷakan êka-vâkyam Kâñchi-pura-varêsvaram śrîmat-Traiḷôkyamalla
Noḷamba-Pallava-Permmânaḍi-Dēvaru dâḷiyān iṭṭu Bammukûralu biṭṭu samasta-vastu-guṇa-sampan-
nanu (stops here).

13

At the same village, on a copper plate belonging to Nâḍiga Guru Rao.

(Front).

namas tuṅga-&c. ||

avyâd avyâhataisvaryâ-kâraṇô Vâraṇânanah |

varadas tîvra-timira-mibirô Hara-nandanah ||

śrîmân âdi-Varâhō'yam śrêyasê bhûyasê'stu sah |

gâḍham âlîngitâ yēna mēdinî mōdatê sadâ ||

asti Kaustubha-Kalpa-dru-Kâma-dhēnu-sahôdaraḥ |

Ramânujas sudhâdhâmâ kshîra-sâgara-sambhavaḥ ||

udabhûd anvayê tasya Yadu-nâmâ mahîpatih |

pâlitaṃ yat-kulaṃ yēna Vâsudêvêna bhûtalê ||

abhût tasya kule śrîmân prabhur guru-guṇôdayaḥ |

apâsta-dôsha-samsargas Saṅgamô nâma bhûpatih ||

tasya Gaurâmbikâ-nâmâ mahisbi samabhûd varâ |

mânaniya-guṇârâmâ vallabhasya manônugâ ||

Kapardinô yathâ Gaurî S'achîva Namuchidvishah |

Pitâmahasya Sâvitri Chhâyâ Dinamaṇêr iva ||

vilâsa-vibhramôllâsa-tiraskrita-Tilôttamâ |

Anasûyâpi sâsûyâ yat-pâtivratya-sampadâ ||

âsan Hariharaḥ Kampô Bukka-Râyô mahîpatih |

Mârapô Muddapaś chēti kumârâs tasya bhûpatêḥ ||

pañchânâṃ samabhût tēshâm prakhyâtô Bukka-bhûpatih |

prachanḍa-vikra[mô] madhyê Pâṇḍavânâṃ yathârjunah ||

dik-karîndra-sudhaurêya-dakshi dhurah |

Bukka-Râyas tataḥ śrîmân âsid âhava-karkaśah ||

yat-sêvâsakta-ra .. vidadhati paritaḥ tâṇḍavân maṇḍalêsâ

vaktre śushkâs Turashkâḥ bahu-bhaya-bharitâḥ Koṅkaṇâḥ saṅkayâsan |

Andhrâ randhrâṇy avindann Udaya-girivarê Gurjarâ jarjarâṅgâḥ

Kâmbhōjâ bhinna-dhairyaḥ sarabhasam abhavan prâpta-bhaṅgâḥ Kaḷiṅgâḥ ||

ahîna-bhâgya-sampattiḥ asau rāja-sikhâmaṇiḥ |
 tasyâgrajas tyâga-sîlô nâmnâ Hariharô nṛipah ||
 râjâdhirâjas tējasvî yô rāja-paramēśvarah |
 sarva-sâmantha-bhûpâla-bhujaṅgama-Vihaṅgarât ||
 rāja-rāja-bhujaṅgô yah para-rāja-bhayaṅkaraḥ |
 Hindu-râya-kṛita-trânô dusṭa-sârddûla-marddanah ||
 yad-râjadhânî Vijayâ-nagarî sa-jayôdayâ |
 râjñâm chakâsti vikhyâta-râjadhânî kṛitâśrayâ ||
 śisṭhâs samrakshitâ yēna dusṭa-nigrâha-kâriṇâ |
 labdhâ cha vidushâm prîtîś ślâghyô Hariharô nṛipah ||
 yat-shôḍaśa-mahâdâna-samayôdita-vâriṇâ |
 ramya-buddhêr apârasya varddhitô dharma-pâdapah ||
 S'âlivâhana-nirṇîta-śaka-varsha-kramâgatê |
 rasa-chandrâgni-vidhukê tasmin Bhâvâkhyâ-vatsarê ||
 Vaiśâkhê mâsi paurṇamyâm divasê grahanê vidhoh |
 saṅgamê Tuṅgabhadrâyâ Haridrâyâś cha pâvanê ||
 kshêtrê Hariharâkhyê'smin kôṭi-tîrtha-samâkulê |
 Guhâranyâbbhidhê puṇyê sarva-dharma-vivardhanê ||
 Rudrapâdê mahâ-tîrthê âdyê Hariharâtmakê |
 dêvarshi-siddha-gandharva-vidyâdhara-nishêvitê ||
 yôgi-sandôha-saṅkîrṇê Guhâranya-sthalê śubhê |
 tulâpurusha-mukyâni kṛitvâ dânanî maṇṭapê ||
 suprasannô mahîpâlô râjâ Hariharêśvarah |
 tulitê Hastinâvatyâ Vutsaṅgi-vēṇṭhya-bhûtalê ||
 śrî-Mahârâṅgakê râjyê Madakaryâkhyâ-śîmani |
 Chândramanḍala-nâḍau cha ramyê Madakari-sthalê ||
 S'rivatsa-gôtra-jâtâya Yâjushâya tathaiva cha |
 Yindrakauṭhyâvalâkhyâya Narasim-bhaṭṭâya dhîmatê ||
 daivajñâya dadau vṛitti-dvayam Hariharô nṛipah |
 tatraikâ jyôtiṣhâm vṛittîḥ aparâ lēkhanasya cha ||
 Vēṅkatêśâlayât prâchyâm diśi dēvâgratas sthitam |
 Bramha-nâmakâ-sad-grâmam mahâ-Râmêśvarâlayam ||
 Haridrâ-tîra-sambhûtam mahâ-puṇya-vivarddhanam |
 tasya vâyavya-dig-bhâgê grâmântaram .. sthitam ||
 Pavalakaṭṭiti vikhyâtam dadau Hariharêśvarah |
 viprâya tasmai vidushê grâma-dvayam anuttamam ||
 sarvamânyam chatus-sîmâ-sahitam cha samantataḥ |
 nidhi-nikshêpa-pâshâna-siddha-sâdhya-jalânvitam ||

(Back).

akshiny-âgâmi-samyuktair ashta-bhōgais samanvitam |
 vâpî-kûpa-taṭâkâdi-kachchhârâma-samanvitam ||
 putra-pautrâdibhir bhōgyam kramâd â-chandra-târakam |
 dânasya vikrayasyâpi yōgyam vinimayasya cha ||
 śrîmân Hariharô râjâ mânânyô manasvinâm |
 sa-hiranya-payô-dhârâ-pûrvakam pradadau mudâ ||
 Narasim-bhaṭṭâya viprâya sa tu santusṭa-mânasah |
 râjñê chaivâśisham chakrê chiram jîvēti sa dvijah ||

Brahma-nâmnâs chatur-dikshu śilâ-sthâpanam uttamam |
 kârayâmâsa râjâsau tathâ Pavalakattekam |
 grâmasyâpi chatur-dikshu śilâm Vâmana-mudrayâ |
 sahitâm sthâpayâmâsa râjâ Hariharêśvarah |
 vidadhê śâśvatam dharmmam êtam â-chandra-tâarakam ||
 âditya-chandrâv &c. || (*usual final verses*).

śrī-Virûpâksha

17

At Medakere (same hobli), on a stone in the pûjârî's threshing floor.

S'ârvari-samvatsara-Mâgha-śuddha 1 lu śrîmatu Halag-oḍêru Kariy-oḍêru Nuggihaliya Hanumanta-dêvaru Basavaṇṇana guḍiyanu kaṭisidaru âtana maga Kaṅgaḷa-dêvaru paradêśitanadali idu tiritandu Hanumanta-dêvara guḍige kaṭu-paṇjarava mâḍisi samastarigu dharmma kirtti barabêk endu lipi-sâsanaya mâḍisi nilisidanu

18

At the same village on a stone near the Madhukê'svara temple east of the village.

..... Châlukyâbharanam śrîmat-Trailôkyamalla vṛiddhi-pravarddhamânam â-chandrârkkâ-târam-baram (6 lines gone) mârtaṇḍa maṇḍalika gaṇḍa śrî-Vishṇuvarddhana-mahâ jayâditya sukha-saṅkathâ-vinôḍa-dim râjyam geyvuttum dakshina-diśâvarakke dig-vijayam geyvandu Madukakeṇeyolage biṭṭa viḍinolat-pâda-padmôpajivi svasti samasta-guṇa-sampannanum endu matt enisida pâtra-sêkaram dharmmarakshâ-karaṇa sthâna-jyô dhâtri-kirtti guṇa-ratna-bhûshana mâvana gandhavâraṇa bhadra-jana-pâda-rêpu ya mitra śrîmatu Chaltuvada Mâcha-Gâvuṇḍa tann âru Mallikâ-rjjuna-dêvara aṅga-bhôgakkam nivêdyakkam alliya tapôdhanara grâsakkam endu binnapam geyyalu Saka-varisha 985 neya S'ôbhakritu-samvatsarada Chaitra-su 13 Âdityavâradandu śrîma t aydu galde mattar eraḍu beddale matta .. nâlku etta gâṇav ondu int initaḷolage kav aṅga-bhôgakka kha 5 kamma tôṇṭamu Areḡeya modal êriyal 1 matta rige kamma 450 .. haṛikâra Nannakaṅge kamma 450 baḍagaṇa pâlu varige matta 1 paṇekâṇarige ma dēvarige nandâ-divigege ko śrîmat-Mâcha-Gâvuṇḍanam gurugaḷ Sakalêśvara-paṇḍita-dêvara maṭhada nai n âhâra-dânakke hiriya-keṇeya baḍagaṇa bayalalu gaṇḍe matta 1 dalu berdale matta 2 (*usual final phrases and verses*).

19

At Siddharamaṭha (same hobli), on a broken stone south-east of the Râmêś'vara temple.

śrī namas tuṅga-&c. ||

svasti samasta-bhuvanâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara parama-bha raṇam śrîmat-Tribhuvanamalla-Dêva mânam âchandrârkkâ-târam-baram saluttam ire nikara-kôrakita sila ânartti Kuniṅgilu-kôṭeya pokka viḍe kirtti-vallî-pa (*usual final verses*).

vṛitta || bhum- |

bhukan akkum viparitaḍol naḍedavam Gaṅgâ-Gayâ-Vâraṇâ- |

si-Kurukshêtra taṅgaḷam konda pâ- |

taṅkan akkum biḍad irkkumm â-purushan -duva sthânamam ||

*kanda || kuḷa mukhyam ene param anya ka-sthânam divya-sthânam illig

sthanyabdake tapôdhanâ-sthânâ ||

maṅgaḷa mahâ śrī

*As it is very much defaced, it has been found impossible to put this into verse.

20

At Moradi (same hobli), on a stone in the Mallés'vara temple on the hill west of the village.

namas tuṅga-&c. ||

svasti śrī vijayābhyudaya-S'ālivāhana-śaka-varushaṅgaḥ *1637 neya S'ukla-nāma-samvatsarada Vai-
śākha-śudha 12 śrīman-mahā-āchāryya ? Kariyappa-Nāyakara putrarāda
Medakerge-Nāyaka ... putrarāda Bommaṇṇa-Nāyakaru Āpastamba-sūtrada Bhāradvāja-gōtrada |
Aruvēli-Hari-bhaṭṭara putrarāda Veṅgam-bhaṭṭara putrarāda Si ma-bhaṭṭarige barasi koṭṭa
yēka-bhōgyad agrahārada dāna-śāsanada patra-kramav ent endare || namma hiriyarugalige sukritav
āgabēk endu | nāvu āluvanthā rājya Sante-Bennūra śimey-oḷagaṇa Dēmachayvana-durggav emba
grāmavanna yī-mahā-Vaiśākha-suddha-paurṇamī-puṇyakāladalu S'ivārppitavāgi sahiranyōdaka-
dāna-dhārā-pūrvakavāgi koṭṭu yidhēve | yidakke saluva kādārambha-nirārambha-nidhi-nikshēpa-jala-
pāshāṇa-akshīṇa-āgāmi-... sādhyāṅgaḥ emba ashta-bhōga-tējōpārjjaneyannu anubhavisikoṇḍu namag
āśīrvāda māḍikoṇḍu nimma putra-pāramparyya ā-chandrārka-sthāyigalāgi sukhadalli yirabēk endu
barasi koṭṭa dāna-patra (*usual final verses*)

21

At Hire-Kōgiluru (same hobli), on a stone in the back-yard of Patel Virabhadraya's house.

namas tuṅga-&c. ||

svasti sri-Sōma-vamśād udayati nripatir jJaitugis tat-sutō'bhūt
... Bhīlāmākhyaś tadānu vijayatē Siṃhaṇaś chakravarttī |
tasmāt Sāraṅgapānis prati-nripati-bala-brāta-vidrāvako'yam
vīra-śrī-Mahadēva-Rāya-nripatiś trailōkyam ākrāmati ||
svasti śrī-Nimbi-Rājāt samudayati sutas Chatṭa-Rājas tadyō
bhrātā bhāsvat-pratāpaḥ pragaṇa-guṇa-gaṇālankṛitaḥ Kūcha-Rājah |
Brahma-Kshatra . nīti-śānti-nipunau gōtrānvitau Kauśikāv
ētau śrī-Mahadēva-Rāya-sachivau bhūmau chiram jīvyatām ||
indur bandhubhir aṅganābhir aparah Kāmō'yam urvvitālē
jātaḥ kalpa-tarur vvanīpaka-janais tējōbhir apy arjyamā |
gōtra-brāta-manōratha-prada-mahi-saṅchāri-chintāmanis
sō'yam Chatṭa-tanūbhavō vijayatē Chāvūṇḍa-dandādhipaḥ ||
paṇḍitaiḥ parisamstutyah khaṇḍitārāti-maṇḍalaḥ |
Chāvūṇḍas chaṇḍa-dōrddandō jiyād ā-chandra-tārakam ||
yēshām adhvara-hōma-dhūma-nivahair nūlālam ētan nabhō
yēshām kīrti-bharā bhrāmupa . . sōbhāvilam dig-gajāḥ |
yēshām vēda-ravais samasta-girayō'bhūvan param vāgminas
tēshām Dakshīṇa-Bhāskarāhvaya-purīm vandē sad-ānandinīm ||
vidyā-vinaya-saujanya-tyāga-sāhitya-sōdari |
Dakshīṇāditya-nagarī-kīrttiḥ kair iha varṇyatē ||
†nānā-bhūta-bhayankarāṭavi-mahā-Bhêtāḷa-Kāpālaki
kaṅkālōjvalad-ugra-kāḷa-vīlasad-bhītākulā bhūtālē |
paḍe māt ēm gadiy-aṅka-Bhima . . gedar kāḍ-āne mallam gaḍam |
[.] bala-balumeg ad ār āmpar i-gaṇḍarol ||

mattam ā-mēdini-maṇḍaladoḥ Indrōpabbhōga-bhājanarum | S'āṅkara-sama-tējarum | para-samaya-
kula-Vindhyāṭavi-dāvānalarum | uddanda-maṇḍalika-danda-khaṅkarum | chaṇḍa-prachaṇḍa-maṇḍita-
bhujā-danda-kōḍanda-khaṇḍitārāti-maṇḍala . um | nānā-samaya samuddharanarum | śaraṇāgata-vajra-

*So in the original: but S'ukla=1611; 1637=

†These verses are incomplete in the original.

pañjararum | pratibhaṭa-samaya-samūha-vichchhêdakarum | kanaka-daṇḍâgra-virâja(ta)mânairâvata-
kâka-dhvajarum | samaya-samūha-dharmma-chakra-varttakarum | nânâ-samayâbhimâna-samsthâpa-
karum | âkhaṇḍa-prachanḍa-mahâ-Bhairava-pâdâravinda-dvandva-samârâdhakarum | śrî-Bilêśvara-
dêvara dibya-śrî-pâda-padmôpajîvigalum appa aḍavi-Kandarppara parâkramam pêlvaḍe ||

Malaparoḷu gaṇḍar enipar |

chhaligaḷu śaraṇ endu banda bhîlara kâvar |

kuladalu Kauśikar embaru |

kaligaḷu kâḍâne-mallâr aganita-charitar ||

svasti samadhigata-pañcha-mahâ-śabda Dvârâvatî-pura-varâdhîśvara suvarṇṇa-Garuḍa-dhvaja Yâdava-
kuḷa-kamalîkâ-vikâsa-bhâskara ari-râya-jagajhampa Mâlava-Râya-Madana-Trinêtra Gûrjara-Râya-
bhayaṇkara Teluṅga-Râya-sirah-kamala-nâlônmutlana ity-âdi-nâmâvali-guṇa-gaṇâlaṅkrita śrî-Maha-
dêva-Râya-vijaya-râjyôdaya tatu-pâda-padmôpajîvinau parôpakâra-ni[ra]tau śaraṇâgata-vajra-pañjarau
kîrtti-kântâ-manôharau jagad-vaḷa-pêsaḷa-Hanûmanta-dhvajau śrîman-mahâ-pradhânam Chaṭṭarasas-
Kûcharasaru Noṇambavâḍi-mûvattirchhâsirada Arvvattâru-bâḍadolagaṇa Bêtûra nija-râjadhâniyolu
sukha-saṅkathâ-vinôdadim râjyam geyvutt irdda samayadalu śrîmad-anâdi-mahâgrahâra Dakshinâ-
ditya-voḷalâda Kôgilûra śrî-Billêśvara-dêvara dhûpa-dîpa-naivêdya-mukhya-samasta-śrî-kâryyakôsuga-
ra S'aka-varsha 1190 neya Vibhava-saṃvatsarada Kârttika-ba 30 mam sūjya-grahanadalu â-sthâ-
nika-Daṇḍapâni-gurugaḷa kâlam toḷadu â-Chaṭṭarasara paṭṭada-hiriya-kumâ[ra]-Châvuṇḍarasaru dhârâ-
pûrvvakamâgi sarvva-namasyavâgi Matikaṭṭada kôḍiyim paḍuvalu maṇala-keyi Tigula ghaḷeyalu ma-
ttaru 2 Âpinakattēyolage gadde â-ghaḷeyalu kamma 100 int inituma chandrârkka-târam-baram salu-
vantâgi â-grâmad aravatta-nâlvaru mukhya yêtu . . ttu sthâna-mânyaṅgaḷa samakshadalu koṭṭaru ||
nâḍolage biluvaḍike yênu bandoḍam Kôgilûra Haḷiṇuḷûra hadikeya Billêśvara-dêvara dhûpa-dîpake â-
stalada Mâka-bôva-Kâḷa-bôvaṅgaḷa mamma Baicha-bôvanu tammaya Kâva-bôvanû naḍasi koḍuvarû

22

At the same village, on a stone to the south of the entrance of the Kallêśvara temple.

śrî-Gaṇapatayê namah ||

namas tuṅga-&c. ||

daṃshtrâgrêṇôddhṛita bhûmih . . saptârṇṇavâtmikâ |

jballarîva Varâhasya mbu-pallavâ ||

svasti śrî-Sôma-vamśâd udayati nṛipatir Jaitugis tat-sutô'bhût

. . . . Bhillamâkhyas tadanu vijayatê Simhaṇas chakravartti |

tasmât Sâraṅgaṇapâniḥ prati-nṛipati-bala-brâta-vidrâvakô'yam

vîra-śrî-Mahadêva-Râya-nṛipatis trailôkyam âkrâmati ||

svasti śrî-Nimbi-Râjât samudayati sutaś Chaṭṭa-Râyas tadiyô

bhrâtâ bhâsvat-pratâpa-pragaṇa-guṇa-gaṇâlaṅkṛitaḥ Kûchi-Râjah |

Brahma-Kshatra-sva-nîti-śânti-nipuṇau gôtrânvitau Kauśikâv

êtau śrî-Mahadêva-Râya-sachivau bhumau chiram jîvyatâ . . ||

indur bandhubhir aṅganâbhir aparah Kâmô'yam urbbitaḷê

jâtaḥ kalpa-tarur vvanîpaka-janaish tējôbhir apy arjyamâ |

gôtra-brâta-manôratha-prada-mahi-saṅchâri-chintâmaniḥ

sô'yam Chaṭṭa-tanûbhavô vijayatê Châvuṇḍa-daṇḍâdhipaḥ ||

paṇḍitaiḥ parisamstutyah khaṇḍitârâti-maṇḍalaḥ |

Châvuṇḍas chaṇḍa-dôrdḍaṇḍô jiyad â-chandra-târakam ||

vidyâ-vinaya-saujanya-tyâga-sâhitya-sôdarî |

Dakshinâditya-nagarî-kirttiḥ kair iha varnyatê ||

svasti samadhigata-pañcha-mahâ-śabda Dvârâvatî-pura-varâdhîśvara suvarṇṇa-Garuḍa-dhvaja Yâdava-kuḷa-kamaḷa-*kâvikâ-vikâsa-bhâskara ari-râya-jagajhampa Mâlava-Râya-Madana-Triṇêtra Gûrjjara-Râya-bhayaṅkara Telu[ṅga]-Râya-siraḥ-kamaḷa-nâḷonmûḷana ity-âdi-nâmâvali-gaṇâlaṅkṛita-śrî-Mahadêva-Râya-vijaya-râjyôdayê tat-pâda-padmôpajîvinau parôpakâra-niratau śaraṇâgata-vajra-pañjarau kirtti-kântâ-manôharau jagad-daḷa- śrîman-mahâpradhâna-Chaṭṭarasa-Kûchara-saru sirada †mûvattaru-bâḍad oḷagaṇa nija-râjadhâniyoḷu sukha-saṅkatâ-vinôda-dim râjyam geyyut ire lu śrîmad-anâdiy-agrahâra Dakshinâditya śrî-Svayambhu-Kali vargge dhûpa-dîpa-naivêdya kâryyagôsugara S'aka-varsha 1190 neya Vibhava-saṁvatsarada Kârttika-ba 30 sûrjya-grahanadalu â-sthânika-Sômarâsi-Âcharâsigala kâlam toḷadu â-Chaṭṭarasara paṭṭada hiriya-kumâra Chavunḍarasaru dhârâ-pûrvvakam mâḍi sarvva-namasyavâgi pûrvva-sthânavan â-sarvva-svâmya-sahita chandrârka-târam-baram saluvantâgi â saluvudu mukhya sthâna-mânyagalu kshadalu koṭṭaru (*usual final verse*).

23

On a vîrakal west of the same temple.

svasti śrîmatu Yâdavarâya-Nârâyaṇam bhuja-baḷa-prauḍha-pratâpa-chakravartti | śrî-vîra-Râma-Dêva-vijaya-râjyôdayada 14 lkaneya Chitrabhânu-saṁvatsarada Bhâdrapada-ba 10 Âdivâradalli Chavunḍarasara mayiduna Gôparasana Nâgavi-Kaḷasâpurad eḍeyali kâdi S'iva-lôka-prâptan âdanu śrî-Achala-nâtha saraṇu śrî-Virabhadra saraṇu

24

In the same place, on a 2nd vîrakal.

svasti śrîmatu Yâdavarâya-Nârâyaṇam bhuja-baḷa-prauḍha-pratâpa-chakravartti śrî-vîra-Râma-Dêva-vijaya-râjyôdayê 12 neya Pramâthi-saṁvatsarada Mâgha-ba 30 Gu śrîman-mahâ-pradhânam râya-daṇ-ḍanâtha pêsani-Hanuma śrî-vîra-Chavunḍarasaru Kuṟugôḍa-nâḍa Doravadege Mummaḍi-Siṅgeya-Nâyakana mēle naḍadu kâdi halav-âḷu-kudureyam kondu S'iva-lôka-prâptan âdan ad ent endade ||

bhûtaḷadalliya bhôgam |
tîrddudu yîtaṅge marttyadall irabâradu |
bêgam tannire end Acha- |
lêśvaran and oppugonḍa Châvunḍanumam ||
yîtaṅge takkud allind |
ârum enabêḍa munna likhitâksharamam |
bared itṭad aśakyam maru- |
. . . tṭa Vidhâtra kêli mânavar ellam ||
maṟadirdan andu marttyada |
baḷakeya neṟey aṟidan alli môksha-lakshmiyam |
sadu-guru-Lakshminâtham |
yidirgonḍam Chaṭṭan-aṇuga-Châmunḍanumam ||
kaṭṭisid uppara-muḍiyam |
ettisidam Abhavan-olda-Nandiyâ sindam |
hō ūge ughe end enutam |
Virêśvaran oppugonḍa Châvunḍanumam ||

25

On a stone near the Maṭhada Maralayya's house south of the same temple.

Santhê-Bennûra Siddhalinga-dêvara maṭake Hanumapa-Nâyakaru koṭa mânia

*Perhaps a mistake for *kalikâ*.

†So in the original.

26

At the same village, on a stone south of the ruined ^ΔIsvara temple.

svasti śrī S'aka-varsha 1217 neya Manmatha-samvatsarada Vayisākha-su 10 Sô svasti śrīmatu
Yâdava-Nârâyaṇam bhuja-bala-praudha-pratâpa-chakravartti śrī-vîra-Râma-Dêva-vijaya-râjyôdayê
tat-pâda-padmôpajivi śrīman-mahâ-maṇḍalêśvara vairi-maṇḍalika Vâsudêva ..
(8 lines effaced) Billêśvara-dêvara geyâgi kuḷirdda Kôgilûra Sôva-bôva-Baicha-
bôvaṅgalige kaṭṭite paṭṭama viṭṭute boṭṭute yiti baṭṭinaḍi yint i-satya-kâlalam puge puge halara
bere tam . . . la sâgi chandrârka-târam-baram naḍisuvantâ koṭa sanâ maṅgala
mahâ śrī

27

At Chikka-Kôgilûr (same hobli), on a stone in the enclosure of the Hanumanta temple.

śrī-Gaṇâdhipatayê namaḥ śubham astu | Bôḷeya-Kâmaṇa-Nâyakana mommakkaḷu Hirya-Timmaṇa-
Nâyakaru Ananda-samvatsarada Vaisākha-śu 15 S'ukra-sôma-grahaṇa-punya-kâladalli Chika-Kô-i-
lâranu â-Chika (usual final phrases and verse) yî-dêvara Tipaṇa

28

At Nitagere (same hobli), on the inner wall of the Virabhadra temple.

śrī-guruvê saraṇu | śrī

puṭṭutal âdi-Rudranam satya-samudranam Virabhadran â- |
.. shtigalinda . valageyinda ... tar endu . . . |
goṭṭisi tôlamam gaḍiûta ... yenut ârddadeye |
biṭṭade mû-jagam bedare hêḷe .. b ârddade summan irdda .. ||
anantara tôlgaḷam kaḍidu pûsa ... dôrade ka .. râya Da- |
kshana tale goṇḍan â-tale .. ge mu .. tivaḷk .. degoṭṭu Dêvarâ- |
jana pati-śastramam seḷedu kṛishṇamṛigâjinav etti siddha-Ru- |
drana suta Virabhadran era ... mâḍidan eyde yôgamam ||
dhura-dhîram raṭṭrâvatâram durita-kula-nivâram pratâpaika-śûram |
Hara-putram . . . putram sura-nara-vara .. pâtram punyam pavitram |
ta .. daksham Daksha-siksham tri-bhuvana-jana-raksham S'ivâchâra-daksham |
.. ra-raudram tânu Rudram karuṇa-rasa-samudram mahâ-Virabhadram ||

... ra-râya-râya .. kaṇṭaka-râya-tala-prabhâri ari-râya-vibhâda para .. gaja-mastaka-śûla Virâṭa-
Râya-nirdhûmakan emba râyara raṇa-Bhai . . . ra-vihâra ari-râya. râya
ra Hariharêśvaram || svasti śrī jayâbhyudaya-Saka-varsha . . . 25 varṭtamâna Târa.
Nitagereya śrī-Virabhadra-dêvara pratishtê âyitu | svasti śrīman-mahârâjâdhirâja râja-paramêśvara
parama-bhaṭṭâraka Dvârâvatî-pura-varâdhîśvara śrī-vîra-Bukka-Râya . . . svasti śrīman-mahârâjâdhi-
râja râja-paramêśvara parama-bhaṭṭâraka Dvârâvatî-pura-varâdhîśvara Vijayânagariya Hastinâvatiya
pratâpa-Harihara-Râyaru sukha-râjyam geyuttam iralu || â-pratâpa-Harihara-Râyana hinde yi . . .
.. varamam ... ra chandrâyudha-śaṅkha-chakra-gajâ . . . Tumbaḷa-gâva Basa ram dâna
maṇḍalikara gaṇḍa Dummiya Yare-Gaṅgeya-Nâyakaru â-Gaṅgeya-Nâyakara maga Siraṅganâtha-Nâya-
karu sukha-śaṅkathâ-vinôdadim râjyam geyuttam iralu â-Nitagereya śrī-Virabhadra-dêva-
rige amṛita-paḍi gadde bedda vûrige âgṇêya-dikkinalu yerêya-bhûmi nandâdivigge koṭṭaru ..
... śrī-Virabhadra-dêvarige Dummiya Eṇa-Pemmaya-Nâya Nâykaru tannaya Gaṅgûrali
koṭṭa vṛitti ûrige nayirutya-dikkina. . . paḍuva ha ... Nitagereya Virabhadra-dêvarige Kodenâda
Râma-gaṇḍan-olagâda samasta-gaṇḍu-prajegaḷu koṭṭa nandâdivige ûrige nayirutya-dikkinali Nita-
gereya sîme-vottininda dâriya paḍuva gadde maṇṇuvin ikkuḷa || (here follows a number of other grants

and usual final phrases) maṅgaḷa mahā śrī . . . gaṇḍana makkaḷu Kala-gaṇḍa (others named) dēvālyava māḍisidavaru || .. dēvara dēvālyava māḍisi . . . nahalḷiya . . . na maga Mallōjanu

32

At Kaggattūr (same hobli), on the pillar in front of the Virabhadra temple.

(North side—45 lines are effaced) yamaṁ biṭaru||â-sthaḷada asaṅkhyâtaru Vira-Sômanâtha-dēva[ra] aṅga-bhōga-raṅga S'ivârchaneyali Vuda . . gere majjanak iṛasikoṇḍalli haṇa . . daṁ koṭṭaru || mattaṁ . . . ya-sâhaṇi hana Ballayya Ammayya Rājayya Kēśava-sâhaṇiya Siriyanna Rāpayya Bam-meya-sâhaṇiya aḷiya Kēśiyaṇa-Godayya Perumāle Kēchayya-sâhaṇiya Māranya-mukhyavāda samasta-sâhaṇi-yekkaṭigaru śrī-Vira-Sômanâtha-dēvargge biṭṭa datti || Arppaḍeya Basuriya-koḷana modalēriya-lu biṭṭadu Gaṅgana gaḷeyalu kamba ippattam dhārâ-pûrbbakam māḍi koṭṭaru || mattaṁ sâṅi baḍiva Rāpayyanu tanna keṛeya keḷage Gaṅgana kamba hattam dhārâ-pûrbbakam māḍi koṭṭanu ||

(east side—60 lines are effaced) li Huligereya Sômanâtha-dēvara kshêtra sanyâsi-Honna . . kaḷa pra-sanna-Sômanâtha-dēvara yara kalasadinde . . . dēvara Honnayya . . . Rāmayya . . . mûla pari . . yambhu-dēvara Saṅkayya . . . na makkaḷu ga . . liṅgina gaḷu śrī-Vira-Sômanâtha-dēvara pratishṭheyam māḍidalli â-sthaḷada manneya Sāvira-nāḍa manneya Siṅga-Chetṭarasā śrīman-nāl-prabhu Bîrê-Gauḍa (others named) int ivar-oḷagāda Bilichey-eppattara-prabhu-gavudagaḷum (west side—70 lines are effaced) kavādam â-parivārav appa ttu-kottaḷi Kālîkā-dēviya putrar appa ippatta-nālvaralli mukhyar appa Ammi-Setṭi Bhāṇi-Setṭiyara priya-putrar appa Chiñchayya . . Rāchayyaṅgaḷu māḍisida śrī-Vira-Sômanâtha-dēvara tri-kūṭa-dēvālyam Herûra nāgarām . . ya śrī-pāda-padmārādhaka Rāchayya (others named) Dāsara Gaṅga ma . . da kelasada śas travan otteyittu hôḍade â-sthaḷadalu irabêk endu tamma hesaran ikkiy endade Chiñchayyanu koṭṭu nambugole hesaran iki śastravam hosidanu || Chiñchayya-Dôchayyagaḷa-tande Sômayya tâyi Māravve ârādhyaṛu Saṅgayya ârādhyaṛa madavaḷige Boppavve

(south face—effaced).

33

At Hirevude (same hobli), on a stone in Dodḍabasavaiyya's land, north of the village.

svasti samasta-bhuvanâśrayam śrī-prithvī-vallabha mahārājādhirāja paramēśvaram parama-bhaṭṭā-rakam Satyāśraya-kuḷa-tiḷaka . . . Chāḷukyābharanam śrīmat-Tribhuvanamalla-Dēvara rājya . . tta-rôttarābhivṛiddhi-pravarddhamānam â-chandrārka-tāraṁ-baram saḷuttam ire | tatu-pāda-padmōpa-jīvi samadhi . ta-pāṇcha-mahâ-śabda mahâ-maṇḍalēsvaram . . . sāsirada chûḍāmani nija-kuḷa-kamaḷa-mārttaṇḍam parichchhēdi-gaṇḍam . . jiga-Chōḷa-manô-bhaṅga śrīmat-Tribhuvanamalla-Dēva-pādābja-bhṛīṅga . . man-mahâ-maṇḍalēsvaram Tribhuvanamalla-Pāṇḍya-Dēvaru Noḷamba . . mūvattirchhāsiramam dushṭa-nigraha-viśiṣṭa-pratipāḷanadim rājyam . . . re || parichchhēdi tana tanda ṇḍūralu vag intu berasi | Vikrama-kālada Brihaspativāradandu |

35

At Maṇṭarugattā (same hobli), on a stone near the village entrance.

śrīmatu Mummaḍi-Hanumappa-Nāyakaru Krôdhana-samvatsarada Āsvīja-suda-pāñchamili Baṭarā Venkaṭayage Maṭarugattāda grāmava baṭa-agrārava koṭadu (usual final phrases).

36

At Billahalli (same hobli), on virakal in the Kallès'vara temple north of the village.

..... putra Haiṇa gāvundānu nāsraya śrī-
prithvi-vallabha mahārājādhirājam Hoyisaṇa-pratāpa-chakravartti vira-Nārasimha-Dēva-rājyada
Virōdhi-samvatsarada Pushya-ba[hu]la-daśamī-Bṛhaspativāradaḷu sura-lōka-prāptar ādaru.

37

At the same place, on a 2nd virakal.

svasti śrīmatu Viṣṇuvarddhana-pratāpa-chakravartti vira-Ballāla rājam geye Raudri-samvatsarada
Mārggasira-Pushya-suddha-saptamī-Ādivāra[da]llu Billahalliya Billa-gavudana maga Mādi-gaḷḍanu
Bēdarodane kādi svargga-prāptan ādanu || maṅgaḷa mahā śrī

38

At Astāpura (same hobli), on a stone in the kaṭṭēhola west of the village.

namas-tuṅga-ēc. ||

svasti samasta-bhuvanāśrayam śrī-pritivī-vallabham mahārājādhirājam paramēśvaram parama-
bhaṭṭarakam Satyāśraya-kuḷa-tiḷakam Chālukyābharanam śrīma[j]-Jagadēkamalla-Dēvara vijaya-rā-
jyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārka-tāram-baram saluttam ire tat-pāda-
padmōpajivi || svasti samadhigata-paṇcha-mahā-śabda mahā-maṇḍalēśvaram Kāñchi-pura-varādhī-
śvaram Noḷambavādi-mūvattirchchāsiramam tri-bhōgābhyantaram dushṭa-nigraha-śisṭa-pratipāla-
nadiṇi pālisuttu rājadhāni-Uchchangiya neleviḍinalu sukha-saṅkatā-vinōdadim rājam geyuttam ire
tat-pāda-padumōpajivi |

madavad-ari-nṛiparan ājiyoḷ |

adirade beṅkoṇḍu dhareyan unnata-śauryyam |

paduḷisi pālisi kirttiyan |

odavisidam guṇa-vibhāsi manneya-Sōma ||

ā-mahā-sāmanta-Sōvi-Dēvagam Sōvala-Dēvigam udiyisidam Eḍavari-Dēva ||

ātam samasta-guṇa-vi- |

khyātam bhūtaḷadoḷ eseye dharmmagalan uditō- |

ditadindam pratipālisaḷ |

udayisidam Sōma-Dēvan-aṇugina-putra ||

dhareyum vārdhigaḷum kuḷādri-kuḷamum dig-dantiyum chandra-sū- |

ryarum uḷḷanegam eyde nilke daṣeyum sad-dharmmamum kirttiyum |

[.....]sāmrajyamam satyamam |

parid ond unnatiyam S'ivam dayeyin ā-kalpāntara-sthāyuva ||

nuḍida nuḍi Rāma-bānam |

toḍard-eḍeyolu Bhīman ārttu kuḍuvaḍe Karṇnam |

paḍiy enisi negaḷda namm ī- |

Eḍavari-Dēvaṅge kuchita-manneyar ddoreyē ||

baḍatanav ādud endu budha-kōṭi vimōhisi bandu munde nind |

aḍigide bēḍalivane manāṅ-giḍalivane pōgi bannim end |

eḍey uḍiy āḍalivane manō-mudadim kared ittu keygaḷam |

bide mugiv āje dal negaḷdan ī-dhareyoḷ Eḍevāri-Dēvanē ||

Sūsalugereya mūlasthāna-Mallikārijuna-dēvarige Eḍavariyarasa Dēvarāsi-panḍitarige kalam
karchchi dhārā-pūrvvakam māḍi biṭṭa dharmma Hiriyakereya keḷage gadde kamma 500 Kirugereya

keļage hūdōṇṭa kammaṃ 100 dēvālyakke pūrvvadalu bedalu mattaru 2 dēvara tāṇa-divigege gāṇa 1 dēvara paśchimadalu mūru maneya nivēshana (*usual final verses and phrases*) int i-śāsanamaṃ bare-
dam Maṇḍaliya guru Trilōchana-dēvaru nyūnāksharam adhikāksharam vā tat sarvvaṃ pramāṇam iti

39

^A
At *Āstāpanahaḷḷi* (same hobli), on a stone to the north of the *Sômēs'vara* temple.

namas tuṅga- &c. ||

.. . tu jagat-traya-nātha jñāna-kalādhāra-nētra-tritaya phaṇi-pati vi maṇḍana
S'ambhuḥ ||

svasti samasta-bhuvanāśraya śrī-prithvī-va śvaram parama-bhaṭṭāraka Satyāśraya-kuḷa-tilaka
Chāḷukyā chakravartti Jagadēkamalla-Dēvara vijaya-rājyam utta nam ā-chandrārka-
tāraṃbaram Kalyāṇa-la-nelevidiṇoḷ sukha-saṅkathā-vinōdadim rā re tat-pāda-padmōpajivi ||

pranata-pratyanta-dhātrīśvarara talegaḷoḷ kayyan itṭi voḷ- |

guṇav opputtirppinam rakshipan ati-kṛipeyim miḡi māḡ |

.. . . . andu kond ikkuvan adaṭaran ā-bāḷa poylim paḍalpaṭṭ- |

aṇeyal matt-aṭṭe taṭṭutt iṇiyi ya-Pāṇḍya-kshitīśam ||

ātana tanayam bhuvana- | khyātam Nṛiga-Nahusha-Naḷa-Bha |

.. . sauryyadoḷ ārppinoḷ | ātata-yaśadinde Vīra-Pāṇḍya-kshitipam ||

svasti samadhigata hā-śabda mahā-maṇḍalēśvaram Kāñchi-pura-varādhīśvaram Yadu-vaṃ-
śāmbara-dyumaṇi tāmaṇi nija-kula-kamaḷa-mārttaṇḍam parichchēdi-gaṇḍa Rājendra-Chōḷa-
manōbhaṅga jayā j-Jagadēkamalla-Vīra-Pāṇḍya-Dēvaru Noṇambavāḍi-mūvattirchchāsira-
mam duṣṭa pratipālanadim Uchchaṅgiya nelaviḍiṇoḷu suka-saṅkathā-vinōdadim rā
.. ttam ire tat-pāda-padmōpajivi ||

ghana-sauryyan abhayan āśrita- |

jana-kalpāvanijan a adaṭara mallam |

vinaya-nidhi vikrama-krama- |

dhanan ēn ene yaśōdhikam Sōvarasam ||

ā na- |

khyātiya Sōbarasi sadubudha-stute negarddal |

Siteg Arundhatige Kubhrij- |

jātege migil esekad ārppi . le māntanadoḷ ||

ant avarge tanujan ādam |

Kantu-pratibham guṇāmbunidhi jaya-lakshmī- |

.. . bhū-bhuvana-stutan |

Antakan ene ripu-balakke Yaḍavari-Dēva ||

ātana vallabheyar jjaga- |

tī-taḷa-vi teyar gguṇādhikēyaru sam- |

bhūta-śubha-matigaḷ enal i- |

bhūtaḷa[doḷ] pogaḷal aridu Dharaṇidhraṅgam ||

bhū-nute Chandala-Dēviy a- |

nūna-guṇānvitey enippa Gaṅgarasi sarō- |

jānane Honnarsiyum u- |

ddāniya śakti-trayaṅgaḷ andadin esevar ||

Hara-satige migilu rūpiṃ |

Sarasatige eṇey enipa bahu-kalā-pariṇatīyīm |

Harisutana satiya sobagina |
 dorey ene Gaṅgavveg itara-satiyar ddoreye ||
 mattam ā-Edavari-Dēvana pratāpav ent endode ||
 paṇidam boyd anya-sainya-dvipa-haya-bhaṭa-sandōhamam tanna tōlo! |
 kuniyalk utsāhadindam jaya-siri siri taḷt appiral tannan ī-dhā- |
 riṇiyam Pāṇḍyāvanīśaṅ aḷavaḍisuvan ī-vārddhi-tīram-baram ba- |
 ṇḍaṇadoḷ mārkkonḍaram taḷt irid Edavari-Dēvam jagat-stutyan ādam ||
 eley anitum rasāṭaḷadoḷ ardire kaṇḍu Varāha-vēsamam |
 taḷedu Gadādharam negapi pott ireyum kali kāydu nūṅkal ag- |
 galisi daridratārṇṇavadoḷ ardda dharitriyan ōho tanna kō- |
 ḍole negahittu kēvaḷave bhū-nutav aṇṇana gandha-vāraṇa ||
 odavida dānadindam eredaṅgam ārātigam īva tōrppa kūr- |
 idav enisirppa kōḍ-eradarim negard unnata-vamśadiṁ saḡā- |
 trada kaḍu ḡāḍi nētrada madhu-tsaviyindam agurvuvu-vettu pōl- |
 tudu digu-dantiyam vijaya-kāraṇav aṇṇana gandha-vāraṇa ||

ant enisida pogarttegām negarttegām neleyāgi || svasti samasta-prasasti-sahitam tri-bhuvana-jana-
 stutam Jagadēkamalla-Vīra-Pāṇḍya-Dēva-chitta-sarōvara-rāja-hamsam tri-bhuvana-prasamsa dāyiga-
 manneya-mṛiga-bēṇṭekāra ripu-maṇḍala-sūṇekāra kūḍi kūṭakke tappuva manneyara gaṇḍa kadana-
 prachanḍa uddaṇḍa-ripu-mada-nivāraṇam aṇṇana gandha-vāraṇa Chandraśēkhara-nakha-chandra-
 chandrikāsvādana-chakōram sarasa-mṛidu-gēya-karṇapūra satya-Hariśchandra prajā-pālanōpēndra
 ity-ādi-nāmālikā-virājitar appa śrīmadu-Bīliche-yēppattara manneya Yēḍavariyarasarū Sūsula-
 gereyali sukhadiṁ rājyam geyvuttam irddu śrīmatu pratāpa-Chāḷukya-chakravartti-Jagadēkamalla-
 varśśada 11 neya Vibhava-sam..... vāradandu śrī-Sômēśvara-dēvar-aṅga-bhōgakkam pūjā-
 pūrvvakam māḍi biṭṭa datti dēvālyakk īśā dēvālyakke mūḍa
 kauṅgina tōṭa dēvālyadiṁ haḍuva ma

40

At Kāśīpura (same hobli), on a stone near the kallu-buraju west of the village.

svasti śrīmatu || S'aka-varsha 1148 Pārttīva-samvatsarada Vayīśākha-śu 5 Bri | Hoysana-Nārasimha-
 Dēvara rājyadandu Haḍalakeṇeya Hariy ūr-oḍeyana kāla keḷage Gavuḍiyahallīya turu haruvalli baḍi-
 gi Mākōja yiḍidu surā-lōka-prāptan ādallige baḍagaṇa holada katte ereya baḍaga māni kamba hatu
 Sôvūr-oḍeya koṭṭa ka 10

42

At Hosahallī (same hobli), on a stone near the Īśvara temple.

śubham astu Plavaṅga-samvatsarada. Āśāḍa-ba 1 Maṅgaḷavāra | ka .. lika śā .. mmana kāladaḷu |
 Sante-Bennūra Mummaḍi-Hanumappa-Nāyakaru || Siṃhada Malli-bhaṭṭa-upādhyaya makkaḷu |
 Niṅgaṇa-bhaṭṭarige sa-hiraṇyōḍaka-dhārā-pūrvvakavāgi koṭṭadu śilā-śāsanaḍa chuṅgaḍeya ayigu-
 ḷada gade śubham astu | Hosahallīya staḷadaḷu Chikkaṇa-gavuḍaruṁ nāḍa sēnabōva Mallarasayya
 Sūlēkeṇeya Hiriyannana maga sēnabōva Puṭṭaṇṇa barasida śāsana

43

On a stone on the bund of the Baḍḍ-Sābi-tank.

(Persian characters and language).

Bismillah ir-rahmān ir-rahīm

1Ba nām-i jahān dar-i' jān āfrīn

Hakīm-i saḡhun bar zabān āfrīn

²ze barkat-i Muhammâd Mustafâ sallallah-o-alaïhi wo sallam dar ahd-i Sultân

³Muhammad Shâh Ibrâhim Khân Khân-i-Khânân nâm ast farkhunda hauz

4.....

5.....

ekhub se'hat shudan hauz khwâham bast

(Kannâḍa characters and language).

bisamilla rahimânnu rahimma || ha || divâṇa Sulitâna Mahammadu Pâdusâha ha || Khânakhâna-
sâhêbaru || śrî-Gaṅgâ-Viśvêśvarâya namaḥ | nirvighnam astu ||

namas tuṅga &c. || 1 ||

sâmânyô'yaṃ dharma-sêtur &c. || 2 ||

mad-vamśajâḥ &c. || 3 ||

lâvakaś cha varâhaś cha mahishî kuṅjaras tathâ |

upadêshâtâ cha karttâ cha shaḍ êtê svarga-gâminah || 4 ||

tatâkam dhâna-nikshêpaṃ Brahma-sthâpyaṃ S'ivâlayam |

vanâni santatiḥ putrâḥ sapta-santânam uchyatê || 5 ||

svasti śrî jayâbhyudaya-S'âlivâhana-śaka-varusha 1575 daneyâ Vijaya-saṃvatsarada Bhâdrapada-
sudha 5 Guruvâra-Svâtî-nakshatradalli baradanthâ śâsana ||

Kusumâstraṃ sama-rûpa Sêkha-Malikaṃ vesarâda sukumâranam |

hosa-sâsi .. yasônchitam daya-nidhiṃ dhura-vîra Lâr .. naguṃ |

śasi-śântam sukumâra Baḍeya-Malikaṃ tat-sûnu Sêku-Mallikaṃ |

desey-artiyal saha śâsanavanu nilisirdud âd atisayam || 6 ||

dhareyoḷu Basavâpaṭṭana- |

k ora-dakshina-dikkil iruva Sêndra-dhareyoḷu |

paramâraṇyam ad âgire |

moreyittaru sakala-janaru chôrara bhayakam || 7 ||

nâḍigaru settaru jîgaḷu |

rûḍipa ... mârgga-mandi pêlal bharadoḷu |

nâḍina dore Baḍeya-Mallikanu |

nôḍuvanem unṭ id endu manasige tandam || 8 ||

ballidanu bahu-parâkrami |

nillade tâṃ pôgi sakalam eḷe-mara-tarugaḷan |

ellavanu katrisi mudadiṃ |

Mollipurav emba grâmavanu kaṭṭisidam || 9 ||

mûru-bhuvanadoḷu râjipa |

châru vichi . dalli mereva giriyoḷuv allina sarô- |

varav enisuva keṇeyanu |

dhârûnipati nilisi kirttiyoḍa mun-deseyoḷu || 10 ||

paramâ-Nandana-samvat- |

saradoḷu hajarattu Pâttusâhage jaḍav âg- |

ire harasikoṇḍan oli Tâ- |

varekeṇeyam nilisi Patushâ..... nalu || 11 ||

bittisuvenu gaḍi illade |

uttuma Râmêśa-Kâśig eḍey âḍuvarige |

nityam kabb-âley âḍisiy |

. . ra pâḷ-aravaṭigeyan ikkuven enutam || 12 ||

teṅgu rasa-vâle rājâ- |
 naṅgaḷu modalâda nâgavalliya sahitam |
 hiṅgade bittisi prajegaḷa |
 tuṅga-balam naḍisikonḍa tave santasadiṁ || 13 ||
 yi-dharaniyu Basavapaṭṭanad |
 âdiyolūṁ rāya-rêkhe rājyadoḷ ellâ- |
 mēdini ranyaṅgaḷal |
 âda baḷikk init adanu sistige horatūṁ || 14 ||
 sutta chatu-sime-gavudaru |
 uttuma-nâḍigaru seṭṭi praje parivâram |
 aty-adhikânandadoḷu |
 bittaradind oppi koṭṭa nûtana-bhûmiṁ || 15 ||
 Hinduvan âgali athavâ |
 chhandadi tâṁ Musalmânan âdaḍe matt â- |
 banda-dhore naḍasikonḍare |
 chandrârkaru uḷḷadanaka kirttiyan âḷvam || 16 ||
 yidakke tappidare Hinduva |
 mudadind . . . Kâsiyali gôvam koyidavan |
 idakke Musalamâna tapalu |
 vidhavidhadâ masītiyali pandiya kondava || 17 ||
 Hinduva naḍasalu Kâsige |
 kundade tâṁ pôda-phalavu paramâyushyam |
 munde Musalamâna naḍasalk â- |
 nandadi Makkavanu pokka phalav ahud idariṁ || 18 ||
 dhore-rāyanu Khânakhânige |
 siri sampada hechchal endu yinit i-dharmava |
 kara . . . vidhanu Baḍeya-Mallikanu |
 prati-bala-ma . . asahâ . . dada dhiraṁ || 19 ||
 dharey olagaṇa sat-puruṣaru |
 karuṇadoḷ i-śāsanavanu vōd i-keṛeyam |
 nere kaṇḍ â-kṣhaṇadindam |
 pariharipudu sakala-sampadam kai-sârgguṁ || 23 ||

(usual final verses) śrī-Dēsa-kulakaraṇi Chikaṇṇa (others named) ivaru muntâda samasta-mahâ-nâḍu
 i-rājyakke kartanâgi bandâtâ i-dharmava naḍisade .. kila mâḍidare nâḍigaru muntâdavaru ava-
 rige hēḷi kēḷi goṇḍu naḍasade upēkshe mâḍida gaud-arasu Sivâchâra kulâchârake horagu || Brâh-
 maṇa-prajegaḷu sabhe-sandhyâ-maṇṭapakke horagu

44

At the same place, on the 2nd stone.

(Persian characters and language).

Allah

Muhammad

Abu-Bakr Umar, Usmân Ali

1Bâ'adaz hamd-i Khudâ wo na'at-i Rasul alaihis-salat-o-was-satâm

2ânke dar âhde Pâdshâh-i-Dîn panâh Sultân Muhammad ibn-i Ibrâhim 'Adil Shâh Ghâzi

- ³mu'amala-i Sultānnagar takht-i istikhamat-i Khān-i Wāla makān Khān-i-Khanān Vazir-i Hukumat wo
⁴sipāh sālār būd. Khwās-i bārgha-ai ū Bari-Malik bin-i Lār Khān ibn-i
⁵Shēkh Malik Havāldār mu'amala-i mazkūr in hauz ra ke Musamma ba Wali
⁶Surūr ast basta basabab ānke darān rōzha andukai ta-ghye-ardar mizāj-i
⁷mubārak Bādshāh pidid āmad nazar kard ke chun shifā rōzy shavad binā-i hauz
⁸khwāham kard dar neyat ast būd se'hat rōzai wafaai shud nazar lāzim dīdah
⁹... ba itmam rasanid wo mauza āi Walipur ke bar hukm i firmān ashraf
¹⁰khāriji Vilāyat wo rakhm-i mu' āmala mazkūr ast ba nām-i Shēkh Malik
¹¹firzand-i Bari Malik ke ham nām-i jadd-i khish ast ba sūrat-i inām-i abdi
¹²marhamat ghashta har ke khalal kunad mal ūn wo zina zādah bāshad. San 1064
¹³... azīm buvad āb-i ū mudām
¹⁴chun shud ... ū ke Wali Surūr ast nām

45

At Dondragatṭa (same hobli), on a virakal east of the Mallēs'vara temple.

svasti samasta-bhuvanāśrayaṃ śrī-prithvī-vallabhaṃ mahārājādhirājāṃ paramēśvaraṃ Dvārāvati-pura-varādhīsvaraṃ Yādava-kulāmbara-dyumaṇi sarvvaṇṇa-chūdāmaṇi Malerāja-rāja [Mala]parolu gaṇḍa gaṇḍa-bhērūṇḍa kadana-prachanḍan asahāya-sūran ēkāṅga-vīra S'anivāra-siddhi Giridurgga-malla chalad-aṅka-Rāma Magara-rājya-nirmūlanam Chōla-rājya-pratishṭhāchāryya nissāṅka-pratāpa-chakravartti Hoyisaṇa śrī-vīra-Nārasimha-Dēvana rājya . du || svasti samasta-prasastisahitaṃ Sūsalugereya vittiya Dondaragaṭṭada śrīmān-nālu-prabhu Bira-gāvūḍana maga Saṅka-gāvūḍana maga Bira-gavūḍa Malla-gavūḍana maga Saṅka-gavūḍa yibaru Bira-gavūḍa Saṅkayanu Sarvvaṇṇa-saṃvatsarada Srāvaṇa-suddha 11 Sō turuvam . yalu sura-lōka-prāptan ādudakke Sarvva-dhāri-saṃvatsarada Māgha-suddha 13 Gu Punarvasu-nakshatra-Vishkambha-yōga-Taila-karaṇadandu Bira-gavūḍa-Saṅkayyaṅgaḷu sura-lōka-prāptar ādudakke pūje . kali . dukke gadde ka 5 beddale ka 10 Bira-gavūḍa Saṅka-gavūḍa . . . 1 āgi gavūḍikege saluva vumbali-sāsana-kramav ent en . . . lada tōṭa-sahita gadde mattaru 3 Kaḍala-gavūḍa mattaru 3 beddale mattaru āru 6 antu ma 12

46

At Hirē-Māḍāḷu (same hobli), on a stone north of the Kēsava temple.

svasti śrī jayābhyudaya-Sālivāhana-śakha-varuśa 1600 neya Sidhārti-nāma-saṃvatsarada Kārtika . . lu Basavapaṭaṇada Navā . . lla Divā . . ra . . . S'ubhēdāra Liṅgapanavaru Kaṃ . . na maṭada dharmake Nallūra-simege saluva Hirē-Māḍahāḷu-grāmavanu koṭṭu . . . yidake tapidare Makka-dali handi koyida hāge . . .

47

At the same village, on a stone to the north of the Mallēsvara temple.

(Maharāṭhī characters and language).

śrī śubham astu S'ivaliṅga-sthāpanā karūna gō-dāna bhū-dāna hiraṇya-dāna . va āpale mātā-pitaru va akshaya-puṇya āṇi āpaṇāsi jīva-pada-prāpta mhanavuna jirṇa-uddhāra karūna āpala ināma sthali ikkaḍe dēvasthāna bāndhūna S'ivaliṅga-kṛipā-kaṭāksha

48

On a second stone.

(Maharāṭhī characters and language).

... san saṃvatsa . . . Kārtika-suda . . ptamī-Sōmavārī Sa . . Beunūra Hanumapa . . ikā . . hājā . . . Dādāji-Rāyā-Rāvayāsi Hire-Māḍahāḷa ināma asata tethe a . . . nī . . . ga bhūmi . . . ta asatā . . . prāṇa-pa . . . ka punassthāpana karūna bhūmi-dāna-gō-dāna-hiraṇya-dāna (stops here).

49

On a 3rd stone.

subham astu | śrī-Mallikārijjuna-dēvara pādavē gati Naḷa-samvatsarada Kārttika-sudha-daśami-
Sômāvara-divasa Santhe-Bennūra Hanumapa-Nāyakara dāsi Râyâ-rāyanu Hire-Māḍahāḷa-
grāmadalli bahu-kāla nela .. ka. . . . dali Tuṅgabhadrege S'iva-pāda-S'ivaliṅga-dēvara sthāpane māḍi
gô-dāna-bhū-dāna tamma mātṛi-pitṛige akshaya-puṇya .. galiyandu

51

At Uḍava (same hobli), on a stone in front of the Hanumanta temple.

svasti śrī jayābhyudaya-S'ālivāhana-śaka 1680 Bahudhānya-nāma-saṃ || S'rā | ba || 10 yalu rājēsri-
S'rimanta Sâ . Sara Jamindāra sahaṇvāgi Basavapaṭaṇa Sāgara-pēṭe Seṭṭara baḷige Marilīṅgapanava-
rige Seṭṭitanada bage pālaki-umbāli Sūḷekere-sīme-vaḷagaṇa Koleda Uḍe. . da-grāmavannū prāku pra-
kāra naḍisi baruta yidalli nāvu i-grāmada śilā-sthāpana māḍisi koṭu yidhēve â-chāndrārka-stāyi-
gaḷāgi nimma santāna-parampareyāgi anubhavisikoṇḍu bahadū ||

ahô Rāghava rājendra sapta-kalpānujīvanam |
na śṛiṇômi na paśyāmi svayam-dattāpahāriṇam ||

52

At Nalkutāre (same hobli), on stone near the wall of the Brahmes'vara temple.

namas tuṅga- &c. ||

svasti samasta-bhuvanāśrayam śrī-prithvī-vallabham mahārājādhirājam paramēśvaram Dvārāvati-
pura-varādhiśvaram Yādava-kulāmbara-dyumaṇi sarvvajña-chūdāmaṇi Malerāja-rāja Malaparol
gaṇḍa gaṇḍa-bhērūṇḍan asahāya-śūra S'anivāra-siddhi Giridurgga-malla chalad-aṅka-Rāma vairi-
bha-kaṇṭhīravam Magara-rājya-nirmulānam Chōḷa-rājya-pratishṭhāchāryyanam śrīmat-pratāpa-
chakravartti-Hoyiśāla-śrī-vīra-Nārasimha-Dēvam Chōḷu-nāḍa Pāñchala-neleviḍinolu dushta-nigraha-
śishta-pratipālanam māḍi sukha-saṅkathā-vinōdadim rājyam geyuttam ire ||

dig-adhiśar vvarddhiyind attale maḍagidar â-diggajānikamam vâ- |
jigaḷam vyômāgradindam dinapan ilipan â-dibya-ratnēchcheyim Vâ- |
sugi Pâtālasthan ādand udadhi-vaḷayad urvvīṭaḷam ta[t-]sthan ādan- |
du gajāśva-brāta-ratnaṅgaḷan avarg ulipam vīra-Ballāḷa-bhūpam ||
vīradoḷ unnatikke Yadu-vaṃśajaroḷ kali-Nārasimhanam |
dhīrana vīrad ēlgegaḷa pēḷvaḍe kautukam intu nōḷpaḍ i- |
dhāriṇiyarkkaḷ app arasugaḷ palaram tave kondu kōpadim |
bhōrene Kāḍavam Magara-Pāṇḍyana bennoḷu dhāli itṭanō |
vāridhi mēreyāgi dhareg orrvane gaṇḍanu Hoyśapēśvaram ||
narapati Nārasimhanol idirchchaḍ ad echcharad emba bhītiyim |
haraṇada hānig aṅji Javanam marevokku barduṅkuvōpa rā- |
yara naḍu-bennoḷ unḍigeyan ottuven end amṛitāṃśu tāḷdan end |
eraḷeyan endāḍ ē-vogaḷvud unnatiyam S'āsi-vaṃśa-ratnanam ||
śrīge neley āgi vidyā- |
śrīg āgaram enisit iḡaḷ i-Nelkudare |
śrīge modal enisit i-bhū- |
bhāgadoḷ *ūr-aḍeya-grāma-chūdāratnam ||
dhīran udāra-Satyaṇana Padmeyan āḷvan ilāṭalakke vi- |
stāram enippud ūr-aḍeya-grāmavanam pratipālisutta tām |

*Perhaps a mistake for ūr-aḍeya.

dhârinîyalli vunnatan udâra-guṇaṃ dharey eyde baṇṇikūṃ |
 Vârijalôchan itta varamaṃ sthiradinde śaśāṅkan ullīnaṃ ||
 sach-charitan amaḷa-guṇa-gaṇa- |
 bichchatike parôpakâri śīla-vyasanam |
 mechchisuvam sajjanaram |
 mechchadar âr bBamma ninna vasudhâ-taḷadoḷ ||
 nayavatiy endu śīlavatiy endu kaḷâvatiy endu sad-guṇâ- |
 nvayavatiy endu dharmmavatiy endu dayâvatiy endu puṇya-sa- |
 ñichayavatiy endu kīrttisuvad ūr-aḍe-Bôkana permmevetta kâ- |
 nteyan olavinda Muddale-mahâsatīyam negaḷd i-jagaj-janam ||
 Bhânusuta-Dânavêndrana |
 dânam modalâge vidya-vitarana-śīlam |
 tâne pratibimbikūṃ sale |
 bhû-nuta-Basavanana hasta-darppana-taḷadoḷ ||
 negaḷda suvarṇa-vastra-vara-bhûshana-râjīyan ênan ittaḍam |
 bageg aṇam illa tâṃ taṇivu santosamaṃ manak iya dēhigalḡ |
 agaṇita-triptiyam paḍevud ond amṛitânnadi anna-dânamum |
 jagak esevante kôti-guṇi vûr-aḍe-Saṅkan id êṃ kṛitârthhanô ||
 nuḍidaḍe Râma-bâṇa karaḍ ittaḍe Guttan udâra-mârggaḍim |
 Mṛidana varam diṭam manade mechchidan âdaḍe ivan embudum |
 kuḍuvaḍe châgi dharmmade Yudhishtīran end akhîlôrvi baṇṇikūṃ |
 taḍeyade biḷu biḍuvana Muṭṭanan âsṛita-kalpa-bhûjanam ||
 guṇiy enipam saujanyaḍa |
 kaṇiy enipam vibudha-taṭige koḍuvaḍe chintâ- |
 maṇiy enipam gôtra-śikhâ- |
 maṇiy enip ūr-aḍeya-Muṭṭan avani-taḷadoḷ ||
 vadanadoḷ âgaḷum nalidu narchchisuvaḷ śrûta-kânte santatam |
 mudad esev-akshadoḷ nelasi yirppaḷ ad âvaga puṇya-kânte vun- |
 mada-baḷa-bâhu-gêhad oḷagirdḍ atisôbhise yîva-kânte sam- |
 pada padavettud i-negaḷda vûr-aḍe-Chandranan êne baṇṇipem ||
 dharmmada Mēru dharmmada tavarmmane dharmmada bittu styadâ |
 dharmma-guṇa-prabhâva-mahimâmbudhi nirmmaḷa-dharmmad âgaram |
 dharmma-sakhâya dharmma-nidhi dharmma-param S'iva-dharmma-dîpakam |
 dharmma-nidhânan endu dhare kīrttisut irppudu Chandra-Dêvanam ||
 śrīma Bôkana |
 śrī-kīrttīge nelegalâgi puttīdar iḡal |
 śrīmad-Vaśishta-gôtram |
 śrīmatu Muddaleya sutaru sukhadind irppar ||
 bhâsura-têjadoḷ dinapan îvedeg Arkkasutam kaḷâgamâ- |
 bhyâsadoḷ Abjagarbbhan uru-mantradoḷam Suramantri bhôgadoḷ |
 Vâsavan ânt-arâtige Dhanañjayan end akhîlôrbbi kīrttikūṃ |
 Îśvara-bhaktan ūr-aḍeya-Dêvananam sanu-mâna-dâniyam ||
 esev emba kalpa-taruvam |
 vosedum late vaḷḷi parvvid antire ninn i- |
 pesar emba kīrtti-ravigam |
 posat âdudu â-Dêvanaṅge guṇa-vibhavaṅgaḷ ||

śrīman-mahāpasāyita parama-viśvāsi mûliga-heggaḍe|Bammayyanuṃ Basavayyanuṃ Padumayyanuṃ
 svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-maunânushṭhāna-japa-samādhi-śīla-guṇa-sampanna-
 ruṃ avupāsanāgnihoṭra-dvija-guru dēvatā-pūjī-tatpararum appa śrīman-mahā-nāḷ-prabhūtaruṃ parō-
 pakāra-parinataruṃ parikṣhā-daksharuṃ prabhu-mantrōtsāha-śakti-traya-sampannarum appa Nel-
 kudureya vûr-aḍeya-S'aṅkara-Dēvanuṃ Mādayyanuṃ Bhāskara-Dēvanuṃ Harihara-Dēvanuṃ Muṭ-
 tayyanuṃ Lōkayyanuṃ Abbuchiya Kallayyanuṃ Nārāyaṇa-Dēvanuṃ Dēvayyanuṃ Chandayyanuṃ
 Satyanṇanuṃ Achyuta-Dēvan-olagāda vûr-aḍeyaru S'aka-varshaṃ 1156 neya Vijaya-saṃvatsarada
 Mārggaśīra-śu 10 Bṛi-Pushya-nakshatra-vyatiyapāta-Dhanus-saṅkrāntiyalu Nelkudureya śrī-Brahmēs-
 vara-dēvara aṅga-bhōga-raṅga-bhōga-khaṇḍa-sphuṭita-jirṇnōddhārakkam endu Bonteya Vāmarāsi-
 gurugaḷa kālāṃ karchchi dhārā-pûrvvakam māḍi biṭṭa bhūmi (12 lines following contain details of
 gift and usual final phrases and verses) vûr-aḍeya Chandra-Dēvana barepa maṅgaḷa mahā śrī śrī
 vijeyad-Daśakirtti-dēvar vvirachisidar eseṇa śāsana-kṛitiyam gāṇadalu aravān-eṇṇe Pasuvagēriya ..
 .. mittika Bharamēsvara-dēvaradu || Saṅkarōja hoyida śāsana

53

On a virakal outside the same temple.

svasti śrīmatu S'aka-varushada 1164 S'ubhakṛitu-saṃvatsarada Vaiśākha-suddha 3 S'u śrīmad-anāḍiy
 agrahāraṃ Maṇasūra maṇḍa ṛadavūra Nelkudureya gaḍiya page Bēḍara balu-manu-
 s'ya Dugi-Seṭi Sōmayyaṇa maga Bommeya-Nāyakanu tāgi talt iṛidu sūran āgi śrī-Hari .. saraṇ endu
 sura-lōka-prāptan ādanu

54

On a second virakal in the same place.

svasti śrī jayābhyudaya-S'aka-varusha 1199 nē Īśvara-saṃvatsarada Vaiśākha-su 15 Sô Nelkudure-
 yali Hiriya-Bommana maga Nāgaya-Nāykanu tuṇu hariyali kâdi talt iṛidu sura-lōka-prāptan ādali ātana
 virakke mechchi Nelkudureya samasta-ûr-aḍeyaruṃ Jeya-Dēva-daṇṇāyakarum .. samasta-prajegaḷu
 ātaṅge Kōgilūra dâri[yi]ṃ baḍagaḷu Tālakattāda hinde kamba 15 nu kalla naṭṭu nettaru-geyiyāgi
 koṭṭu rāsige moṛa-vatava koṭṭaru (usual final phrases).

55

On a third virakal in the same place.

svasti śrī jayābhyudaya-S'aka-varushada 1201 neya Pra[mā]ti-saṃvatsarada Āśvīja-su 15 Sô Nelkudu-
 rēli Āyara Chāva-gauḍana maga Māreya-Nāykanu tuṇu hariyalu .. kâdi talt iṛidu sura-lōka-prāptan
 ādalli Nelkudureya samasta-vûr-aḍeyaruṃ Jeya-Dēva . . . yarum samasta-prajegaḷum ātana virakke
 mechchi Kōgilūra dâriyim baḍagaḷu Tālakattāda teṅkaṇa kōḍiya hinde Gaṅgana-gaḷeyalu kamba
 15 nu nettaru-geyiyāgi kalla naṭṭu koṭṭaru maṅgaḷa mahā śrī baḍagi Kaṅkere . . . li moṛa-vattavāgi
 sallisidar

60

On a stone near the Hālappana maṭha south of the same temple.

(All the first part, 41 lines, is effaced) Sāmanta-Nāgaṇṇanam ||
 sthira-satya-bratan ātta |
 prabhu dhātriyol ene negaḷda |
 ishta-mitra tām |
 sura hantana guṇam Sāmanta-Nāgaṇṇanam ||
 ātana sati |
 |

... .. ya-guṇam |

bhūṭaladoḷu pogaḷal ārggam atidāna ||

Dundubhi-samvatsarada uttarāyana-saṅkrāntiy-ānāvāsye-^Ādivāra... .. ta-Nāgaṇṇam śrī-Kêṭēs-
vara-sthānavam Rudrasakti-guru dhārā-pūrvvakam māḍi koṭṭa dēvālyada khaṇḍa-sphuṭita-
jīrṇōddhāravam raṅga-bhōga tri-kāla-nivēdya nandādivige inisuvam naḍesuvantāgi biṭṭa ..
dere .. ḍi bayala naḍuva gadde Gaṅgana gaḷeyalu mattaru 2 (*usual final phrases and verses*).

61

At the same village, on a stone near the road in the back-yard.

namas tunga-*&c.* ||

... .. bhuja vinamra nika-stōma-marīchi-mañjari-virāji pāda
... .. maṇi Vikramāṅka sta-bhuvanāśrayam śrī-prithvī-vallabham mahārājā-
dhirājam paramēśvaram parama-bhaṭṭārakam Satyā tiḷakam Chāḷukyābharanam śrīmat-
Tribhuvanamalla ya-rājyam uttarōttarābhivṛddhi-prava nam ā-chandrārka-tāram
saluttam ire tat-pāda-padmōpajīvi ||

... .. lārppita-nakha-mukuram |

jana-rakshā-śānti-dikshā-guru vijaya . krānta lakshmi-|

.. vāsam chāru-chandra viśada-yaśō-vallarī-vyāpta-lōkam |

vanadhi-vyāvēśhītōrvī sedan ā-Rāya-Pāṇḍya-kshītīśam ||

... .. mahā- Kālāñjapura-varādhīśvaram nija-kuḷa-kamaḷa-mārttaṇḍam parichchhēdi-gaṇ-
ḍam Rājiga-Chōḷa-manōbhāṅgam śrīmat-Tribhuvanamalla-Dēva-pādābja-bhṛīṅgam nāmādi-samasta-
prasasti-sahitam śrīmat-Tribhuvanamalla-Rāya-Pāṇḍya-Dēvaru Noḷambavāḍi-mūvattirchchhāsiramū-
mam Sāntalige-sāsiramumam tri-bhōgābhyantaram duṣṭa-nigraha-śiṣṭa-pratipāḷanadiṁ pālīsuttam
rājadhā vina neleviḍinoḷu sukha-saṅkathā-vinōdadim rājyam geyuttam ire | tat-pāda-
padmōpajīvi ||

kanda || nambida rāya laṅg |

imbine sāmrajya-rājyadoḷu nilisida pem- |

paṁ be dhātrig a- |

ḷumba parichchhēdi-gaṇḍa Pallava-Rāya ||

Turaka-ma .. ta parid eydi |

... .. kaydu-vidiye pul-vidiyade nint |

ari-si pari |

dhurake parichchhēdi-gaṇḍa Pallava-Rāya ||

ātana bi dagraḍoḷu vira-bhaya- |

... .. śaradiṁ khacharākṛitiyim rddanam |

bhūṭala-.. kravarttiya ba |

dūtanan ikkidam dharege mech Arjjanan ikkuv-andadiṁ ||

ā-mahā-sāmantam vira-lakshmi-kāntam nistāram śrīmat-parichchhēdi-gaṇḍa Pallava-
Rāya Biḷiche-yeppattumam Dummi-hanneradumam tri-bhōgābhyantaram duṣṭa-nigraha-śiṣṭa-
pratipāḷanadiṁ pālīsuttam ire ||

kanda || dhīram Sōmana doreg oreg |

ārum nindapar ī-Kṛitayuga-Trēte-Dvā- |

pāram-Kali-yugadoḷagaṇa |

bīrar udāra-pratāpigala dharmma-parar ||

kadanadoḷ ānt ari-bhūparan |
 adirade beṅkoṇḍa tanna pempu urvareyaṃ |
 pudid ire pāḷisi dhātrīyan |
 odavisidaṃ guṇa-vibhāsi Sôva-nṛipāḷaṃ ||

â-mahâ-sâmantam vira-lakshmi-kântam sishta-nidhânâṃ dâna-Kâninam nâmâdi-samasta-prasasti-sahitam śrīman-mahâ-sâmantâ-Sômarasar â-Biḷichey-elpattaralli manneyamam sad-dharmma-prati-pāḷanadiṃ pāḷisuttam ire śrī svasti samasta-vastu-guṇa-sampannam nuḍidu mattennam sishta-janâ-dhâram gôtra-vistâram sakala-yâchaka-brinda-sandôha-sabhâya ... dâna-Kâninam vibudha-vana-jana-kalahamsam Sarasvatî-kanthâvatamsam dēva-dviya-guru-pādâbja-bhṛīṅga sâhasôttunga-nâmâdi-samasta-prasasti-sahitam śrīman-mahâ-prabhu Kēsi-râjana mahatvânubhâvam ent endade ||

kanda || purushârtthada kaṇi satyada |
 karu permmeya nermmam endu vibudhâgrāṇigaḷ |
 karam arttiyinde pogalalu |
 dhareḡ esedaṃ Kēsi-râjan ūrjita-tējaṃ ||

vṛitta || vinaya-nidhânan ūrjita-mahâ-mahimâspadan abdhi-vêṣṭitâ- |
 vanitaḷa-pūjyan ishta-jana-kalpa-mahiruhan éka-vâkyaṃ ent |
 anunayadiṃ budhar ppogalvar āgaḷum i-negaḷdirda Kēsi-râ- |
 janan ina-tējaṃ dviya-sarôjanan âśrita-kalpa-bhūjanam ||

kanda || âtana sati guṇavati vi- |
 khyâtiya Sitegam Arundhati-dêvigam êṃ |
 mâto sari pātīy endu dha- |
 râtaḷav â-Châkanabbeyam baṇṇisugum ||

vachana || ant â-Kâśyapa-gôtra-pavitran appa Kēsi-râjaṅgam â-mahâ-sati-Châkanabbegam â-Kâśyapa-gô ...

..... |
 udiyisiy Âdityan entu jagamam t |
 udiyisiy Irugam mudadind |
 odavida kīrttiyolu jagaman êṃ beḷagidanô ||
 â-Kēsi-râja-vibhugam |
 Châkanikabbegam udâtta-guṇan ogedan ilâ- |
 lôkaika-pūjyanam ripu- |
 nikara-bhayaṅkaranan Iruganam dhare pogalugum ||

vṛitta || nuḍivudu satyadoḷ naḍvud uttama-dharmmadol olupin-êlgeyam |
 piḍi piḍid antuṭam biḍadir end Irugam moleḡ unba kâladoḷ |
 taḍeyade kēḷ udâtta-guṇan im tili yammavan endu gallamam |
 miḍi miḍidandu tây kalise kaltan akhaṇḍita-chaṇḍa-vikrama ||
 .. ḍumaneya baykey Irugam |
 paded oḍave budhâḷig anyar ârjīsida dhanam |
 kaḍala naḍuvana dharâdharad |
 eḍeyana Phanipatiya peḍeya mânikam enikum ||
 vinayâmbhônidhi satya-śaucha-niḷayam sad-dharmma-Dharmmâtmajam |
 vanadhi-vyâvṛita-dhâtri-vêṣṭita-yasam nêtrâmbujâtam jagaj- |
 jana-pūjyam sujanaika-bândhavan ilâ-lôkaika-kalpa-drumam |
 Manu-mârggam ripu-kâḷa vidvaj-janaikâśrayam ||

dhuradol marânt arâti-pratatiyan aled âtandu kondikkugum band |
 ered-artthi-brâta .. d edara ... kum tannan âvom |
 šaraṇam nîn endaram rakshisugum Irugaṇam vipra-vamśâmbujârkkam |
 vara-kântânika-Mâram guṇa-yutan asati-dûran êkâṅga-viram ||
 dhareyalu tannaya tējaṁ |
 parayalu mâḍisidan artthiyind Irugaṇan a- |
 chchariy â .. puṇya-puṇjaṁ |
 su-ruchiram Irugêsa-bhavanamam kṛita-kṛityam ||

âtana sati ||

vri || châru-charitre bandhu-jana-vatsale gôtra-pavitre sad-guṇâ- |
 dhâre mahânubhâve S'iva-bhakte patibrata-yuktey endu tâṁ |
 dhârîṇi baṇṇisal negalḍal i-Bhavyakabbege bhûtaḷâgralol |
 nâriyar âruv êṁ doreye pôlisal i-subha-lakṣaṇâṅgiyoḷ ||

endu bhuvanam pogale || svasti samasta-vastu-guṇa-sampannam s'ri-Mahêšvara-dharmma-nirmmaḷa-
 rum appa śrīmat-Biḷiche-yeppattara baḷiya bâḍa .. savaḷi .. Sâratavallīya Nallûra Manujavolalu-
 hanneradaḷa baḷiya bâḍa Malligeya Harakali-hanneradaḷa baḷiya bâḍam Kuṅkuvadahali'int iy-ayd-ûra
 ûr-oḍeya śrīman-mahâ-prabhu Irugamayya-Nâyakar svasti śrī Châlukya-Vikrama-kâlada 48 neya
 Krôdhi-samvatsarada Pauśya-paurṇimâsye-Sônavâra-vyatipâtôttarâyaṇa-saṅkrânti-nimittadiṁ Hosa-
 vallīya Irugêšvara-dêvargg aṅga-bhôgakkam nivêdyakkam pûjârigaḷa biyakkam atithiy-abhyâgatar-
 anna-dânakam biṭṭa dēva-dattiya dharmmam ent endade || svasti yama-niyama-svâdhyâya-dhyâna-
 dhâraṇa-maunânushṭhâna-japa-samâdhi-śīla-guṇa-sampannar appa śrīmatu S'ikbâśiva-gurugaḷa kâlām
 karchchi dhârâ-pûrvvakam mâḍi Karukeya Dâsayana-keṇeya keḷagaṇa galde mattar eraḍu Biḍigana-
 keṇeya paḍuvaṇa-kôḍiya ... mattaru nâlku galdeyiṁ paḍuvaṇa Kuṇvadalli sâsira-kavunḡina-marada
 tōṭam galdeyiṁ teṅkaṇa Nandana-vana-sahita pû-dōṇṭam ondu-mân-eṇṇe gâṇa vondu tippe-
 sunkamum dēvara puravarggada kêrige tere ya .. paunâyada heggade-Lakarasa biṭṭa sunka hêrige na..
 bele horegey ayvatt-ele keṇe goḍaṅgi Chavunḍabbe-gaṭṭakke gal le mattar ondu Kêsavagaṭṭakke
 galde mattar ondu keṇegalge bittuva ... ttariṅge mûvattu-koḷaga .. (usual final phrases and verses).

62

At the same village, on copper plates in possession of Bâḷabasavayya.

(I a) śrī-Gaṇâdhipatayê namaḥ nirvighnam astu śubham astu |

namas tuṅga- &c. ||

svasti śrī jayâbhyudaya-S'âlīvâhana-śaka-varuśa 1487 neya Raktâkshi-samvatsarada Mâgha-śu 15
 Saumyavâra-chandrôparâga-puṇya-kâladalū śrīmatu Hêmâdri-maham-Mêruvina dakṣiṇa-dig-bhâga
 Jambûdvîpa lakṣhavû-yipatâru-sâvira-yôjana madhya-râshṭra-Kuntala-dêśâdhipati Tuṅgabhadra-
 tîradim Hampâ-pati śrī-Virûpâksha-liṅgana nirûpadim Vidyâranyara-śrîpâdaṅgaḷa nâmadêhadim Hari-
 hara-Dêva-mahârâyarū kaṭi pratisṭhêyâgi nint â-Vidyânagariya simhâsanake karttarâda śrīmad-
 râjâdhirâja râja-paramêšvara śrī-vîra-pratâpa śrī-vîra-Râma-Dêva-Râya-mahârâyarū ratna-simhâsanâ-
 rūḍharâgi sukha-saṅkathâ-vinôdhadim prithvî-râjyam geyutt iralu | avara kâryyake karttarâda |
 śrīmatu Pûvala-vamśôddhârakâ Hanumi-Nâyakara makaḷu Billappa-Nâyakaru Keṅgappa-Nâyakaru |
 S'rivatsa-gôtrada Âpastambha-sûtrada Yajus-śâkheya Yindrakaṇṭi-Âvala-Malli-bhaṭṭara makaḷu
 Appâ-bhaṭṭaru tamma Liṅgaṇa[ge] barasi kōṭṭa dharmma-sâsanada kramav ent endare | Pûvala-
 vamśôddhârakâ Hanumi-Nâyakara makaḷu | Billappa-Nâyakaru Keṅgappa-Nâyakaru Santhe-Bennûra
 sime .. ristaraṇôditavâgi nâvu sâdhieuva muhûrtta-sâdhanada samayadalli | S'rivatsa-gôtrada Âpa-

stambha-sûtrada Yajus-sâkheya Yindrakanti-Âvala-Malli-bhattara makkaļu Appâ-bhattaru tamma Liṅgaṇanu saha nâvu pûrvikaru namma hiriyaru (Ib) paḍadanta staḷa-maneya kâdukoṇḍu nimma âsritarâgi yidavi | yitalâgi sistu mâḍida sime staḷada sēnabôvike jyôṭishya saha namage pâlisiḱoḷabêk endu hêliḱoḷalâgi | Uchaṅgi-vēṇṭaḱoḷaḱaṇa Sante-Bennûrige saluva sime grâmânugrâma-gaḷa staḷada sēnabôvike â-sime jyôṭishya-purôhitya-muntâdaṇu pûrvva-staḷadavaru ahudu yambida-rinda dâna-dhârâ-pûrvakavâgi Râmârppaṇa mâḍi koṭevâgi nîvu nim-putra-pautra-pâraparyyavâgi â-chandrârka-sthâyigalâgi â-Santhe-Bennûra-sime sthaḷada sēnabôvikēnu barakoṇḍu â-sime-jyôṭishya-dharmavannu naḱasikoṇḍu pûrvva-mariyâdiyalli svâsthi umbuḷi vartane hola gadde beddalu kâḍâ-rambha nîrâmba âya-svâmya suvarnâdâya sarva-tēja-svâmyavannu anubhavisikoṇḍu bâhiri yandu Pûvala-vaṃsôdhâraka Hanumi-Nâyakara makkaļu Billapa-Nâyakaru Kengappa-Nâyakaru | S'rivatsa-gôtrada Âpastamba-sûtrada Yajus-sâkheya Yindrakanti-Âvala-Malli-bhattara [ma]kkaļu Apâ-bhattaru tamma Liṅgaṇage dâna-dhârâ-pûrvakavâgi Santhe-Bennûra-sime staḷada sēnabôvike jyôṭisya purôhityake saha barasi koṭṭa dharmma-śâsana | yi (II a) nt apudake sâkshigalū |

âditya-chandrâv &c. || (usual final verses).

śrî-Râma

64

At Alakanâḷu (same hobli), on a stone south-east of the raṅga-manṭapa of the Jalêśvara temple.

śrîmat-trailôkya-pûjyâya sarvva-karma-su-sâkshinê |
phaladâya namô nityam S'aṅkrâya mahâtmanê ||
namas tuṅga &c. ||
śrî-dayitaṃ Saḷan embam |
Yâdava-kuladalli puṭṭi yati-pati puliyam |
bâḱeyi poy Saḷan ene muniy- |
âdêśadin eydi poydu Poysaḷan âdam ||
modaloḷ Poysaḷa-râjya-lakshmiy-odavam tōḷ-valpinim tâḷdi tann |
udayam raṅjise tanna balp odave tann ârpp êre tann âjñe mi- |
re diśâ-chakraman ottikoṇḍu Talakâdam Gaṅga-râjyakke tâm |
modalâdam Yâdu-vaṃśa-varddhanakaram śrî-Vishṇu-bhûpâlakam ||

va || yâ-mahâ-maṇḱalêśvarana tanûjana pērmeyam pēlvaḱe ||

vri || kulajane Yâdavânvaya-śirômaṇi bēlpavargg ivanê vadhû- |
tilakey enippa Lakshmiya magam kaḱu-chelvane lôkav ellavam |
sale nile kâva Vishṇuvina putrakan endade baṇṇisalke bhû- |
vaḷayadoḷ ârppar âro Narasiṃha-nṛipâḷakanam nirantaram ||
Narasiṃha-bhûpagam tâm |
piriy-arasiy enippa paṭṭa-mâdêvigav ant- |
irad udayisidam |
biruda .. bBallâḷa-Dêvan esegum dhareyoḷ ||

va || yâtan-âlavigaḷeda darppamam pēlvaḱe || gadya || svasti samasta-bhuvanâśrayam śrî-prithvi-valla-
bham mahârâjâdhirâjam Yâdava-kulâmbara-dyumaṇi samyaktva-chûḱâmaṇi Dvârâvati-pura-varâdhîśva-
ram S'aśaka-pura-nivâsa-Vâsantikâ-dêviya labdha-vara-prasâdanum śrîman-Mukunda-pâdâravinda-
vandana-vinôdanum akshuṇṇa-lakshmi-lakshita-vakshaḥ-pradêśanum śvêtâtapatra-śitalikṛita-bhû-
talanum saṅgita-prasaṅga-bhaṅgi-saṅgata-chatura-Bharatanum tarkka-vidyâ-vistâra-vichâra-nirata-
num śabda-vidyâ-samagra-lakshaṇa-susikshitanum vêda-vidyâ-parikshâ-dakshanum gaja-râja-gaṇḱa-
vijaya-diṇḱimâyamânôḱdamara-madhukara-piṅchhâtapâtranum para-vadhû-putranum śrîmat-Tribhu-
vanamalla pratâpa-chakravartti Poysaḷa-vîra-Ballâḷa-Dêvaru saptârddha-laksha-pritviyan â-chand-
rârka-târam-baram êka-chhatra-chchâyeyim sukha-saṅkathâ-vinôdadi râjyam geyyuttam ire || tat-
pâda-padmôpajivi ||

Ereyaṅg-arasana kâladoḷ |
 eragad arâtigala balpinind eragisuvam |
 urad ânt arâtig Antakan |
 ariyire Vaijarasanam mahi-maṇḍaladoḷ ||

va || âtana darppamam pêlvade ||

vri || Bêdarabaṅkiy emba vanad antavan Aggada-Râyan ôde Hem- |
 mâḍiya munte billa-birad aṅkada pandaley onde-kôlinoḷ |
 nîḍ irad ambarântaradal âḍuva haddinal ondu kaṇṇuvam |
 nôḍidavargge śaṅke migal echcha negaḷteya Vayja-bhûmipam ||
 kaṇṇ-ambina birudan adam |
 tiṇṇam tâṃ paḍeda Râya-Hemmâḍiyoḷam |
 baṇṇisuvem embag anupama- |
 v aṇṇam Vaijasa mâlpa darppam jagadoḷ ||
 kaṇṇ-ambum-birudâda Vayjana-nripaṅ âd aṅgaṇâ-kântegam |
 baṇṇippaṅgav asâdhyav âgal ogedam śri-Nâḍa-bhûpâla Nâḍ- |
 aṇṇaṅgam satiy âda Nâgale-mahâ-śri-kântegam puṭṭidam |
 Kaṇṇum-n ūraṇa-dêvan itta varadiṃ śri-Vayja-bhûpâlakam ||
 yenag adu deṃva namma kulakam chalakam balupîṅga orvva bêḷk |
 anupama-Vayja-maṇḍalikagam sati-Vaijala-Dêvig embudum |
 anudina tamma deṃva Padumâvati-dêviya nichchav archchisal |
 manam osed ittaḷ âke vara-putrakanam kali-Barmma-bhûpanam ||

âtan-anvayamam pêlvade ||

kulamam pêlvade Gaṅga-vamśa-tiḷakam san-mûrtiyam pêlvad ant |
 Alarvillaṅge chatur-gguṇam para-hita-vyâpâramam pêlvadam |
 nelak ârtt ittaṇan ugra . . . tarad ond âtôpamam pêlvadam |
 nile mâtâḍuvan ayyat-irbbar-aḷavam śri-Bamma-bhûpâlakam ||

vishama-vṛitta || bhayamam vidvishṭa-sainyakk al hayaman atibhîtargge bêḷp-artthamam be- |
 lpa-yaśô-vistâram arthi-pratigite rati-sammôhamam kânteyargg ittu sau- |
 janya-sad-vṛittiyam âld oppida Vajjarasana tanayam Kshatra-vamsênduv Â- |
 sandiya Barmmam kirtti-darmmam pada-nata-janatâ-varmman uddâma-śarmma ||
 ari-varggam raudra-mârggam berasu Daśaśinâkâradind âjig aṇmal |
 śiramam tad-vêgadindam Daśaratha-tanayam pâgal echchante mârânt- |
 ariyam kaṇṇambin-âtam ripu-śiram uruḷḷ Gaṅga-vîrârijunam saṅ- |
 gara-dhîram thippan-echcham jaya-vadhu naliviṃ narttisal Barmma-bhûpa ||
 baṇa-siḍil aṭṭi kolva teradind urad ânt ari-maṇḍalikaram |
 tariye raṇâgradoḷ nerada bhûta-piśâctada Dâkinimayam |
 birav ari-birar-aṭṭemayam âytu jagakk ati-raudram âgal ânt |
 iridu negaḷtegam paḍedan i-dhareyoḷ | al-Pamma-bhûmipam ||
 esed irda Bamma-bhûpana |
 va avattiv enip a Gaṅga-mâdêvige tâṃ |
 jaseyim puṭṭidan adaṭam |
 vishasanadoḷu śatra-lallam Naraṣimham ||
 Śrikanṭham paramâyuvam saka'-l akshminâthan aśvaryyamam |
 lôkôṭi atti-nimitta-kâraṇan Ajam sat-putranam kûrttu bh'- |

lôkâdhîsvara-Bammi-Dêva-tanayam śrî-Nârasimhōrvvipaṅg |
 êkibhâvadin iḡe bêlpa varamam chandrârka-târam-baram ||
 ari-bhûpâla-śiraṅgaḡinde soreyam tad-bâhu-sandôhadim |
 kareyam danḡige mâḡi benn-eseva-bivim tantiyaṅ katti tad- |
 dhuradol pādutav ippaḡ oldu nalavim śrî-kântey ānandadim |
 dharanîsôttama-Nârasimha-nripanam sad-bhâvadim bhû . . . ||
 kari-patiy appa Mâlava-mahîpati baṅṡina Lâla-bhûmipam |
 turaga-chayaṅgaḡind eseva Ġurjjara-bhûpati Chôla-bhûbhujam |
 nered idirântu tâḡi raṅa-raṅgadol orbbane kâḡi geldan î- |
 narapati Balla-bhûpana besam paḡed î-Narasimha-bhûbhujam ||

svasti samasta-vasumati-taḡa-khyâtam Gaṅgānvaya-prasûtam | Koṅgulivarmma-dharmma-mahârâjâ-
 dhirâjam | Kôlâla-pura-varâdhîsvaram | Padmâvatî-dêviya labdha-vara-prâsâdanum | Gaṅga-Gāṅgê-
 yanum | jayad-uttaraṅganum | pratâpa-Mahêśvaranum | Nandagiri-nâthanum | manuḡa-Māndhâta-
 num | paripanthi-Pârthanum | gaṅḡara tîrthanum aniyode gaṅḡanum raṅa-raṅga-nîḡanum | billaṅka-
 kâranum | kaṅḡambinâtanum esuvar-âdityanum âhava-jattalaṡṡanum vairi-gharaṡṡanum saraṅâgata-
 vajra- para-baḡa-bhayaṅkaranum baṅṡara bâvanum | maḡeḡge-kâvanum tappe-tappuva-
 num | maḡuḡḡade reppuvanum ad ent oppuvanum | yintî-nâmâvaḡi-prâsasti-sahitar appa śrîman-mahâ-
 maṅḡalika Nârasimharasaru Âsandiya neleviḡinoḡu sukha-saṅkathâ-vinôdadim râjyam geyyuttam
 ire tat-pâda-padmôpajivi | svasti samasta-prasasti-sahitam śrîmanu-Mudageḡeya mahâ-prabhu . . .
 gaḡḡa Kêta-gavudî irbarggam suputran Âḡi-gaḡḡanu ||

anunayadim Râmêśvaraman |
 anupama yol |
 anupama-guṅa-niḡeyam jana- |
 vinutan enisid Âḡi-gaḡḡan ant âr ddhanyar ||
 *ant enisid Âḡi-gaḡḡan- |
 gam Ma .. gavudigam tanûbhava . . . Bila-gavunḡanu su- |
 putrah kula-dipakan emb- |
 î-nyâyaman anukarisidam mahi-maṅḡaladoḡu ||
 ant â-Bila-gavunḡanḡam |
 Bâga-gaḡḡigam putḡida tanûjar |
 Râma-gavunḡanum Bûcha- |
 gaḡḡanum Âḡi-gavunḡan enisidar ddhareyolu ||
 Râmaḡ sakala-kalârjita- |
 Bûcham |
 nirmmaḡa-kîrtti-viśâlam |
 Âḡiyane mûvar ttanûjar âdar ddhareyolu ||

ant enisida Âsandi-nâḡa mahâ śakti-traya-guṅa-sampannar appa Râma-gaḡḡanḡam
 . . . vinêya-bandhu-jana-pûḡiteyappa Gaṅga-gaḡḡigam putḡidaru Bila-gaḡḡanum
 Hariyama-gaḡḡanum Beḡa-gaḡḡanum Lôka-gavunḡanum Bûcha-gavunḡan emb-î-sutaram paḡe-
 daru | gavudigam su-putra-kula-dipakaru putḡidar Bila-Gavunḡanum Râma-Gavunḡanum
 Nâga-gavunḡanum putḡidar ent ene || ant enisida śrîman-mahâ-nâlprabhu Mudageḡeya Râma-gavun-
 ḡanu Halakâlanaballiyam mâḡi Bilasamudra-yemba keḡeyam katti . . . Bûchasamudra-yemba keḡe-
 yam katti Billêśvara-lînga-pratishṡheyam dēvâlayavam mâḡisi Saka-varshada 11 .. neya Śrîmukha-

*So in the original.

samvatsarada Phālguṇa-suddha 5 Bṛhaspativâradandu 'uttarâyaṇa-saṅkrānti-vyatīpāta jīyaṅgaḷa kālaṃ toḷadu dhārā-pūrvvakam māḍi śrī-Billēśvara-dēvara aṅga-bhōga-naivēdya-khaṇḍa-sphuṭita-jīrṇnōddhāra-Chayitra-pavitra-nandādivige-nitya-nayimittikakke biṭṭa datti (*here follow details*) śrī-Billēśvara-dēvara Brahmapurī-Mādhava-bhaṭṭaru avara maga Sōmayyaṅgaḷige Bilasamudrada baḍaḡaṇa-kōḍiya hinde gade kamba . . . Māchiseṭṭiya-keṛeya teṅkaṇa-kōḍiya hinde gade kamba 100 Bilasamudrada voḷaḡaṇa dēva-dānaḍim baḍaḡalu beddale . . . śrī-Billēśvara-dēvara pratishṭhāchāryyar appa rāja-guru Kriyāsakti-dēvargge ūrim baḍaḡalu dēva-dānada keyim baḍaḡalu beddale . . . int iva dānadoppādiyāgi biṭṭu saluḍu (*usual final verses and phrases ; also details of boundaries*) namaś S'ivāya svasti śrīmatu rāja-guru Kriyāsakti-dēvaru Āsandi-nāḍa Ēḷkkōṭi-tapōdhanarum Īdurā maga Haṇḍaṅge dīksheyaṃ māḍi Hālakāḷanahallīya śrī-Billēśvara-dēvara sthānada Maṭṭadere-nāḍa sameyada hadike liṅga-deḡe tapōdhanara hadike int ī ēnu hadike bandaḍam sarbba-namaś-S'ivāya vāgi biṭṭa datti || svasti śrīmatu śrī-Harihara-dēvara salākāchāriyappa S'ivadēva-bhaṭṭōpādhyarige Mādhava-bhaṭṭara gaddeyim baḍaḡalu [gadde sa . . Kriyāsakti-gurugaḷa hasaliṃ baḍaḡalu beddale sa vandu vesa vandu || śrīmatu Billēśvara-dēvara chatrakke dēva-dānaḍim baḍaḡalu gade sa 2½ Māchiseṭṭiya-keṛeya baḍaḡaṇa kōḍiyalu chatrakke beddale sa 3 . . . int ī-dharmmakke

65

At Baṅkikere (same hobli), on a stone near the Siddarāmēdēva temple.

svasti śrīmatu Saka-varsha *sahasrada Vikrama-samvacharada | Chaitra-suddha-ashtmi-Ādivâradalli . . . ra-Bakkāṇa-Voḍeyara maga Gaṅga Selāra Seṭṭihalli-paṭṭanakkē bandu kādida-andu daḷavāra Eḡe-Permma-Nāyaka mūvara rāyara gaṇḍana mayuduna baṇṭara bāva para-nāriya sōdara hiriyā-Nāgeya-Nāyaṅkanu Gaṅgu-Selārana daḷadali kādi bidali nāḍu-daḷavāra Yere-Pemmeya-Nayakanu ātana tamma aḍapada Nāge-Nāyakaṅge tana manō-hutsahadinda Baṅkēkeṛeyanu netaru-koḍagiyāgi koṭṭaru maṅgaḷa mahā

66

At Hodigere (same hobli), on a stone in Gauḍa-Puṭṭa-Basappa's field.

Dummi-sāyiradalu Bhūmī-Viraktayyaṅgaḷa maṭhā

67

At Goppēnahalli (same hobli), on a stone in the enclosure of the Āñjanēya temple.

Keṅgaṇa-Nāyaka Dombara Keṅgapage koṭa uru būmi chandran iruḍu (*usual imprecatory phrases*).

69

At Chikka-Gaṅgūru (same hobli), on a stone in the Sīriyappa temple behind the Īśvara temple.

śubham astu | namas tuṅga-ēc. ||

svasti śrī jayābhyudaya-S'ālīvāhana-saka-varuśa 1485 daneya Dandubhi-samvachcharada Āśādhaśu 3 S'ukravâradalu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vira-pratāpa śrī-Sadāśiva-mahārāyaru sukha-saṅkathā-vinōdadim pṛithvī-rājyaṃ gaiṭta yiralu Āyyana-Maluka-Voḍeyarige Dummi-simeyanu amarake pālisi yirutiralu Ayyana-Malukara ṭhānadāra Dilāvara-Voḍēru rājyadoḷage gauḍa-praja-nāyaka-makaḷige upahatiya māḍalāgi Santhe-Bennūra Hanume-Nāyaka makalu Pilapa-Nāyakarū Dummi-simeya stalake saluva Chikka-Gaṅgūra Gavuḍayyanū Maluka-Voḍeyara pāda-baḷige kaḷuhutiralāgi ā-Chikka-Gaṅgūra Gavuḍayyanū Dilāvaranu yeḍa-dārili taleyanu hoyda śudīnu

*So in the original : but Vikrama = 1023 and 1000 = Pāṇḍya.

Maluka-Voðêru kêli tamma ûligada Chimmana-Voðeyaru nabôvanavara kaiyya Santhe-Bennûra Pilla-Nâykarige Dummi-simeyanu pâlisi modal irda Dilâvaran emba thâpadâranu âge-nôyikki Chikka-Gaṅgûra Gavudayyage Chikka-Gaṅgûra staḷadali putra-pautra-pârapareyâgi nettaru-goḍigiy âgi yi-Gavudayyana makalige pâlisidu ere-holadolage 82 manajina-holadolage 83 ubheya 165 da holanu chandra-sûryyar uḷḷantanaka unḍu anubhavisikombud endu pâlisidaru (*usual final phrases*).

71

At Lakshmisâgara (same hobli), on a second stone near the Hanumanta temple.

Dhâtu-samvatsarada Mâgha-ba 5 lu Hodigere-sime nâdigâ Baṅkîpurada Mallapa | Timmapana maga Raṅgapana umbali Lakshumasâgara-grâma

72

At Kallukere (Ubrâni hobli), on a stone in the mukha-maṇṭapa of the Beḷḷe's'vara temple.

svasti śrī jayâbhyudaya. || namas tuṅga-ēc. ||

śrīmat-trailôkya-pûjyâya sarbba-karmma-su-sâkshiṇê |

phaladâya namô nityam S'aṅkarâya namô'stu tē ||

Saḷan emb urbbiṣan orvvaṃ S'aśakapurada Vāsantikâ-dêviyaṃ ni- |

ēchala-chittaṃ mānad ârâdhisuv edeyol ad ond ugra-śârdḍûlam uchchhrîṇ- |

khaḷa-kâyaṃ pâyê pârsva-sthita-Jina-munipaṃ kuñchamaṃ koṭṭu nîn i- |

seḷeyiṃ śârdḍûlamaṃ hoy Saḷa yene baḷiyaṃ Hoysaḷar bbbûpar âdar ||

andu-modalâge seḷe puli |

sindadoḷ ire Poysaḷânvayar bbbûpâḷar |

ppindaṃ seḷevinav eraḷegaḷ- |

andadin ôduvar arâti-nṛipar âhavadolu ||

jagatî-kaṇṭaka-kaṣika-brajaṃ aḍaṅgal vishṇu-chêtas-tamaṃ |

biga-piṅgal para-râja-maṇḍalam atîvaṃ kundal ugrâri-dai- |

tya-gaṇaṃ beḷkuraḷ intu Hoysaḷa-kubhṛid-vaṃsôdayâdrindradind |

ogedaṃ tējaṃ appukeydu Vinayâdityaṃ jagal-lôchanam ||

avan arasugeydan allindav anantarav âtan-aṅgabhavan Eṇeyaṅgaṃ |

dhavaḷa-chchhatra-chchhâyeyol avanitaḷav ellamaṃ kuḷilkôḍisidaṃ ||

aṅga-vilâsade Rati-eṇe- |

yaṅgaṃ vibhavâtîśayade S'achi-eṇeyaṅgaṃ |

tuṅga-bhuja-baḷade Siri-eṇe- |

yaṅgaṃ migil ensi sogayisuvan Eṇeyaṅgaṃ ||

Pullaśara-rûpar aprati- |

mallar sat-putrar âdar Eṇeyaṅga-manô- |

vallabheg Êchala-Dêvige |

Ballâḷam Biṭṭi-Dêvan Udayâdityaṃ ||

Puraharana mûṛu-kaṅgaḷol |

uri-gaṇṇapratimam âdaval mûvar-ssô- |

dararoḷ vikramad odavind |

aras âdaṃ Vishṇu-mûrtti Vishṇu-narêndraṃ ||

modalol Hoysaḷa-râjya-lakshmiy-odavaṃ tōḷ-valpinim tâḷḍu tann- |

udayaṃ raṅṅise tanna balp odave tann-ârpp eṇe tann-âṅṅe mî- |

ṇe diśâ-chakravan ottikoṇḍu Taḷakâḍam Gaṅga-râjyakke tâṃ |

modalâdam Yadu-vaṃśa-varddhana-karaṃ śrī-Vishṇu-bhûpâḷakaṃ ||

â-Vishṇugav â-Lakshmi- |
 Dêvigav udaysidan Âṅgabhanan *Âṅgabhavand |
 i-vihhramam âdoḍam init |
 âveḍe balpinsi Nârasimha-narêndram ||
 aḷurvud tanna têtjav ari-maṇḍaladiṁ ripu-sainya-mâmsadiṁ |
 talirvvudu tanna khalga-late vairiya peṇḍira suyya-gâliyim |
 miḷirvvudu tanna kêtana-paṭam dare tanna sitâtapatradim |
 kuḷirvvud id ên a-mânushamo râja-guṇam Nârasimha-Dêvana ||
 anavadyêkshana-matsyan aṅghri-kamaṭham grivâ-varâham su-ma- |
 dhya-Nrisimham kshiti-maṇḍalâkramaṇa-kêḷi-Vâmanam śatru-śâ- |
 sana-Râma-tritayam sva-yôga-bala-Buddham duḥ-prajôn-mâta-Ka- |
 lki nijâdhîśa-dasâvatâran ogedam Ballâla-bhûpâlakam ||
 Magaregan âjiyoḷ sugidu koḷv ibham int ivu Chôlan attid â- |
 negaḷ ivu Pâṇḍ[ya]nam seḷadu Kâḍava-Râyanuv itta matta-ha- |
 stigaḷ ivu nôḍim endu Nârasimhana balmege mechchi nôḍuvar |
 vvageyolaḡ âḷki Simhanana Lâlana Gauḷana râyabhârigaḷ ||
 âneya-nâyakaṅge neṇad-âneya-nâyakan allad ânan emb |
 i-nuḍi yêvud endu Nârasimha-mahipati nûru-gâvudam |
 tân irad etti mûḍana-diśâvarad uddhataram poraḷchi nûr- |
 âneyan oḍḍid â-Magaran-ânegalaṁ piḍitandan aśvadim ||

svasti samasta-bhuvanâśrayam prithvî-vallabham mahârâjâdhirâjam paramêśvaram parama-bhaṭṭâ-
 rakam Satyâśraya-kuḷa-tiḷakam Dvârâvatî-pura-varâdhîśvaram Yâdava-kuḷâmbara-dyumaṇi sarvva-jña-
 chûḍâmaṇi Malerâja-râja Malaparolu gaṇḍa kadana-prachanda gaṇḍa-bhêrunḍan asahâya-śûran êkân-
 ga-vîra S'anivâra-siddhi Giridurgga-malla chalad-aṅka-Râma Magara-râja-nirmmûḷana Chôla-râjya-
 pratishṭhâchâryyanam śrîmat-Tribhuvanamalla niśśaṅka-pratâpa-chakravartti Hoysala-śrî-vîra-Nâra-
 simha-Dêvaru saptârddha-laksha-prithivyan â-chandrârka-târam-baram êka-chchhatra-chchhâyeyim
 sukha-saṅkathâ-viuḍadim râjyam geyyuttam ire || tat-pâda-padmôpajivi ||

Eṇeyanḡ-arasana kâlado- |
 | eṇagad-arâtigala balpinind eṇagisuvam |
 uṇad ânt arâtig Antakan |
 aṇiyire Vaijarasanam mahi-maṇḍaladoḷ ||
 Bêdarabankiy-empa vanad-antavan Aggada-Râyan ôḍe Hem- |
 mâḍiya munte billa-birud aṅkada paṇdale vonde-kôlinol |
 niḍ-irad ambarântaradal âḍuva paddinol onde kaṇṇumam |
 nôḍidavargge saṅke migal echcha negartteya Vaija-bûmipam ||
 kaṇṇ-ambum-birud âḍa Vaijaṇa-nṛipaṅg âḍ aṅganâ-kântegam |
 baṇṇippaṅgav asâdhyav âgal ogedam śrî-Nâḍa-bhûpâla Nâḍ- |
 aṇṇaṅgam satiyâḍa Nâgale-mahâ-śrî-kântegam puṭṭidam |
 Kaṇṇam-mûṇṇa-dêvan itta varadim śrî-Vaija-bhûpâlakam ||
 enag adu deyva namma kulakam chalakam bal[u]piṅga orvva bêḷk |
 anupama-Vaija-maṇḍalikagam sati Vaijala-Dêvig embudum |
 anudina tamma deyva Pad[u]mâvati-dêviya nichchav archchisal |
 manam osed ittaḷ âke vara-putrakanam kali-Barmma-bhûpanam ||

ari-varggam raudra-mârggam berasu Daśaśirākāradind ājig ammal |
 śiramam tad-vēgadindam Daśaratha-tanayam pāṇal echchante mārānt |
 ariyam kaṇṇambin-ātam ripu-śira uraḷal Gaṅga-vīrārjunam saṅ- |
 gara-dhīram thippen echcam jaya-vadhu nalaviṃ narttisal Barmma-bhūpam ||
 esadirda Bamma-bhūpana |
 vaśavarttiy enippa Gaṅga-mādēvige tām |
 jaseyim puṭṭidan adaṭam |
 viśasanadoḷu śatru-dallaḷam Narasiṃham ||
 kari-patiy appa Mālava-mahipati baṇṭina Lāḷa-bhūmipam |
 turaga-chayaṅgaḷind eseṇa Gūrjjara-bhūpati Chōḷa-bhūbhujam |
 nerad idirāntu tāge raṇa-raṅgadoḷ orvvane kādi geldan i- |
 narapati Balla-bhūpana besam-baded i-Narasimha-bhūbhujam ||
 pratipaksha-kshiti-daksha-dakshina-bhujā-daṇḍāri-daṇḍāvidā- |
 rita-satru-kshiti-saṅkuḷaṅgaḷ enas unt i-bandan i-bandan end |
 ati-vibhrāntiyin ugra-maṇḍaḷikar ant allallig antante be- |
 chchutav irppar bhujā-sāḷi-Bamma-nripanoḷ mārāmparē bhūbhujar ||

svasti samasta-vasumati-taḷa-khyāta Gaṅgānvaya-prasūta Koṅguḷi-dharmma-varmma-mahārājādhi-
 rāja Kōḷāla-pura-varādhīśvaram | Padmāvati-dēviya labdha-vara-prasādanam Gaṅga-Gāṅgēyanam
 *dayad-uttaraṅgam prajāpā-Mahēśvaranam Nandagiri-nāthanam manuja-Māndhātanam paripanthi-
 Pārthanam gaṇḍara-tīrttanam anivode gaṇḍanam raṇa-raṅga-dhīranam bill-aṅka-kāranam kaṇṇ-
 ambin-ātanam esuvar-ādityanam āhava-jattalaṭṭanam vairi-gharaṭṭanam śaraṇāgata-vajra-pañjara-
 nam vairi-dik-kuṇjaranam para-bāḷa-bhayaṅkaranam baṇṭara-bāvanam tappe tappuvanam maguḷdade
 reppuvanam ad entu voppuvanam yint i-nāmāvaḷi-prasasti-sahitar appa śrīman-mahā-maṇḍaḷika
 • Vajjarasa-Dēvanu sukha-saṅkathā-vinōdadim Āsandiya neleviḍinoḷ ā-chandrārka-tāram-baram
 rājyam geyyuttam ire || tat-pāda-padmōpajivi || gurubhyō(yi) namaḥ || svasti śrīman-mahā-nāḷprabhu
 Hiriyā-Bēḷa-gāvuḍagam Kēta-gauḍigam puṭṭidā samasta-guṇa-sampannan appa nāḷprabhu Ādi-gauḍa-
 gam Māka-gauḍigam puṭṭidā suputra kula-dīpakan enisida samasta-guṇa-sampannan appa Bēḷa-
 gāṇḍagam Bāga-gauḍigam puṭṭida su-putrah kula-dīpakarum app Ādi-gauḍa Rāma-gavuḍa
 Kanna-gavuḍa Bamma-gavuḍa .. gauḍa emba taṇṭjar ādaru ||
 svasti samasta-prabhu-mantrōtsāha-śakti-traya-guṇa-sampannanam parāṅganā-putranam gōtra-pavi-
 tranam bandhu-jana-manō-nayana-mukuḷa-vikasita-śarach-chandranam abhimāna-Mandara-girindra-
 nam māre-vokkara kāvanam āśrita-jana-kalpa-vrikshanam kāryya-Bṛihaspatiyum gaḍiy-aṅka-Bhīma-
 num śrī-Bēḷēśva[ra]-dēvara dibya-śrīpāda-padmārādhakanam appa śrīman-mahā-nāḷprabhu Kalla-
 kereya Kanna-gauḍanu Saka-varshada 1143 neya Vikrama-saṃvatsarada Vaiśākha-suddha 5 Ādi-
 vāradandu śrī-Bēḷēśvara-dēvara S'ivaliṅga-pratishṭheyam S'ivālayamam mādi uttarāyaṇa-saṅkramāṇa-
 sōma-grahāṇa-vyatipātadandu Sōmēśvara-gurugaḷa kalam toḷadu dhārā-pūrvvakam mādi dēvargge
 nandādīvige-naivēdya-Chaitra-pavitrakke koṭṭa gadde vūrindam Īśānyadu Maruḷana-haḷḷada baḷiyalu
 sa 4 allim baḍagaṇa beddale sāveya bija sa 6 gāṇa vali 3 svasti śrīmatu Āsandiya vṛittiya Hebbariya
 vūroḍeya Mārkaṇḍa-dēva Kalakereya Bēḷa-gauḍa (others named) mukhyavāda samasta-prabhu gauḍu-
 gaḷu || Hoḷalakereya vṛittiya Guṇḍiyamaḍuvina Boppa-gauḍa (others named) oḷagāda samasta-prabhu-
 gavuḍugaḷu .. ḍanahāḷu Molahāḷa Kallakereya simā-sammandhakke toḷakki dēvana samīpakke
 hōgi dēvanu Silugōḍinalu hōra biḍa biṭṭidalli Ballāḷa-Dēvanum pañcha-pradhānarum tiddida
 krama ent endade Nonambavāḍigam Gaṅgavāḍiya eraḷu-nāda sime Gaṅgavāḍige Gūḷiyakallu Hāḍ-
 aṅgiya-beṭṭa Ilakiyadone Taliyakatṭa parichehhēdige harida Bidirahaḷḷa hola-sime sime || svasti śrīman-
 mahā-maṇḍaḷika Bammaraśa-Dēvanu śrī-Bēḷēśvara-dēvargge aṅga-bhōga-raṅga-bhōga khaṇḍa-spuṭita-
 jirṇṇōddhāra Chaitra-payitra naivēdya nandādīvige pātra-pāvula yint initakam biṭṭa datti Puṇiyāḍana-

* So in the original.

halliya yolage gaundange kodagi-hattada ga lde salage hattu bedale salage hattu â-vûra chatuḥ-simâ-sammandha Hakiyahalliya hindana Beṭṭahalliya natṭa kal ondu â-vûrim teṅkaṇa hullada baliya natṭa kal ondu Kariya-kerege hariva kâniya baliya baḍagana natṭa kal ondu heggade-Mâchanahalliya manala muggu . . natṭa kal ondu haḷeya hâlî guḍeya baḍaga deseya natṭa kal ondu Ajeyana-kereya mûḍana kôḍiyalu natṭa kal ondu . . lada teṅkaṇa deseyalu natṭa kal ondu Hakiyahalliya paḍuvana beṭṭada paḍuva-deseya natṭa kal ondu â . . ūra chatus-sîme maṅgaḷa mahâ || śrī Saka-varsha 1141 kkaneya Visu-samvatsarada dvitiya-Jêṣṭhâda amâ[v]âse-Sômaṡvâra . . . sūryya-grahanadandu śrīmanu . . diya . . kya-baṇḍâri Salagayyaṅgaḷu suṅkâdhikâri Jaitayya dēvara śrī nandâdivige naivēdyakke varsha nibandiya (usual final phrases and verses)

73

On a stone in the raṅga-manṭapa of the Kallē'svara temple in the same village.

..... dyumaṇi samyâ ḍa gaṇḍa prachanda-gaṇḍa rgga-malla chalad-aṅka-Râma niśṣaṅka-pratâ yasamudrada neleviḍinolu dusṭa kathâ-vinôdadim râjyam uttarôttarâbhivridhi raṁ bara saluttam ire yire || tatu-pâda-padmôpa . .

..... ra-dharam bhuja-vîryya-nîja-pratâpa-san- |

dôhadol a sainika- |

byûhaman âvagam tavipa chaṇḍa-parâkraman endol im . |

..... śakta-Ballu-nṛipâḷanol âr idichchuvâr ||

svasti samasta taḷa-khyâtanuṁ Gaṅgânṡvaya-prasûtanuṁ Koṅḡulivarmina-dharmma-mahârâjâ-dhirâjanuṁ Kôḷâla-pura-varâdhîśvaranuṁ Padmâvatî-dēvi-labḍha-vara-prasâdanuṁ Gaṅga-Gâṅgēyanuṁ jayad-uttaraṅganuṁ vandi-jana-kalpa-bhûjanuṁ pratâpa-Mahêśvaranuṁ Nandagiri-nâthanuṁ manuḷa-Mândhâtanuṁ paripanthi-Pârthanuṁ gaṇḍara-tîrtthanuṁ mada-gajēndra-lâṅchananuṁ viniyôga-kâṅchananuṁ Gaṅga-kulâ-kamaḷa-mârttanuṁ âḷode gaṇḍanuṁ raṇa-raṅga-nîḡanuṁ bil-laṅka-kâranuṁ kaṇṇambin-âtanuṁ esuvar-âḍityanuṁ âhava-jattaraṭṭanuṁ vairi-gharaṭṭanuṁ saraṇâ-gata-vajra-paṇḡaranuṁ vairi-dik-kuṅjaranuṁ para-buḷa-bhayaṅkaranuṁ satya-ratnâkaranuṁ baṇṡara bāvanuṁ mareyoge kâvanuṁ tappe tappuvanuṁ magulḍade reppuvanuṁ ad entum oppuvanuṁ yint i-nâmâdi-prasasti-sahitar appa śrīmanu-mahâ-maṇḍalika-Barmmarasa-Dēvaru Âsandiya nelaviḍinolu dusṭa-nigraha-śisṭa-pratipâḷanam geydu sukha-saṅkathâ-vinôdadim râjyam uttarôttarâbhivridhi-pravarddhamânam â-chandrârka-târaṁ-bara saluttam ire yire ||

pratipaksha-kshiti-daksha-dakshiṇa-bhuḷa-daṇḍa vidâ- |

rita-satru-kshiti-saṅkuḷam neleyē [. . .] i-bandan i-bandan end |

ati-vibhrântiṡyin ugra-maṇḍalikar[. . .] allallig antante be- |

chchutav irppar bbhuja-sâlî(gam) Barmma-nṛipanol mârâmparē bhûbhujar ||

âta a tanayam jaga-vi- |

khyâta-ya[sam] Narasiṁha-bhûpan ati-baḷa-rûpaṁ |

vîta-ripu-nivahan akhilô- |

rbbitala-nṛipa-mastakâgra-maniyane negalḍam ||

svasti śrīmatu mahâ-nâlî rabhu Hiriya-Bela-gâvunḍagam Kêta-gâvunḍagam puttida samasta-guṇa-sampannan appa nâlprabhu Âdi-gâvunḍagam Mâka-gâvunḍagam puttidi su-putra kula-dipakan enisida samasta-guṇa-sampannan appa Bela-gâvunḍagam Bâga-gâvunḍagam puttida suputra Âdi-gâvunḍagam Mâka-gâvunḍagam puttida Kâma-gâvunḍan-olagâda suputra-bândhavaru Kalla-kereyalu śrīmatu Âdinâtha-dēvara S'ivaliṅga-pratishṭheyam mâḍi keṡeyam kaṭṭisi dēvâlyaman ettisi dēvaray aṅga-bhōga-raṅga bhōga-khaṇḍa-sphuṭita-jirṇnôddhâra-naivēdyaka biṭṭa Saka-varu-sada *1104 ya Sârvari-samvatsarada Chaitra-su 1 Sômaṡvâra-sūryya-grahanadandu śrīmatu Kariya-guru-dēvara pâda-prakshâḷanam mâḷi dhârâ-pûrvvakam mâḍi biṭṭa vûrim Îsânyada Muddagaup-

ḍanakereya keḷage gadde salage aiydu sa 5 allim mūḍa beddale Gaṅgana mattal eraḍu 2 || allim mūḍa beṭṭada gondiya bedalu mattal ondu || antu matta mūru 3 nandādivigege gāṇa 5 dal aravāna enṇe dēvar āya nāḍu biṭṭa dharmma hēriṅge mūle-vatta baḷla ondu ūppu māna ondu eḷlu māna eraḍu ele hēriṅge nūru || svasti śrīmatu Āsandiya vṛittiya Hebaṛiya ūroḍeya Mārkkāṇḍa-dēva Kallakereya-Bēla-gavunḍa (*others named*) oḷagāda samasta-prabhu-gavunḍugaḷ-oḷagāda Hoḷala-kereya vṛittiya Guṇḍiyamaḍuvina Boppa-gāvunḍa (*others named*) oḷagāda samasta-prabhu-gāvunḍu-galu Oḍḍanahālu Molahālu Kallakereya simā-sammandhakke toḷaki dēvana samīpakke hōgi dēvanu Silugōḍinalu hora-biḍa biṭṭidalli dēvanuṃ pañcha-pradhānarum tidida kramav ent endade Noṇambavāḍi(ram) Gaṅgavāḍiya yaraḍu-nāḍa sime Gaṅgavāḍige Gūḷiyakallu Hāḍaṅgiveṭṭa Hakkiyadōṇe Tāḷiyakāṭṭa parichchēdige harida Bidirahaḷla hola-sime sime || (*usual final verse*).

73(bis)

At the same village, on a stone in the Āñjanēya temple.

..... rajāḍhirāja rāja-paramēśvara chatus-samudrāḍhipati ...
Vijaya-Bukka-Rāya-mahārāyara kumāra śrī-vīra-pratāpa-Dēva-Rāya-mahārāyara maneya heggade ...
raṇṇa Nāyakara ... ubaḷa-Nāyakage tanake ko 1354 neya Paridhāvi-samvat-sarada S'rāvāṇa-śu 10 Ādivāradandu śrī-Hanumanta-dēvara pratisṭṭeyanu māḍisi dēvālayavanu māḍisi dēvara gadde ma yaka ya hinde Tirumala-dē galu ... kārjjuna-dēvara gaḍeyim paḍuva .. gaḍeyim teṅkalu .. hoḷaḍim mūḍalu yi-chatu gaṇa bijavari grāma nalu nāguḷa ūrim teṅ bijavari nāguḷa Bayirava-dēvarige nayivēdyake holadiṃ mūḍa teṅkalu grāma bi (*usual final phrases and verses*).

74*

At Tāvarekere (same hobli), on a stone south of the Nilakanṭhēśvara temple.

..... pura-varāḍhīśvaram Yādava-kulāmbara-dyu-maṇi samyaktva-chūḍāmaṇi Malaparo mahā-maṇḍalēśvara
tat-sutam śrīma Koṅgu Naṅgali S'anivāra-siddhi Giri-durgga-malla nippa Hoysala vīra-Ballā pokkante vīra
..... ttaliya lte bāhā-baladiṃ jana enalu
..... sampannarū vinaya charita-bratam d initum S'aṅkara-Dēvanā vanite Sugavve sogayikum vineya r intu ... jagadoḷu... yyar ddharā-...naru || Tāvaregereyo bhāvam pogalalke negalḍam || niyama-svādhya-ghyāna-dhāraṇa-maunānusṭhāna-japa guṇa-sampannarum | aupāsanāgnihoṭriyarum tā.. pūjā-tatpararum mārṭtāṇḍōjvaḷa-kirtti ... yajana-yājanav adhyayana prati-karmma-niyatarum pavitrikṛita kanneya karmma-Shaṇmukharum kanniya ya kereya du ... svasti śrīmatu Saka-varishada ṭsāsirada tombhattāraneya Sarvajitu-samvat-sarada Phāḷguṇa-suddha-pañchamī-Bṛihavāra-Pushya-nakshatradandu kalyāṇa mūḍalu chika-kereya ḷage Gaṅgana gha ... kaṭṭadakereya keḷagaṇa gadde kamba hadimūru beddale kamba .. . tondu mūvattāra khaṇ dēvarige .. vēdykke (*usual final phrases and verse*) maṅgaḷa mahā śrī ||

75

On a pillar inside the same temple.

Saba-Dēva Vishu-samtsaraḷal ōḍibanda Tāṇagundūrinda bareda sēnabōva Nāgayā

*The inscription is very much effaced.

†S'aka 1096 = Vijaya; Sarvajit = 1090.

At the same village, on a stone in front of the Hanumanta temple.

(The first line is effaced). *namas tuṅga- &c. ||*

svasti śrī jayābhyudaya-S'ālivāhana-śaka-varuṣa 1468 neya saluva varttamāna-Viśvāvasu-saṃvat-sarada Bhādrapada-su 12 lu Adityavāradalu śrī-vira-pratāpa-Sadāsiva-Rāya-mahārāyara kāryyake kartarāda Rāma-Rāj-Oḷeyaru nāyindara Koṇ . . . ṭaru dēsada nāyindarige kuḷa-terige suṅka sarvva-svāmyavāgi koṭṭaru | (*usual imprecatory phrases*).

At the same village, on a stone in Nāṇamāṅgala Siddamma's field.

namas tuṅga- &c. ||

svasti samasta-bhuvanāśraya Yādava-kulāmbara-dyu Sanivāra-siddhi Giridurgga-malla chalad-aṅka-Rāma niśśaṅka Hoysala-chakravartti vira-Ballāla-Dēvaru Vijayasamudrada neleviḍinoḷu suka-saṅkathā-vinōdadim geyuttam ire yire svasti samasta śrīmatu Āsandiya thā-vinōdadim voladoḷe poḍe paḷeya bārisu āḍisidan āhavadoḷu bhūbhujanuṃ || ātana putrana permmeyaṃ pēlvade Gaṅga-kulāmbara-dyumaṇiyaṃ mada (*stops here*).

At Channagiri, on copper plates in possession of Koratagere Siddappa.

[Ia] śrī-Divijēndra-vandita-padāmbuja nata-hṛit-payōja-mitrōdayag aty-uṇatōchava dharmma-sudhā-bdhi-pūrṇa-chandrōdaya nadanadhi Paramēśvaran ivud emage ishtārtha-siddhiyaṃ || śrī-Hampe-Virūpākshane gatiy endu śrī-Harihara-liṅgaṇa pādave gatiy endu yi-sāsanava barevudakke subham astu Dvāparav āda Kali-pramāṇadali Jambū-dvīpavan ālīd ā-rāyara hesarugaḷu Dharma-Rāyanavaru svargakke pōguvāga Pariksha-Rāyage paṭṭava kaṭṭi hōdamēle Pariksha-Rāyan ālīda varuṣa 30 avana maga Janamējaya-Rāyan ālīda varuṣa 7 mēle avara vaṃśavu nirvaṃsa avara ūligadavaru Chendragupta-Rāyan ālīda varuṣa 500 Vikrama-Rāya āluva dinadali mēdini Bilāla Sōmagonḍa-gauḍana magalu Chelugura Chelve-Sugandhiye vesaru ā-heṇṇina kaḷantrakke bahaga Kampalake adikavāda Jambū-dvīpake kulachalake pramāṇa-ūḷa Viragolaḷa Chelugura Chendamute-rājanu ātana tamma Bālamute Padmaṇa-Nāyaka Buma-Nāyaka yint i-sahasa-ūḷa sāpanugra-samartaru sahaavāgi mānya-mārtanḍarū kūḍi bhūmiya terāḷisikonḍu banda vivara yant endade munde naḍava vistaravum munde bhūmiya terāḷisikonḍu hōguva suddi Vikramage muṭṭalu hōdare yashtu suddi nanna simeya haddu kāgeya korakonḍu hōdane ā-heṇṇanu biḍilike sammandavilla Baṭige suddiya hēli ā-Baṭiyu lōkakke bahu-durjanaḷa bālvey āyitu yendu avaru samastaru tiḷidu yechi Śiva-matan aḍa . . [Ib] yi-pāpakke nāvu biḷvadu uchitav alla avava-bageyalu uḷudu hōguvadē mēlu buddhi yendu gaṭṭage hēlalu gauḍanu manasigē haruṣav āgi tanna aṇṇa-tammagaḷa tanna hondi horadantavara karasi yigalē manō-bēgadali horaḍuvadu yi-Jambū-dvīpakke hesara maḍidare yanna kulakke kshīṇan ene yi-heṇṇa koṭare baṇṇakke sīvira turuva hōdasidaru ā-suddhi gauḍage turuvina Kēta-gonḍa suddiya hēlida kōparūḍhanāgi kuṇidavu mīse kaṅguḷu kemp-aḍardavu aṇḍavu hubugaḷu ā-mēle āga bēgadali yanna benna kaṭṭi bāruvavaru banni bāradavaru nimma buddhi yidda hāge naḍakolli yemba māṭige hadineṇṭu-jāti nūr-onda-kula morad edditu baṇḍiya jōḍisitu baṇḍi jōḍu 700 ga 75 Kampala 6000 kuriya Kampala 3000 saha yeti dare mogaḷuva . . dhi terāḷitu yint i-manya-marttanḍara vivara Muṭṭigaragauḍada Timma (*others named*) [IIa] yint i-praje-samastara vivara Baḷada-Dāma-gauḷa . . nu kuḷa-baṇḍige sayigñikanāgi yiddanu Sogaḍanōra Virāṇa-gauḍa (*others named*)

*The orthography and the language of this inscription are very corrupt.

yint i-hanneradu-mandi âyagârara vivara (*names given*) yint i-âyagâraru gaudana samîpadali naḍadaru yi-ritiyali samastaru bhûmi-vaḍakoṇdu teraliṭu kuḷa baṇḍi 70 â-baṇḍige bâladavara mokantra haddu-kâgege vêle-vêleke kûlâ chaluta bandaru dhareyu [II b] vibhâga âguvante naḍadaru naḍadu Bhâgî-rathiya samîpakke bâhavêlege râyage suddi sūchisalu râya bahu-kôpârûḍanâgi mandi-mârbalake appaṇeya ittu biḍalike sammandhav illa yendu kaḍudu hiḍita hôdam endu nirapaṇeya pâlisidanu â-suddiyu Baṭṭi tibradali nadiya hâdu hôg endu suddi kaḷivisidanu â-suddiya kêli jana parivâra hasuvu sisuvu baḍavaru yanninda sere hôgutâre yandu Bilâla biridina prachaṇḍa tân â-samoga-davara karakoṇḍu Mahânadiya sannidhige bandu hachaḍava hâsi yanna uḷivi tôru yanna tâyi ninna mareya bidenu nînu karuṇa pâlis emba vêlege ... vesusi haruvâ Mahânadiyu dâriya koṭaḷu hâv-â-samayakke râyana mârbala bandu tuḍikitu kadana-prachaṇḍa sarva-jana-raksha-pâlaka dhura-dhîra Bilâlanu yidirâgi nindanu 8 divaśa kâditu râja. . . ṇḍi praje saha sâgituv i-baladali biḷvaru biddu raktada kôḍi Mahânadiya kûditu [III a] âmêle Kâlarâtre-Kânnama Bairê-dêvaru Kampaḷada Vô-buḷâ-dêvaru Chikka-dêvaru Banada-S'aṅkari Kâlamma Vira-Hanumanta-dêvaru yi-dêvasthânada kṛipeyinda nûki bandaru nûki bandu yîlu Bâbaya arasikoṇḍaru tamma gurutina mandi-makaḷu arasi-daru adê-grâmava kaṭṭi hesaru Arasikere yendu hesara mâḍidaruru allinda mundakke allinda mundakke yaraḍu bhâga vaḍitu Padmaṇa-Nâyaka Bâla-Nâyaka sarvaru vibhâgavâgi Chinnanagiriya mûlege teraliṭu Sômagonḍa-gauḍa Chelugura Chandamute avara tamma Kenduḷa Dumma-Râja yint i-sama-staru praje sujanyaru yêluva vêlyadi Bairuva-dêvar alli nintitu allinda mundakke teraliṭu mûru-dinada payiṇava vandu-dinakke bandu yîḷadu doḍiya hâkidaru muṅgâru muṇchitu kôgilu-dhvani dôritu adê-hesaru Kôgilûru yendu kaṭṭi grâmava mâḍidaruru allinda yidar etti dêvarige dhûpava hâki-daru adê Dhûpada-maruḍi uṇḍele biddu Baiyatânagere yendu grâmava mâḍidaruru â-grâmakke Haṇḍe-Somayya avanu gaudana hesariṭṭa maga alli nintanu Kôgilûrige kaivâḍa baḍagi kammâra akasâle muruku-bombe-Paruvôja sênabôga kamâri Timmapa taḷavâra Laki Menôra Mari-Lakkaiyya Kelasêra Doḍasaṅkapa agasara Niṅgavanta Ujapa Mâdigara Haṭikâra Kaduru-dâsa yint i-kaivâḍa saha Bilâla Sômagonḍa-gauḍa Kôgilûra-grâmava mâḍi tana tammana Bhîma-gonḍana yîtu mundakke teraliḍaru yibhâgavâgi teraliḍaru kuḷa baṇḍi ninta Baiyakâkanûru yemba grâmava mâḍi Bâlâ-dorige nêmisida yi-ritiyali Chelu (III b) gura Chandamute Kenduḷa Dumma-Râjanu yi-ritiyali samastaru kûḍi mâtanâḍi adê Nittigere yemba grâmava mâḍi adakke Sogaḍanôra nêmisi Kampaḷava teraliṣikoṇḍu bâha vêlege Râja-liṅgavu yaḷade allê nintitu yênu kâraṇa yaḷadu yemba vêlege Chelagûra Chandamutena heṇḍati beśanadaḷu | avalî-makaḷa Bâgîrattiya hesara karadaru Doḍa-Gaṅga Chika-Gaṅga adê-hesaran ikki grâmava mâḍidaruru Hirê-Gaṅgûru Chika-Gaṅgûru â-grâmagala Huḷenôra Mallana-gauḍage nêmisidaru munde Yammedoḍḍige Biḷala Sômagonḍanu tanna tammagaḷu yêlu-mandi saha kaiyivâḍa saha Doḍige naḍadaru adê Yammiganûru yemba grâmava mâḍidaruru ade stâvaravâgi nintaru munde grâma-adi-grâmagala kaṭidaruru Kâlarâtre-Kannamma ninta stâvaraḍali Kâlalagaṭṭa yamba grâmava mâḍidaruru hirê-maga Hiriûru yemba grâmava mâḍidanu turuvu mogaḷida ubida Baiyabhâḍa-yamba hesaru â-grâmakke Keṅguriya kurubara Kêta-gauḍana nêmisidaru munde bâraguḍa bida Baiyabhâragûru-yemba grâmava mâḍi Haṭenôrige nêmisidaru Kenduḷa Duma-Rajana hesarali Dummi-yamba grâmava mâḍidaruru Guṇjiganûru saha yi-grâmaṅgaḷige Bilâla Sômagonḍa kaivâḍa saha nintaru nintu yirutt iralu S'âlivâhana-sakad a . . râjyavan âḷida râyarugaḷa hesaru vivaravaṃ pêḷuve Sindu Balâlan âḷida avana hinde vira-Balâlan âḷida yint i-nava-Balâlaru âḷidaru avara hinde âḷidavaru Siva-Râyan âḍa Kṛishṇa-Râyan âḷida Achyuta-Râyan âḷida Dêva-Râyan âḷida Mala-Râyan âḷida Chôla-Râyan âḷida Bilama-Râyan âḷida

TRANSLATIONS.

SHIMOGA TALUQ.

1

Date 1513 A.D.

Obeisance to Gaṇādhīpati. Obeisance to S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation pillar of the city of the three worlds. May the rod, the tusk of the sportive Bear form of Hari, protect you, supported on which, the Earth, surmounted with Hēmadri as a kalāśa, displayed the brightness of a canopy. May that brightness which disperses the darkness of troubles be for your happiness, which though an elephant (*gaja*) was not-elephant (*Agaja*) born, and is worshipped even by Hari.

A glory (Chandra, the moon) there is, who rose like butter from the churning by the gods of the great milk ocean, the disperser of darkness. He had a son, unequalled in penance, rightly named Budha : by whose merits his son was Purūrava, who by the power of his arm cut short the lives of his enemies ; his son was Āyu ; whose son was Nahusha ; his son was Yayāti, fierce in war on the earth. That famous one's son was Turvasu, husband of Dēvayāni, the equal of Vasu.

In that line shone Timma-bhūpati, whose wife was Dēvaki : as famous among the Tuḷuva kings as Kṛishṇa was in the Yadu line. From him sprung Ívara-kshītipālaka, whose wife was Bukkamā ; without reproach, of unimpaired good qualities, a crown-jewel of kings. From that fortunate one sprang king Narasa, as Kāma was born to Kṛishṇa the son of Dēvaki. Quickly damming up the Kāvēri when in full flood, and crossing over, he seized the enemy alive in battle, and taking possession of him and of his kingdom, made the paṭṭana whose fore-name is S'rīraṅga his own abode, and set up the pillar of his fame so as to gain the praise of the three worlds. Having conquered Chēra, Chōla and Pāṇḍya, as well as the Lord of Madhura whose pride was his ornament, the fierce Turushka, the Gajapati king also, and others besides ; from the banks of the Ganges to Laṅka, and from the eastern to the western mountains, he placed his commands like a garland on the heads of all kings. In Rāmēśvara and other holy places had he from time to time bestowed the sixteen manner of gifts with a heart full of joy, according to the rules and associated with wise men ; thus multiplying the fame he had already gained among the inhabitants of the three worlds.

From Tippāji and Nāgalā-Dēvi, by king Nṛisimha, were born respectively the king Vīra-Nṛisimha and the king Kṛishṇa-Rāya, as from Kausalyā and Sumitrā by Paṅktiratha (Daśaratha) were born the two sons Rāma and Lakshmaṇa.

Vīra-Narasimha, established on the jewel-throne in Vijayanagara, by his fame and policy putting to shame Nṛiga, Naḷa and Nahusha, turning all hearts to himself, ruled the kingdom from Sētu to Sumēru and from the eastern to the western mountains. All manner of gifts had he made in Kanakasada, in the temple of Virūpāksha, in the city of the lord of Kālahasti, in Venkatādri and in Kāñchi ; in S'rīsāila, in S'ōṇasāila, in the great Haribara, in Ahōbala, and in Saṅgama, in S'rīraṅga, in Kumbhakōṇa, in the great Nandi-tīrtha freeing from sin, in Nivṛitti, in Gōkarṇa, in Rāma-sētu and in all other holy places in the world : so that the streams of water poured out with his gifts from the beginning formed a flood that covered again the mountain, which, trodden to dust by the hoofs of

the troops of his horsemen, were exposed to have their wings cut off by Indra's discus weapon. (Here follow the names of a number of gifts he had made). Having ruled to the full unopposed, this king of the earth, famed for his virtues, went to svarga, as if to rule the kingdom of the sky.

Mightier even than him, the king Krishna-Râya bore up the earth on his shoulders as if a jewelled epaulette. From his wide-spread fame all nature became as if of the same (white) colour, so that Purâri (S'iva) could be distinguished only by the eye in his forehead, Padmāksha (Vishṇu) by his four arms, Padmabhû (Brahma) by his four faces, Kâṭi by her sword, Rāmâ (Lakshmi) by her lotus, Vâṇi (Sarasvati) by the lute in her hand. Overcome by his glory, the sun sinks into the western ocean as if quite unable to endure its distress of mind. As if fearing that the seven oceans would provide a refuge to his enemies, they were dried up with the clouds of dust raised by the earth trampled to pieces by the troops of his horsemen, but they were formed again by the measureless streams poured out with the brahmâṇḍa, svarṇa-Mêru, and other his great gifts. As though, in order that the donations and wealth he had given might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars, stretching like mountain peaks into the sky, filled with the accounts of his victorious expeditions to each point of the compass and with the names of his titles. In Kâñchi, S'rîsâila, S'ânichâla, Kanakasabhâ, Venkâtâdri and other places, so as to add greatly to his glory, did he again and again bestow the great gifts described in the śâstras, together with the grants associated with them.

Punisher of warlike hostile kings, able in protecting the world which is in the arms of S'êsha, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled rājādhirâja and rāja-paramêśvara, sultân over the Hindû kings, destroyer of the tigers the evil, gaṇḍabhêruṇḍa, distinguished by these and other titles; served by Aṅga, Vaṅga, Kāṅga and other kings with such words as "Look on us, great king! Victory! Long life!"—his generosity praised by the wise, this king of kings Krishna-Râya, established on the jewel-throne in Vijayanagara, daily surpassing Nṛiga and all others, shone in the power of good fortune and the fullness of fame from the eastern to the western mountains and from the extremity of Hêmâchala to Sêtu.

(On the date specified) in the presence of (the god) Virûpāksha on the bank of the Tuṅgabhadra river, the great Krishna-Râya,—on the application of the excellent minister Tippasôma, son of the Kandhâchâra Brahman, the minister Mādappa,—granted to Viśvêśvara, a highly esteemed teacher, versed in the *śrauta* and *smârta*, ever performing the six rites,—son of Mâdhavârâdhya, of the Haritânvaya, Âpastamba-sûtra and Yajus-śâkha,—the village named Bhaṇḍâripalli, in the country between the Tuṅga and the Bhadra called Yedatore, in the Honnûr-śime of the S'rîraṅga kingdom, giving to it another name of Krishnarâyapura, situated east of Siriyûr, south-west of Benkîpura, north of Jannâpura; free of all imposts, with the hidden treasure, underground stores, rocks, actualities, potentialities, springs, present profit and future profit; for sole enjoyment; with the trees also, the wells, ponds and tanks, and marshy ground; to be enjoyed by his son, grandson and so on in succession, as long as moon and stars endure, with power to give away, mortgage or sell. Surrounded with all manner of learned men and officials, Krishna-Dêva-Mahârâya, with desire and good will, made the grant with the gift of a gold coin and pouring of water. Here follows a description of the boundaries in the language of the country.

Thus is the śâsana of Krishna-Râya, whose wealth is praised by the needy throughout the world, whose great gifts are the support of the company of great poets.

By command of Krishna-Dêva-mahârâya, Sabhâpati composed this copper śâsana with pleasing expressions. The carpenter Viranâchârya, son of Mallana, engraved it. (Usual final verses)

(Signed) śrî-Virûpāksha.

2

Date 1641 A.D.

Obeisance to Gâṇēśa and S'ambhu, and invocation of the Boar (as in No. 1). Praise of Sadâśiva and Lakshmi-Nṛisimha.

There is a celebrated king, Keladi-Sadâśiva, whose policy instructs all kings in their conduct. From Saṅkēndra, born from his womb, sprang the estimable great Veṅkaṭa-bhūpati, a head-jewel of all kings; a moon to the lotuses the faces of hostile kings, his valour an adamantine armour to the Karpāṭa country. His two lotus-feet illuminated with the crowns of prostrate kings, in truth a Hariṣchandra. A full moon to the line of the famous king Keladi-Sadâśiva, a lion to the elephants opposing kings, an ocean of treasure to the good, in wealth a Kubēra, an abode of learning and intelligence, to the company of good poets a Bhōja, of excellent qualities, was the king Veṅkaṭa. A diamond elephant-goad to the lusty elephants the group of the bounding Taulava rājas, a sun to disperse the thick darkness the numberless Kirātas, a boundary mountain to stop the great ocean of the Mlêchhas ever seeking to overflow the south in victorious expeditions, his arm of unequalled valour, was the king Veṅkaṭa.

His son was king Bhadra, filled with respect, his mind like a bee at the lotus-feet of Sadâśiva. By favour of S'iva, king Bhadra had a son, wise, intelligent and brave, the king Virabhadra. He in all affairs was a help to the rājādhirāja rāja-paramēśvara, the great lord enthroned, named Veṅkaṭādhri, being to him like a long right arm, possessed of fame and valour, devoted to the objects of human desire. To the southern kings alarmed by the great army of the Pātusāha he gave protection, distinguished for his enlightened policy and bravery. Enquiring after the agrahāras formerly established by kings on the throne, he protected them; skilled in minute researches into the essence of religion. Desirous of establishing the Advaita philosophy of the pure Vedas: possessed of the title Yaḍava followed by the word Murāri. Plunderer of the forts of hostile kings; servant of gods, cows and Brahmans; a head-jewel of faith in S'iva. The lotus-hand of king Virabhadra glistens with water for the tree of merit nourished by the libations of his gifts. The lotus-eyes of the wives of his proud enemies water the tree his arm of valour and cause it to doubly glitter. Seeing the streams poured out with his gifts to Brahmans by the king Virabhadra-Nāyaka, saying "I shall be exhausted", the pure water ocean established itself at the farthest point.¹

He had a good minister, bearer of the burden of his master's affairs, versed in the Vêdas, śâstras and fine arts, skilled in royal policy, a treasury of the six qualities, adorned with the three powers of increase, of the Vasishta-gôtra, Āśvalâyana-sûtra and Bahvṛicha-pravara, learned, a brother to the wives of others, officer over Kṛishṇa-Râyâ's treasury of gold, great grandson of Nârâyana-prabhu, grandson of the mantri Râmakṛishṇa, and son of the mantri Purushôttama.

The king Virabhadra, being pleased with the virtuous qualities of that mantri named Râmakṛishṇa, like Brihaspati to S'akra, made to him a grant in the Āraga-maṇḍala which he had inherited, in the Gâjanâr-śime on the bank of the Tuṅgabhadra, for an agrahāra named Triyambaka-pura, of the five hamlets Nandigêri, Kolatadi, Sakharebayal, Taṭṭikere, and Hebbayal. (with all the usual rights, on the date specified) at the time of the sun's eclipse, in the Kôṭiśvara-S'iva-kshêtra, worshipped by perfected rishis.

And the treasurer Râmakṛishṇa-mantri, having given to many Brahmans gifts of gold for marriage and *upanayana*, and made the white horse gift, also granted to them the five villages given to him by king Virabhadra. Moreover, besides the temples of Triyambakēśa and Gôpâla-

¹This is the last or outermost of the seven oceans.

Kṛishṇa, which faced one another, he erected a temple of the god Vīrabhadra ; and Triyambaka-pura, brightened with these, he gave to Brahmans of many śākhas, gôtras and sūtras, whose names and gôtras are here written in the language of the country.

The grant is here repeated in Kannāḍa with some variations, and with particulars of the revenue value of the villages. (Customary final verses) (Signed) śrī-Veṅkaṭādri.

3

Date 1671 A.D.

(On the date specified) Keladi Sômasêkhara-Nâyaka caused to be written and gave to Harugôl-Mudaliṅga and the other boatmen of the Tungabhadra river of S'imoge, a copper śāsana as follows :— Whereas you have applied for the grant of an *umbali*,—so that you remain under the control of the S'imoge fort, and keeping *harigôls*, ferry across passengers going to and fro, taking money from them, and will when necessity arises provide abundance of *harigôls* for the service of the palace,— we have granted to you land assessed at 24 *varaha* from the Korlahalli village in the *Gâjanû: -śime*, within the four boundaries of which, whatever rights there may be according to old custom, you may take possession of and enjoy, free of all taxes, you and your posterity in succession.

And whereas formerly during the siege of S'imoge, the former lord S'ivappa-Nâyaka-ayya wrote and gave an order, by which the tolls on passengers by the road were given to Raṅga-Boya and two others (named), and the tolls on..... received through the watchmen were given to three others (named),—to these six persons we have also remitted the *harigôl* fee.

Thus much that you may enjoy, and look upon the service of the palace as your lot, have we given this copper śāsana.

4

Date 1122 A.D.

Stone.
Kallunguda

May it prevail, the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the *Châlukyas*,—Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars :—

The descent of the *Gaṅga*-line was as follows :—

From the time of Vṛishabha-Tīrtha, a joy to the minds of all the blessed, victorious over the Kali age, increaser of the brightness of fortune, in due succession, in a happy time, in Ayôdhyâ-pura, the foundation pillar to fame,—was born the great lord of the earth, a head-jewel of the incomparable Ikshvâku race. When the great king Hariśchandra, the sole ruler in the world, by the strength of his arm putting down the titled, filled with ripe wisdom, had been for a long time (ruling) in peace.

His son, whose fame was like the moon or Hara's smile, united with good qualities, destroyer of the race of proud enemies, skilled in the arts, freed from evil, equal to Surêndra,—was Bharata, honoured by poet kings. To him, famous, an abode of unimaginable merit, first of the good, of celebrated family, Vijaya-mahâdêvi, noted for uprightness, was the wife ; and Bharata, honoured by the learned, was like Bhāvaja himself in all the world. When the longing of pregnancy arose in that Vijaya-mahâdêvi, that delicate one felt a desire to bathe in the Ganges, covered with dancing waves, filled with fish, chakravâka birds and shining swans, its banks gay with numbers of climbing plants,

the abode of pleasant fresh cool soft perfumed breezes. Like a royal swan, going with some female companions to the river Ganges, which was full, she entered with joy, and swimming about and singing, free from care, regained her brightness. Thus getting rid of her longing by swimming in the river Gaṅgā, she returned to her house, and completing nine months, bore a son. To him, for the reason that that beautiful one bore her son after bathing in the Gaṅga river, to that master of the lady Earth, was given the auspicious name of Gaṅgadatta.

To that Gaṅgadatta was born a son named Bharata ; and to him a son named Gaṅgadatta. To the treasury of good qualities, Gaṅgadatta, was born his daughter's son, a treasury of intelligence, Hariśchandra, praised as a merciful king, and renowned in the world. And to that best of kings was born a son named Bharata ; and to him a son named Gaṅgadatta.

The Gaṅga line thus continuing,—when Nêmiśvara-Tirtha, a light to the Hari-varṣa, was flourishing,—there was born, a sun in the sky of the Gaṅga-kula, of brilliant splendour, the king named Viṣṇugupta. That monarch of the earth, having gained the empire, was in Ahichchhatra-pura in peace, when, at the time of the *nirvāṇa* of Nêmi-Tirthakara, he performed the Aindradhvaja-pûjâ, at which Dêvendra was pleased, and in his pleasure gave to Viṣṇugupta the unequalled Airāvata.¹ When it is said that by Jina-pûje the priceless (blessing of) *mukti* is obtained, is all else a great matter ?

To that Viṣṇugupta-mahârāja and to Prithvimati-mahâdêvi were born the sons Bhagadatta and Sridatta. On his giving to Bhagadatta the Kāliṅga country, he ruled over the Kāliṅga country as Kāliṅga-Gaṅga and was in peace. On the other hand, the treasury of extended fame, the best of kings, Viṣṇugupta, gave to king Sridatta the lusty elephant and the whole kingdom. While thus from Sridatta downwards the elephant was adopted as their crest,—Priyabandhuvarmma arose and protected the whole earth by his policy, inaccessible to fear and avarice, filling with smiles of joy the lotus-face of the young Lady Fortune.

While that Priyabandhu was thus ruling a peaceful kingdom, at that time Pârśva-Bhaṭṭâraka having obtained *Kêvalajñāna*, Saudharmmendra came and performed *Kêvali-pûje*, on which Priyabandhu himself also came with faith and performed *pûje*. Indra, being pleased with his faith, gave to him five ornaments, saying,—“If in your line any who countenance falsehood (or false faith) should arise, they (the ornaments) will disappear.” Thus saying, and giving to Ahichchhatra the name of Vijayapura, Dêvendra departed.

On the other hand, the Gaṅga line, waxing greater like a full moon, continued to flourish. And in that line, to the king Kampa was born a son named Padmanâbha. He, from having no sons, being afflicted in mind, worshipped the *S'āsana-dêvute* who was the depository of Padmaprabha's energy, and by divine *mantras* brought her into his power. Having thus mastered her, he gained his end, and obtained two sons, whom he named Râma and Lakshmaṇa. The two, continuing in perfect friendship, while only at play growing like the moon to fulness of beauty, by the power and practice of learning advanced wonderfully in the earth, till their fame spread to the points of the compass, and striking against the regent elephant made him shake, excelling by the weight of their fortune.

While they were thus in peace, Mahipâla, the ruler of Ujjayini-pura, besieged them, demanding the ornaments. On which Padmanâbha, his face distorted with rage like Kṛitânta, said,—“For me to give them away is impossible ; for you to put them on is not proper ; stop quiet ; (but) if you have come to make war, I will in a minute close with and kill you, and show my valour”.

Thus saying, he took counsel with his ministers, and sent (his sons) away, with his younger sister a virgin, and forty-eight chosen Brahmans ; and as they were going to the south, gave to Râma and Lakshmaṇa the names Daḍiga and Mâdhava.

¹ Indra's elephant, the elephant at the east point of the compass.

Continuing by daily journeys, they came to a pleasant place, where they saw the extensive Pêrûr, a joy to the mind of the pure Lakshmi, and a hill covered with flowering *mandâra*, *namêru* and sandal trees. Seeing that Gaṅga-Hêrûr, they pitched their camp on the bank of a tank there, and seeing a *chaityâlaya*, with full devotion walked round it three times, and giving praises, saw the voyager to the farthest shore of the ocean of learning, the full moon to the ocean the Jina congregation, possessed of patience and all the ten excellent religious qualities, his good life a secure wealth, rejoicing in the modest, his fame extending to the four oceans, keeping at a distance from the evil, a sun in the sky of the Krânûr-gaṇa, devoted to the performance of the twelve kinds of penance, promoter of the Gaṅga kingdom,—śrî-Simhanandy-âchâryya, and doing reverence to him through faith in the *guru*, made known to him all the object of their coming. On which he, taking them by the hand, made them proficient in the art of learning, and after some days causing by his faith the goddess Padmâvati to appear, obtained a boon, and gave them a sword and the whole kingdom.

While the munipati was looking on, Mâdhava, honoured by the learned, shouting, struck with all his might a stone pillar,¹ when it (the pillar) broke with a noise of cracking ; what cannot brave men do ? Seeing that energy, the munipati, making a coronet of the petals of the *karnikâra*, bound it on, blessing them as honoured by the good, scattering grain (over them), giving them with a pleased mind the dominion of all the earth, making his peacock fan a signal flag for them, and furnished them with numerous attendants, elephants and horses.

Having thus put them in possession of all the kingdom, he gave them the following advice :—If they fail in what they have promised ; if they do not approve of the Jina śâsana ; if they seize the wives of others ; if they eat honey or flesh ; if they form relationship with the low ; if they give not of their wealth to the needy ; if they flee from the field of battle :—your race will go to ruin.

Having thus said,—the lofty Nandagiri being their fortress, Kuvalâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, Victory their companion in the battle-field, the Jina *mata* their faith,—with ever increasing greatness, the kings Daḍiga and Mâdhava ruled over the earth.

And the boundaries of that country were,—on the north, the limit touched Marandale ; east, Tonḍa-nâḍ ; on the west, the ocean and the place called Chêram ; south, Koṅgu. Moreover, having subdued all the enemies that were within these limits, the Gaṅgas made firm their dominion over so much, the circle of the Gaṅgavâḍi Ninety-six Thousand.

Being thus lords of the earth, the two, Daḍiga and Mâdhava, when coming to subdue the Koṅkaṇa country, saw Maṇḍali, whose greatness was as follows :—Celebrated in the earth as Mahêndra-pura in the Kṛita age ; it became still more known as Madanâ-pura in the Trêta ; was praised by the good under the third name of Maṇḍâla-pura in the Dvâpara ; and continually increasing, this pura was called Maṇḍali in this Kali age. On the outskirts of Maṇḍali, thus known by four names in the four ages, seeing a large tank attractive with the white water-lily and the thousand-leaved lotus in blossom and the sound of many fish, they pitched their camp there. On seeing the beauty of the hill, the ornament of the Krânûr-ggaṇa, Simhanandy-âchâryya, proposed that they should make a chaityâlaya there, which taking as a great favour, they caused a chaityâlaya to be made.

And after some days going to Kôlâla, they were ruling the kingdom in peace. And as the Gaṅga line continued to increase, to Daḍiga was born a son named Mâdhava, who ruled the kingdom. His son was Har'varmma. His son was Vishnugôpa, who associated with falsehood (or a false creed), on which those ornaments disappeared. His son was Prithvi-Gaṅga, who favoured the true faith. His son, who tripped up and cast down the titled, was Tadaṅgâla-Mâdhava.

¹ Inscriptions are unanimous in stating that this blow was struck with the sword.

His son was Avinīta-Gaṅga, who, born to be a ruler of the earth, caused joy to be born for the wise, Mādhava-rāja's grandson, profound as the ocean. He, hearing the expression śata-jīvi (as his destiny, in order to test it) eagerly jumped in and crossed over, amid the applause of the learned, the Kāvērī which had come down in fearful flood, a moon to the lotus the eye of the Lakshmi of valour, while his attendants stood still and gazed, and his fame made the circuit of the points of the compass which were astounded, the supreme Jaina footprint being fixed in his heart as on a rock of mount Mêru.

Having thus crossed over and survived, in his line was Durvvinīta-Gaṅga; who had (a son) Mushkara; and his was S'rīvikrama; his son was Bhūvikrama; his sons were Nava-Kāma and Eṛaga. Of them, Eṛaga had a son Eṛeyaṅga; from him sprang S'rīvallabha; from him, S'rīpurusha; from him, S'ivamāra; and from him, Mārasimha.

In his own person subduing the Mālava Seven, and setting up a stone inscribed with the letters Gaṅga-Mālava; completely casting aside Chitrakūṭa; king Mārasimha slew in a great battle Jayakêśi, the younger brother of the king of Kannamujje; and increased his reputation for valour.

Mārasimha's son (was) the unequalled Jagattuṅga, to the lord of world-purifying fortune was born the celebrated king Rāchamalla, walking in the way of Manu, the Gaṅga head-jewel, lord of the lady Victory, lord of the kings of the earth, a moon to the ocean the Jina dharma, an abode of all good qualities, a great Rāja-Vidyādhara.

His grandsons were Maruḷayya and Būtuga-Permmādi; whose offspring was Eṛeyapa; whose son was Vīra-Vedaṅga; to whom was born, great in learning, of the form of Māra, of pleasing manners, acquainted with the essence of all sciences, soft in speech, Rāchamalla, subduer of enemies.

From that Rāchamalla (sprang) Eṛeyaṅga; whose son was Būtuga; whose son was Maruḷa-Dêva; whose son was Guttiya-Gaṅga; from him (sprang) Mārasīṅga, who mounted on a deer; his son was Gōvindara; his son, Saigotta-Vijayāditya; from whom (sprang) Rāchamalla; from him, Mārasīṅga; whose son was Kuruḷa-Rājiga; from him, Garvada-Gaṅga; Govindara's younger brother's son was Mamma-Gōvindara. The cocoa-nut palm he broke in two, the areca palm he plucked up, with his left hand he seized even a lusty elephant and made it stop so that it could not move,—(this) Gaṅga was he an ordinary king, Rakkasa-Gaṅga? His younger brother was Kaliyaṅga, with whom while the Gaṅga line was continuing :—

The descent of the āchāryyas of the Krânûr-gaṇa was as follows :—

A dweller in the south country, promoter of the family of the chiefs of the Gaṅga territory, lord of the śrī-Mūla-saṅgha, was the muni named Simhanandi. After him were Arhadbaly-āchāryya, Bettada-Dāmanandi-bhaṭṭāraka, Bālachandra-bhaṭṭāraka, Mêghachandra-traividyā-dêva, Guṇachandra-pañḍita-dêva. After him, becoming great in the world by his qualities, the brilliance of his speech spreading abroad the glory of his qualities, his eloquence growing in fame like a moon, was Guṇanandi-dêva, a Brahma to grammar. After him, adorning the throne of Akalauka, a celebrated emperor of logic, a lion to the elephant disputing speakers, a lusty elephant to the lotus garden the group of opposing speakers, a sun to the darkness Bauddha speakers, Indra to the mountain chain the Sāṅkhya speakers, an axe to the tree the Naiyyāyika āchāryyas, a fierce gale to the rain-cloud the Mīmāṃsa creed, a moon in raising the waters of the ocean the Siddhānta, proficient in all literature, by disposition free from fear, a sun in the sky of the Jina congregation, was Prabhāchandra-siddhānta-dêva, of the śrī-Mūla-saṅgha, Koṇḍakundānvaya, Krânûr-gaṇa and Mêshapāshāṇa-gachchha. His disciple, the faultless Māghanandi-siddhānta-dêva, preserver of the established Jina doctrine, shone with the growth of the true doctrine of the Jina faith. His disciple, Chaturāsya (Brahma) in skillful speech, in command Īśa (S'iva), in universally pervading qualities Vishṇu, in greatness of enlightenment a Bauddha, firm was he in this Jaina practice,—what a marvel of dexterity was this in him who was considered an ornament of the loftiest siddhānta, the illustrious Prabhāchandra.

His colleagues were Anantalîryya-muni ; also Manichandra-muni ; to whom the lauded siddhânta being ever present in the form of the pure scripture, he was unequalled, famous, great, revered by the world, exalted, enlightening the universe, of unassailable wisdom in the earth. His disciple, a wild-fire in consuming the forest disputant speakers, Hara's frontal eye to Kâma such speakers, the king of beasts in splitting the temples of the lusty elephants such speakers, may be prevail—the wise S'rutakirtti. Defeating poets, declaimers, speakers, disputants and all such, Kanakanandi, rejoicing in the *traividya*, was truly described in the courts of kings as Tribhuvana-malla Vâdirâja. His colleague, possessed of good life, performer of penance, the head of the Krânûr-gaṇa, benevolent, favourite of fortune, versed in siddhânta, of wide-spread fame, was Mâdhavachandra. His disciple, a moon in raising the waters of the ocean of science, destroyer of the pride of titled speakers, thus did he ever shine in the world, the *traividya*-Bâlachandra-yatindra.

Prabhâchandra-siddhânta-dêva's disciple, whose fame danced about in the earth like a white umbrella, his greatness shone like a *maṇḍapa* on mount Mêru, the clustre of his good qualities was as bright as a garland of pearls, by nature among the good, was Budhachandra-dêva. (His further praises, in the same style). While this ornament of the Âchâryya-Paramêshthî line, builder up of the Jina abode, Budhachandra-paṇḍita-dêva, was flourishing :—

Prabhâchandra-siddhânta-dêva's lay-disciple, favourite of the goddess Victory, a moon in raising the ocean his family line, praised by the world, of pleasing form, a bee at the two lotus-feet of Jina, was Barmma-Dêva, the Bhujabala-Gaṅga.

Thus celebrated, Barmma-Dêva, the Bhujabala-Gaṅga Permmâdi-Dêva, made the *basadi*—which Daḍiga and Mâdhava had formerly established on the hill of Maṇḍali, and for which the kings of his Gaṅga line had continued to provide the offerings, and which they had afterwards caused to be built of wood,—the chief of all the *basadis* hitherto existing or in future to be established in the Eḍadore-Seventy of the Maṇḍali-Thousand, giving it the name of Paṭṭada-basadi (the Crown basadi), and endowed it with certain lands (specified).

While these still continued to the Paṭṭada-tîrtha basadi, his sons were—the lord of the wealth of victory, Mârasîṅga ; his younger brother, the celebrated Nanniya-Gaṅga ; his younger brother, famous and of great va'our, Rakkasa-Gaṅga ; his younger brother, head of the brave, a lamp to the abode of fortune his line, Bhujabala-Gaṅga.

That Mârasîṅga-Dêva granted certain lands (specified) in Ârlavalli. Moreover, Mâghanandi-siddhânta-dêva's lay-disciple, Mârasîṅga-Dêva, and his younger brother, Prabhâchandra siddhânta-dêva's lay-disciple, Nanniya-Gaṅga-Dêva, made a grant of certain lands (specified) in Siriyûr.

Barmma-Dêva, Mârasîṅga, Nanniya-Gaṅga,—S'aka 976 Vija[ya], 987 [?Viśvâva]su, 992 Saumya.

And Anantavîryya-siddhânta-dêva's lay-disciple, Rakkasa-Gaṅga, made a grant of land (specified, with boundaries).

And Munichandra-siddhânta-dêva's lay-disciple, by the power of his arm pulling up the trees hostile kings, besieged and took their fortresses, and became celebrated for his strength, Bhujabala-Gaṅga, an ornament of kings. Thus praised, Bhujabala-Gaṅga-Permmâdi-Dêva, in the S'aka year 1027, the year Sarvvajitu (&c.) made a grant of lands (specified, with boundaries) in Heg-Ganagile, for the daily offerings and worship of the Paṭṭada-tîrtha basadi of Maṇḍali, and for the food of the pi-his.

And Prabhâchandra-siddhânta-dêva's lay-disciple was Nanniya-Gaṅga-Permmâdi-Dêva. To that Bhujabala-Gaṅga was born the son, to whom all the points of the compass were obedient, anointed ruler of the kingdom, Nanniya-Gaṅga. His might the support of the earth as far as the points of the compass, his fame dancing on the moustaches of the regents of the eight quarters, his splendour

surpassing that of the submarine fire,—how great was Nanniya-Gaṅga. From the reflection of the faces of prostrate kings in his toe nails, like Daśānana ; from the śakti weapons in his victorious arms, like Shanmukha ; from the skilful Vāṇi or speech in his mouth, like Chaturvadana ;—the fame of Gaṅga was multiplied in every face. Springing like a great lion on the elephants at the points of the compass, he makes them crouch down with a stroke of his hand ; with his toe he kicks away a mountain, breaks in half cocoa-nut trees and areca palms, surpassing Pantidōla who lifted Sambuśaila ;—thus was Mārasiṅga¹ praised.

Be it well. Satyavākya Koṅḡḷivarmma dharmma-mahārājādhirāja paramēśvara, boon lord of Kōlāla-pura, lord of Nandagiri, having the crest of a lusty elephant, a skilful Viriñcha, obtainer of a boon from the goddess Padmāvati, fragrant as jasmin, Nanniya-Gaṅga (a Gaṅga of truth), *jayad-uttaraṅga*, an autumn moon to the water-lily the Gaṅga-kula, Dêvêndra to the chiefs, an elephant to the lotus garden proud enemies, bearing a bow of flowers (Manmatha), champion of champions, champion over the evil, with these and all other names and titles,—Nanniya-Gaṅga-Perummāḍi-Dêva caused the Paṭṭada-tīrtha basadi of Maṇḍali, which his grandfather had erected, to be constructed of stone ; and in the S'aka year 1043, the year S'ubhakrit (&c), for the Paṭṭada-basadi,—having erected for the promotion of the faith the Kuruḷi and other basadis, (altogether) twenty-five chaityālayas,—Prabhāchandra-siddhānta-dêva's disciple made grants of certain lands, and the customs dues of Basadiyahaḷli.

And Nanniya-Gaṅga-Dêva and his paṭṭa-mahādêvi Kañchala-Dêvi having made a vow to the goddess Padmāvati, obtained Hermmāḍi-Dêva and granted a tribute of five *paṇa* from the villages of the nāḍ that he governed, to continue as long as sun, moon and stars.

Budhachandra-panḍita-dêva's lay-disciple, in his rage plucks out the tusks of the elephants at the points of the compass, causes the constellations of stars to fall like hailstones, and swallows the ocean dry,—this hero Permmāḍi-Dêva. (Usual final verse.)

5

Date 1218 A.D.

Praise of S'ambhu.

Be it well.—Descended in the line of Satyavākya Koṅḡḷivarmma dharmma-mahārājādhirāja paramēśvara, boon lord of Kōlāla-pura, lord of Nandagiri, crowded with kings he had subdued, having the crest of a lusty elephant, obtainer of a boon from the goddess Padmāvati, fragrant as jasumin, the Gaṅga-Gāṅgêya, in truth a Rādhêya, *jayad-uttaraṅga*, Pārṭtha to the lines of enemies, a Ganges flood to the high road of the Gaḍaga-tīrṭha, exciting the love of courtesans, head of the Gaṅga-kula, a perfect ocean of jewels, the king Daḍiga-Mādhava,—(were) Jayad-uttaraṅga Rakkasa-Gaṅga, Bhujabala-Gaṅga, Vira-Gaṅga Nanniya-Gaṅga Hermmāḍi-Dêva.

After whom, in the Hoysala line,—a *jibū*² (? pointed weapon) to Chōla, a cut-throat to Mālava, a Mākali who attacks and devours to the Chêras, a lusty trampling elephant to Varāla, a dart in the body of Khacha, a horsewhip to the back of Nêpāla, even now is he approaching,—such was the agitation that king vira-Vishṇu created in the territories of hostile kings. To that Vishṇu-varddhana's son Nārasimha and to Êchala-Dêvi was born vira-Ballālu-Dêva (his praises).

While in the residence of Dōrasamudra, ruling the kingdom in peace and wisdom :—

Now has the earth one umbrella, but two Cupids, three eyes, four true gods (or, chief deities), five oceans, six . . . , seven seasons, eight chief munis (or, ṛishis), nine regent elephants, ten great trea-

¹ This seems to have been another name for him (see No. 6).

² This word is not in any dictionary, and its meaning is matter of conjecture.

tures,¹—thus was he celebrated, vira-Ballâla-Dêva. Chôla, come and do obeisance ; Kâliṅga, I say, do your tricks ; Chêra, march off to Koytûr, you must not cross this boundary ; Pâncâlâ, march off to your residence, go ;—thus do the generals proclaim their peremptory orders in vira-Ballâla's victorious expeditions, carrying canes in their hands. Listen,—like the shade of the mango when shooting forth in spring to those who take shelter ; like the shade of the hood of the terrible serpent of the last day to his enemies ; like the shade of the expanded lotus to the goddess of victory ; so the shadow of vira-Ballâla's arm was a cage of adamant to the earth.

Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Dvârâvatî-pura, sun in the sky of the Yâdava race, perfect head-jewel, obtainer of a boon from the goddess Vâsantika, fragrant with musk, râja of the Male râjas, champion over the hill chiefs, a male *bhêruṇḍa*, self-contained hero, Sanivâra-siddhi, giri-durgga-malla, a lion to the elephant his enemies, the niśsaṅka Hoysana pratâpa-chakravartti vira-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet was Madhusûdana-Dêva, whose descent was as follows :—The general Goggi was the extender of the celebrated Rakkasa-Gaṅga's kingdom, a champion of extreme bravery, the embodiment of the fame of Râcheṇa. (His further praises). To the general Goggi and to Mailave-Râpi was born Mudiyaṇa, an ornament of Nanniya Gaṅga's kingdom, who was celebrated for speech without falsehood. (Omitting laudations) to Mudiyaṇa and his wife Jakkale was born Vibhu-Gaṅga, who was superior in counsel to Guru, Kâmândaka and Damana, Châpâkya, Bhaṭṭi and Yôgandhara. His wife was Vijjale-Râpi, and they had a son Madhusûdana (his praises).

In Mudu-Gaṅga-ûr, which is *Khaṇḍali-pura* in *Maṇḍali-nâḍ*, Gaṅga had caused to be securely erected the Gaṅgêśvara temple. To this Madhusûdana had a door made.

(On the date specified) the nâḍ-prabhu Madhusûdana-Dêva, caused to be built the Gaṅgêśvara temple in the name of his father, and washing the feet of Amṛitarâsi-guru's grandson Sômêśvara-guru, made to him a grant of land (specified) for the ceremonies and perpetual lamp.

6

Date about 1060 A.D.

The mahâ-maṇḍalêśvara Bhujabala-Gaṅga Permmâḍi-Barmma-Dêva made a grant of land (specified) for the Paṭṭada-basadi of the *Maṇḍali-tirtha*. And his crowned queen Gaṅga-mahâdêvi, his son Mârasîṅga-Dêva, his younger brother Satya-Gaṅga, his younger brother Rakkasa-Gaṅga, his younger brother Bhujabala-Gaṅga, his son Mârasîṅga-Dêva Nanniya-Gaṅga-Permmâḍi, all made grants of land (specified.)

And in the villages of the nâḍ which he ruled he gave a tribute of 5 *paṇa* to the goddess Padmâvatî, to continue as long as sun, moon and stars.

7

Date ? 1722 A.D.

The feet of Guruliṅga-svâmi are the only refuge. May it prosper. Ôṃ. Obeisance. Praise of S'ambhu.

(On the date specified) for Keladi Sômasêkhara-Nâyaka's father-in-law Nirvâṇaiya,—Harakêri, a votary of Hole-Basavaiya, caused to be built for the Virakta-maṭha, through the agency of Guru-Basava-svâmi, the Basavana-vaḍḍu (or dam) in Hayinûr on the bank of the Tuṅga, above the tomb of Guruliṅga-svâmi.

¹Each of these figures represents one more than the orthodox number.

Date ? 1085 A.D.

(On the date specified) was this śāsana set up. Praise of the Jina-śāsana. Obeisance to Vitarāga.

When the refuge of all the world, favourite of earth and fortune, mahārājādhirāja paramēśvara parama-bhaṭṭāraka, glory of the Satyāśraya-kula, ornament of the Chālukyas, Tribhuvana-Malla-Dēva was in the residence of Kalyāṇa, ruling the kingdom in peace :—

May he prevail, his fame pervading all the points of the compass, a moon in raising the ocean the Ikshvāku-vaṃśa-kula, born in order to protect the Jina-dharmma of the Kailāsa mountain, a second Bhāgīrathi (or son of the Gaṅgā)¹

Be it well. Master of all the world, sun in the sky of the Ikshvāku-vaṃśa-kula, by his valour having captured Kanyākubja piercing the head of its ruler with his arrows, to kings a Pārtha, in the game of war a Dhanañjaya,—was Dhanañjaya. His wife was Gāndhārī-Dēvi and their son Hariśchandra. Rōhi[nēya] whose other name was Daḍiga-Mādhava. When all those kings of the Gaṅga line, increasing like the moon from new moon day, were prosperously ruling the kingdom :—a sun in the sky of that line, a head-jewel of the Gaṅgas, was Bhujabala-Gaṅga-Permmāḍi

Famous as a king (with other praises) was Kali-Gaṅga-Dēva's son Barmma-bhūpālaka.

Praise of the Gaṅgara-Bhīma, Bhujabala-Gaṅga.

To . . . Permmāḍi-Barmma-Dēva and to Gaṅga-mahādēvi, who was reckoned as born in the Pāṇḍya-kula, was born, like the three jewels, a son² Mārasīṅga (his praises).

After him, when Satyavākya Koṅguṇivarmma dharmma-mahārājādhirāja paramēśvara, boon lord of Kuvaḷāla-pura, lord of Nandagiri, (with other titles), Nāuniya-Gaṅga, *jayad-uttaraṅga*, the mahā-maṇḍalēśvara Tribhuvana-Malla Gaṅga-Permmāḍi-Dēva having brought under his command the Gaṅga-vāḍi Ninety-six Thousand,—Tribhuvana-Malla-Dēva having favoured him with the Maṇḍali Thousand belonging to it, with all the rights as regards treasure trove and underground stores, according to the rule of one-third,— was ruling the kingdom in peace :—

Praise of Gaṅga-nṛipa and Kali-Gaṅga-bhūpati. Gaṅga-bhūpāla's younger brother was Gōvindara. When these two were ruling the kingdom in peace :—

There was Poleyamma (his praises). He, by his wife Keleyabbe, had a son Nokkayya, who married Kāleyabbe and Malliyabbe, the daughters of Keñcha-Gāvuṇḍa of Maṇḍali. Kalabbe-gāviti bore a son Gujjana, who was tenfold of his father, and received the name of Permmāḍi-Gāvuṇḍa. Malliyabbe bore a son Jinadāsa. While Nokkayya was living happily along with these two sons, Gaṅga-Permmāḍi-Dēva paid a visit to Taṭṭekere and gave him the whole of the government. The great minister, the senior perggade Nokkayya (with numerous titles and praises), beloved by all in perggade-Gaṅga's house, enlarged a tank, formed paddy fields, erected a temple, and established places for distribution of water and food. And the basadi he built shone with the big tank of Taṭṭekere surrounding it. His elder son Gujjana being opposed to it, when he had gone to *sargga*, Nokka-Perggade erected two Jina temples, in Harige and Nellavatti.

And for those two basadis of Nellavatti and Taṭṭikere, on the death of Jinadāsa, as a reward of perggade Nokkayya's boldness and liberality, Gaṅga-Permmāḍi-Dēva granted the royal insignia of two horns, a canopy, *chāmara*s, and big drums ; and as a return gift, presented him with the gāvuṇḍa vritti of eight villages (named), twenty horses, and five hundred slaves, together with the fixed rent of

¹ The reference is apparently to Bhīṣma, called also Gaṅgāputra.

² Or, ? three sons; the others not named.

the villages, and also gave him, free of all imposts, Panasavâdi, for as long as sun, moon and stars endure.

And perggade Nokkayya who had acquired such greatness, being the lay-disciple of Prabhâchandra-siddhânta of the Mûla-saṅgha, Krânûr-gaṇa and Mêshapâshâṇa-gachchha, erected four basadis, and made grants of land (specified)¹ for the sthânapatis of the Gaṇa-gachchha.

And Gaṅga-Permmâdi-Dêva granted for the basadi the shop tax and customs dues of Taṭṭekere (Usual final phrases).

The minister for peace and war, Dâma-Râja, dictated and wrote the poetry of the śâsana. It was inscribed by Santôja and Padma.

11

Date ? about 1400 A.D.

Be it prosperous. Praise of S'ambhu.

..... in Gâjanûr belonging to the kingdom of Âraga.. ... when Timma... Voḍeyar, son of Dêvappa-Daṇṇâyaka-Voḍeyar of Âraga, was ruling the mâgaṇi :—(great part defaced: apparently) Venkaṭa-Nâyaka caused to be erected a temple of Raṅganâtha in in the kingdom of Maṇḍali, and endowed it with land. Siriyôja, son of Mallôjayya of Gâjanûr, erected the temple and inscribed the śâsana.

12

Date 1120 A.D.

Be it well.—When against the entitled to the five great drums, mahâ-maṇḍalêśvara Tribhuvana-malla Bhujabala-Gaṅga-Permmâdi-Dêva, (on the date specified), the mahâ-maṇḍalêśvara Poysala Biṭṭi-Dêva's daṇṇâyaka Boppaṇa rose and came :—in the battle of Halasûr, while his master was looking on at his boldness, Bammaya-Nâyaka, the servant born to Chambavâṇasi by his ... Bâtabbe, attained to the world of gods.

13

Date 1122 A.D.

(On the date specified) when the mahâ-maṇḍalêśvara Tribhuvana-malla Nanniya-Gaṅga-Permmâdi-Dêva went to piercing, attained to the world of gods.

14

Date ? 1103 A.D.

(First part gone). When the mahâ-maṇḍalêśvara Tribhuvana-Malla was ruling :—..... (on the date specified) set up a lîṅga, erected a temple and put up the *kalâṣa*, and washing the feet of Jagadindu-Paṇḍita of Parvata Valli, made a grant of land (specified) for the god Jakkêśvara which he had established.

15

Date 1122 A.D.

Praise of the king. (On the date specified) when Tribhuvana-Malla Nanniya-Gaṅga-Permmâdi-Dêva was looking on pleased and making much of him :—Sâhaṇi-Mâra, slaying the enemy, giving pleasure, drove off many by the power of his arm, and making a stand in the great battle, went to the world of gods.

¹ Several of the measurements are by the *Gunigana malla*.

17

Date 1696 A.D.

(On the date specified) Keladi Chennamâji caused to be written and sent to Dêvappa a business (order), granting to dêva of Gâjanûr, land (specified) in the village of Kaḍukalu of the Gâjanûr-śīme, as a *daṇḍige umbali*. And for the purpose of setting up on the land boundary stones marked with the lînga, sent officials from the presence, who, assembling the neighbouring villagers, let the stones into the ground according to the instructions written by the gaḍi . . . kâra.

This paper will be entered in the sênabôva's *kaḍila*, and again returned to him.

18

Date 1714 A.D.

Praise of S'ambhu. (On the date specified). Aliya¹-Nirvânaiya and Mariyaṇṇa, grandson of Mari-Basavaṇṇa, sênabôva of the Gâjanûr-śīme-sthala, built houses for Brahmans at Harakêri on the bank of the Tuṅgabhadrà, granted *uttâra* for the agrahâra, and set up this stone for that Kâśinâthapura village.

19

Date 1309 A.D.

Bhîmanâtha is the refuge. (On the date specified) when the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa was in Dorasamudra, ruling the kingdom in peace and wisdom, with a fame impressed on the four oceans :—and when Dêvappa-Hariyappa, —the strong man of Lakkanna, the minister for peace and war of that king's house, —was the *sarvvâdhikâri* of Haḍavaḷike-nâḍ ;—the 60 farmers, 120 *sthânas* and 1700 Gavare-gaṇḍas of Haḍavaḷike-nâḍ in Gaṅga-Maṇḍali, assembling in Kusugûr, declared to Dêvappa-Hariyappa, the *sarvvâdhikâri* of Haḍavaḷike-nâḍ, that for the estate granted by you and others, the 60 farmers, 120 *sthânas*, and 18 castes for the god Bhîmanâtha, there are no imposts ; it is free of all taxes. Thus have we of our own will given it as a work of merit.

Signed for the nâḍ ;—śrî-Bhîmanâtha. Malaparol-gaṇḍa.

22

Date 963 A.D.

(On the date specified) when Kannara-Dêva was ruling the kingdom of the world :—in Sântaḷige .. the nâl-gâvuṇḍa of Arigeri in . . . dyaḷige-nâḍ erected a temple. His younger brother Beṭṭuga died among the cows . . . Gôvi-Gâvuṇḍa set up this stone.

23

Date 1115 A.D.

(On the date specified) the mahâ-maṇḍalêśvara Tribhuvana-Malla Permmâḍi-Gannara-Dêva, releasing Manneya-Goggarasa, son of the possessed of all titles, the great feudatory Manneya-Bammarasa of the Eḍavale Seventy, and . . . ², took him along with him and cared for him, when he died in the hands of the ruler who had trusted him, and attained to the world of gods. His younger brother, Manneya-Oḍamarasa, on behalf of the children he had brought up, Agachi and Toḍakêtanu, fighting with Masana who took away their crown, set up a stone and made grants of land (specified) for those two children. The protector of this is Oḍamarasa. (Usual final phrases).

¹ Son-in-law.

² The signification of the words used here *kriti-geydu* is not

understood, though the words themselves are common enough.

Date ? about 970 A.D.

When Satyavākya Koṅṇuṇivarmma dharinma-mahârâjâdhirâja paramêśvara, supreme lord of [Kôlâla]-pura, śrīmat-Permmâṇaḍi was ruling the kingdom of the world :—and Kôṭe . . . was ruling the Mandali-nâḍ Thousand ;—Chôḷa, son of Allamma-Gâvunḍa of . . . fell among the cows of Gaṅgavur.

The victor gains spoil ; the slain, too, the celestial nymphs :

What fear then of death in war to him who for a moment seeks the close encounter ?

Names of five others who ended their lives with him.

Date 1524 A.D.

(The whole of the first part corresponds with that of No. 1 above).

(On the date specified), on the banks of the Kṛishṇa, [Kṛishṇa-Râya-mahârâya] gave to Triyam-baka, son of Hanne-Tipparasa, of the Âśvalâyana-sûtra, Vaśiṣṭhânṇvaya and Rik-śâkha,—in the Gaṅga-Mandali-nâḍ of the Gâjanûr-sthala of the Âraga kingdom, the village of Urukaḍuvûr (boundaries specified), with its hamlet Daṇḍâkâ-Hosahaḷḷi, and the village of Mattûr.

And Triyambaka at the same time gave to Hariharârâdhya, son of Mâdhavarâdhya, of the Kôṭi-śânṇvaya, Âpastamba-sûtra, Yajus-śâkha and Harita-gôtra, the well-known little village (*grâmaṭikâm*) of Urukaḍuvûr. And certain other villages (named) Triyambaka gave to Daṇḍaubhala and Aubhala. And the village of Mattûr he divided into 120 shares, and reserving 30 for himself, presented the remainder to the Brahmans (here follow details of their names, &c. and the boundaries).

The concluding part is as in No. 1 above.

Date 1621 A.D.

Praise of S'ambhu and Gaṇapati!

When the râjâdhirâja râja-paramêśvara Râma-Dêva-mahârâya, seated on the jewel throne, was ruling the whole world :—among the chiefs who were around him was Keṅga-nṛipa. His son was Hanumân. On the day of his son's marriage, when he was making many gifts, the desire arose in him to make a grant of land. He accordingly gave to Puṭṭapa of Bilige, the village of Yaraggahâḷu on the bank of the Tuṅgabhadrà, in the Gaṅga-Mandali-nâḍ of the Gâjanûr-śīme of the Âraga-venṭhya, the abode of the god Mallêsa, otherwise called S'ankara ; also its hamlet Kâlîkoppa, with all rights pertaining thereto.

And Puṭṭapa, dividing the same into ten shares, bestowed them on Brahmans (as per details given). Witnesses to this—sun, moon and the other gods. (Usual final verses)

(Signed) śrī-Gôpala-Kṛishna

śrī-Râma

Date 1670 A.D.

Praise of S'ambhu. (On the date specified), to Kempunaṅje-Dêva, disciple of the possessor of the pure S'ivâchara of the good, great *mahat* of heaven and earth, Kuppastakanthe-Manôhara-Dêva,—the illustrious Eḍava-Murâri, plunderer of forts, establisher of the pure Vaidika *advaita-siddhânta*, devoted

to faith in S'iva and the guru, Sômasêkhara-Nâyaka, son of S'ivappa-Nâyaka, grandson of Siddappa-Nâyaka, and great-grandson of Sankappa-Nâyaka, born in the family of Keladi Sadâśiva-Râya-Nâyaka,—made a grant as follows :—In Bâlikoppa of Bidirûr having built a *maṭha* in our name, and made the Vaśikṛita-maṭha subordinate to you, of the pack bullocks which bear loads for its service we have freed (from transit dues) 50 bullocks, as a gift to S'iva. On these bullocks you may load goods, areca-nut, pepper, fringed silk cloths, dried cocoa-nuts, grass, husked rice, rice in the husk, salt, tamarind, jaggory, oil, ghî, baskets, . . . , catechu, tobacco, cloths, &c,—and registering the colour and age of the bullocks in the *thâṇas* of Ikkêri, Durgga, Vasudâre, Sakkarepaṭṭaṇa, Kâmanadurgga-hôbali, the *hobaḷi* below the Ghâts, as well as the custom-house at Chandâvâra—you may pass your loads and carry on the performance of the six kinds of ceremonies ; you and your disciples in succession may continue to enjoy this order in peace as long as sun and moon endure. (Signed) śrî-Sadâśiva

29

Date 1712 A.D.

Praise of S'ambbu. (On the date specified), to Basavalinga-Dêva, disciple of the possessor of the pure S'ivâchâra of the good, great *mahat* of heaven and earth, Charumûrti-Mahêśvara Basavalinga-Dêva of the upper cave,—Eḍava-Murâri, plunderer of forts, establisher of the pure Vaidika *advaita-siddhânta*, devoted to faith in S'iva and the guru, Basavappa-Nâyaka, son of Chennamâji the lawful wife of Sômasêkhara-Nâyaka, grandson of S'ivappa-Nâyaka, and great-grandson of Siddappa-Nâyaka, born in the family of Keladi Sadâśiva-Râya-Nâyaka,—caused to be written and given a grant of land as follows :—Mariyappa having applied that a written *śâsana* might be granted for the *uttâra* gift to the above, it is written and given that we have separated from the Sakkarebayalu village, land (specified) of the value of 30½ *varahas*, from the *uttâra* held by Lôkaya for his share as manager in the Triyambakapura agrahâra of the Gâjanâr-sîme, and granted it, as an offering to S'iva, with all rights (specified), to you and your disciples in succession as long as sun and moon endure.

Wherever a yôgîśvara once performs worship of S'iva-lînga, there all holy places abide for ever, Guha. A single gift made through love of Hara with faith in S'iva, is declared to free from sin and procure *môksha*. (signed) śrî-Sadâśiva.

30

Date ? 1413 A.D.

The greater part of the inscription is defaced.

(On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-[Râya]-mahârâya was in the residence of [Vid]yânagara, ruling the kingdom of the earth :—by that mahârâya's order, erected a temple of Narasimha.

When Yere-Bamma's son Lakka-Râja, or the mahâ-nâyakâchâryya Yere-Lakhe-Nâyaka, was ruling the Dummi-nâḍ and Bânûr-nâḍ, there being a great forest in the direction of a hamlet of Baṅkiyapura; [he ? cleared away] the forest, appointed a site, constructed a tank, and built two villages named Narasimhapura and Lakshmipura. And these two villages, with all the rights pertaining thereto, he presented to (the god) Lakshmî-Narasimha. And for the residents of these two villages, the taxes on marriages, oil-cake, cows, she-buffaloes, he-buffaloes, horses, carts, bullocks and on the produce of the gardens belonging to these villages, the storehouses, sugarcane mills, the transit dues in Baṅkiyapura on the areca of the rent-free garden attached to the temple, the transit dues on loads of betel leaf coming from the transit dues on the areca of the rent-free garden attached to the temple in Bârândûr all these whatever may be the

revenue from them, by order of the mahârâya were remitted. And Siddapaṇṇa granted to the god the transit dues of the Baṅkiyapura *ṭhāṇa*, and the transit dues let out on contract for articles coming from beyond the river. Some other grants by individuals.

(Final verses, mostly as usual, but including the following :) A ruined family, a breached tank or pond, a fallen kingdom, whose restores, or repairs a damaged temple, acquires merit fourfold of that which accrued from them at first.

The head of the Vaṅkipuri temple was Chennapâchârya, son of [Purushô]ttamârya, a Vaikâṇasa of the Kâśyapa-gôtra.

Through the favour of Lakshumikânta was this fortunate śâsana set up within the precincts.

31.

Date 1415 A.D.

(On the date specified) when the mahârâjâdhirâja râja-paramêśvara vîra-Harihara-Râya-mahârâya was in Vidyânagara, ruling the kingdom in peace and wisdom :—Sîṅgaya-Nâyka of Bidare ? made a grant to the god Lakshmî-Narasimha.

32

Date ? 1134 A.D.

In the time of the favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, Châlukya (on the date specified), the son born to Dêva and to, having bathed, went to the world of the sun. His wife Dêviyakka, performing the vow to her husband, in the Uttava village of Edatore-nâd in the Mandali Thousand, went to the world of gods. Her set up this stone.

35

The water of this tank should stand to the height of a man, and belongs to Timmalapura.

36

Date 1180 A.D.

When the mahâ-maṇḍalêśvara Hoysala vîra-Ballâja-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—Hiriappa being the nâḥ-prabhu of the Mandali Thousand;—when Halliya-gaṇḍa drove away the cows of the village belonging to Balla-Gâvuṇḍa, son of Kalli-Setṭi, the son of the head-merchant, lord of the forest, Hoysala-Gôyi-Setṭi,—(on the date specified) Sibayya ran out, slew several men, recovered all the cows and attained to the world of gods.

Also confronted them, slew several, and doing his duty to his master, attained to the world of gods.

37

Date 1140 A.D.

(On the date specified) in the mahâ-maṇḍalêśvara Nanniya-Gaṅga-Permmâḍi-Dêva's nâḍ, the son of Bittimayya, oilman in the family of the mahâ-prabhu Sinda-Gâmuṇḍa of Aḍavigôve, having gone with the expedition to Lokigundi, Torahara-Kâlaya (carried off) the cows of the village. On return from that war, he slew his head-servant, seized his horse, and fighting against the hostile force which had turned back the arrow in the hands of his younger brother Kûsa, recovered the cows, and the oilman Barmanna attained to the world of gods.

Date ? 1122 A.D.

Praise of S'ambhu.

When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlukyās, Tribhuvana-Malla-Dêva's kingdom was increasing on all sides, to continue as long as sun, moon and stars :—A dweller at his lotus-feet,—

The lofty Nandagiri being their fortress, Kuvalâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, Victory their companion on the battle-field, the Jina *matu* their faith,—with ever increasing greatness the kings Daḍiga and Mâdhava ruled over the earth. And the boundaries of that country were,—on the north, the limit touched Marandale ; east, Toṇḍa-nâḍ ; on the west, the ocean [and the place called Cheram ; south,]¹ Koṅgu. Moreover, having subdued all the enemies that were within these limits, the Gaṅgas made firm their dominion over thus much, the circle of the Gaṅgavâḍi Ninety-six Thousand.

And after Gaṅga, were the fearless Harivarmma ; Vishṇu-nṛipa ; (much here defaced, but see No. 57 below), S'rîpurusha ; S'ivamâra ; the raging flame of fire to hostile kings, Vijeyâditya ; Mârasîṅga ; the curly headed (*kurula*) prince, the renowned Maruḷa ; that glorious king's eldest son, Satyavâkya ; of unshaken bravery, Garvada-Gaṅga ; the only brave generous and pure one in the world, Guttiya-Gaṅga ; delighting in the power of his arm, a terrifying brave, Râchamalla, the glory of kings ; able to stop a lusty elephant so that it could not move, was he an ordinary man, chief in strength, the renowned Rakkasa-Gaṅga.

²Among those thus descended in the celebrated Gaṅga-vaṃśa were Daḍiga's son Churchchuvâyda-Gaṅga ; his son Prithvî-Gaṅga ; his son S'rîvikrama ; his son Bhûvikrama ; S'rîpurusha ; that king's son S'ivamâra-Dêva ; his son Kêtaya-Permmâḍi ; his son Bâtuga-Permmâḍi ; his son Maruḷa-Dêva ; his younger brother Guttiya-Gaṅga ; his son Mârasîṅga ; his son Yareyaṅga-Dêva ; his son Barmma-Dêva.

While thus these descendants of the Gaṅga-vaṃśa ruled the kingdom :—Prabhâchandra-siddhânta-dêva's lay disciple was Bhujabala-Gaṅga Hermmâḍi-Barmma-Dêva, whose paṭṭa-mahâdêvi was and their sons were Mârasîṅga, Gaṅga and Bhujabala-Gaṅga.

In firmness surpassing mount Mêru, in profundity the ocean, in bravery the son of Surêndra, in great gifts the tree of plenty, in skill Pâñchâl, thus does the earth describe the great victor of war, Gaṅga. What he said was the truth, what he did was a śâsana, what he smote was stricken as if with a thunderbolt, what he was death,—what king in the whole world was like the brave Gaṅga ?

His paṭṭa-mahâdêvi, the daughter of Paddiga-bhûpa, was Gaṅga-mahâdêvi ; whose eldest son—Satyavâkya Koṅguivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuvalâla-pura, lord of Nandagiri, surrounded with conquered kings, having the crest of a lusty elephant, a skillful Viriñcha, obtainer of a boon from the goddess Padmâvati, fragrant with jasmine, Nanniya-Gaṅga (a Gaṅga of truth), *jayad-uttaraṅga*, an autumn moon to the waterlily the Gaṅga-kula, Dêvêndra to the chiefs, champion over proud hostile chiefs, champion over the evil, with these and other names and titles,—Nanniya-Gaṅga Permmâḍi-Dêva, when in the residence of Edehalli, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, was the nâl-prabhu of the Edecore Seventy, a bee at the lotus-feet of Jinêndra, Sinda-Gâvuṇḍa ; whose wife, head of the Mahêśvara-gaṇa, was Nâga-Gâvuṇḍi. When they were living happily in Viragrâma, (on the date specified), at the time of the sun's eclipse, washing

¹ See No. 4 above.² This seems to be mostly a repetition in prose of what has before been stated in verse.

the feet of Brahmêśvara-Dêva, priest of the god Siddhêśvara, they made a grant for the decorations, distribution of food, temple repairs, of land (specified.)

40

Date ? 1180 A.D.

(With usual titles), Hoysala-Dêva's greatness was as follows :—Without effort he captured Nilagiri, Haḍiyaghaṭṭa, the seven Male, Kañchi, Tuḷuva, Râjêndrapura, Kôlâla, and Bayal-nâḍ,—Vishṇu-varddhana-Dêva. Moreover he captured Talakâḍu, Gaṅgavâḍi, Nolambavâḍi, Koṅgu, Naṅgali, Banavase, Hânūṅgal, Halasige, Vê[nu]grâma, Uchchaṅgi, Ballâri, Rodda, and Vallûr.—Having taken all these forts and countries, glorifying by his bravery the goddesses of Valour, Victory and Fortune, having gained fame in this world and happiness in the other world,—the mahâ-maṇḍalêśvara Vishṇu-varddhana-Hoysala-Dêva ruled the kingdom of the earth.

His son was vîra-Nârasimha-Dêva ; whose eldest son, vîra-Ballâla-Dêva, when in the residence of Dorasamudra, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, the nâl-prabhu of the beautiful Mandali Thousand, head-merchant, worshipper of the feet of Jinêndra,—Hoysala-Goydi-S'eṭṭi, was in Ededore, together with his sons Balla-Gâvuṇḍa and Boppa-Gâvuṇḍa, living in happiness, promoting by kindness to others long life, health and wealth,—one day, hearing the recital of S'iva-dharma, (on the date specified), at the time of the sun's eclipse, he made a grant of land (specified) for the decorations and offerings of the god Siddhêśvara, for the distribution of food and temple repairs. (Usual final verse).

41

Date ? 1203 A.D.

(On the date specified) Boppa-Gauḍa, Gôvinda-Gauḍa and Haḍavala made a grant of land (specified) for the repairs of the temple of Siddhêśvara and for distribution of food.

42

Date ? about 1122 A.D.

Praise of S'ambhu. When the refuge of all the world, favourite of earth and fortune, the mahâ-râjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâsraya-kula, ornament of the Châlukyâs,—Tribhuvana-Malla-Dêva's victorious kingdom was increasing on all sides, to continue as long as sun, moon and stars :—

A dweller at his lotus-feet,—Satyavâkya Koṅgulivarmma (and other titles as in No. 39 above)—Nanniya-Gaṅga Permmâḍi-Dêva was in the residence of Eḍehalli, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, Gaṅgaya and his eldest son Haḍavale Hemmâḍi-Dêvarasa were living in happiness :—One day, hearing the recital of S'iva-dharma, Haḍavala . . . made a grant of land (specified) for

This land, Nanniya-Gaṅga-Dêva, having given it, receiving by the good work of Siṅga-Gavuda, secured fame in this world and happiness in the other world.

43

Date ? 1172 A.D.

(The first part corresponds with that of No. 40 above). When vîra-Ballâla-Dêva was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom :—

A dweller at his lotus-feet, the nâl-prabhu of the Eḍadore-Seventy (? and) Mandali Thousand, Nêma-veggade, with several others (named), while living in happiness, (on the date specified), made a grant of land (specified) for the god, washing the feet of Bâgavâḍi Sômêśvara-panḍita, who made over the temple to Nâgarâsi, son of Dâsara-Jîya of Gôlibîḍu.

And by order of Goydi-Setṭi, the goldsmith Chatṭôja's younger brother Mallôja constructed the tank to the north of the town and erected the temple. (Usual final verses).

44

Date about 1122 A.D.

Corresponds throughout with No. 42 above, except that the grant was made for the god Kamaṭhêśvara, whose temple had been erected in stone.

45

Date ? 1172 A.D.

The first part corresponds with that of No. 40 above. The same persons as in No. 43 make a grant for the god, washing the feet of Mallikârjuna-guru. (Usual final verses). Grants made by word of mouth, with the mind, or with pouring of water, deliver from Naraka as long as sun and moon endure.

46

Date ? 1648 A.D.

(On the date specified) Râghava-Timmarsayya made to Kallagonḍi-Gauḍa of Narasîpura a grant of a *kere-mânya* as follows :—Whereas you have-constructed the tank of Dodḍêri in our Bankiyapura-śîme, and set up images, we confer upon you land (specified), to be enjoyed free of all imposts by you, your son and grandson in succession. (Usual final phrases).

Written by Malli-Gonḍa of Bilike. [The work done by] the smith . . . , the carpenter . . . and the goldsmith Halage of .. ūr.

47

Date ? 1688 A.D.

(On the date specified) all the Brahmans of Kûṭinamaduvu, except Kempidiya, the ? temple priest of their village, made to the Bidire Nâyaka's daughter Kâchama-Nâyakiti a grant of 12 *varaha* for her *harivâṇa* (or tray, *i. e.* for her support). (Usual final phrases.)

48

Date ? about 1200 A.D.

Om. Obeisance to S'iva. Praise of S'ambhu. Obeisance to the Siddhas and the Guru.

When (with usual titles) vîra-Ballâḷa-Dêva was in the residence of Dorasamudra, putting down the evil and upholding the good, in the enjoyment of peace and wisdom, his kingdom extending on all sides, to continue as long as sun, moon and stars :—

A dweller at his lotus-feet, Singa-Nâyaka made a grant of land (specified) for the Mâlasthanâ god of Mâkanahallî, washing the feet of Mâdhava-panḍita.

Date ? 1108 A.D.

Om. Praise of S'ambhu.

When the favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, Tribhuvana-Malla-Dêva's victorious kingdom was extending on every side, to continue as long as sun, moon and stars :—

And Tribhuvana-malla, boon lord of Kôlâla-pura, obtainer of a boon from the goddess Padmâvati, champion over the evil, Bhujabala-Gaṅga-Permmâḍi-Dêva was ruling the Gaṅgavâḍi Ninety-six Thousand and the Meghuṭṭi-Manḍali Thousand in peace and wisdom ;

A dweller at his lotus-feet, Kêta-Gâmuṇḍa, son of Chaṭṭi-Gâmuṇḍa of Balligâve, (on the date specified), washing the feet of Srikanṭha-panḍita, that heggade Kêtaṇṇa made a grant of land (specified) for the offerings and decorations of the god Siddhêśvara. (Usual final verse)

Date 1216 A.D.

Praise of S'ambhu. Invocation of the Boar form of Hari.

¹There is, everywhere famous, a head-jewel of kings, the son of Vira-Pratâpa, and moon to the womb of Devi, like Râma among the Ikshvâkus and Kamalâpati among the Yadus,—celebrated in the earth by the name of Vira-Balla (his praises). Vira Balla-Râya, seated on the throne in Hôsalapuri, ruled the whole world from Sêtu to Sumêru, putting to shame by his policy and government Nala, Nahusha, Nriga and other kings of old.

When the king Ballâla was ruling the earth, surrounded with sons, grandsons, feudatories and councillors, on a certain occasion he came to the region of the *âśrama* of Dûrvâsa on the bank of the Tuṅgabhadra, and made many gifts to the Brahmins. And (on the date specified), at the time of the moon's eclipse, he made, in the presence of (the god) Bhimêśvara on the bank of the Tuṅgâ, a grant of the Sôgâne village in the Gaṅga-Manḍali-nâḍ of the Svarṇagrâma-sthala of the Âraga-ventha kingdom, to Brahmins of the Rig, Yajus and Sâma śâkhas, giving it another name of Hôsalêśapura (its boundaries), with all rights pertaining thereto. This he presented to eleven Brahmins, calling them separately before him, and appointed land of the value of 3 *nishka* for the god Viṭṭhalêśa, and the same for the god S'aṅkara. (Here follow names, &c. of the donees).

(Usual final verses are given with some variations. Also :—) Whoso help a Brahman that is in distress and devoted to me, them will I speedily deliver out of trouble, as a king helps all his subjects or a father his children out of sorrow, as a powerful man rescues himself or the head elephant (his fellow)elephants. Such a king, seated in a car brilliant as the sun, freed from all misfortunes of this world, will be in happiness with Indra.

Date 1167 A.D.

(The greater part is defaced) After praise of the Hoysalas ;—praise of Hemma's son Gôvinda.

The general Kâla had two wives, Kâmale and Permmâle, who was the senior, Kâmale had two sons—Mâdiga and Balluga. Permmâle had two sons—Baichana and Singana. The senior of these four was Mâda (his praises).

¹There are many peculiarities in this inscription, probably due to its being printed from a manuscript copy in the possession of the Brahmins, the stone itself being too much de-

faced to be legible. The copy seems to be made up partly of recollections of Vijayanagar grants, and cannot be relied on.

The general Hemmâdi, in the name of his mother Kâlavve, erected a temple of Kâlêśvara ; and his son Kâleya had it built of stone, and (on the date specified) made for it a grant of land (specified), washing the feet of Kalyâṇa-paṇḍita. Mallôja, son of , built the *garbha-grîha*.

Here follows a list of the villages the general's family had formerly received.

56

Date 1125 A.D.

Praise of S'ambhu. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlukyās, Tribhuvana-Malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun and moon :—A dweller at his lotus-feet,—

The lofty Nandagiri being their fortress, Kuvaḷâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, Victory their companion in the battle-field, the Jina *mata* their faith,—with ever increasing greatness the kings Daḍiga and Mâdhava ruled over the earth.

The kings of the celebrated Gaṅga line having thus ruled the kingdom :—When, with all titles, the mahâ-maṇḍalêśvara Tribhuvana-malla Vîra-Gaṅga-Permmâdi-Dêva was ruling the kingdom in peace and wisdom :—(on the date specified) the general Gaṅgimayya (with various epithets) having made an attack upon the of Belagavartti, discovered its strength, and many being killed, he perceived that he too (would fall), and this Hanuman of Vîra-Gaṅga, displaying his valour for his master, bringing down the pride of all the men who attacked him, went to the world of gods amid the applause of the world. Further praises of the general Gaṅga.

57

Date 1115 A.D.

Praise of the Jina śâsana. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlukyās, Tribhuvana-Malla-Dêva's victorious kingdom was extending in all sides, to continue as long as sun, moon and stars :—A dweller at his lotus-feet,—

The lofty Nandagiri being their fortress, Kuvaḷâla their city, the Ninety-six Thousand their country, the blameless Jina their lord, victory their companion in the battle-field, the Jina *mata* their faith,—with ever increasing greatness the kings Daḍiga and Mâdhava ruled over the earth.

And the boundaries of that country were,—on the north, the limit touched Marandale ; east, Tonḍa-nâḍ ; on the west, the ocean and the . . . that was Chêrvoḷe ; south, Koṅgu. Moreover, having subdued all the enemies that were within these limits, the Gaṅgas made firm their dominion over thus much, the circle of the Gaṅgavâḍi Ninety-six Thousand.

Here, after this Gaṅga, were the fearless Harivarmma ; Vishṇu-nripa ; the true lance, Tadaṅgâla-Mâdhava ; after him, Churchchuvâyda-Gaṅga ; Sripurusha ; Sivamâra ; the king who was death to kings, that Sayigotta ; a flame of raging fire to hostile kings among the island rulers, Vijayâditya ; Mârasiṅga who mounted the ; Kurula-Râjiga ; the celebrated Marula ; that glorious king's eldest son Satyavâkya ; of unshaken bravery, Garvvada-Gaṅga ; the only generous and pure one in the world, Guttiya-Gaṅga ; rejoicing in the power of his arm, the unequalled brave, the glorious king Râchamalla ; able to break in two cocoa-nut trees, pull up areca palms, and with his left hand stop a lusty elephant so that he could not move, was he an ordinary man, Rakkasa-Gaṅga ?

Thus¹ among the descendants of the Gaṅga-vaṃśa were Daḍiga's son Churchchuvâyda-Gaṅga, his son Durvvînita, his son S'rîvikrama, his son Bhûvikrama, his son S'rîpurusha-mahârâja, his son S'iva-mâra-Dêva, his son Eṛeyaṅga, his son Bûtuga-Vermmâdi, his son Maruḷa-Dêva, his younger brother Guttîya-Gaṅga, his grandson Mârasîṅga-Dêva, his son Kali-Gaṅga-Dêva, his son Barmma-Dêva. While thus the descendants of the Gaṅga-vaṃśa continued to rule the kingdom :—

A dweller in the south country, promoter of the family of the chiefs of the Gaṅga territory, lord of the śrî-Mûla-saṅgha, was the muni named Simhanandi. Of great fortune in the Koṇḍakundânava, which was a brilliant spotless moon in the sky of the śrî-Mûla-saṅgha, a glory to the Jina-dharmma, was the Krânûr-gaṇa, a joy to all people. In the line of that gaṇa, like a jewel in the ocean, a garland on mount Mêru, the *tilaka* on the forehead, moonlight to the moon, or a swarm of female bees to the lotus of the pond, was born, a purifier of the Jina-dharmma, Bâlachandra. His disciple, a spotless moon in the sky of the Jina-dharmma, a lord of fortune in the realm of severe penance, praised by the rulers of the earth, an ocean of both siddhânta, a moveable holy place, a sun to the lotus the faces of the blessed ones, was Prabhâchandra-siddhânta-munindra, his fame like the milk ocean extending to all the points of the compass. His disciple, of high qualities, preserver of the Jina faith, first among poets, declaimers, speakers and disputants, a head-jewel of paṇḍits, Guṇanandi-Dêva shone in the world. His colleague, is any one able to tell his praise? Give up your titles, oh Sâṅkhyâ ; trust not in your power of speech, crouch down and be quiet, Chhârbbâka ; Naiyyâyika, raise not your head, keep low ; lo, here he comes and will simply disgrace you,—Guṇachandra-Dêva, without fault, a lion to the elephant opponent speakers. His colleague, how can I find a simile for him ? (not) the Ganges water, it is covered with scum ; (nor) the celestial elephant, its temples are soiled with rut ; S'ambhu, his throat is marked with poison ; the moon, it is covered with spots :—so pure was the fame of Mâghanandi-yamina and his life of penance.

The disciple of that emperor of virtuous life and king of muni-râjas,—filled with the pure exalted wisdom of the ocean of siddhânta revealing the forms of good and evil as proclaimed from the lotus mouth of the holy Arhat-paramêśvara parama-bhaṭṭâraka, who is entitled to the five great drums, and distinguished by the (five) *mahâ kalyâṇa*,² the eight great *prâtihâryya*³ and the thirty-four *atîsaya*⁴,—celebrated in all the world, of a mind disciplined in quietness, patience, self-control and restraint, a jewelled ornament on the breasts of the goddess of Speech, was Prabhâchandra-siddhânta-dêva. To describe whom :—his great fame spreading like the waves of the celestial Ganges to all the points of the compass, his grand form like that of a tree sprung from the soil of his splendid life, the mango sprout in the *kalaśa* the firm high breast of the Speech goddess, a moon to the milk ocean of *siddhânta*, was Prabhâchandra-Dêva. In the form of a new *gaṇadhara*, a bee at the lotus-feet of the being worshipped by the people of the three worlds, perfect in wisdom and the *traividya*,⁵ a great poet in both (languages),⁶ was the wise Prabhâchandra.

¹ This is mostly a repetition in prose of what goes before in verse.

² The *pañcha-mahâ-kalyâṇa* are :—garbhâvatarana, janmâ-bhishêka, parinishkramana, kâvala-jûṇa, and môksha.

³ The *ashṭa-mahâ-prâtihâryya* are :—as'ôka-vriksha, pushpa-vrîṣṭi, divya-dhvanî, châmanra, simhâsana, bhâmandala, dandabhi, and âtapatra-traya.

⁴ The *chatus-trîṃs'ad-atîs'aya* are :—(sahajâtîs'aya)—nitya-nîsvâdatva, nirmalatva, kshîra-gaura-rudhiratva, sama-chatu-rasra-samsthana, vajra-vrîṣhabha-nârâcha-samphanana, surâ-patva, surabhitva, sukshmanatva, apramita-vîryatva, priya-hita-vâditva ; (ghâtikshaya-jâtîs'aya)—gavyô(i-s'ata-chatuṣṭaya-

subhikshîtâ, nabhî-gatî, aprâṇi-vadhatva, bhuktya-bhâvatva, upasargâbhâvatâ, chaturmukhatâ, sarvavidyêshatva, achedhâ-yatva, apakshaspadatva, samatva-kês'amakhatva ; (dêvôpa-nîâtîs'aya)—sarvârtha-Mâgadhi-bhâshâ, sarva-jana-maitri, sarvartta-phalâdi, âdars'a-tala-sama-bhûmîḥ, surabhi-gandhâ-nîlah, sarva-janâmanâ, Vâyu-kumârô, pus'amita-dhûlyâdi, mēghakumâra-kṛita-gandhîlaka, pâda-nyâsa-sapta-puraḥ prîṣṭa phalabhîra-namras'âlyâdi, nirmâlâkâsatva, nirmala-dis'as'va, purôbhâga-dharmmachakra, ashṭa-maṅgaḷa.

⁵ The *traividya* are :—s'abdâgama, yuktyâgama and paramâ-gama.

⁶ ? Sanskrit and Prâkrit.

His colleague, a moon of pure fame, free from pride, an ocean of the jewels of unequalled good qualities, a sun to the lotus garden the Krânûr-gaṇa, thus is he described in the world,—Ananta-vîryya-siddhânti. His colleague, guarded in thought, word and deed, disciplined by the careful practice of the five *samiti*,¹ was the treasury of penance, Munichandra-brati, lord of the whole *siddhânta*.

The lay-disciple of the so celebrated Prabhâchandra-siddhânta-dêva was Bhujabala-Gaṅga Permmâdi-Barmma-Dêva. Overthrowing powerful enemies and defeating them in great battles, did he stop?—quickly attacking them, he captured the enemies' city, their fort and their territory, so that the earth praised Barmma-Dêva as having extended his dominion by the power of his arm,—what a form of bravery was Permmâdi. To the proud who fell upon him, to kings who sought refuge with him, to men who came begging, he was (respectively) a mountain of the gods, a cage of adamant, and a tree of plenty,—Barmma-Dêva, a god to the brave.

To describe this Barmma-Dêva's paṭṭa-mahâdêvi :—a female bee at the lotus-feet of Jinêndra, her beautiful form adorned with good qualities, like a *kalaśa* among women, was Gaṅga-mahâdêvi. To this great consort were born the sons—Mârasîṅga, Satya-Gaṅga, Kali-Rakkasa-Gaṅga, and Bhujabala-Gaṅga.

In firmness not mount Mêru, in depth not the ocean, in bravery not the son of Surêndra, in great generosity not the tree of plenty, in skill not the conqueror of Pânchâla,—but the most distinguished, says the world, is the great victor in war, Gaṅga. If he speaks, (it is) truth ; if he does, a śâsana ; if he gives, Râma's arrow ; if he takes in exchange, fixed with glue ; if he stops, death ; if he walks, bestowing benefits, (that is) the road ; good qualities, his body—who among the kings in the earth follows a policy like yours, king Kali-Gaṅga ?

His younger brother, a bee at the lotus-feet of Pârśva-Jinêndra enthroned, an ornament of the Gaṅga-kula, having punished his enemies, of a form like Bhâvaja (the god of love), of a fame established at the points of the compass,—who in all the earth is equal to you, king Bhujabala-Gaṅga, the only terror to the chiefs ? His paṭṭa-mahâdêvi, whose younger brother was, obtained the crown of her crowned lord and of Gaṅgavâdi

The eldest son of Gaṅga-mahâdêvi and Bhujabala-Gaṅga-Dêva (with praises) was Nanniya-Gaṅga, (whose ? younger brother was) Satya-Gaṅga.

When Satyavâkyâ Koṅguṇivarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuvalâla-pura, lord of Nandagiri, having the crest of a lusty elephant, (with other titles as in No. 39 above), Nanniya-Gaṅga was in the residence of . . . , ruling the kingdom in peace and wisdom :—

The governor of Kalambûru-nagara, Barmmi-Setṭi, erected a Jina temple (its praises). (Praises of his younger brother and his wife, very much defaced).

To provide for the ceremonies of the *basadi* he had erected, and for gifts of food to the rishis, (on the date specified), Nanniya-Gaṅga-Permmâdi-Dêva gave, and Barmmi-Setṭi received and made over, washing the feet of Subhakirtti-Dêva-bhaṭṭâraka of the Mêshapâshâṇa-gachoha, free of all imposts, the land (specified). Usual final verses.

61—62

Date 1287 A.D.

When (with usual titles) Sômêśvara-Dêvarasa's son Nârasiṅga-Dêvarasa was in the residence of Dorasamudra, ruling the kingdom in peace and wisdom :—and the great minister, a second Râvuta-râya,

¹The *pañcha-samiti* are :—îryyâ, bhâshâ, êshaṇâ, âdâna-nikshêpanâ, âlôkita-pâna-lhôjana.

..... Janneya- (or Madugeya-)Dannâyaka was in the residence of Kûdale, ruling in peace and wisdom :—

(On the date specified) Bommarasa of Hosagunda,—when Kûdali was entered, the cows captured, and Bennavali-Janne-guru's village ruined,—stopped the riot, fought and slew and went to *svarga*. And that Bomme-Nâyka's wife, ... bave-Nâykitti, gave arm and hand¹ and went to *sargga*. But her son Pilleya-Nâyaka, performing the further ceremonies, set up this *biragal* in the presence of the god Honnêśvara, and made a grant of land (specified) for the offerings to that god Honnêśvara and for carrying on the worship of the *biragal*, washing the feet of Janneya-guru. That Janneya-guru and his successors will carry on the worship of that *biragal* we most firmly believe,

64

Date ? 1112 A.D. *Pundarika*

May it prevail, the honourable supreme profound *syâd-vâda*, a fruit-bearing token, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlukyās, Tribhuvana-Malla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun, moon and stars ;—

“What, has that Vikramânka fastened a fetter on me ? Oh, oh, coming like Kinâśana (Yama) with anger, will such a warrior refrain from taking off my head ? What shall I do ?”—thus saying, and through terror seeing this in his dream, he wakes up in agitation, saying “This is truly astonishing,” and looks about in great bewilderment here and there for his head !²

A dweller at his lotus-feet, was Eṇṇayaṅga-Hoysala's son-in-law Hemmâḍi-arasa, the greatness of whose fame was as follows;—Through him have I seen the limit of the seven seas, the peaks of the seven mountain chains, the groups of elephants at the points of the compass, thus does the Lakshmi of fame rejoice ; the breadth of his intelligence, his ability, his progress, his enjoyment, his greatness, were considered ? extraordinary—Hemma-Mândhâta-bhûpa.

Be it well.—Praise of the line of Hoysala kings. In it (omitting laudations) was Vinayâditya, whose wife was Kelayabarasi. Their son was Eṇṇayaṅga, who was a powerful right hand to the Châlukya king. Trampling down the Mâlava army, he did not spare Dhâre, but burnt and scattered it ; Chôla he dragged out, and completely plundered his capital, this powerful one ; Kaḷiṅga he broke and ruined so that the rulers on all sides heard of the might of his arms,—thus did he gain renown, the king Eṇṇayaṅga. His wife was Êchala-Dêvi, and they had three sons,—Ballâla, Vishṇu and Udayâditya. The middle one became the chief. Koyatûr, celebrated in the world, so also Taḷavana-pura and Râyarâyapura were consumed in the flames of his glory. His wife was Lakshmâ-Dêvi, and their son was Narasiṃha.

The king Hemma made a Jina temple of the Krânûr-gaṇa of the Mêshapâshâṇa-gachchha and śrî-Mûla-saṅgha.

Be it well. When (with usual titles) the pratâpa Hoysala Nârasimha-Dêva, putting down the evil and upholding the good throughout all the world, was ruling the kingdom in peace and wisdom in the residence of Dôrasamudra :—

His minister (with praises) was Tippaṇa-bhûpati, whose younger brother was Nâga-chamûpati, whose wife was Châmala-Dêvi, and she made a grant of

¹ That is, became a *sati*, by burning to death with her husband's body.

² This extraordinary verse is quite isolated from the context and contains no explanation of what it refers to, except that Vikramânka, that is Tribhuvana-Malla, inspired great terror.

The descent of the Ikshvâku-vamśa was as follows: (The succeeding portion corresponds with the following passages in inscriptions above)—No. 4, from "From the time of Vṛishabha-Tīrtha," to "the circle of the Gaṅgavâḍi Ninety-six Thousand;" and from "He, hearing the expression *śatajīvi*," to "as on a rock of mount Mēru." No. 57, from "After . . . Gaṅga" to "Rakkasa-Gaṅga." No. 4, from "In his own person" to "Rāja-Vidyâdhara." No. 57, from "Thus among the descendants" to "Anantavīrya-siddhânti." A wild fire in consuming the forest disputant speakers, Hara's frontal eye to Kâma such speakers, the king of beasts in splitting the temples of the lusty elephants such speakers, may he prevail,—the wise S'rutakirtti. His colleague, defeating poets, declaimers, speakers, disputants and all such, Kanakanandi, rejoicing in the *traividya*, was truly described in the courts of kings as Tribhuvana-malla Vâdirâja. His colleague, guarded in thought, word and deed, disciplined by the careful practice of the five *samiti*,¹ was the treasury of penance, Munichandra-brati, lord of the whole *siddhânta*. His disciple,—why praise him at length?—saying "Riches I have, what shall I do with them?" he became a wishing-stone this munipati, in Kuruḷi, a union of virtue and praise. Who was greatly devoted to penance? if we enquire,—thinking of the feet of Kanakachandra-munindra removed all the sins of the blessed people (the Jains); in this there is no mistake, it is true, and constant. His colleague,—of the pure life of a muni, protector of the Jaina *śâsana*, patient, praised in the world as having destroyed all passion and enmity, intimate with all good qualities, was [Mâ]dhavachandra-Dêva, emperor of good living. His colleague,—a moon to the ocean the *śâstras*, ever a destroyer of the pride of titled disputants, thus did he shine in the world, *traividya*-Bâlachandra-munindra. His colleague,—those who disregarding *dharma*, give not where it is right, and shelter themselves between round thighs and full breasts, being yôgis only in their dark cloths, can such compare with the lover of gifts, Mâdhavachandra-Dêva? . . . Satya-Gaṅga having made a grant to him in Kuruḷi, by the distribution of food and money so that no one complained that he was not fully satisfied, Bâlachandra-bratipati was honoured by all the world as *jī*, what a marvel was this His colleague,—even now famous in the Kopaṇa-tīrtha, which is distinguished among the millions of Jaina sacred places, was Vaddâchâryya-bratipati, more honoured than even Nêmi-Dêva. All the world, moveable and immoveable, was purified when Nêmi-Dêva was born, the *jīya* of all whose feet were most honoured. His colleague,—with great eagerness satisfying the wants of the poor, his dependents, his family and the four castes, a wishing-stone to the learned, Mâdhavachandra received the praise and applause of the whole world. His colleague,—by self-constraint at the direction of his guru having gained greatness in all the six *karmmas*, a mill in grinding the grain his enemies, he put to flight the *śâkinis*, *dâkinis*, , Mâri and other devils, so that all the world was witness, and even Dêvendra.

The lay-disciple of Prabhâchandra-siddhânta-dêva, thus celebrated, was Bhujabala-Gaṅga Herm-mâḍi-Barmma-Dêva. Overthrowing powerful enemies and defeating them in great battles, did he stop?—quickly attacking them, he captured the enemies' city, their fort and their territory, so that the earth praised Barmma-Dêva as having extended his dominion by the power of his arm—what a form of bravery was Hermmâḍi.

To describe his *paṭṭa mahâdêvi*:—a female bee at the lotus-feet of Jinêndra, her beautiful form adorned with good qualities, like a *kalaśa* among women, was Gaṅga-mahâdêvi. To this great consort were born the sons—Mârasīṅga, Satya-Gaṅga, Kali-Rakkasa-Gaṅga and Bhujabala-Gaṅga.

A bee at the lotus-feet of Pârśva-Jinêndra enthroned, an ornament of the Gaṅga-kula, having punished his enemies, of a form like Bhâvaja (the god of love), of a fame established at the points of the compass,—who in all the earth is equal to you, Bhujabala-Gaṅga, the only terror to the chiefs?

¹ See note under No. 57 above.

His paṭṭa-mahādēvi, assuming the crown for her king and for Gaṅgavāḍi, can others be compared with Gaṅga's paṭṭa-mahādēvi. Who can sufficiently praise Gaṅga? (Praise of Chandala-Dēvi).

To Bhujabala-Gaṅga-Dēva and to Gaṅga-mahādēvi was born Satya-Gaṅga, to describe whose greatness:—(his praise). His queen was Kaūchala-Dēvi. (Praise of their son, Gaṅga-kumâra).

When the mahâ-maṇḍalêśvara Eṇyaṅga-Hoysana-Dēva's son-in-law, surrounded with champions, impaler of liars, his father-in-law's lusty elephant, Herminâḍi-Dēva, was in the residence of Haige, ruling the Eḍedore-[Maṇḍali] Thousand in peace:—having made a chaityâlaya in Kuntalâpura, to provide for the worship, for food to the four castes and four sects, for repairs of the temple, and for making this the chief station for all, assembling the chiefs and farmers of Yedadore-Mandali-nâḍ and charging them to protect the work of merit, in the S'aka year 989, the year Plavaṅga, &c., washing the feet of their (? family) guru Prabhâchandra-siddhânta-dēva, he made a grant of the village with all rights pertaining, free of all imposts.

Moreover, when that omniscient king, Satya-Gaṅga-Dēva, was in the residence of Eḍehalli, ruling the kingdom in peace,—he made the Gaṅga-Jinâlaya in the Kuruḷi-tīrttha, and in the S'aka year 1054,¹ the year Nandana, &c., at the time of the moon's eclipse, washing the feet of his (? own) guru Mâdhavachandra-Dēva, made a grant of

And in the presence of the mahâ-maṇḍalêśvara Gaṅga-Hermnâḍi-Dēva, the sarvvâdhikâri, Heggade of Bâgi, Lokkimayya's son Heggade-Chandimayya sold his *gaṇḍike* land in Kuruḷi to Kaliyara-Malli-Setṭi, who, in the presence of the king, made a grant of it to Bâlachandra-Dēva. And Siriyama-Setṭi and his sons made a grant of their *gaṇḍike* land in Hallavûr, [? in the presence of] Nanniyarasa-Dēva, to Bâlachandra-Dēva. (Here follow boundaries and final verses).

65

Date ? 1204 A.D.

(On the date specified) when vīra-Ballâḷa-Dēva was in the residence of Dôrasamudra, ruling the kingdom in peace:—in the presence of the great minister Hiriya-Heḍeya-Asavara-Mârâyya, all the chiefs and farmers (many named) for Nêmichandra-bhaṭṭâraka-dēva, the excellent âchâryya in Kuntalâpura;—sâvanta-Mârâyya making inquiry, defaced by force the stone śâsana which had been written and the nâl-prabhûs, with the officer sâvanta-Mârâyya, washing the feet of Nêmichandra-bhaṭṭâraka-dēva, wrote and gave a stone śâsana

66

Date ? 1227 A.D.

(On the date specified), the treasury of modesty, Bâlachandra, expired in the tomb and gained *svarga*. (His praises).

To daily discipline both mind and body, Nêmi-Dēva is the only one able.

68

Date 1313 A.D.

When the pratâpa-chakravartti Hoyisana vīra-Ballâḷa-Dēvarasa was ruling a peaceful kingdom:—after the Turaka war, on the occasion of his son vīra-Ballâḷa-Râya from Dillî entering the city, (on the date specified, 6th May 1313) he released the taxes old and new, and those for destruction and injustice, in Chikka-Kûḍali and Hanasavâḍi belonging to the god Râmanâtha of Kûḍali. (Usual final verses).

¹These figures should be 1034, as the S'aka year 1054 = Virôdhikrit: Nandana = 1034.

69

Date 1320 A.D.

Praise of S'ambhu. (On the date specified),—(with various titles, among which are) a fever through fright to Chôla, Mâlava, Gauda, and Gûrjjara ; a Vishṇuvarddhana, sun of the south, emperor of the south,—vîra-Ballâla-Dêvarasa, and (with various epithets) the embracer of the whole kingdom, the minister Bembeya-Daṇḍâyaka having shown favour to Mâdhava, he thought to make a grant for the god Râma of Kûdali. And that Mâdhava, the son of .. va-Râya, (with various epithets), being in receipt of ? six taxes from the Gaṅgana-nâd and the neighbouring districts—with the 60 *honnu* which he obtained from the road to the town of Kûdali, gaining the possession of land valued at 60 *honnu*, that Mâdaṇḍa, with the sixty farmers, the hundred and twenty temple priests, and others, presented it for the decorations of that god Râma. Of old taxes or new taxes there is not one. For the perpetual lamp one *mîn* of oil from the mill will be granted. (Usual imprecations)

Written by the lord of poets (*kavîśvara*) Brama-Dêva.

70

Date 1409 A.D.

Praise of S'ambhu ; and of Viṭṭhala-mantri.

(On the date specified), at the time when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Harihara-mahârâya's perfect reflection, Dêva-Râya-mahârâya, was in Vijayanagara, in the presence of the god Virûpâksha, maintaining the observances of the various castes, and ruling the kingdom in peace and wisdom :—to Veṅkaṇṇa-bhaṭṭa (praised at length, but much defaced) was given a stone śâsana as follows :—

By order of Dêva-Râya-mahârâya, at the time when Viṭṭhaṇṇa-Oḍeyar was ruling the Âraga kingdom,—to Veṅkaṇṇa-upâdhyâ, reciter of the purâṇa before the god Râmanâtha of Kûdali, which is the southern Vâranâsi and great Prayâga at the junction of the Tuṅgâ and Bhadrâ,—was given the 15 *garḍyâṇa* payable to the palace from the village of Hanasavâḍi, assigned for the offerings of that god Râmanâtha, situated in the Kûdali-nâd of the Âraga kingdom, together with the right of residence there, free of all taxes. (The grant is repeated with variations,) (Usual final verses).

Written by Viṭṭhaṇṇa.

71

Date 1431 A.D.

Obeisance to Ganâdhipati. Praise of S'ambhu.

(On the date specified), at the time when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Vijaya-Râya's son, Pratâpa-Dêva-Râya-mahârâya, seated on the throne in Vijayanagara, in the presence of the god Virûpâksha, maintaining the observances of the various castes, was protecting the kingdom in peace and wisdom, and bearing the burden of the empire :—having made the *tulâ-purusha* and other great gifts,—

By order of Pratâpa-Dêva-mahârâya, the great minister of his house,—Formerly, under Bukka-Râja, (omitting laudations) was the great minister Baichapa-daṇḍanâyaka ; whose son was Maṅgappa-daṇḍâdhipa ; his son, famous as the king of Mâhishmatî, was Baichapa-daṇḍanâyaka ; whose son was Râyanna-Râja.—at the time when that Râyanna-Oḍeyar was righteously governing, in the Âraga kingdom, the Hanagavâḍiya-Bhâgada-nâd of Ânavêri-nâd, and the Holeya-Honnûr-nâl,—all the farmers and subjects of those two nâds, agreeing among themselves, gave to that Râyanna-Oḍeyar a śâsana of a gift of land as follows :—

(On the date specified), for the *chhatra* and other works of merit which Râyanna-Oḍeyar established, for the love of . . . Mahésvara and Lakshmi-Nârâyana, in the presence of all the gods of Kûḍali, which is the southern Vâranâsi, the great Prayâga and the original Harihara at the junction of the Tungâ and Bhadrâ, we have given that Daṇṇâyakapura, free of all taxes. The 155 *honnu* which according to the order of the former rulers (*hiriya-maneyavaru*) was fixed as the revenue of that village of Daṇṇâyakapura, together with the 35 *honnu* which the Nâyakavâdis formerly received from the produce, as well as all the gardens, store houses, paddy fields, dry fields, *êtas* (or *yâtas*), embankments, channels, irrigated land, forest land, areca trees, cocoanut trees, jack, mango, hog plum, tamarind, plantain, brinjal and other trees, whatever there may be ; with the petty cultivation, greens, straw and sticks, and other produce ; with also the remissions of the former rulers, (such as) forced labour for wood for camps, forced sales or purchases ; also the nâḍ dues, (such as) taxes on artisans, village *gadyâna*, the five kinds of workmen, tax on oil-mills, tax on ? tortoises, stamp on looms, inward and outward transit duties, taxes on marriages and all others, whatsoever they may be ; together with customs dues, food for watchmen, loading of sweepings, Gauḍa's claim ;—all these, within the four boundaries of that Daṇṇâyakapura, have we given. (Here follow the boundaries). And this Daṇṇâyakapura we have formed into a *śrôtriya* and dividing it into 20 shares, have given it to the Brahmans of Kûḍali ; and have further given them 8 *honnu* for the purpose of constructing a tank and planting gardens. And the income from that Daṇṇâyakapura being insufficient, for the rest we have given 7 *varaḥa* from the customs-dues of Beḷuguli, belonging to the god Narasimha.

Chandi-Dikshita of Kûḍali and four others (named) the 20 Brahman shareholders of Daṇṇâyakapura will receive the 43 *honnu*, and the 7 from Beḷuguli, both together 50 *honnu*, and daily feeding 14 Brahmans at the god's *chhatra*, will carry on from life to life the works of merit without fail.

Râyanna-Oḍeyar's approval :—srî-Triyambaka.

72

Date 1292 A.D.

Praise of S'ambhu. (On the date specified), in the reign of the praudha-pratâpa-chakravartti, Hoysana vira-Nârasinga-Dêvarasa ;—a grant for the offerings of the god Râmanâtha.

75

Date ? 1296 A.D.

In the reign of (on the date specified), Nâyaka, of Sômeya-Nâyaka, the guard of the house of daṇṇâyaka, senior minister of vira-Nârasinga-Dêva's house, when having gone to see some Bengal gram sowa, was returning, . . . attacking him in the hill, he fought, slew him and fell. On which his elder brother Hari-Dêva set up this *bîragal* for him.

78

Date 1291 A.D.

Praise of S'ambhu. (On the date specified), in the kingdom of the pratâpa-chakravartti, Hoysana vira-Nârasimha-Dêvarasa :—by order of the mahâ-maṇḍalêśvara (with numerous titles). . . Dêvarasa, the great minister Madaneya-daṇṇâyaka's son, Chikka-Madaneya-daṇṇâyaka, and Madaneya-daṇṇâyaka's son, Annaya-Nâyka,—the sarvvâdhikâri Nârana-Dêva of the customs and others (named) the chief votaries, made, for a perpetual lamp for the god Narasimha of Kûḍali, the southern Vâranâsi at the junction of the Tungâ and Bhadrâ, a grant from the ? petty tolls of Sûgûr in the Gaṅga-Mandali kingdom. And Chikka-Madaneya-daṇṇâyaka granted, for the offerings, the inward and outward transit dues of Beḷaguli in Magataṅga-nâḍ.

Date ? 1154 A.D.

śrī-Vidyâ¹

(Rough Nāgarī characters.)

Praise of S'ambhu. Invocation of the Boar form of Vishnu. Oh supreme guru, enriched by victory, . . . without a second,—the guru sandals do I reverence. śrī-Gajapati.¹

May there be . . . The śāsana of śrī-S'ankara.

Auspicious and well known in the world is the S'ringêri throne ; where is the auspicious chief Sarasvatī guru, born as a part (or emanation) of S'ankara. Having established a great ruler in Vidyānagara, prosperous is Vidyārāṇya-muniśvara. May Gangādhara protect you.

Of the earth fifty crore yōjanas in extent—the guru—there are twice seven worlds—by the people—eighteen thousand *rishis*, beginning with S'aunaka—S'ankara—prosperous with wide-spread fame—Rudraśakti—who, himself Sarvēśvara, is resplendent—S'ankara be to thee for victory—thus is it said in the first part of the *S'ankara-vijaya*.²

³Be it well. Entitled to the five great drums ; his life (or soul), of earth water fire air and others the twenty five elements ; abode of the sole Parabrahma and the Ōṅkāra ; skilled [? in travels] over the Mēru, Himāchala, Malaya, . . . , Mahēndra, Kanya, Trikūṭa, Vindhya, Sahya, . . . Varāha, Bhadrā, Brahma, Nilā, Varuṇa, Kanya, S'ringa, Agastya and other mountains, in the midst of the four oceans surrounding Jambū-dvīpa, created by the other Brahma ; acquainted with the languages of the Āṇḍhra, Drāviḍa, Haiva, Tuḷu, Malaya, Kalara, Kalāmūla, Traigartta, Kuru, Gāndhāra, Karṇāṭa, Vihvaya, Matra, Lāṭa, Pāṇḍya, Puḷāka, . . . Kuru, Turushka, Simhaḷa, Gauḍa, Kēraḷa, . . . Konkana, Anga, Karāṭa, Ōḷhra, Pāra, Sindhu and other thousand countries ; accomplished in receiving the respect of kings ; āchārya of Bhāratindra-guru's *sthāna* ; praised by the groups of munis as continuer of the temple rites of Vasishṭha, Viśvāmitra, Kāśyapa, Atri, Dēvala, Nārada and other ancient *rishis* ; well acquainted with the 32 great religious *āśanas* ; acquainted with the strength and power of the *svādhishṭhāna* and other thousand bodily marks ; perfect in *gaṇa-yōga*, *mihā-yōga* and *brahma-yōga* descended from ancient times ; knowing the proper form of the groups of *s'aktis* of gods and demons, hri, śrī, the mothers, place, condition, and gifts ; knowing the prohibitions of the *nigama* and *āgama* ; having heard and gone to the end of vēdānta, astrology, logic, arithmetic, music, prosody, lexicography, poetry, drama, rhetoric, orthography, the preservation of bodily health, the protection of religion, palmistry, omens, ? shadows, dancing, singing, indications of the soil, examination of gems, painting, and all acknowledged sciences ; master of entering another's body, of influencing and drawing others to himself, and the 84 branches of learning ;—śrī-Vijaya-śankara-Bhāratī-guru, bhāṭṭāchārya, Viśvarūpāchārya, āchārya revered by Vaishnavas ; victorious over the Rāmānuja doctrine, over Bhagavad-ārādhyā, Nilakanth-ārādhyā, Vajranakharadēv-ārādhyā, . . . Samant-ārādhyā, accepted by those of other faiths, over Maṇḍanamiśra, guru of Sarasvatī the partner of Brahma, resident of Kāśī, and over the arguments of Sarasvatī, proficient in all knowledge ;—*S'ankara-Bhāratindra*, wandering at will by his own authority ; refuting with their doubts the opinions of opponent speakers ; worshipper at the Rudrālaya and other 68 S'iva-kshētras, 68 Vishnu-kshētras, 56 S'aktis, 21 Gaṇapati-sthānas, 12 Ādityas, 64 chief Yogini-sthālas, 32 Bhairavas, of the feet of Ēkāmśa-Rudra, Kōṭi-Rāmēśa, Lakshmanēśa, Rudrapāda, Vishnupāda, Harihara, Hiranyagarbha, and the goddess of Learning ; acquainted with the original pure and the mixed S'aivāchāra ; promoter of the religion of *vibhūti* (ashes) and *rudrāksha* (rosary) ; devoted to the Rudra practices ;

¹This may perhaps be meant for a signature.

²These seem to be quotations, only a word or two being given from each, to be filled up. They have not been found in the

copies of the *S'ankara-vijaya* available to us.

³It is very difficult to make any connected sense or translation out of this inscription.

having the symbols of the red ochre cloth, the rod and the gourd dish ; revered by the resident âchâryas of the S'rî-sthâna and of a thousand mathas ; his sandals worshipped in all countries ; able in protecting Yâdava Sringavarya, who begged for food and water ; supporter of Kâdamba-Râya ; of Dêva-Râja :—

With the twofold witness of the world-protector Hari, united with the Varâha (or Boar), and the *nâga* seal,—Âraga 1, Chandraguptârati 1,—(these) Purandara-Râya descendant of the Kâdamba-vamâsa, united to (*i. e.* ? made over to) the sandals worshipped by kings (*i. e.* to the guru), as suitable for his own enjoyment, (on the date specified). (Here follow details of a number of other grants, of land and dues).¹

(The grant is repeated). At the feet of (with a further long list of titles) Vidyâsankara-Bhârati and his guru successors,—Purandara-Râya, ornament of the Kâdamba-kula of the Sôma (or Lunar) race,

Usual final verses and certain benedictions.

(Round the margin). The grant (specified) formerly made by ? Âditya-Sindhu, has been confirmed by the hand of Harihara. Fame and wealth be to him.

(? Signature) S'rî-guru-Vidyâsankara-Sarasvatî.

80²

Date ? 1235 A.D.

(Rough Nâgarî characters.)

Seal,—(*obverse*) a Boar : (*reverse*) s'rî-Vidyâsankara.

S'rîm klîm sauḥ do I first remember. Harihara and Varâha are witness.

Tripurasundarî, mistress of the S'richakra, and Bhârati do I reverence. Here follow quotations (as in No 79 above, only two or three words of each being given) said to be from the *S'aivâgama*, *Dêvi-rahasya* of the *S'ankara-vijaya*, and the *nigama*.

Be it well. To (with numerous epithets, among which are) chief of the disciples in succession of . . . -bhaṭṭâraka, Gauḍa, Gôvinda, and S'ankara ; worshipper of the feet of Sarasvatî established by Maṇḍanamîsra, resident of Kâśi ;—the guru Vijayaśankara-Bhârati, of the S'rîvidyârâdhaka-sampradâya, S'rîvidyârâdhaka of whom at the time when the golden rain descended the Yâdava-Nârâyaṇa Bhujabala-chakravartî was the great friend ;—was given, in the middle of the Sahyâdri country, situated to the south of the great Himavâd mountains,—when the mahârâ [ja] pratâ[pa] Kadamba-Râya was in the Âraga-kampana, protecting Sâmantadurga and Banavase in peace³ ; in the twentieth Manmatha (year) of the S'âli era,⁴ &c.—the S'ringapuri and other great agrahâras, described (as specified) in the *S'ankara-vijaya*.

S'ringapura, Vidyâranyapura and Padmanârâyanaपुरा,—each containing 360 shares for Brahmans (with various praises) of the Kaśyapa, Gautama, Bharadvâja, Vasistha, Kauśika, Viśvâmitra, Kaundinya, Jamadagni, Jâbâli, Atri and others 112 gôtras,—were given with pouring of water to Vidyâranya.

Then follows a further grant of a great number of villages (named) forming an estate yielding 12000 *nishka*. Then follows a list of the insignia and symbols belonging to the guru Vidyâsankara-

¹In one place occurs the phrase *Purandara-bhâryâ-vahamâ* : whether the last word is meant for Purandara's wife's name it is impossible to make out.

²This inscription is a similar one to No. 79 above, and

equally difficult to make any connected sense or translation from.

³Such seems to be the meaning.

⁴The date is given in a very peculiar manner.

Bhârati-svâmi, and a list of countries from south to north of Jambû-dvîpa, in which, as stated in the *S'ankara-vijaya*, between Sêtu and Hima the S'ankarârya-guru is worshipped by 2032 great Brahmans.

Sarasvati-Bhârâtîndra travelled to the holy bathing places, hermitages, forests, mountain chains, and oceans, all over the world. Usual final verses.

(? Signed) śrî-Kadamba S'rî.

81

Date 1668 A.D.

Praise of S'ambhu. (On the date specified), to (with usual ascetic titles) Narasimha-Bhârati-svâmi, consecrated by the lotus hands of Vidyâranya-Bhârati-svâmi of the *sampradâya* of Âmmâji-svâmi of the Kûḍali-maṭha—was given, by (with usual Keladi titles) Sômasêkhara-Nâyak, son of S'ivappa-Nâyak, grandson of Sidapa-Nâyak, great-grandson of S'ankaṇṇa-Nâyak, born in the line of Keladi-Sadâśiva-Râya-Nâyak,—a grant as follows :—

Whereas formerly Hiri-Venkaṭapa-Nâyak granted to Âmmâji-svâmi for the Kûḍali-maṭha the Kerehaḷli and Gâvaṭûr villages,—and these having afterwards become ruined, were in the year Plavanga, &c, rebuilt and again granted (with details as specified) ;—Now you having established in our name the agrahâra of Sômasêkharapura, and presented a list of the Brahmans belonging to it (here follows the list), we make over land of the value of 260 varaha 1 haṇa for the agrahâra, the temple, the *dharma-satra* of the Kûḍali-maṭha and the Kâśi-dharma, with all rights pertaining (as usual). Usual final verses.

(Signed) śrî-Sadâśiva.

82

Date 1683 A.D.

May it be fortunate. Praise of S'ambhu.

(On the date specified), we (with usual ascetic titles) S'ankara-Bhârati-svâmi, consecrated by the lotus hands of Narasimha-Bhârati-svâmi, of the *sampradâya* of Âmmâji-svâmi of S'ringêri,—make a grant as follows, to provide for the services (specified) of the god Chandramaulîśvara, set up in the stone temple which Sabugisa-Krishnapa has erected in Tûḍâvi, within the estate of our maṭha :—Whereas formerly in Kanasinakate, belonging to Ânavêri in the Honnûr-śîme, which was an endowment of our maṭha, certain land yielding altogether 22 varaha (as specified) was granted ;—the remainder of the land we now grant in the month Ashâḍha, &c, at the time of the sun's eclipse, with all rights pertaining thereto (as usual) Usual final verses.

(Signed, in Nâgarî)—śrî-Vidyâśankara.

83

Date 1587 A.D.

Obeisance to Vênkaṭêśa. I take refuge at that pair of objects¹ to be worshipped by the gods, by the merit of whose touch the stone became the gem a woman. I take refuge with that Vishvaksêna, whose retinue, the Elephant-faced (Gaṇêśa) and a hundred more, remove the impediments of worshippers. May the right tusk of the Boar, the sportive form of Hari, protect you ; uplifted on which the Earth rested as a canopy, with Hêmâdri as its pinnacle. May that bright one be for fortune, the disperser of darkness, who though an elephant (*gaja*) was not-elephant (*Agajâ*) born, the delight of the five-faced (S'iva).

¹Rama's feet, the contact of which released Gautama's wife Ahalyâ, as foretold, from the curse which had doomed her to become a stone.

Victorious is the luminary (Chandra, the Moon), which sprang from the milk ocean,—the left eye of Hari, the support of the *chakôras*, and nourisher of the gods. His grandson was Budha's son Purû-rava; whose (son) was Ayu; his son Nahusha; from whom was born Yayâti; from him Puru. In his race was born the king Bharata; in his line S'antanu; fourth from him was Vijaya; from whom was born Abhimanyu; from him Parikshit. Nanda was the eighth from him; ninth from which king was the king Chalikka; seventh from whom, glorious as S'rîpati, was Narêndra with the fore-name Râja; from him king Bijjalêndra was the tenth; vîra-Hemmâlî-Râya was third from him, the lord of Mâyâ-puri, who prostrated himself before Murâri.

Fourth from him was Tâta-Pinnama, at sight of whom the groups of his enemies trembled; from whom was born, the capturer from the enemy of seven forts in one day, the king Sôma-Dêva; his brave son was Râghava-Dêva; from whom was king Pinnama, the lord of Araviṭi-nagarî; whose son was the king Bukka, who firmly established the kingdom of Sâḷuva-Nṛisimha.

(Omitting laudations) king Bukka married Ballâmbikâ; and that Ballamâ bore to her lord Bukka a son Râma-Râja. Though it had 70000 horse and an army of foot, he conquered in battle, did he not? the Âdavani hill-fort, and put to flight Kâsapp-udaya, who vied with Indra in power. The lofty Kandannavâlî-durga, he conquered by the great might of his arm, so that his prosperity was proclaimed aloud; and the water from the feet of Hari established there, he drank—owing to his faith—as if nectar, in spite of the poison his kinsmen had put into it.

The king Râma-Râja's wife was Lakkâmbikâ; and their son was S'rîraṅga-Râja. His wife was Tirumalâmbikâ, who bore in succession the sons Râma-Râja, Tirumala-Râya and king Vênkatâdri. Râma-Râja, having destroyed all his enemies, ruled the circle of the world; and Vênkatâdri was to him as Lakshmana to Râma.

Among the three sons of S'rîraṅga, Tirumala-mahârâya, having conquered all his enemies, was anointed to the throne and ruled the whole world. In Kâncî, S'rîraṅga, S'êshâchala, Kanakasabha, Ahôbalâdri, and other places, again and again did he bestow gifts in temples and bathing places, of gold, *tulâ-purusha* and others, besides subordinate gifts.

After him, his son S'rîraṅga-Râya, born from Vêgalâmbâ, was celebrated. Established in Uddagiri, he conquered Koṇḍaviḍu, Vinikoṇḍa-pura and other fortresses, and with the *makara* and other insignia took up his residence in Penugonḍa-puri, a jewel to the circle of the world. When in accordance with the rules he was anointed to the throne by chief Brahmans, he distributed gifts on every side. Thus, having subdued all his enemies, he was protecting the whole world, when S'rîraṅga-Râya attained to the feet of Murâri.

Then his younger brother Vênkatapati-Dêva-Râya, born from Vêgalâmbâ, the son of Tirumala-Dêva-Râya, established in Suragiri on the throne of the empire, ruled the earth in justice, having been anointed to the throne by Tâtayâryya, the guru of his own gôtra, and other chief Brahmans; immediately on which he subdued the Yavanas, and thus ruled the earth. Vênkatâmbâ, Râghavâmbâ, Ped-Ôbamâmba and Pin-Ôbamâmba were his wives. His troops of horse and elephants, with his weapons and umbrellas, being seized in battle by the brave soldiers of this powerful king,—the son of Maluk-Ibhurâmu (Malik Ibrâhim) went to his house in despair, and well beaten (*maha mardda*) exemplified his name Mahamadda-Sâhu [Muhammad-Shâh]. When he bore the world on his shoulder like an epanlette, the lord of the serpent world and the mountain chains, being relieved of their burden, resorted to Vṛishaśaila [Tirupati] and served [the god] Vênkatâdhîśvara.

When, (with various epithets), born in the Âtrêya-gôtra, daily praised with folded hands by a crowd of admirers with shouts of Victory! Long life!—served as doorkeepers by the Kâmbhôja, Bhôja,

Kâlinga, Karahâṭa and other kings ; holding by his own authority the throne of Karnâṭa ; having destroyed all his enemies from Sêtu even to Himâdri,—the great Vênkaṭapati-Dêva-Râya was ruling the whole world :—(on the date specified), in the presence of the feet of Vênkaṭêṣa, he made, to Malla-Jyôṣya, of the Rathîṭara-gôṭra, Âśvalâyana-śûtra and Rik-śâkhâ, son of Mat-sômayâji, and grandson of Honnêṇḍra of Harhe,—a grant of the two villages, Kalidêvapura belonging to Mâlânûrsthala in the great Penugoṇḍa kingdom, and Vandanûr, (with all usual details), both of them otherwise named Vênkaṭa-mahârâya-samudra.

The śâsana was composed by Kṛishṇa-kavi Kâmakôṭi, grandson of Sabhâpati ; and engraved by Viranâchârya, son of Gaṇapaya.

(Signed, in Kannaḍa,) śrî-Vênkaṭêṣa.

84

Date 1527 A.D.

Corresponds with No. 1 above, down to line 58.

(On the date specified), in the presence of Viṭhalêśvara on the bank of the Tungabhadra, Kṛishṇa-Râya-mahârâya made, to the parama-hamsa parivrâja-mahâtma, who had seen the farthest point of grammar and logic, the chief establisher of the Vaishṇavâgama-siddhânta, in interpreting the vêdas and śâstras a Brihaspati, his feet illuminated by the jewels in the crowns of great kings, without pride an expounder of the way of righteousness, belonging to the Kûḍali Ârya-maṭha, his body untouched by sin, disciple of Raghupati-yatîndra,—Nârâyana-yatîndra, a grant of 5 villages (named), in the Âraga-vênṭhe, (with all the usual details).

Celestial witnesses :—Sun and moon, wind fire and sky, earth and water, heart and Yama, day and night, morning and evening,—these know the deeds of a man. Usual final verses.

Revenue (*rêkhâ*) of the villages (specified). Total 210.

(Signed, in Kannaḍa,) śrî-Virupâksha.

85

Date 1527 A.D.

Corresponds throughout with No. 84 above, except in the donees and the villages granted.

Kṛishṇa-Râya-mahârâya made, to the parama-hamsa parivrâja-mahâtma, who had seen to the farthest point of grammar and logic, his intelligence sporting like a peacock among the six systems of philosophy, chief establisher of the Vaishṇavâgama-siddhânta, in interpreting the vêdas and âgamas a Brihaspati, his feet illuminated by the jewels in the crowns of great kings, without pride expounding the path of righteousness, S'êsha in human form, having subdued the internal enemies, his hair standing on end with ecstasy at the worship of Purâṇa-purusha (Vishṇu), a sun to the lotus the Madhvâchârya creed, disciple of Brahmanya-tîrtha, pure in body as Brahma,—Vyâsatîrtha-yatîndra, a grant of Gaurâpura, belonging to Hânugal-sîme in the Bankâpura-vênṭhe, (with all usual details). And he, forming it into 30 shares, distributed them to the god Râma of the maṭha and other gods, and to Brahmans (as specified). The details of the village are repeated in Kannaḍa.

The śâsana was composed by Sabhâpati, and engraved by the carpenter Viranâchârya, son of Mallanâtha. Usual final verses.

Shares given to the manager and two other Brahmans.

(Signed, in Kannaḍa,) śrî-Virupâksha

86¹*Date ? about 1750 A.D.**(Sanskrit and Mahratti.—Seal, a peacock).*

Praise of S'ambhu.

When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Ayôdhyâ-pura, born in the Solar race (*Sûrya-kula*), having a flag bearing the crest of a golden peacock, purified by the burden of the *êkâdasi* (or eleventh day) fast, Vaishnava emperor, a spear for the heads of hostile kings, a pure Gângêya, the powerful lord of Lanka, a brother to the wives of others, a cage of adamant to refugees,—adorned with these and other names and royal titles, son of the emperor Rukumânga, who was the son of the emperor Hêma,—the emperor Dhammânga was in Ayôdhyâ-puri, ruling the kingdom in peace and wisdom :—in the year Ânanda, when making a victorious tour in the South,—(no more can be understood of what follows than that a grant of land was made). Usual final verses.

87

Date about 1245 A.D.

(The inscription is very much effaced). Praise of S'ambhu.

The first part relates to the Hoysalas, but apparently attributes to Vishnuvarddhana all the Ganga titles, (*Satyavâkya Kongulivaromma &c.*), and represents him as descended in the line of Rakkasa-Ganga, Bhujabala-Ganga, Vira-Ganga, and Nanniya-Ganga. Then follow references to Nârasimha and Ballâla.

When, (with usual titles), vira-Sômêśvara-Dêvarasa was in Kannanûr, ruling the kingdom [in peace and wisdom] :—A dweller at his lotus feet,

88

Date 1203 A.D.

Praise of S'ambhu. When (with usual titles) Poysapa vira-Ballâla-Dêva was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom :—A dweller at his lotus feet, the great minister Hiriyaapaḍiya . . . , whose descent was as follows ;—Mârasingha-vibhu's wife was Lokkiyakka or Lokkâmbike ; their sons were Malli-dêva and ? Mâri-Setṭi. To Mâri-Setṭi and were born Mârâya, Kenchave and Chikatamma. Praise of Mâra, doorkeeper to vira-Ballâla. He, in the name of his younger brother Chikkatamma, erected a temple, and made a grant (specified) for the service, offerings, food of ascetics and repairs of the temple. And all the people and farmers of ? Gangana-nâḍ made grants (specified) for the god Chikkêśvara from the customs-dues.

(On the date specified), Sâvanta-Mârâya, washing the feet of Mallikârjuna-panḍita, disciple of Sûryyâbharâṇa-dêva, âchâryya of Tripurântaka at the eastern gate of S'riparvata,—made over to him the Chikkêśvara temple. And of the 100 bullocks granted to the temple, 20 were allowed to the paṭṭana-svâmi Gôyi-Setṭi. Usual final verses.

89

Date 1111 A.D.

Praise of the Jina śâsana.

When (with usual titles) Châlukya Tribhuvanamalla's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—Here follow particulars of the Hoysalas, very much effaced. Praise of Kêtavve, lay disciple of Munichandra-siddhânta-dêva, disciple of Kanakanandi-traividya-dêva, (? descended from) S'ubhachandra-dêva.

¹ The inscription is in perfectly preserved Nâgarî characters, and in a curious mixture of Sanskrit and Mahratti, engraved on copper plates said to have been discovered about 50 or 60 years ago when digging in the ground.

Bitṭi-Dêva, Bhujabala-Ganga-Permmâḍi, Bamma-Gâuṇḍa (? and) the nâl-prabhu, in the 35th year of the Châlukya-Vikrama-kâla, the year Vikruta, &c., made a grant of land (specified), with six houses, and one oil-mill. Usual final verses. Composed by Kanakanandi-traividya-dêva's lay disciple, the sênabôva Bôga-dêva.

96

Date about 915 A.D.

Celebrated in all the world, known for policy and modesty, of character as pure as the sky, of good conduct, to bad warriors the terrifying sound of the war drum, lord of Nandagiri, born in the Ganga-vamśa, a vision of excellence, by nature Kandarpa, beloved by all,—was Bûtuga. II

When Ereyappa-Permmâḍi had assumed the crown ;—and Butuga was governing the Mandalinâḍ,—to his queen Chikkabbe he granted a tank behind the *badari* (tree) north of the northern Gannikere, for the god. While Bîllara Pôcharasa was governing, he granted this śâsana for S'iva.

97

Date 1113 A.D.

Having the honourable supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

When the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlukyas, Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, adorned with all wealth and virtue, his fame proclaimed throughout the ocean-girdled earth, of a form like Cupid, a full garland to the round breasts of the goddess of Victory, a tree of plenty in granting desires, studying and understanding the sciences and âgamas,—was Gangarasa, charming in the world. His further praises, styling him *jayad-uttaranga*. Thus celebrated, Nîtivâkya Konguṇiyarmma dharmma-mahârâjâdhirâja paramêśvara, boon lord of Kuva-lâḷa-pura, lord of Nandagiri, endowed with all good qualities, having the crest of a lusty elephant, fulfiller of the mind's desires of the learned, obtainer of a boon from the goddess Padmâvatî, scented like musk, moon to the waterlily-pond the Ganga-kula, Indra to the mountain the maṇḍalikas, elephant to the lotus-pond the hostile maṇḍalikas, punisher of the evil,—with these names and all other titles, the mahâ-maṇḍalêśvara Tribhuvanamalla Bhujabala-Ganga-Permmâḍi-Dêva's crowned queen,... ? for her younger brother Paṭṭiga-Dêva, assumed the crown to Gangavâḍi, who is equal to her ? She was superior to all queens and all kings.

To them were born, ornaments of the Ganga-kula, Ganga-nṛipa, Mârasinga-nṛipa, Goggi-nṛipa, and Kaliyanga-nṛipa, the best of sons. Sons of the lord of Kôḷâla-pura, having the crest of a lusty elephant, elephants to the lotus-pond the hostile kings, they all shone as great warriors.

When that celebrated Ganga-Permmâḍi-Dêva, Ganga-mahâdêvi, and their family of sons, were in the Mandali Thousand, in the residence of Edehalli, ruling the kingdom in peace and wisdom :—that mahâ-maṇḍalêśvara's other half was Bâchala-Dêvi, (her praises). The way in which she captivated her husband was like a play (*nâṭaka*), and he gave her the title of *pâtra-jaga-dale*.

When (with numerous epithets) Bâchala-Dêvi was happy in Bannikere, confirmed in its enjoyment to the third generation ; her mother was the chamberlain's wife, and her senior elder brother was Bâhubali ; with whom taking counsel, she erected in Bannikere a beautiful Jina temple.

Among the sanghas the best is the śrī-Mūla-sangha ; and in it the Dêsigagaṇa is the chief ; of which Bâchala-Dêvî was a lay disciple. And for that Dêsigagaṇa she made the chaityâlaya, an ornament to the Mandali Thousand. In the ocean-girdled world celebrated is the Gaṅgavâdi-nâḍ ; in it celebrated is the Maṇḍali-nâḍ, to which as the face Bannekeṛe was its nose : may Pârśvanâtha its lord grant every blessing to Bâchala-Dêvî. For that god, in the 37th Châlukya Vikrama year, the year Nandana, &c., Bhujabala-Gaṅga-Permmâḍi-Dêva, Gaṅga-mahâdêvî, perggade-Bâchala-Dêvî, and the princes Gaṅgarasa, Mârasiṅga-Dêva, Goggi-Dêva, Kaliyaṅga-Dêva, and all the ministers, in the presence of the nâḍ-prabhus, made a grant, free of all imposts, of Bûdangere in the Maṇḍali Thousand, certain lands in Bannikere, a garden, two oil-mills, and certain customs-dues in both those towns. Benedictions and imprecations. Grant to the stone mason Kâlôja (?for engraving the grant), and for the dancing girls. Praise of Subhachandra-dêva-munipa, son of Maladhâri-dêva-yamina of the Dêsigagaṇa.

The Lökkigunḍi prabhu Erakanna granted for the decorations of the god 1½ Lokki gadyâna, to increase by interest, and some land.

98

Date 1738 A.D.

(On the date specified) Keḷadi Sômasêkhara-Nâyaka granted to Raghurâja-tîrtha-svâmi of the Kûḍali stone maṭha, in exchange for Chennagonḍana-koppal in the Gâjanûr-śîme, Sâvagonḍanahalli in Yeḍatore Haramagaṭa, as an offering to S'iva.

99

Date 1127 A.D.

Praise of S'ambhu. When (with usual Châlukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, Satyavâkya Konguṇivarmma dharumma-mahârâjâdhirâja paramêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, (and other titles as in No. 97 above), with these and all other titles,—was Bhûlôkamalla Vîra-Gaṅga-Permmâḍi-Dêva, long may he live.

When (with numerous epithets) the Jina worshipper, the mahâ-vaḍḍa-vyavahâri Siddhige-Setṭi's and Vîra-Gaṅgarasa's friendship was permanently continuing ;—And Vîra-Gaṅgarasa having built a fort at Kannakâpura in Mandali-nâḍ in the Gaṅgavâdi Ninety-six Thousand, confirmed to the third generation, was ruling the kingdom in peace and wisdom ;—

Siddhige-Setṭi's special patron Ankamayya-Nâyaka and Bhâskara-Setṭi had a well dug in front of the Mûlasthâna temple to the east of that fort, and for the well, on the application of the several parties, Gaṅgarasa and Rudramayya, the Oḍeya of Bannikere, in the 57th Châlukya Vikrama year, the year Plavanga, &c., at the time of the moon's eclipse, made a grant of land (specified). Usual final verses.

102

Date 1215 A.D.

(The first part is effaced). When, (with usual titles), vîra-Ballâla-Dêva was ruling the kingdom in peace and wisdom :—(on the date specified) Ballâla-Dêva's crown groom, Ayibeya-sâhani, through his sons-in-law (named), repaired the temple of Mallikârjuna ; and Baḍa-Setṭi and all the people of Motta made for it a grant of land.

103

Date 1211 A.D.

Certain Setṭis (named) made a grant to .. yanandi-bhaṭṭāraka-dêva, (on the date specified), when Hoysana vira-Ballâḷa-Dêva was ruling the kingdom of the world. Praise of the Jina śâsana. Usual final verses.

107¹Date ? 1576 A.D. *CP*

Obeisance to Gaṇâdhipati. Praise of S'rijaya (substituted for S'ambhu).

(On the date specified), when Hire-Hanumappa-Nâyaka's son Rangappa-Nâyaka was protecting the *gaḍi*,—and Mayagoṇḍa-Gauḍa managing the *Koḍamagi gaḍi*,—He came to their house and demanded their security. On which Mayagoṇḍa-Gauḍa gave Timmappa as security, and Kariyanna, gauḍa of Hoḷe-Honnûr, gave Mallappa as security. And asking permission, Mayagoṇḍa-Gauḍa requested a *haṇḍege*,² and giving a feast (as specified) to Brahmans and gauḍas, performing worship and carrying the god Hanumanta of Ânuvêri in procession behind an elephant, they set out with the *haṇḍege*,² when the Nâḍiga Yankappa, prostrating himself, made petition and fixed the banyan tree as the boundary, setting up a stone. And to Mayagoṇḍa-Gauḍa was given land (specified). Imprecations. Witnesses.

Composed by syânabhôga Yankaṇṇa.

108¹Date ? 1558 A.D. *CP*

Similar in character to No. 107 above.

Hiri-Venkaṭapa-Nâyaka of Anivêri . . . Hire Raṅgappa-Nâyaka made a grant of Tammasamudra to the queen and to Hiri-Yankaṭapa-Nâyaka ; and on their asking for the land he granted it. And they established a village named Nâgasamudra. And approving of that, Mallapa-Gauḍa made a grant to his daughter. Witnesses. Composed by Bhaṭa Nârapa.

114

Date ? 950 A.D.

Praise of the Jina śâsana erected Jina temples in Poḷalu and Kumbaśike, to continue as long as Pombuchcha ; setting up Lokkiyabbe in the Jina temple. And [with the permission of] Jinadatta-Râya, the ruler Bommarasa and various Gauḍas (named),—(on the date specified), certain Setṭis made an annual grant for it. Imprecation.

Jinadatta-Râya, who granted Kumbase-pura for the anointing of Jina, was born in the Kanaka-kula, of the line of the Kalase kings. He also gave certain land.

116

Date 1173 A.D.

Praise of S'ambhu. Imprecation.

When, entitled to the five big drums, mahâ-maṇḍalêśvara, lord of the northem Madhurâ, boon lord of Paṭṭi-Pombuchcha-pura, receiver of 'a boon from the goddess Padmâvatî, the S'ântara sun,

¹ The composition is very corrupt and the translation conjectural.

² Apparently an unburnt clay pot, carried round boundaries. If any mistake is made in tracing the boundary the pot breaks.

praised by all people, omniscient in policy, a master at games with the ball, to women Manôja, to horses Vatsa-râja, bee at the lotus feet of Jina, to mandalikas a *bhêrunḍa*, the sole donor in the world,—with these and all other titles, the mahâ-maṇḍalêśvara, Vira-Sântara-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Dwelling at his lotus feet, were the great minister Kumâra-Eṛeyama ; adorned with all good qualities, the paṭṭa-sâhaṇi Bammayya ; and, born to Masana-Gâvunḍa of .. miyahallî and to Kâlabbê-Gâvunḍiti, Sântana-Gâvunḍa. All these made, for the god Brahmêśvara, a grant of land (on the date specified). Details of the land. Usual final verses.

Paṭṭa-sâṇi Bammayya, Masana-Gâvunḍa and his son Sântara-Gâvunḍa made a further grant, washing the feet of Maleya-Jiya.

118

Date ? 1188 A.D.

When [? vira-Ballâḷa-] Dêva was ruling the kingdom in peace and wisdom :—... -Gauḍa of Siriûr, a hamlet of the immemorial agrahâra Kansaûr, fought for the cows that were harried, and attained to the world of gods (on the date specified).

128

Date 1718 A.D.

(On the date specified) Keladi Sômasêkhara-Nâyaka wrote and despatched to Râyappa an order as follows:—the herdsman Gaulôji of Honnâli fort, when a tiger had been committing ravages (*râûḍa*) for many days in the Balaûr pass of the Honnâli-śime, cut down that tiger and died. His sons Kânôja and Masanôja having applied for an *umbali*,—as recommended by our son-in-law , we grant them rice land in Hâranahallî as an *umbali*.

Hobalir
 1. Shikarpur 1-28
 2. Bellandur 29-63
 3. Adagani 65-86
 4. Talagunda 89-982. 322-3
 5. Nagalakur 183-321
 (= Hosur)

SHIKÂRPUṬ TALUQ.

Belkargundi 29-140
 Talagunda 146-195
 Raulhane 214-255
 Malavally 263-271
 1
 Date ? 1446 A.D.

[In the reign of] Mallikârpuna-Dêva,—Mâdi-Gavuḍa, son of Nâga-Gauḍa, son of Târi-Gavuḍa, fighting with wrestlers (*palivân*=*pailavân*), went to the world of gods. His younger brother Channappa put up this *bîra-kallu* for him.

2

Date ? 1446 A.D.

At the time when Mâdi-Gavuḍa fighting with wrestlers, went to *svarga*, laying an ambush for those who fought with her father, Hariyakka and went to the world of gods. Her junior uncle Chenna put up this *bîragal*.

5

Date 1061 A.D.

When, (with the usual Châlukya titles), Trailokyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachanḍa-daṇḍanâyaka, (and other epithets),—with these and all other titles, verggade-daṇḍanâyaka, —(with various epithets, including) Nâki's lusty elephant,—with these and all other titles, the daṇḍanâyaka Kêsi-Râja, and, shining with all good qualities, the perggade Ayvamayya, (on the date specified), made a grant for some god. Usual final verses.

6

Date about 1060 A.D.

In the same reign as No 5 above, a grant by Nani-verggade, ?governing Banavâsi.

8

Date ? about 1080 A.D.

Praise of the Jina âsâna, a cause of joy to the lotus pond the righteous, of the highest virtue, extending a hand to pull out those who are sunk in the ocean of family cares. Praise of . . . who erected a Jinâlaya to Âdi Brahma.

When, (with usual Châlukya titles), Tribuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—And, Tribhuvanamalla was ruling Banavâse,—Binëya Bammi-Setṭi built and endowed a Jinâlaya, and erected a *satra* for the thousand Brahmans of the agrahâra. (Much of the inscription is effaced).

9

Date 1021 A.D.

When the favourite of earth and fortune, Jayaśingha-Dêva's kingdom was extending on all sides :—And, entitled to the five big drums, mahâ-maṇḍalêsvara, receiver of the boon of a title

from Châvunḍa,—Kundaka-Râja was governing the Banavase Twelve Thousand and the Eighteen agrahâras, in peace and wisdom ;—(on the date specified) on the death of Lôkayya, Biyya Kêtayya set up this stone, that his merit might continue as long as sun moon and stars. Composed by Pega ; engraved by Paduyya.

10

Date ? about 640 A.D.

In the immemorial agrahâra king Polekêsi's made the temple.

11

Date 1063 A.D.

When, (with usual Châlukya titles), Trailokyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—And, a dweller at his lotus feet, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, receiver of a boon from Mahâ-Lakshmi, exalted sporting nâyakâchâryya,—with these and all other titles, the mahâ-maṇḍalêśvara Châmunḍa-Nâyaka was acting as king over the whole of the [Banavase] Twelve Thousand, in peace and wisdom :—And, bearing the burden of the whole kingdom, famous for his skill in government, council and effort, Sôvanâthaiya was governing . . . (on the date specified) a grant of the *vaḍḍa-râvuḷa* and *perijunka* (or principal customs dues) was made for the god of the . . . agrahâra.

Kâva's quick writing.

The *asagus* (or washermen, named) and all the *kottalîs* uniting, will give 1 *paṇa* a family to provide lamp oil and sandal for (the god) Vinâyaka.

12

Date ? 1192 A.D.¹

(*Nandî Nâgarî characters*)

Obeisance to Gaṇêśa.² Victorious is the Boar, the manifested form of Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka, boon lord of Hastinâpura, to riders Bhagadatta, bestower of widowhood on the wives of hostile kings, sun to the lotus the Pâṇḍava-kula, single-handed hero, firm in the battle field, disperser of Aśvapati-Raya, destroyer of Gajapati-Râya, smiter on the head of Narapati-Râya, tanner of the deer the feudatories, terrifier of the four quarters of Konkana, *chachcha-puta-châcha-puta*, player on the pure *sâranga* and the Brahma *vîna*, which issued from the lotus mouth of Îśvara, skilled in the science of music, learned in many sciences, skilled in the science of the Koranṭaka Vyâli Nâgârjuna and other incantations, his lotus feet revered by crowds, a fire of the last day in daily destroying the race of hostile kings, a son to the wives of others, having a flag with the crest of a golden boar, adorned with the glory of all dynasties, born in the Sôma-vamśa (or Lunar race), son of the emperor Parikshit,—the emperor Janamêjaya was in Hastinâpura, in peace and wisdom :—On the occasion of his leaving his kingdom and coming to the South on an expedition of victory, in the presence of the god Harihara, at the junction of the Tungabhadra and the Haridra,—in (? the year) reckoned as *ka-ṭa-ka-m* (1115), the third day of the dark fortnight of the month Chaitra, Monday, under the constellation Viśâkha, at the *sankrânti* and *vyatîpâta*,—performing the serpent sacrifice (*sarpa-yâga*),—to the Brahmans of the immemorial

¹ The *professed* date is 3102 B. C ! See No. 45. below

² Perhaps not in the original.

agrahâra Bêgûr, situated in the Badagana Yedanâl Seventy, of the Banavase Twelve Thousand,—(namely) Sômêśvara-paṭṭavardhana of the Kannaḍa-śākha and Śrīvatsa-gôtra ; Mâdhava-paṭṭavardhana of the Kannaḍa-śākha and Vasiṣṭi-gôtra ; Nârâyana-paṭṭavardhana of the Kannaḍa-śākha and Guitim-gôtra ; Vishṇu-dikshita of the Kannaḍa-śākha and Viśvâmitra-gôtra ;—these four being the chief ;—to one thousand three hundred Brahmans, at the moment of beginning the *sarpi-yîgi*, before the blessing, the emperor being pleased, presented five-fold gifts,—umbrella, palanquin, throne with guards, the token of a coin, a section pole,—and, together with the eight rights of full possession, receiving obeisance from all, the village of Bêgûr, on the east bank of the Kumadvati river, with, attached to it, Gôkarnapaḷi, Basavâpura, Aiśvarya-pura, Naluvâgilu, two Mugalikeres, Kêṭatti, Koppa, Champakâ-tirtha, Kenchâpura, Dhûpâpura,—these twelve villages. Here follow details of the boundaries. Usual final verses.

13

Date 1098 A.D.

Obeisance to that Boar which in sport litted up the Earth, in the middle of whose hoof Mêru rings out.

When, (with usual Châlukya titles) Tribhuvanamalla-Dêva was in Kalyâṇa, ruling the kingdom in peace and wisdom :—

By order of the dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachanda-daṇḍanâyaka, Anantapâla,—the manager of the *vaḍḍa-râvuḷa-sunka* (or customs) of the Banavâsi Twelve Thousand, the daṇḍanâyaka Mâdi-Râja, in the 22nd Châlukya-Vikrama year, &c., remitted for the god Vishṇu of Mârasinga's Bêgûr agrahara the *vaḍḍa-râvuḷa-sunka* on three lakhs of areca nut, and from the *kirukula-sunka* which belonged to him, the *dasavanda* (? ten per cent) of the *bilkode* on the load of (betel) leaves, and the *visa* (one-sixteenth) on money ? changed.

And at the same time, heggade-daṇḍanâyaka, by order of Mahâdêva-bhaṭṭa, remitted the *pamâyâ-sunka*, and Viṭṭarasa remitted the *pamâyâ-sunka* of the village.

And at the same time, by order of ryya and the other accountants of the Twelve Thousand, remitted in the *perjunka* (or heavy customs) of the various villages ; and the of the on betel leaves and grain. Usual final verses.

14

Date 1089 A.D.

To the form of pure wisdom, whose eyes are the three vêdas, for the sake of prosperity, obeisance,—the bearer of the crescent moon.

When (with usual Châlukya titles) Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—possessed of all good qualities, Chaṭṭagôsi, son of Kâla-Gâmuṇḍa of Amba, worshipping the feet of—characterized by self-control, subjection, repetition of the vêdas, meditation, abstraction, silence, propriety, prayer, religious vows, and so forth ; skilled in the Mîmâmsaka, Lôkâyata, Buddha, Sâṅkhya, Vaiśêshika and other *sâstras* and *âgamas* ; performers of the *agnishôṇa* and all other sacrifices ; revered by the learned ; the foremost of the thirty-two thousand company ; obtainers of threefold fame in many (branches of) *śruti*, *smṛiti* and the meaning of *śruti* ;—the thousand and three hundred Brahmans of the agrahâra Bêgûr, and obtaining their consent,—in the 14th year of the Châlukya-Vikrama-kâla, &c., to provide a *satra* for distributing food to those of the country and those from other parts, made a grant of 25 *kamma* of rice-land, according to the Kachhave pole, under the Kaḍamba-gaṭṭa, and a site for one house. Usual final verses.

16

Date 1085 A.D.

The refuge of things visible, benefactor of the world, cause of preservation destruction and creation to all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva.

In the same reign as No. 14 above ;—Appaṇa-bhaṭṭa, son of Nārāṇa-bhaṭṭa, son of Sôviyaṇa-bhaṭṭa, manager of Kollaga,—worshipping the feet of—shining like lotuses with the brightness in their breasts from . . . of the causer of the creation preservation and destruction of all worlds, Brahma, seated on the lotus in the navel of the recliner on the serpent, having Garuḍa for his banner ; marked by the characteristics of the Rig-Yajus-Sâma and Atharvva vêdas, with their *angas* and *upâṅgas* ; given to performing sacrifices ; promoting sacrifices, study and instruction ; purified by the *agnishîṭoma* and other the seven *sôma* sacrifices ; four-faced like the petals of the red lotus ; versed in the *śâstras*, the six *aṅgas*, the eighteen *smṛitis*, the purâṇas, *kâvyas*, the meaning of *nâṭakas*, the use of *granthas*, the explanation of words, and in easy *aṅgas* and *upâṅgas* ; established in the practices of Mahêśvaras, Vaishṇavas and other creeds ; acquainted with the tenets of the Nyâya, Vaisêshika, Lôkâyata, Sâṅkhya, Bauddha, Mimâṃsa and other systems of logic ; equal to the seven rishis ; of single speech ; the flag of their fame displayed in all points of the compass ; meritorious . . . of the thirty-two thousand ; obtainers of a boon from the god Mallikârjuna,—the thousand and three hundred of agrahâra Bêgûr, in the 10th Châlûkya-Vikrama year, &c —established in the usual ascetic virtues (named), celebrated in the Kapi-gôtra, settled in Kollagara, Appaṇa-bhaṭṭa, son of Nārāṇa-bhaṭṭa, son of Sôviyaṇa-bhaṭṭa, performing the worship of their feet, presented 50 *matta* of rice land measured by the Kachchavi pole, under the Naṛila tank, for a *satra* for daily feeding Brahmans, both of that country and strangers ; also a house for the *satra*. Usual final verses.

17

Date 1088 A.D.

A similar grant to No. 16 above, in the same reign, by S'ântana, in the 13th year of the Châlûkya-Vikrama-kâla, &c., at the time of the moon's eclipse.

18

Date 1158 A.D.

Praise of S'ambhu. To the form of pure wisdom, whose eyes are the three vêdas, for the sake of prosperity, obeisance,—the bearer of the crescent moon.

When, entitled to the five big drums, mahâ-maṇḍalêśvara, boon lord of Kâlânjara-pura, having the flag of a golden bull, and the sounds of the *ḍamaruga* (drum) and *tûryya*, sun to the lotus the Kaḷachûryya-kuḷa, mount Mêru in self-reliance, a sun to good warriors, an elephant-goat to the brave, an elephant feudal chief, a cage of adamant to refugees, a valiant lord of Lanka, a brother to the wives of others, S'anivâra-siddhi, Giridurggamalla, in energetic warfare Râma, a lion to the elephant his enemies, Nissanka-malla,—with these and all other titles, the bhujaḷala-chakravartti Tribhuvanamalla Bijjaṇa-Dêvarasa was ruling the kingdom in peace and wisdom :—

And, entitled to the five big drums, mahâ-maṇḍalêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from the goddess Padmâvatî, scented with musk, the Gaṅga Gâṅgêya, *jayaḍ-uttaraṅga*, in resistance a Bhairava,—with these and

all other titles, the mahâ-maṇḍalêśvara Nanniya-Gaṅga-Perinmâdi-Dêvarasa was ruling the Edevatte Seventy, the Ballave Seventy, Narivelige and the immemorial agrahâra Bêgûr, in peace ;—

Here follow verses in praise of king Gaṅga ; the thousand and three hundred of the immemorial agrahâra Bêgûr ; its god Mallikârjuna ; the sênabôva Mâdimayya ; his wife Kêtabbe : their son Sôma ; his guru Bhâskara-dêva ; and his elder brother Masaṇeya.

That sênabôva Sôva-Gauḍa, for the prosperity of Mâdimayya, (on the date specified), at the time of the sun's eclipse, worshipping the feet of the thousand and three hundred, and obtaining their approval, made, for the god Mallikârjuna, to provide for ablutions, offerings and temple repairs, a grant of rice land (specified), measured by the god's pole. Usual final verses.

The sâsana was engraved by Yamiyaṇṇa of Mâravaḷi ; and composed by Nâdimayya of . . suvari.

19

Date 1066 A.D.

Ôm. The refuge of things visible, benefactor of the world, cause of the preservation destruction and creation of all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva.

When, (with the usual Châlukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-maṇḍalêśvara, (with various epithets), Lakshmarasa, putting down the evil and upholding the good in the Banavâse Twelve Thousand, was ruling the kingdom in peace and wisdom ;—And Jyôgayya was governing the Edevatte Seventy as its chief (*manneya*), in peace ;—dispersing the ranks of the elephants and defeating the enemy's force, he gave pleasure in the *ehakri* Tailapa's war, Kontada Bira. (Omitting laudations) Of Vaiśya descent, and the Baljiga-kula, his son was Sôma ; whose son was Biruda Sarvvanya. He, halting at Mârasinga's Bêhûr, constructed there the Birudasarvvajña-gaṭṭa and other tanks ; and to provide a *satra* for food for the students in the *maṭha* of the god Mallikârjuna there, gaining the approval of the manneya Jyôgayya and of Kêta-Gavunda the gâvunda of the Bêhûr-sthâna, (on the date specified), at the time of the moon's eclipse, washing the feet of Trilôchana-paṇḍita-dêva, disciple of Kâshmîra-paṇḍita-dêva, made a grant of land (specified). Usual final verses.

20a

Date 1032 A.D.

The refuge of things visible, benefactor of the world, cause of preservation destruction and creation to all existence, soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva. Victorious is S'ambhu, at the clapping of whose ash-covered hands, the sun and moon are shaken, Sêsha coils himself tight, and the sea is agitated.

When, the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlukya, an ornament of power, champion among champions, a sun in glory, in might Nârâyaṇa a skilful Chârâyaṇa, Sahasrabâhu, to hostile kings Râhu, in fame Vidyâdhara, in valour S'îdhara, with the bow Râma, the equal of Bhima, scented with jasmin, rejoicing in gifts, a care in the hand for the heads of hostile kings, a glorious sun among kings, gold among champions, gallant of the Kali age, a dart to the hearts of hostile kings,—Jagadêkamalla Jayasimha-Dêva, together with his own victorious army, was enjoying himself in sports in the residence of Etagiri :—

(On the date specified) Mârasînga Gavuṇḍa of Bêhûr in the Eḍavattā Seventy of the Banavâsi Twelve Thousand, having obtained the name Jagadêkamalla-Gâvuṇḍa, all royal symbols, and new glory in war,—for the repairs of the S'iva temple which his younger brother Daka-Gâvuṇḍa had erected, and for establishing the worship anew,—petitioning that he might make a grant, at the uttarâyîṇa saṅkramaṇa of that year, after worship of the god, with the witness of gods Brahmans and guru, the elder brother made a grant of lands (specified) under the tank of the temple of the wife of Gaṇavarmmayya, (son) of Padmanâbhayya, minister of Vijayâditya-Dêva ; and in the areca garden, one areca nut a year from each tree ; the customs on betel leaves ; the site for a house from outside the main gate on the east and the north point of the southern bridge to the temple on the east ; for the perpetual lamp 6 oil-mills.

20b

Date 1050 A.D.

And the chief of that naḍ, (with various epithets, including) a valiant Tuṅga, Chavva's lion,—Manniya Jôgayya, (on the date specified), at the time of the sun's eclipse, made a grant for the same god, of lands (specified). The people of his house at Dêvangêre will maintain this. Usual final verses.

(The grant was made) washing the feet of disciple of Kâśmîra-panḍita-dêva, ? supporter of the Kâlamukhi-samaya.

25

Date 1515 A.D.

Obeisance to Gaṇâdhipati. Praise of S'ambhu.

(On the date specified,) Triyambakarasa, son of Tippiarasa of S'ivanasamudra, son of Haṇṇi Mâdarasa, of the Āsvalâyana-sûtra and Vaśiṣṭa-gôtra,—made, to Hariharârâdhya, son of Mâdhavarâdhya-oḍeyar, of the Āpastamba-sûtra, Harita-gôtra and Kôṭiśānvaya,—a grant of an agrahâra as follows :—

When Kṛishṇa-Râya-mahârâya was ruling the kingdom in peace, that Râya granted to us for the office of Nâyak the Mâlênahallî-sîme,—the village of Bayirâpura in which, otherwise called Hariharapura, belonging to Mâdaravallî, at the time of the sun's eclipse, have we granted to you as an agrahâra (with all usual details). And the ground of that village being close to the river and too small for a residence, we have granted sufficient additional ground in Arisinagêri. Usual final verses.

Composed by Triyambaka-dâsa.

26

Date ? 1050 A.D.

When (with usual Chîlukya titles) victorious kingdom was extending on all sides, &c.—(on the date specified)

Composed by Dêvarâsi-Jiya of Nâgavâḍi. Engraved by the lion of âchâriyas, Lôkôja.

27

Date ? 1664 A.D.

(On the date specified), from devotion to Keḷadi Venkaṭappa-Nâyaka, a grant was made for the Champakâsarasi-mahâ-mahatta's maṭha of Ānandapura, by Keḷadi Sômasêkhara-Nâyaka, of the village of Mâdaravallî in the Mahadêvapura-sîme, as an uttâra (rent-free grant) for the châturmâsya S'iva worship.

29

Date about 400 A.D.

Confirmed.¹ In śrī-vijaya-Vaijayanṭi,² the dharma-mahārāja—purified by meditation on Svāmi-Mahāsēna and the group of mothers,³ of the Mānavya-gôtra, a son of Hāriti, versed in the views he had formed on the sacred writings, ⁴—of the Kādambas, śrī-vijaya-śiva-Mādhātṛivarmma, a collection of many great merits accumulated from a very long period, possessed of extensive supreme firmness acquired in war,—in the second year [of his reign], on the full moon day of Vaiśākha,—in the limits of the Kodmāla village, with pouring of water and gift (of a coin),—together with a cot, clothing and food,—free from the entry of soldiers, [?] safe from the inroads of thieves,—to Dēvaśarmma, of the Kaundinya-gôtra, [his] *dattānuyōga* (or *guru*), a Taittiriya-Brahmachārī,—gave the *pāla* of land named Modēkarani, by the royal measurement 20 *nivartanas* (in extent).

Whoso through indifference or injustice takes away this, becomes guilty of sin. And it is said—Whoso takes away land given by himself or by another, cooks in hell for sixty thousand years. Whoso protects it will reap the reward. And it is said—By many kings has the earth been enjoyed, Sagara and others; whosoever at any time is the land, his is then the profit.

This tablet (*paṭṭikā*) was written by Dāmōdaradatta, private secretary (*rahasyādḥikṛita*).

30

Date 1031 A.D.

When (with usual Chālukya titles) Jayasiṅgha-Dēva's victorious kingdom, for as long as sun moon and stars, was extending on all sides:—

And, a dweller at his lotus feet, entitled to the five big drums, mahā-maṇḍalēśvara, boon lord of Banavāsi-pura, obtainer of a boon from Chāmuṇḍā, a lion to the herd of elephants his enemies, praised by the good, a Trinētra among riders, white as the river of joy, a royal wrestler with elephants, protector of the army, a sun to the darkness the enemies' forces, a cage of adamant to refugees, an elephant-goat to the elephant his foes,—with these and all other titles, Iṇṇiva-Bēḍenga-Dēva's son Kundamarasa, was ruling the Banavāsi Twelve Thousand, and the Sāntaḷige Thousand, by the *bhāvrīti* and enjoyment for three generations:—And his son, entitled to the five big drums, mahā-sāmanta, lover of the Lakshmi of victory, his father's lion (*avyāna singrī*), son of a lion, fierce in war, a sun among princes, son of a chieftain, shears to champions, a lion to the elephant riders, a glory to his army, destruction to opponents, a titled *bhēruṇḍa* to feudatories, feudatory to three kings, a mirror to the face of titled champions, wrestler with the elephant the evil, a dart to the heart of the wicked, husband to tall and titled wives, a Garuḍa to feudatories, his long arms embracing the goddess of victory born from the churning of the ocean the Tivula forces, husband to titled wives in whatever direction the wind blows, the gallant of the Kali age, Kundama's warrior,—with these and all other titles, Satyāśraya-Dēva was ruling the Sāntaḷige Thousand in peace and wisdom;—(on the date specified), for the daily offerings and temple of the gods Pingalēśvara and Sayambhu of the Mindalli mūlasthāna at the Koḍala-tīrtha, he made a grant of land (specified), in the Sattigāla plain below the bank of the Gāṅgare, south of the tīrtha; washing the feet of Sāntaśiva-bhaḷāra, disciple of Pālachandra-Jiya.

Usual final verses.

¹ *Siddham*—The proper translation of this term is much disputed. It may mean either as above, or "accomplished" or "may it endure," or "obeisance to the Siddhas," &c.

² i. e. Banavāsi.

³ The six mothers of Svāmi-Mahāsēna, the god of war,—identified with the Pleiades

⁴ The exact signification of this difficult phrase, which occurs in a great many Kādamba inscriptions, is matter of conjecture.

33

Date 1028 A.D.

A similar grant to No. 30 above, very much defaced.

35

Date 1377 A.D.

When Harihara-[Râya-mahârâya] was ruling the kingdom in peace and wisdom :—

At the time when the great minister Mâdarasa-Oḍeyar was ruling Ârâga, Gutti, and the other kingdoms of the hill country (*male-ḍḍia*) ;—(on the date specified) all the Brahmans of the two Kan-nûr agrahâras in Hârahali-nâḍ and of [E]ḍihalli and Gâvalûr, and of the Seventy villages, and all the gaḍas and chiefs of the nâḍ, made a grant of rice-land (specified) belonging to the Gautama village for the god Nârasimha of the hill of the Gautama village ;—and Konḍamani-Râmaya-Nâyaka's son Taḷa-Nâyaka and the Brahmans of Hârahali-nâḍ, having made application to all the nâḍ chiefs, transferred it with pouring of water. Usual final verses.

36

Date ? 1445 A.D.

Praise of S'ambhu. When Immaḍi-Pratâpa-Dêva-Râya was ruling a peaceful kingdom ;—(on the date specified) Bhayirava-Gauḍa, son of Râma-Gauḍa of Hârîka, went to *svargga*. On which his wife Bhayiri-Gauḍi united with him performed *sahagunana*. They obtained *mukti* in the time of Mallarasa-Oḍeyar of Gôve Chandragutti.

37

Date 1417 A.D.

(On the date specified), when the mahârâjâdhirâja paramêśvara vira-pratâpa Dêva-Râya was on the throne of Vijayânagari, protecting the whole kingdom in peace and wisdom :—

And, by order of Dêva-Râya-Oḍeyar, the Gôve Gutti kingdom was under Virupa-danâyaka, and he was in Chandragutti,—Râma-Gauḍa having gone to his presence, was there united to the feet of the gods Irugapa-Voḍeyar having taken note of his condition, sent (? the body) from Gutti to Hârîka, on which Râma-Gauḍa's wife Bomma-Gauḍi, uniting with Râma-Gauḍa, performed *sahagamana*, and Râma-Gauḍa and Bommaka took *svargga* by force ; on account of which this *śilâ-śâsana* was written.

38

Date 1191 A.D.

When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Paṭṭi-Pombuchchapura, obtainer of a boon from the goddess Padmâvatî, the Sântara sun, praised by all people,—Vira-Sântara-Dêva was ruling the kingdom in peace and wisdom :—And the king's warrior, champion over slanderers, Mada sâhaṇi, was ruling the kingdom ;—Annadâni-Bûvaṇa (on the date specified), when Ekkalarasa of Uddare was within the *ṭhâna* of Jambûr, [with] Haḍavaḷa-Mâbiyaṇṇa . . . gâḷa-Gauḍa, collecting the nâḍ servants, marched and laid siege. Then Ekkalarasa escaped and fought, laying waste, but being worsted, fled,—when Biraṇa fell upon him, pierced his horse, seized his money and slaying him, went to *svargga*. His wife Biyavve, when setting up this stone, died along with him, and took *svargga* by force. Praise of the battle-field.

40

Date 1430 A.D.

Praise of S'ambhu. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Vijaya-Rāya-mahārāya's son Dēva-Rāya-mahārāya was in the city of Vijayanagarī, ruling the kingdom in peace and wisdom :—

And the treasurer Arasappa's son Handiya-Rāya was ruling the Gôve Chandragutti kingdom ;— the priest of the Sômayi temple of Posagunda Sôvirasa, having ? secretly made application, attacked Posagunda, when Kenche-Gauḍa, son of Sâta-Gauḍa of Hannekere, the chief benefactor of Posagunda, on the prison being plundered, fought and fell. When erecting this stone a grant of land (specified) was made to Kenche-Gauḍa's guru S'ivarâtraīya-Oḍeyar. Names of those who sped him to *svargga*, set up the stone and made the grant.

The stone was engraved by Tammôja's son Kalikôja.

41

Date 1268 A.D.

When the Yādava-Nārāyaṇa, the strong-armed pratāpa-chakravartti Mahādēva-Rāya's general Balige-Dēva raised a force and marched against Kāva-Dēva,—Viṭhala-danṇāyaka closing with him,—Tapuke-danṇāyaka's champion having effected the meeting,—Tapuke-danṇāyaka's champion, Viṭhala-danṇāyaka's officer, Rāyanāya, (on the date specified), fought in the war, distinguished himself, and went to the world of gods.

42

Date 1719 A.D.

May it be unobstructed. Praise of S'ambhu.

(On the date specified), to Keḷadi Sômaśēkhara-Nāyaka, Honnappa-Setti's son Nirvāṇaya having made petition, and his grandson Koḷatūr-Setti having stated that a grant should be made for the Virakta maṭha erected by son-in-law Mali-Setti for the Brahmins of the Beluvandūr-śīme, in the village of Bilugunji,—the sum of 85 *ga* was received at his hands into the palace, and lands (specified) granted.

Koḷatūr-Setti's wife Chenna and his grandson Basavapa united in this work of faith.

43

Date 1524 A.D.

(On the date specified), there being a conjunction of eight planets, in Guttanahalli belonging to Barūr—which S'rikāraṇa-Triyambaka-arasu had granted to Sômi-Setti, son of Mali-Setti of Gadigu, as a māgaṇi in the 'Koppa-śīme,—we have granted land (specified) to provide for offerings at the three seasons to (the god) Siddhe-dēva of Barūr.

44

Date 1077 A.D.

At all times think of S'ambhu the supreme lord, of unfading form, his feet revered by the chief gods and serpents, destroyer of sin, Kalēśvara.

When, (with usual Chālukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahā-sāmantādhīpati, mahā-prachanda-daṇḍanāyaka, (with various other epithets, including) the Chāpākya of Māṇikyāpura,—with these and all other titles, the great general, great minister and daṇḍanāyaka, Barmma-Dēvarasa, putting down the evil and upholding the good in the Banavāse Twelve Thousand and the Sāntaḷi Thousand, was ruling the kingdom in peace and wisdom :—(on the date specified), Bidiyabe and Bidiyamayya's son, Dāyima-Gôsāsi, having built the southern tank near . . . , on the ? side of the channel,—approving of the work of merit, Bittimayya the chief of Biriṃyūr, and all the Brahmans, assembling together, made a grant of land (specified) to Dāyima-Gôsāsi.

And that Dāyima-Gôsāsi, at the time of the *uttarāyaṇa sankrānti*, made a grant from the land for the offerings and lamp of the god Mūlasthāna-Siddhēśvara. Usual final verses.

45

Date ? 1192 A.D.¹

(Nandī Nāgarī characters)

Victorious is the Boar, the manifested form of Vishnu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahārājādhirāja paramēśvara parama-bhaṭṭāraka, boon lord of Hastināpura, to riders Bhagadatta, bestower of widowhood on the wives of hostile kings, sun to the lotus the Pāṇḍava-kula, fierce in fighting, a bow to Kāṇḍava, a sun among champions, single-handed hero, firm in the battle-field, disperser of Aśvapati-Rāya, destroyer of Gajapati-Rāya, smiter on the head of Narapati-Rāya, a Rēvanta to the bold lines of horsemen, tanner of the deer the feudatories, daily terrifier of the four quarters of Konkana, a son to the wives of others, having a flag with the crest of a golden boar, adorned with the glory of all dynasties, born in the Sōma-vamśa (or Lunar race), son of the emperor Parīkshit,² —the emperor Janamējaya, was in Hastināpura, ruling the kingdom in peace and wisdom :—On making an expedition of victory to the South,—in the presence of the god Harihara, at the junction of the Tungabhadra and Haridra—in (? the year) reckoned as *ka-ṭa-ka-m* (1115), on . . . , the . . . day of the dark fortnight of the month Chaitra, *karana*, *uttarāyaṇa* sa . . . and *vyatipāta*, at the sun's *parba*, at the moment when it was half eclipsed,—performing the serpent sacrifice (*sarpa-yāga*),—to Brahmans of the Gautama-grāma, situated in the khampana Sāntalige Thousand, within the Banavāse Twelve Thousand,—(namely) Gōvinda-paṭṭavardhana of the Kannaḍa-śākha and Gautama-gōtra ; Vāmana-paṭṭavardhana of the Kannaḍa-śākha and Vasisṭha-gōtra ; Kēśavayajña-dikshita of the Kannaḍa-śākha and Bhāradvāja-gōtra ; Nārāyaṇa-dikshita of the Kannaḍa-śākha and S'rīvachchha-gōtra ;—these four being the chief, to thirty-two thousand Brahmaus of various gōtras,—at the moment of the concluding portion of the rites of the *sarpa-yāga*, the benedictory prayers being offered, the emperor being pleased, presented five-fold gifts,—umbrella, palanquin, throne with guards, the token of a coin, a section pole,—and, together with forced labour from the nād, the customs-dues there, and the eight rights of full possession,—these twelve villages situated in Gautama-grāma,—Nāḍavalli, Bāḍaballi, Chikka Hārīka, Doṇandūru, Talangere, Sulligōḍu, Togaru, Gauja, Alūru, Bācheyanahalli, Champa-gōḍu, and Kiṅga-Sampagōḍu,—free from all imposts, were given, with pouring of water. Here follow boundaries of the villages. Usual final verses.

¹The professed date is 3102 B. C. ! Cf. No. 12 above, and No. 86 below.

²Looks like Parīkshit.

45(bis)¹

Date ? about 890 A.D.

(It is difficult to understand or explain either the method or contents of this inscription, which is engraved on the front and back of a stone slab, in good Haḷa Kannaḍa characters. A number of donations similar to those in the original inscription seem to have been inserted in smaller characters between the lines or wherever there was a space).

Contents of what appears to be the original inscription.

(Front) Be it well. The sāmanta Rāmadavanāthaka gave to (the god) Gautamēśvara-bhaṭṭāra *bali* (oblation), to continue as long as moon and stars; *bali* for three hundred and sixty days. The lamp, to continue as long as moon and stars, the enclosure wall (*prākāra*) and the tower (*gōpura*) were given by Maḷavantu.

To the thousand of Gautama-grāma were given three *sāle* (hall, or public room), to continue as long as moon and stars. (All the donations consist of *sāle*, "for as long as moon and stars." Only the donees therefore will be mentioned here, noting when the *sāle* given is more than one). To the three thousand of Mavaḷli. To the Brahmans of Brahmapura. To the Brahmans of Nirvarēru. To the thousand of Poḷalu. To the thousand of Kuppāṭūr. To the thousand of Tadamūr. To the Brahmans of Miṭṭise. To the thousand of Elese. To the thousand of Muṭṭaguppe. To the Brahmans of Tāgaratte. To the Brahmans of Veḷiyūr, two. To the Brahmans of Banniūr, two. To the Brahmans of Kesavūr. To the Brahmans of Sārede, two. To the thousand of Muniyūr. To the Brahmans of Vēḷuvāy, two. To the Brahmans of Pettīḷa. To the Brahmans of Kākīyad. To the Brahman Kochāl.

Be it well. Besugi of the Digāḷar gave a thousand cows and four streets: this is full standing space for the cows. The wives of Ādepa, Muddappa, Rāmaga and Ēlekēsi, for their marriage, gave to Gautamēśvara a lamp and an ornamented hall (*prasiddha sāle*). Vijakēsari-amma gave a swing, and Sānte Ereyamma a *sāle*.

Be it well. Medagoṇḍavāra's son Kavaḍe gave a lamp vara's son Siridēva gave a *sāle* for the Gautuma temple.

To the Brahmans of Niyūr was given a *sāle*, for as long as moon and stars Ereyave built a temple and gave land to the Brahmans a lamp, *sāle*

(Back) Be it well. Mānara-padumaḍigaḷ gave to the Gautuma temple a *sāle*, for as long as moon and stars.

Be it well. Bāṇigāra Kaṇṇamma Prithivi-Gōsāsi Kaṇṇapparasa's son—(here benediction and imprecation intervene). Arasi Makotti gave for the Gautuma temple. Ajavarmmarasa, son of the Kadambas.

Written by Kaṇṇāchāri.

Be it well. When the favourite of earth and fortune, the mahārājādhirāja paramēśvara, Kannarasa was ruling the kingdom of the world:—Bāṇigāra's son, Kaṇapori Dhamma-Nāyiga gave two *sāle*, for cooking and eating, as long as moon and stars. Benediction and imprecation.

Be it well. When Goṇḍarasa was ruling the kingdom of the world:—Koḷavara Kovaya gave for the Gautuma temple a lamp and a *sāle*, for as long as moon and stars. Benediction and imprecation.

Be it well. Ātreya-bāsāḍigaḷ Māgaṭṭira Kavagetiga (gave the same)

¹This inscription has no connection with the preceding one. A mistake was made in numbering when the original was printed.

Be it well. Koḍala Jakkara Poleyamma, a *sāle* and seventeen *dharaṇa*, . . . for as long as moon and stars. Benediction and imprecation.

Contents of intermediate lines.

(Gifts of *sāle* as in the other part. The only important ones are)—

Be it well. When Sântarasara was ruling the kingdom ;—Ungilan gave to the Brahmans of Gavûda a *sāle*, for as long as moon and stars.

The Kadamba Ajammarasa gave for the Gautuma temple a lamp.

46

Date 1068 A.D.

In the reign of Trailokyamalla-Dêva, (on the date specified).

Praise of S'ambhu. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, lord of the northern Madhurâ, boon lord of Patti Pombuchcha-pura, obtainer of a boon from the goddess Padmâvatî, having the crest of a lion, born in a glorious race, (with many other epithets, mostly effaced), the Sântara sun, —adorned with these and all other titles, [? Vîra-S'ântarâditya] was ruling the kingdom of the world :—apparently a grant for the god Gautamêśvara of the Gauj agra-hâra, whose Brahmans are praised for their ascetic virtues and learning. Usual final verses.

This śâsana was composed by Yadevoḷalare, son of ? Masaka ; and engraved by Mârôja's grandson Mâjavôja.

47

Date 1027 D.A.

Praise of S'ambhu. With all titles, the mahâ-maṇḍalêśvara Vikrama-S'ântara S'rivallabha-Dêva made, to (possessed of the usual ascetic virtues) all the thirty-two thousand Brahmans of the immemorial agra-hâra of Gauda, (on the date specified), a grant of land (specified), washing their feet.

48

Date about 1076 A.D.

(The beginning, which apparently contained a date, is gone). Having bathed in the *tîrtha* of the god Gautêśvara, Gauda was granted a work of merit, to be valid as long as the Solar, Lunar and other races (continue). Praise of the Brahmans (who caused the grant to be made)—the perggade deyya and the treasurer (*pottha-grâhaka*) Janârddanayya.

Gautamêśvara is Sômêśvara with all his constituent parts (specified), is he not ! Adorned with thirty-two thousand ornaments, worshipping the feet of twelve thousand agnihôtris walking in the path of Manu,—was the agra-hâra Gauda. To the seven sons born from the lotus,—Âdi Marichi, Atri, Ângirasa, Pulastya, Pulaha, Kratu and Vasishṭa,—they may be described as equal, like, alike, similar, the same, uniform,—the world-renowned Brahmans, the meritorious ones of Gauda.

When Bharata in former times was bearing the burden of the kingdom and fixing the customs—dues, out of regard for the god Gautêśvara of Gauda, he granted the two customs taxes. The ancient tax the *vaḍḍa râvuḷa*, and the *perjjunka* which the king's feudatories enjoyed, had thus continued to the god, free of all imposts, from the time of Bharata.

On hearing the detailed description of this grant, he (? Janârddanayya) and Bhâskarayya gave for the god of gods the *vaḍḍa-râvuḷa sunka* and the *perjjunka* on four lakhs of areca-nut. Usual final verses.

The painter Jakka's *unbali* was a *matta* of rice-land, and exemption from house and cattle tax. And other gifts not mentioned were made by these thirty-two thousand, the... of many ages. Usual final verse.

49

Date 1159 A.D.

(On the date specified),—praises of the ascetic virtues and learning of the Brahmins of Gauda, and of Kumâra-Bîrarasa. Kâla-Sankanna having harried the cows of...? Hayya fought, recovered the cows and died, whereupon the celestial nymphs came down and bore him away to the world of gods.

Pleased at his bravery, all the thirty-two thousand Brahmins of Gauda and Kumâra-Bîrarasa [made a grant for him]

50

Date 1076 A.D.

(Very much defaced). When (with usual Châlukya titles) Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars;—And was ruling the Three Thousand in peace and wisdom;—(with the usual ascetic virtues) the thirty-two thousand Brahmins of the great Gauda agrahâra, (on the date specified),—? Kâlî-Sântara-Dêva having laid siege to, [the son of] Lokkabbe of Gauda having fought and slain,—they granted an *unbali* for him, with exemption from taxes on house and garden, land rent and ? migration (*gûle*).

The painter Jakka's *unbali* was a *matta*, with freedom from cattle and house tax, granted by the thirty-two thousand for as long as sun and moon.

By the victor is obtained Lakshmi (wealth, spoil); by the slain, also, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter?

51

Date 1075 A.D.

When, (with usual Châlukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as moon and stars;—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-maṇḍalêśvara, [Satyavâ] kya Gaṅga-Permmânadi Udeyâditya-Dêva, putting down the evil and upholding all in the Banavase Twelve Thousand and the Sântali Thousand, was ruling the kingdom in peace and wisdom; Venṇakabbe (her praises), (on the date specified), (*rest gone*).

52

Date ? 357 A.D.

In an extraordinary jumble of old alphabets.—Seal, an Elephant.

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jâhnaviya (or Gaṅga)-kula, of strength and valour acquired from the great pillar of stone divided with a single stroke of his sword, adorned with the coronet of *kannikîra* petals, was śrîmân Koṅgulivarama dharama-mahârâjâdirâja.

His son was Vishṇugôpa-mahârâjâdhirâja.

His son, boon lord of Kôlâla-pura, a sun to the Gaṅga-kula, having the crest of a lusty elephant, obtainer of a boon from the goddess Padmâvatî,—Ṭaṇḍagâla-Mâdhava-Râya, in Talavana-pura, in

the S'aka year *eyes, hills, ? nine* (279) the year S'âdhârana, on the new moon day of Palguṇa, Sunday, - in Dēvanûr in Kâre-nâḍ, Râma-dēva, the good son of the Yarakula Madhi-gavuḍa, having pierced Heñjara, and with great pleasure delivered over Râja-Malla's wife and guards,—pleased thereat, gave him land (its boundaries)

Of the witnesses,—He of the Edenâḍ Seventy, witness.

53

Date 1027 A.D.

Be it well. When—a garland to the great Ugra-vamśa which is renowned among all the people in the world, its victories praised in song, fortunate and unequalled ; a royal swan in the lake the northern Madhurâ-puri ; boon lord of Paṭṭi Hombuḷcha-pura, obtained through the favour of Padmâvatî ; performer to the full of the *tulâ-purusha*, *hiranya-garbbha* and the three original superior gifts ; having the crest of the king of beasts ; born in a splendid line ; Trinêtra of good warriors unwearied in many battles ; a son to the wives of others ; a sun to Male ; a powerful champion to elephants ; to horses Vatsarâja ; to women Manôja ; an âchâryya of the Bhṛigu-mata ; firm as the king of mountains ; a lion to the herd of elephants hostile princes ; a fiend to hostile kings ; a death-noose to his opponents the Nrisingha-kula ; delighting in royal studies ; Nanni-Sântara ;—with these and all titles, Anṇala-Dēva was ruling the kingdom in peace and wisdom :—(on the date specified) he made a grant of land, free from all obstruction, in Kuḍigere in the Koḍanâḍ Thirty of the Sântalige Thousand, for the god Nârâyana of the temple of the Perbbârvva Mâdhavayya, son of Arasimayya, the chief of Tâgarachê. Usual final verses.

54

Date ? 1523 A.D.

Praise of S'ambhu. (On the date specified), the sons and grandsons of Tirukanayya, having set up the god Tiruvengalanâtha in the village of Tâgarate in Tora-nâḍ, made for it a grant of 70 varaha and certain land (specified).

55

Date 1556 A.D.

Praise of S'ambhu. (On the date specified), at the time when Sadâśiva-Nâyaka-ayya of Keladi was protecting the Âraga-śime ;—in order that merit might accrue to him, Chikkadâsaiyya, grandson of Tirukanaiyya of Tirikissettiyakoppa, who was the reflection of Tiruvengalanâtha of Tâgarate, at the time of the moon's eclipse, made a grant of lands (specified) to provide for a *satra* for daily feeding three Brahmins.

Witnesses,—Sun and moon, &c. Usual final verses.

56

Date 1162 A.D.

In the 5th year of the Kaḷachuriya emperor Bijjaṇa, the year-Chitrabhânu, &c,—When Bijjaṇa-Dēva's force marched to destroy Tâgarate, the eastern guard (*mûḍa dalâra*), the son of Jakka of Masana, attacking and slaying, turned him back and went to the world of gods. Being ordered by the emperor Bijjaṇa, the Balagâru Bamma-Pândya strengthened on the east the force which had come to destroy Tâgarate and gained the victory.

57

Date 1376 A.D.

Obeisance to Gaṇādhpati. Praise of S'ambhu.

In the victorious (reign or) kingdom of (with usual titles) vira-Bukka-Rāya, (on the date specified), the dear son of the Brahman of Tāgarati in Tora-nād, Bommōja's son Siriya Malōja, when Tāgarati was surprised by a force and the cows captured, slew the and pursuing the robbers, killed them and went to Kailāsa. The Brahman erected this stone.

58

Date ? 1124 A.D.

(With the usual ascetic virtues and vēdic learning) the Brahman of . . . , when ? Basava brought an army in the day time, (on the date specified), and surrounding the agrahāra of Tāgarate, laid siege to the fort, and Gôvarāja's son slew the hidden spy and died, (? erected this stone).

Verses in praise of his bravery.

59

Date 993 A.D.

(On the date specified), a record of some one who fell in fight.

The victor obtains spoil ; the slain, also, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter ?

Written by Hākaiyya ; engraved by Talāra's son

60

Date 1115 A.D.

Praise of S'ambhu. When (with usual Chālukya titles) Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—in (with the usual ascetic virtues) the agrahāra of Tāgarate, in the year Manmatha &c., the . . th Chālukya-Vikrama year from Tribhuvanamalla-Dēvarasa's assuming the crown,— the guard (*dalāra*) Bimma of Bibba, son of , fought, died and went to the world of gods. Verses in his praise.

Imprecation. Final verse as in No. 59 above. † Obeisance to Gaṇapati.

61

Date 978 A.D.

(On the date specified), at the time of the sun's eclipse, Datteya and Tikkayya having made her understand the great good fortune (to be obtained at such a moment), Ponnabbe gave money to the Brahman of Tāgeratti, and saying—'Give them as much as they want', bought and gave them land. Imprecation. Būna-Gôsāsi set up this stone.

62

Date ? about 1070 A.D.

When, entitled to the five big drums, the mahā-maṇḍalēsvara, master of the northern Madhurā, boon lord of Paṭṭi Pombuchcha-pura, obtainer of a boon from the goddess Padmāvati, scented like musk, the Sântara sun, praised by all people,—Trailokya-malla Vira-Sântara-Dēva went to *svargga* ; —by

direction of the worshipper of his feet, Bittiyanna of Pura,—the servant of his lord, (with other epithets), the Gāvunda of Porapale, bearing the burden on his back for three days more, released it¹; and on account of the death of Sântara-Dêva, receiving from ? his successor, the mahâ-maṇḍalêśvara . . . Sântara-Dêva, the money he favoured for preserving (? his memory)—the thousand of Kaṇṇavûr and Appa set up this stone for his mother Sailhabbe. vōja engraved it.

63

Date 1063 A.D.

(The first part is gone). By, (with various epithets), the learned in all science, the titled omniscient,—with these and all other titles,—Trailôkya-malla Vîra-Sântara-Dêva, (on the date specified), at the time of the moon's eclipse, for (with usual ascetic virtues) the Brahmans of the Ghaṭṭada-kattige of the agrahâra Kaṇṇavûr, were remitted all the taxes and *kirukula* which had been imposed by those born in the Sântara family,—washing their feet, to continue as long as sun moon and stars.

Usual final verses, to which are added—As soon will the sun that rises in the east rise in the west, as he who claims to be a brave man destroy a grant, flee from battle, or seduce the wife of another.—A sin committed in another place is destroyed in a place of merit; but a sin committed in a place of merit remains as if stuck with glue.

66

Date ? about 500 A.D.

Be it well. S'rî-Madhuvarmma, . . . of the Kadambas,—purified by meditation on Svâmi-Mahâ-sêna and the group of Mothers, of the Mânavya-gôtra, sons of Hârîtî,—gave to Nârâyanaśarmma of the Gautama-gôtra, with pouring of water, a royal allowance in the big plain of the tank of the S'atômahila village, and one allowance of twelve . . . in Kêtakapâda. It is said also,—Whoso seizes on land given by himself or by another, is born a worm in ordure for sixty thousand years.

At the top of the stone is an unfinished final verse, and the name of Sôma . . . of the Kâśyapa-gôtra.

69

Date ? 1061 A.D.

When, with all titles, the mahâ-maṇḍalêśvara Kayavir-arasa was ruling the kingdom of the world :—(on the date specified) slew [the robbers], recovered the cows and gained the world of gods. To Ibhaṭa, son of the all virtuous sculptor Biyagôpa, was granted certain land (specified). Final verse as in No 59 above.

70

Date ? 1077 or 1127 A.D.

In the 2nd Châlukya Vikrama year,² &c, Manneya having ? driven away the cows of the immemorial agrahâra Tānagundûr, the king ordered them to be guarded, on which Dâsi, the watchman of Mutagi, recovered the cows and gained the world of gods. The thirty-two thousand, taking pity on his son, will give him a *matta* of rice-land measured by the long rod in the tank area, a house, and freedom from taxes. In the presence of Malli-Setti was set up this stone, the work of Hôyôja, for Dâsaya, the son-in-law of the Dîva (fisherman) Gâḍaya.

¹ *Munna māṇu-devasamrene benna-bâran ettikondu tere-*
du—It is difficult to understand what is meant by this.

² The year given is *Pla*, which cannot be made to agree

with the 2nd Châlukya Vikrama year. The only way to reconcile the two seems to be to read 52nd C. V. year, *Pla* [vanga]. If the 2nd year is to stand, it would be *Pingala*.

71

Date ? 1002 A.D.

Be it well. When the lord of all the world,¹ favourite of earth and fortune, the mahârajâdhirâja paramêśvara parama-bhaṭṭâraka, Satyâśraya, the glory of his family, ornament of the Châlukyas,—was ruling the kingdom of the world:—And, entitled to the five great drums, the mahâ-sâmanta Bhîma-Râja was governing the Banavase Twelve Thousand;—and Ottayya was the nâl-gavuṇḍa;—(on the date specified), the gavuṇḍa of Uttarâṇi, Koṇḍêsara Bûtagôsi, having set up a linga and erected a temple, made a grant for the god of one *guṇigana matta* of rice land, and gave for the god a cow. Imprecation.

To the Uttarâṇi gavuṇḍa, Koṇḍêsara Bûtagôsi, three parts; and to Koṇḍêsara Jôgayya, one part.

72

Date ? 1051 A.D.

(On the date specified), the *vîra-kal* of the coppersmith... Setṭi of Karaḍi. When he went to *svaryga*, his wife Nâgamma performed *sahâgamana* (or was burnt) along with him, and this *mâsti-kal* was set up for her.

73

Date ? 1048 A.D.

(On the date specified), along with Vire-Nâyaka, Bommaṇṇa, the son of Guḍḍa-Gauḍa of Chikka Jambûr, fought in the battle field in the Divigeyahallî war, and gained the world of gods.

74

Date 1010 A.D.

Be it well. Having acquired the usual ascetic virtues (named); of characters made all clean by (study of) the well known vêda, vêdânta, âgama, the six schools of logic, the five grammars, and so forth; their heads purified by the final ablutions of the agnishtôma, atyagnishtôma, ukthya, shôḍaśi, vâjapêya, atirâtra, uptôryyâma, and saptasômasamstha;—the thousand Brahmans of the agrahâra Jambûr, and Kêśavôjhar of the Âtreya-gôtra,—with obeisance,—(on the date specified), as a work of merit for the agnishtige, granted 30 *kamma* of rice land; for the silent ascetic of their maṭha, 16 gadyâṇa for salt and oil; for cloths, 12 gadyâṇa; for cow-dung 4 gadyâṇa; for the meal on the 5th day of the dark fortnight, 2 gadyâṇa; for dishes, 2 gadyâṇa; for pickles, 2 gadyâṇa:—altogether a fund of 38 gadyâṇa. Usual final verses, among which are added,—Whoso spoils cooked food, or forgets a kindness, or seizes on land,—these three will not return from hell as long as sun and moon endure. The donor of land is happy in *svaryga* for sixty thousand years: whoso takes it away or approves of its being taken away dwells in hell. To those who support the agnishtige and the maṭha will be endless merit. Composed by Nâgadâsayya. Obeisance to Agni.

¹ This inscription, though well engraved and quite clear, contains some peculiar features.—Instead of the usual *samaśta-bhavanâś'rayam*, we have *samaśta-bhuranîśvaraya*; instead of *Satyâśraya-kula-tilakam*, we have *Satyâś'rayam kula-tilakam*; the name of the king therefore is not mentioned, unless Satyâśraya is intended for it. For the date, the year is given as S'aka 934, S'ubhakrit, but S'aka 934 was Virôdhikrit, and does not fall within Satyâśraya's reign. On the other hand, S'ubhakrit was S'aka 924, which is within his reign. There seems therefore to be a mistake in the second figure. As a rule the long vowels are omitted.

75

Date 1175 A.D.

In the 8th year of the Kaḷachurya emperor Rāyamūrāri-Sōvi-Dēva, the year Jaya &c., by order of the thousand of the immemorial agrahāra Jambūr, the fisherman Bācheya,—when Singāda Mancha-Gauḍa of Biṭṭeyūr penetrated into the town, dishonoured (*lit.* unloosed the waists of) the women and carried off the cows,—killed many and gained the world of gods. The victor obtains spoil; the slain, also, the celestial nymphs: what fear then of death in war to him who for a movement seeks the close encounter?

76

Date 1114 A.D.

In the 38th Chālukya Vikrama year, the year Jaya &c, Voppa, (son) of Divabe of Jambūr, in the Badaūr forest when his assailant being frightened ran away, killed several and gained the world of gods. Hekke Rājāna erected the stone an account of his death. Final verse as in No. 75 above.

77

Date 1110 A.D.

In the 35th Chālukya Vikrama year, the year Vikrita &c., when in the war of . . . against the immemorial agrahāra Jambūr, his servants came and encamped in the plain, Nāgaṇṇa, son of . . . , slew the servants there and gained the world of gods. Final verse as in No. 75 above. The sculptor Kētōja, son of the lusty elephant to [titled sculptors], Chaṭṭōja, made this stone.

78

Date 1160 A.D.

In the .. year of the strong-armed emperor Bijjaṇa-Dēva, the year Pramādhi &c., when the hostile Kallarasa laid siege to the immemorial agrahāra Jambūr, being ordered by the thousand, the fisherman Biṭṭeya killed many, pierced the horse and gained the world of gods. Final verse as in No. 75 above.

79

Date 1691 A.D.

Copy of order¹ issued (on the date specified). Keladi Channammāji,—

Kalle-Gauḍa of Chikka Jambūr in the Udagani-sīme, an adherent of S'iva-Voḍēr, having presented himself, stating that in the year S'ukla (1689 A.D.), during the oppression of the Mogals, he had paid money from his own hand and erected cattle-folds, and taken great trouble in laying plans,—and requested that he might be granted an *umbali*, and that an endowment might be granted for his guru Harasūr Liṅgappa-dēva of the Chikka Jambūr ārādhyā station, and for the Virakta matha erected by his father Gange-Gauḍa,—*umbali* and *uttār* are granted to him from this village as follows :—from the shist 12 ga and from the former fixed . . . 23 ga, both together 35 ga, to the guru 9, and the matha 3. And to mark out the *uttār* land from the town lots, with stones stamped with the linga, our servant Channa-Mallana has been sent from the presence, who will assemble the people of the four boundary villages, mark out the land separately in the presence of all claimants, set up the boundary stones, cause this paper (*kāgaḍa*) to be entered in the sēnabōva's

¹ *Nirūpa prati.*

kaḍitta (or account book), and return it to him (the donee), to be brought into effect from the date (first specified). The order ends. ' The *nāḍiga* (is) *Raṅgaṇṇa* : the astrologer of the place, *Liṅgā-bhaṭṭa* : the *sēnabhōva*, *S'ivarāmaṇṇa* of *Tāraka*.

80

Date ? 1260 A.D.

In the reign of the *Yādava-Nārāyaṇa-chakravartti Simhaṇa-Dēva*, (on the date specified), apparently some cows were stolen and recovered.

81

Date 1030 A.D.

When, a bee at the lotus feet of— . . . , boon lord of . . . pura, obtainer of a boon from *Chāmunda*, a lion to the herd of elephants his enemies, supporter of the good, a *Trinētra* to riders, ? famous for great gifts, *Iriva-Bedaṅga-Deva*'s son *Kundamarasa*,—entitled to the five big drums, *mahā-sāmanta*, death to his enemies, *Nārāyaṇa* to the camp, champion over champions, the sun in fight, promoter of the sons of chiefs, a saw for the heads of hostile chiefs, a god in giving,—*Brahma-Dēvarasa* was ruling the *Nāgara-khanda*. Seventy :—And *Bharatimayya* was ruling the Hundred ; *Nāgarjjuna* was the *nār-ggāvunḍa* ; and *Āraja-Gāvunḍa* was the *ūr-ggāvunḍa* ;—(on the date specified) a *matṭa* (of land) was granted under *Karinele*. Usual final verses.

82

Date 1681 A.D.

Obeisance to *Gaṇādhipati*. Praise of *S'ambhu*.

(On the date specified), *Keladi Channamāji*,—*Viraya* of *Bilaki*, an adherent of *Chennavira-dēva*, having represented that the endowment for the god *Virabhadra* of *Bilaki* in the *Udaṅaṇi*-śime was insufficient,—made grants of 7 rice fields (specified) for the offerings and perpetual lamp of the god. This grant will be maintained without obstruction. Fortune.

83

Date 1058 A.D.

When, (with usual *Chālukya* titles), *Āhavamalla-Dēva*'s kingdom was extending on all sides, to continue as long as sun moon and stars :—

Be it well. When, praised by all kings, *Satyavākya Konguṇivarmma dharmma-mahārājādhirāja*, boon lord of *Kōlāla-pura*, lord of *Nandagiri*, having the crest of a lusty elephant, obtainer of a boon from *Padmavati*, *Nanniya-Ganga*, the *Ganga Cupid*, a head-jewel in the crown of chiefs,—*Chālukya-Ganga-Permmānadi Vikramāditya-Dēva*, putting down the evil and upholding all in the *Ganga-maṇḍala* *Ninety-six Thousand*,—within the *Vanavāsi* *Twelve Thousand*, the *Sāntalige* *Thousand*, and the *Nolambavādi* *Thirty-two Thousand*,—was in the royal city *Baḷligāve*, ruling the kingdom in peace and wisdom :—

And, appointed to the burden of the whole kingdom, distinguished with the high rank of great minister, having acquired the three powers of ruling, counsel and energy,—the *Perggaḍe Nāranayya*, chief of the *karuṇas*, was enjoying, (*anubhavisuttam ire*) the *Banavāse* *Twelve Thousand* ; *Arasimayya* of the *Jidḷḷige* *Seventy* being the *nāl-gāvunḍa* ; and *Māchayya*, son of *Goggi-Setti* of *Adigatte*, being the *ūr-gāvunḍa* ;—

(On the date specified), hearing the outcry that a force of Bēdas had penetrated into Mud-yangeri, seized the cows and dishonoured (*lit.* unloosed the waists of) the women,—not disregarding it, Mâcha-Gâvuṇḍa attacked and fell upon them,—and thinking that the meaning of the verse, “The victor gains spoil; the slain, too, the celestial nymphs: what fear then of death in war to him who for a moment seeks the close encounter?” applied to his own fate, he carried on the fight to the end, taunted the manliness of the opposing force, recovered the cows in Belagavatti, and killing many, gained the world of gods as a mighty champion.

His elder brothers Chittā-Gâvuṇḍa and Mâcha-Gâvuṇḍa, his wife Châgiyabbe, and his son Alayya, washing the feet of the Brahman Maduvayya, made a grant of 30 *kamma* of rice land and 1 *matta* of field. Usual final verses.

86

Date ? 1192 A.D.¹

(Nandī Nāgarī characters)

S ankara is the refuge. May it be fortunate. (The first portion corresponds with that of No. 45 above.)—at the junction of the Tungabhadra and Haridra, in the presence of the god Hanihara,—in (? the year) reckoned as *ka ta ka m*, on Monday in the dark fortnight of the month Chaitra, under the Bharani mahâ-nakshatra, at the moment of *sankrânti* and *vyati-pâta*,—performing the *sarpa-yâga* (or serpent sacrifice),—before the blessing, the emperor (Janamêjaya) being pleased, made five-fold gifts,—umbrella, palanquin,² coin, section-staff,—and for the duty of astrologer, presented, with all ceremony, (? fees) from the villages of Hire Jambûr, Masûr, Gotevaraha and Ballûr, to Brahmans, the chief one being S'ankara-Lingana Joyisa, son of Chikka Chhâtyêbha, son of Chhâya-bhatta, of the Kannaḍa-śâkha Vasishṭa-gôtra Āśvalâyana-sûtra and Rik-śâkha. Boundaries of the four places; to continue for the duty of astrologer as long as sun and moon, as a gift to Krishṇa.

(? signed) *Ari-râya-kula-vilaya-kâlânala* (fire of the last day in destroying hostile kings' families). Usual final verses.

87

Date 1131 A.D.

In the 55th Châlukya Vikrama year, the year Virodhakrit &c, at the time of the sun's eclipse, the servants of the *tuppada bâgal* (or ghi gate) to the queen of Hoysala Ballâḷa-Dêva, in order to provide for the offerings to the god Ballêśvara, deposited a fund of . . . with the pûjâri Lôkimayya, 2^{hon} from the interest every year to be given to the god Mallêśvara. The Oḍeyars of the family of Lôkimayya in succession will continue this payment and maintain the grant. Imprecation.

88

Date ? about 1200 A.D.

The nâl-prabhu, the Nandinâgara nâḍ-gauḍa, [erected this pillar] in the mantapa of the god Kê-dâra with ornamentation.

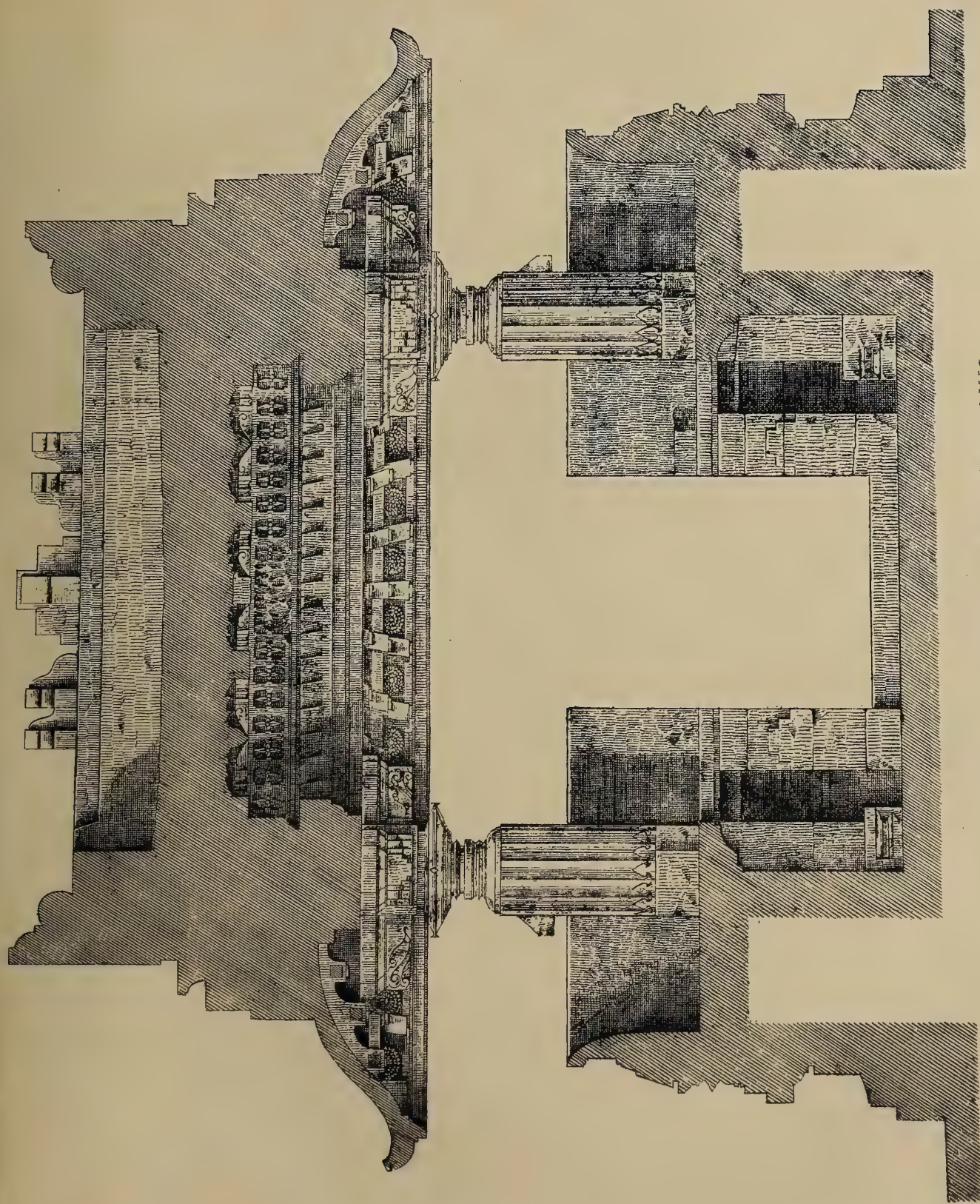
89

Date ? about 1200 A.D.

The great minister Birayya-dandânâyaka made the southern face secure, with ornamentation.

¹ The professed date is 3102 B. C! Cf. Nos. 12 and 45 above.
The inscription is full of mistakes.

² Throne with guards, is omitted.



SCALE 12 0 6 3 1 2 3 4 5 FEET.

KEDÂRESVARA TEMPLE, BALGAMI
(SECTION)

90

Date 1093 A.D.

In the 15th Chālukya Vikrama year, the year S'rimukha &c,—Haḷeya-Nāyaka's neḥ hew Ko. ya-Nāyaka slew many and gained the world of gods.

91

Date 1885 A.D.

(On the date specified), the 24th of December 1885, at sunrise, the great Chāma-Rāja-Vaḍer of Maisūr visited this Belagāvi in order to see the Kēdārēśvara and other temples, and was greatly pleased. It appears that he will make arrangements for appointing servants for the god and for repairing the temple. The Balligāvi paṭēl Kallumani Garjina Channapaiya set up this. Written by Garjina Gurupādappa.

92

Date 1168 A.D.

Om. Obeisance to S'iva. Praise of S'ambhu.

May it be well with the minister of king Murāri of the Kaḷachuryya-kula, the minister Kēśava, as long as moon and stars endure.

Be it well. The refuge of all the world, favourite of earth and fortune, the mahārājādhirāja paramēśvara parama-bhaṭṭāraka, boon lord of Kālanjara-pura, having the flag of a golden bull, resounding with the *damaruka* and *tūryya*, a sun to the lotus the Kaḷachuryya-kula, fierce in fight, in dignity Kanakāchala, a sun of good warriors, an elephant-goad to the brave, a master of elephants, a cage of adamant to refugees, in valour the lord of Lanka, a brother to the wives of others, S'ānī-vāra-siddhi, Giridurgga-malla, in energy in war Rāma, a lion to the elephants his enemies, Nīśānka-malla,—with these and other true names, the bhujabala-chakravartti Tribhuvanamalla Bijjana-Dēva, was daily in the enjoyment of the lady Earth; to describe whom:—The earth, which of old, through the stupidity of Prithu had for a long time been reduced to the condition of a cow, being the chosen crowned queen of Bijjana-Dēva, rejoices greatly; like the jewel which, covered up under the lord of the sea-shore, became the *kaustubha* on Vishṇu's breast, so by the king's choice she became as renowned. Dispersing the darkness the hostile kings, causing the groups of waterlilies (otherwise, the joy of the earth) to increase, and the lotus faces of his enemies' wives to wither,—like the moon rising from the ocean, the king Sōma of wide extended fame rose from the ocean king Bijjana.

When that bhujabala Tribhuvanamalla's son, the rājādhirāja, a sun among rājas, (with various other epithets)—the emperor Rāyamurāri-Sōvi-Dēva, surrounded by all the ministers, was ruling the kingdom in peace and wisdom;—sending for—entitled to the five big drums, mahā-sāmanta, commanding an army and seventy two other appointments, skilled in rule counsel energy and the other modes of policy, the great minister, *sarvvādhikāri* and great receiver of favours,—Byālike Kēsimayya-danḍanāyaka, he favoured him with orders to administer all the countries attached to the treasury of the south, putting down the evil and upholding the good. On which it was accepted as a great favour by the mahā-prachanḍa-danḍanātha; to describe whose greatness;—This is no other than the Vidyādhara world, or the multitudes of paradise, or the host of Gandharvas, or the groups of Kinnaras—(such was) the crowd of the cars of kings who perished at the beginning of Byālike Kēsimayya's victories. His practice was that of the Manus, the policy he adopted was the policy of the ancient

kings, the good of others was the wealth he accumulated, the promotion of the greatness of his ruler was his own greatness, the satisfaction of his dependents he reckoned as his own satisfaction,—thus did Kêśava-danḍanâyaka live and increase.

While, with so many marks of greatness, he was protecting in peace at the same time the Tadda-vâdi Thousand, the Hânugal Five Hundred and the Banavase Twelve Thousand,—coming to inspect his own country, and seeing the beautifully built temple, the jewels, the worship, the golden *kalâśa*, the gifts of learning and gifts of food, and the many religious acts, of the god the southern Kêḍâreśvara of the immemorial city the capital Baḷligâve,—he said, “This is double of Vârâṇasi, a hundred-fold of Kêḍâra, a thousand-fold of S’rîparvata,—I must therefore here perform some work of merit, that I may obtain my objects,”—and approaching the âchâryya of the temple, the *râja guru-dêva*, he noted for a long time his pre-eminence in all learning. In grammar, Pâṇini paṇḍit ; in polity and discernment, S’ribhûṣaṇâchâryya ; in drama and the science of music, Bharata-muni ; in poetry, Subandhu himself ; in siddhânta, Lakulîśvara ; in S’îva devotion, Skanda ;—thus in the world is he truly styled the *râja-guru*, the *yati Vâmaśakti*. In these and many other ways extolling him, he made known to him his own charitable intention ; on which he said, “Be it so ; if you make any benefaction, we will accept it.”

Whereupon, in the 16th Kaḷachuryya year, the year Sarvvadhâri, &c, at the time of the moon’s eclipse, he made a grant of Chikka Kaṇṇugi in the Yelambi-kampana of the Hânugal-nâḍ, for the service and decorations of the god the southern Kêḍâreśvara, for the repairs of the temple, for gifts of food to the Brahman ascetics, and gifts of learning,—washing the feet of the âchâryya of the temple, the *râja-guru-dêva*, the dear disciple of Gautama-dêva,—with enjoyment for three generations, to continue as long as sun moon and stars. And making application to Râyamurâri Sôvi-Dêva, obtained a copper śâsana and bringing it, Bolike Kêśimayya made it over with pouring of water.

Whoso maintains this grant will obtain the reward of bestowing a thousand cows, their horns and hoofs decorated with gold and many jewels, to a thousand high-born Brahmans, preservers of the sacred fire as directed in the vêdas and śâstras, in Vârânâsi, Kurukshêtra and other eminent holy places. Whoso destroys it will descend to the hell of him who at that same moment in those sacred places slays with his own hand those Brahmans and those cows. In true witness whereof is the *śruti*,—Whoso takes away land presented by himself or by another, is born a worm in ordure for sixty thousand years.

93

Date 1422 A.D.

Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhi-râja râja-paramêśvara vira-Pratâpa-Dêva-Râya’s son Vijaya-Râya-mahârâya was in the residence of Hastinâvati, ruling the kingdom in peace and wisdom :—

And the great minister Bayicheya-danḍanâyaka’s son was governing

The *âchâriya* of the gods Siddhêśvara and Panchêśvara, the principal ones of Kudigere in Koḍa-nâḍ, was Buḷli-dêva. His praises, stating that he was a moon to the ocean the Gautamânvaya, and son of Bommi-dêva : in the form of a *jangama*, he was ever in full devotion a master of the Parama-śiva âgamikas. (On the date specified), saying ‘this world is not a rest for me’ Buḷli-dêva went to the world of gods, being welcomed by the queens of Surêndra. His three wives, with dignity gave his body to this tomb, Chenna Buḷlâya, Bâchale, and the tall Madhukâya, filled with pity for one another.

Date 1094 A.D.

Praise of S'ambhu and the Boar form of Vishnu.

When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Be it well. Famed in all the world ; obtainers of five hundred vira-sâsanas ; adorned with clustres of many good qualities ; true, pure, of right conduct, and modest ; maintainers of the vira-Balanja dharma ; distinguished by the flag with a white hill ; born entirely from Khandali Mâlabhadra ; possessors of thirty two *velâna*, eighteen cities, sixty four *yôga-pîthas*, and sixty four *ghatika-sthânas* ; supreme lords of Ayyâvole-pura ; cages of adamant to refugees ; giving much and forgetting it ; protectors of those who come for shelter ; brothers to the wives of others ; trees of plenty to their dependents ;— with these and all other titles, the pattaṇa-svâmi of the great city the capital Balligâve, the nâḍ-svâmi, the sênabûva and maṇigâra, and various *Settis* (all named), the whole of the *mummuri-danda* of the town, together with the *jagati-samûham* (? porters), the four *ôvagaḷu*, the sixty *kottali*, and the traders in grain (*davasi varttiḡaḷu*) of the town, being present :—

Reckoned as the great chief of the S'akti-parishe in the world, an ornament to the Mûvara-koueya-santati of the Parvvatâvali, was Kêdârasakti-munipati. His chief disciple was S'rikantha-pandita, of whom what more can be said than that he was himself Lâkuliṣa in the world, and farther, shone as the equal of omniscience. To his disciple, (with the usual ascetic virtues), proficient in philosophy, logic, grammar, poetry, drama, music and many other branches of literature and learning, the *âchâr-yya* of the god Nakharêśvara of Tâvaregere in the southern quarter,—Sômêśvara-paṇḍita-dêva,—(on the date specified), at the time of the sun's eclipse,—for the service and decorations of the god, for repairs of the temple, for gifts of food to the students and ascetics there,—washing his feet, the whole town uniting, made grants of dues (as specified). This work of merit was approved and assisted by Châvvoṇḍa-Bôvam.

Imprecation.

Date 1215 A.D.

Praise of S'ambhu. Dweller in the mountain, without descent, united with the Bull,—S'iva,—destroyer of the five-arrowed, together with Umâ, do I reverence, bearer of the moon on his crest.

Be it well. Refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, boon lord of Dvârâvatî-pura, a sun in causing the lotus the Yâdava-kula to unfold, a goad to the elephant Gûrjara, masher of the Mâlava woman, plucker up by the roots of the lotus the head of the Telunga king, to hostile kings ? overwhelming,² Râya-Nârâyana, Simhâna-Dêva's valour was as follows ;—To the darkness the army of the Karṇâṭa king, a destroying thunderbolt disappearing with a roar ; to all the troops of the Mâlava elephants, a crushing lion ; to the ocean the multitude of the Telunga king's army, ever a roaring Agastya ; head over all kings,—Simhâna ever triumphs.

A dweller at his lotus feet, the great minister, *sarvvâdhikâri*, great supreme confidant, Râya-nâyaka-Nârâyana, Mayidêva-paṇḍita's glory was as follows :—The king Simha having communicated with him and committed to him all business anxiety, was always engaged in the enjoyment of family pleasures, while he, fixed on the king's business and the satisfaction of the subjects, having defeated all enemies, was bearing the burden of the world.

¹ The first part of the verse is a series of puns on the word *gôtra*.

² *Jagajhampam*—the long gown, extending to the feet, of Jogatis, a class of female devotees.

So also the great receiver of gifts, *sarvādhikāri*, supreme confidant, the *gaṇḍa-peṇḍāra* Hemmayya-Nāyaka's glory was as follows ;—Having Lakshmī in his heart, and Sarasvatī on his tongue, Fame, distressed at these co-wives, has gone to the points of the compass. Worshipper of the feet of Vaidyanātha, the disciple of Sômēsvara-yati ; bee at the lotus feet of Bhīma ; may he be happy, the king Hēma. His wife was Ruppabāyi (her praise). That husband and wife in the enjoyment of peace and wisdom came to Baḷigāve, the glory of whose chief god the southern Kêdârêśvara is as follows :—Whom Brahma, Vishnu and Indra praise with devotion in the middle of Baḷigrāma with words taken from the vēdas, whom the *śiḍḥas* cherish in their hearts, that S'iva, inexpressible, in the form of wisdom, do I reverence. And praising Virûpāksha, dwelling in the Kôṭi-maṭha, is Vāmaśakti, great in penance like Upamanyu of old.

Seeing there the enjoyments of the god, and the fullness of the learning and piety of the *āchāryya*, S'rikanṭha-dêva's disciple, the mahābrāti Vāmaśakti-dêva,—for the perpetual lamp of the god Kêdârêśvara, for sandal, sectarian marks, flowers, incense, lamps, offerings, *tāmlā*, Chaitra pūification, S'ivarātri, the offerings at the three seasons, and the ceremonies at the pancha-parvva and eclipses,—(on the date specified), Hemmayya-Nāyaka, washing the feet of Vāmaśakti-dêva, the *āchāryya* of the temple, made from the customs dues of the Banavāse-nāḍ grants of the tax on seven families included in the *hejjimka* ; and in the petty tolls (*kirukula sunka*), and for loads of jewels silk and grains, granted a free pass for 25 local bullocks ; and 2 local oil mills in Sirivola. Final benedictions and imprecations.

96

Date 1179 A.D.

Om. Obeisance to S'iva. Praise of S'ambhu. Obeisance to the rāja-guru.

The opening portion corresponds with that of No. 92 above (omitting the reference to the minister Kêśava).

To describe the valour of that rājādhirāja's dear son :—Dispersing the darkness the hostile kings, increasing the groups of waterlilies (otherwise, the pleasures of the world), withering up the lotuses the faces of the wives of hostile kings, a moon full of rays (or wisdom), lord of the moonlight his great fame, the king Sôma arose from the ocean king Bijjaṇa. Thus born, and ruling the whole world under his single umbrella, was Rāyamuyāri-Sôvi-Dêva, whose younger brother was as follows :—After him, making a festival for the earth ; in truth, purity and devotion, the equal of Bhīshma ; a new Purukutsa ;—Sankama-Dêva ruled the world. Gauḷa has sent elephants ; Turushka, horses ; the Simhala king, pearls ; Chôḷa, white cloths ; Maḡadha, musk ; the Maḷaya king, sandal ; the Lāḷa king, young girls ;—thus were announcements of the twice five heralds being continually heard in the assembly of the king Sankama-Dêva.

Along with the various ministers of that mahārājādhirāja chakrêśvara's kingdom, who in many ways had freed the circle of the earth from enemies,—including the great minister and senior daṇḍa-nāyaka Lakmi-dêva, the minister for foreign affairs Chanḍuṅgi-dêva, the sole friend of the world Rêchanayya-daṇḍanāyaka, the sarvādhikāri Sôvanayya-daṇḍanāyaka, the commander-in-chief of all the army Kāvanayya-daṇḍanāyaka,—coming with pleasure to the south, and seeing in Balligrāme, the chief place in the Banavase Twelve Thousand, the three pinnacled temple of the god the southern Kêdârêśvara, the arbours *maṇḍapā*, the jewels, worship, many golden kalaśas, the gifts of learning and gifts of food, and the many religious acts,—saying “ This is truly the southern Kêdāra ; here we must perform some work of merit,”—he saw the āchāryya of the temple, the rāja-guru-dêva, and ob-

served for a long time with astonishment the greatness of his penance and his ability :—in grammar, Pâṇini paṇḍita ; in polity and discernment, S'ribhūṣaṇâchâryya ; in drama and the science of music, Bharata muni ; in poetry, Mâgha himself ; in siddhânta, Nakulîśvara ; in S'iva devotion, Skanda ; by his natural virtues that râja-guru triumphs ever,—Vâmaśakti-yati. Such were this master of many virtues, the dear son of Gautama,—and, seeking to promote the truth, king Sankama.

(On the date specified), for the decoration and service of the god Kêdârêśvara, for repairs of the temple, for gifts of food to ascetics and Brahmans,—the emperor Sankama-Dêva, washing the feet of the temple âchâryya, the râja-guru Vâmaśakti-dêva, made a grant of Kîru-Balligâve in the Jiddulige-kampana, to be held free of all imposts, as long as sun moon and stars endure. Usual final verses.

Be it well. The mahâ-maṇḍalêśvara Tailaha-Dêva, and the mahâ-maṇḍalêśvara Yeraharasa, coming and seeing the work of merit, said “ This temple belongs to the family of the gurus of our line ; we must here perform some work of merit.” To describe these incliners to works of merit ;—To the fierce enemy who comes to fight, he gives the world of the gods ; to him who comes with affection to visit him, fullness of wealth ; to the trembling will he give a hard fate, let us see, he will treat him kindly ;—thus is Ek'kala-nripi's son king Tailapa, with pride, with affection, or with pity of heart, ever gaining approval. The glance of the eyes of the queens of kings who have fled in war is unnoticed, the flashes of Eraharasa's new sword so fill the earth with fear.

This entitled in so many ways to praise and fame, the mahâ-maṇḍalêśvara Tailaha-Dêva and the mahâ-maṇḍalêśvara Yeraharasa-Dêva, for the great offerings and perpetual lamp, at the same time as formerly written, washing the feet of the temple âchâryya, the râja-guru Vâmaśakti-dêva, made a grant of the *maneyz*, together with the *kirukula âya* and *dâya*, to continue as long as sun moon and stars. Final verse as in No. 92 above.

97

Date 1186 A.D.

(On the date specified) for their having erected the maṇṭapa of the god Kêdâra within the contract time, the râja-guru-dêva being pleased, made a grant of 150 *kamma* of rice land in Kîru-Balligive, to Bisadôja, Châvôja and Singôja, these three, to continue, free of all imposts, as long as sun and moon. Also he granted to them Siruvôlal in the Beduge Seventy, with enjoyment for three generations.

98

Date 1103 A.D.

Praise of S'ambhu. Invocation of the lord of Pârsvatî.

Be it well. His broad chest embraced by the goddess of fortune, his feet placed on the heads of crowds of kings, praised by all people, of pure fame, was king Vikramâditya.

A bee at his lotus feet, was the general Anantapâla ; (his praises). When, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachanda-dandanâyaka, (with various other epithets), a moon to the waterlily the Lâṭa-kula, a bee at the lotus feet of Hara,—Anantapâla-dandanâyaka, having received the two Six Hundreds, and the Banavase Twelve Thousand, together with the *vadda-râvula* and the *perijunka*, was protecting them in peace and wisdom ;—

A dweller at his lotus feet was Gôvinda, the *raṇa-ranga-Bhairava*; (praises of his valour). His younger brother was *Mukunda*. To the treasury of learning, the lord *Kêśirâja*, and to Nilabbe, was born *Dâsirâja*, a sun in the sky of the *Parâśara-gôtra*. He was the father, and *Sômâmbike* the mother, of *Gôvinda* (His further praises, in the form of question and answer). When, (with various epithets), the *raṇa-ranga-Bhairava*, a tree of plenty to all good poets, *Vatsa-râja* to unruly horses, rejoicing in the fortune of the authority committed to him by *Anantapâla*, the *daṇḍanâyaka Gôvindarasa*, having received the *vaḍḍa râvula* of *Mêlvaṭṭe*, with the two *billkode* and the *perjunkte*, was protecting them in peace and wisdom :—

Reckoned as the great chief of the *S'akti-parshe* in the earth, an ornament of the *Mûvarukoneya-santati* of the *Paryvatâvali*, was *Kêdârâsakti-yatipati*. That *munindra's* famous disciple was *S'rikanṭha*, a peacock to the mango garden the learned. His mind in the lotus the feet of *Hara*, in the lotus of his face the beauty *Bhârati*, in his character purity, in all patience *Indra's* regent elephant, thus had he established his brilliant fame,—the ornament of *munindras*, *S'rikanṭha-dêva*, glory of the learned, an ocean of logic. That great one's disciple, and his equal,—the *Chaitra* (or spring) season to the mango tree *Akalanka*, a moon to the ocean *Lôkâyata*, a regent elephant to the earth *Sâṅkhya*, a pearl ornament for the conch-like neck of the lady *Mimâṃsa*, a sun to the lotus *Sugata*,—such was the fame won by the logician *Sômêśvara-sûri*, leader of the *Naiyyâyikas*. Some are learned logicians, some are clever in conversation and discourse, some are skilled in the drama, some are able at good poems, some are versed in grammar,—but if it be asked who is master of all these? who in the world is skilled in them all?—the celebrated ocean of learning, *Sômêśvara*. (Having acquired the usual ascetic virtues, with other epithets), a sun in unfolding the lotus garden the *nyîya-śâstra*, an autumn moon in raising the ocean the *vaiśeṣika*, a jewelled ornament in proficiency in the *Sâṅkhyâgama*, a bee at the lotus feet of his guru, spring to the mango garden the *s'abda-s'âstra*, with the rise of wisdom causing the *Lîkula-siddhânta* to bloom, in unequalled reasoning the river of the gods in flood, having a multitude of disciples nourished by the power of the counsels given by himself, in rhetorical learning a great river in flood descending from mount *Mêru*, satisfying *Paramêśvara* by the strength of his devotion, the sole resting place of blameless pure penance, his fame moonlight rejoicing the circle of the earth,—with these and all other titles, was *Sômêśvara-panḍita-dêva*. This celebrated *muninâtha* having made known to him the secret of fame, *Krishṇa-Râja's* younger brother *Gôvinda* revered his feet, a clustre of affection, a joy to all the wise : and—

Be it well. When, (with usual *Châlukya* titles), *Tribhuvanamalla-Dêva's* victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of *Kalyâṇa*, ruling the kingdom in peace and wisdom ;—in the 27th *Châlukya-Vikrama* year, the year *Chitrabhânû* &c, washing the feet of *Sômêśvara-panḍita-dêva*, *âchâryya* of the temple of the southern *Kêdârêśvara* of the *Tâvaregere* of *Balligâve*, which appeared as an ornament of the *Banavase Twelve Thousand*, (a country) that resembles the waving clustres of curls (*kuntaḷa*) of the lady the *Kuntaḷa* land,—the *daṇḍanâyaka Gôvindarasa*, for the incense, lights, and offerings of the god *Kêdârêśvara*,—made a grant of the *perjunkte*, *vaḍḍa-râvuli* and the two *billkode* on two lakhs of areca-nut in whatever place they may be taken for sale. Usual final verses.

With approved sweet expressions, in order that it might give dignity to his smaller utterances and become a *śâsana* of fame, did he write this *śâsana*,—the *Nitulâksha* (*Îśvara*) among fast (or extempore) poets (*îś'u-kavi*). On examination who is equal to the lord *Malli-dêva*? If two from two sides should together come writing it down from the end and reading it out, he would arrange the poem so read out, whatever it might be, as a new poem; repeat four stories from hearing them related; and make calculations in any given figures;—all this was he able to do by mental effort.

a full born Sârasvata, a Brahma of speakers, an emperor of many modes of ascertainment (*avadhâ-rana*), is Mallikârjjuna-bhaṭṭa, the lotus-born among poets.

99

Date 1113 A.D.

Reverenced by the three worlds, the śâsana of Lakulîṣa is supreme, the bestower of benefits seen and unseen on those who have acquired his favour. A dancing-master who with the baton of the vêdas directs the steps of the dancer the group of *dharma*s, his śâsana is supreme, the bestower of good fortune on the three worlds. The heart of Brahma shining as a stone on which is inscribed the śâsana of the vêdas which extol the abode of Viśvanâtha, he is supreme, the unthinkable, able in protecting the three worlds, the bearer on his crest of the crescent moon.

¹War appearing to him as tears, and a battle as filled with demons, thus did Sômêśvara-muni see them, a delight to speakers.

Be it well. The autumn full moon in the sky of the Châlukya line, praised by great poets, his fame like the rays of the moonlight, his lotus feet reverenced by the heads of hostile kings, gratifier of all the host of Brahmans (*bhû-dêva*) by his gifts, chief of universal emperors (*sârvaabhauma*), of exceeding might, was Vikramâditya-Dêva. To give up their titles, forsake the pleasures of the lands they ruled and dwell in thickets on the mountains, thence on coming forth again to battle to leave their wives behind and form alliance with the celestial nymphs,—such is the occupation he provides for his enemies,—Vikramâditya-Dêva.

When, having obtained such glory and fame, the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlukyas,—Tribhuvanamalla-Dêva's own victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâṇa, in the enjoyment of increasing supreme happiness (*parama-kalyâṇa*), protecting the whole earth under the shadow of his sole umbrella in peace and wisdom :—

The Chandra-vamśa (or Lunar race), famed of old in the world, obtained royal rank ; but greatly exalting that fame in that they were moons without spot, having thus no equal in regard to fame or name, truly renowned, the theme of eulogy to many great poets, having themselves acquired fame, were the Pândyas ; —among which worthy ones, many sons of kings (*arasa-makha*) having been born,—

In the Krita-yuga, to the accomplisher of his desires Jamadagni, the husband of Rêṇukî,² was born the powerful bearer of the Paraśu (or axe), the slayer of the son of Kritavîryya, who murdered the garu. And twenty-one times slaying all the kings in the world, he bestowed the circle of the earth as far as the ocean upon the Brahmans (*dharani-dêvar*) ; but considering that he should not dwell in the property of the Brahmans, he turned back the sea with the tip of his bow, the son of Rêṇukî,² praised by the learned. Having left not even space for a drop (*kaṇa*) in the place occupied by the Western Ocean, that lord obtained from the favour of Phanikaṇkaṇa (S'iva) the Seven Koṅkaṇa as his abode.

To the lady the Koṅkaṇa country thus created by Paraśu-Râma, Hayve was like her (*kaṅkaṇa*) (or bracelet) ; in which, as the beautiful chief gem, shone forth Sisugali. Notorious enemies, from the courage (*kalitana*) imparted to the children (*sisu*) born there, were turned to cowards ; hence was this great royal city called Sisugali.

¹ The meaning of this verse is obscure.

² The recognized form of this name is Rêṇukâ.

There many Pāṇḍya kings having continued to rule :—His fame rejoicing the hearts of all people in the world like the moonlight, from the ocean of the Chandra-vamśa arose the king Chandra. The jewel of women, Kāmmala-Dēvi, worthy of praise from all, was like the bright moonlight to that Chandra (or moon), and extended his glory by her union with him. A son was born to that husband and wife, as it from Lakshmi and Vishnu, most beautiful, rejoicing the hearts of the coyest fair ones,—Kāma. And clever, of high qualities and beauty, Bhāgala-Dēvi, a Rājaputri jewel, like a Rati to this Kāma, became this lord's beloved wife. No light armed one,—to that Bhāgala-Dēvi, and to that great king Kāma, was born with spotless fame, surpassing Indra in the splendour of his wealth,—Chandra. To whom is any courage left after belolding this brave one ; where will any strength of arm remain after opposing this strong-armed one ; the proud retain their usual firmness only as long as his brows are straight on his face (*i. e.* until he frowns) ;—thus does the world praise Chandra. Praised by all people in the world, her fame her wealth, Sāvala-Dēvi, of firm conjugal devotion, this woman like Rōhini, became the wife to this Chandra. To that lord and to Sāvala-Dēvi was born a son, devoted to the faith of S'iva, rich in spotless glory,—Kāma-Dēva, a god among the brave. The fortune of a hero was to him as his Rati, great wars were as his spring season, with him by nature abode the power with poisoned arrows to send brave enemies to the society of the celestial nymphs,—thus does all the world, declaring him to be indeed Kāma-dēva (the god of love), praise Kāma-Dēva.

When thus, like the nose to the face of the lady the Pāṇḍya line, seated on the Pāṇḍya throne, entitled to the five big drums, the mahâ-maṇḍalêivara, boon lord of Gôkarna-pura, head jewel of the Pāṇḍya-vamśa, a cattle rope to champions, to others' wives the son of the river (Bhîshma), a joy to the learned, the protector of the Kônkaṇa-râshṭra, a stake for impaling liars, an abode of fame, Nigalanka-malla, bearing the lotus feet of Tribhuvanamalla-Dēva as a crest on his head, a root for the plantain tree valour,—with these and other titles, Tribhuvanamalla-Kāma-Dēvarasa was ruling the kingdom in peace and wisdom :—

One day, in a discourse on S'iva-dharmma,—‘Dharmma is the root of the vine of fame ; dharmma is beloved by both worlds ; save the man devoted to dharmma there is none worthy of reverence in the world’ :—being quoted as a precept of the S'iva-dharmma,—and from the divine discourse of the worshipper of spirit, the eminent Sârasvata, Sômêśvara-panḍita,—having conceived a desire to perform a work of S'iva-dharmma ;—

On the Adhipati giving the Vanavâsi country to the protector of the grove of the vine king Tribhuvanamalla's fame, the protector of all the learned, Anantapâla,—he, accepting the same, assigned it over,—and by his order, the dweller at his lotus feet, the raṇa-ranga-Bhairava, distinguished for the courage of the lion, known for his good qualities, his elder brother's warrior, of wide spread fame, Krishna-Râja's beloved younger brother, without pride carrying out orders as being a great distinction,—was governing Banavase,—? gambler (*jûju*) of the Malapas, of unspotted purity, of highest fame, treasury of glory,—Gôvinda.

In the royal city Balipura, which shone as an ornament to the Banavase-nâḍ, that king, in order to acquire the *urbaḷi* land, below the lotus garden, belonging to Mēchi-Setti, son of Bhuvanaika-Setti, the son of Mēchi-Setti who had acquired the title of *paṭṭana-sâvi* town mayor),—washing his feet,¹ made a suitable agreement, and with the knowledge of the priests of the five *maṭhas*, the townsmen, and the three *puris* belonging to the great royal city Balligāve, bought 110 *kamma*, free from all objection, with pouring of water.

¹ This seems to be so stated in the inscription, but is opposed to the usual custom, which applies only to the feet of a

Brahman guru. The author apparently has some hidden meaning in the expression *kālgarchu*.

And the priests of the five mathas in that great royal city Baḷligāve,—the âchâryya of the piriya (or senior) maṭha, Sântaśiva-panḍita; the âchâryya of the Panchalinga, Kriyâśakti-panḍita; the âchâryya of Tripurântaka, Kriyâśakti-panḍita; and Mûliga Ponneya-jiya;—and of the townsmen, Barmma-Setṭi, son of Enṭheya, and others:—all these, the priests of the five mathas, the townsmen, and the three puras, giving the land which was to be acquired (*here follow the boundaries*),—he with devotion to S'ankara took the land, 110 kumma, the daṇḍâdhiśvara-Gôvinda, praised by all people in the world, considered as the king of that nâḍ, publicly, with washing of the feet.¹ And that land Mêchi-Setṭi will continue well to cultivate, free of all charges; and the five mathas and townsmen will carry out the assignment, free of all charges. Having made this settled agreement, afterwards,—

Having acquired renown in the S'akti-parishe of the Mûvara-koneya-santâna of the Parvvatâm-nâya, like the rainy season to the châtaka birds the disciples, were the Kâlamukhas; among whom was the faultless S'rikanṭha, praised by the learned, the son of Kêdâraśakti, ever cherishing S'rikanṭha (S'iva) in the lotus of his heart, his holy throat (śrî kanṭha) retaining the blessed words uttered by the muni-pati. Understanding the piramâtmâgama, skilled in overpowering eloquence, like the purest gold if it had acquired perfume, having placed the lotus feet of Îśvara on his head, self-chosen husband of the wife severe penance, distinguished by all the âchâryya qualities, was S'rikanṭha-yôgiśvara. S'rikanṭha's son, revered by the world of yatis, was Sômêśvara, S'rikanṭha (S'iva) in the form of a muniśvara, Vaikuṇṭha (Vishnu) to the Asura sin, the throats (kanṭha) of the learned filled with the sound of his compositions.

Soliciting the thus esteemed worshipper of spirit, who was possessed of the usual ascetic virtues (named), pleasing to the learned, a Brahma in memory, quick in composing, the nectar of the lotus poetry, a mirror to the face of declaimers, pleasing in speech, a master of eloquence, strengthening the qualities of sinless penance,—the distinguished Sârasvata, Sômêśvara-panḍita-dêva, to accept this work of merit, and having obtained his favour,—

For the repairs of the temple of the southern Kêdârêśvara,—lord of the three worlds, on the bank of the Tâvare-gere (or lotus tank) to the south of the royal city Baḷligāve, which was like the head to the Barivase Twelve Thousand,—for sandal, flowers, incense, lights, offerings and all manner of services, and for the food of the ascetics and others there, with all rites,—in the year giri (7), Bhavalôchana (3), the 37th Vikrama² year, the year Nandana, &c,—that land, admired in the earth,—the ornament of kings,—for the gratification of the lord whose form consists of earth sun water and the other elements,—washing the feet of that universally praised distinguished Sârasvata, radiant with ascetic virtues,—that glorious and famous one made the grant with joy, with pouring of water. Usual final verses.

So as to win the praise of poets, the poet very clever in composing (ati-paṭu-kavi), the servant (icikîra) of the Sârasvata lord, Mallikârjjunâryya, wrote this S'iva-dharma-sâsana so as to be a new (model):—the universal emperor of mne nonics³ (dhâraṇâ-sîrvabhauṇa), Mallikârjuna-bhaṭṭa of Gobbûr, a Shamukha among good chief poets.

May prosperity be to the S'iva sâsana.

100

Date 1129 A.D.

Obeisance to S'ambhu, beauteous with the châmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds. Obeisance to the two S'ivas (i. e., S'iva and Pârvatî), with their respective attendants.

¹ See note on p. 66. ² That is, Châlûkya-Vikrama year.

³ See concluding statements of No 98 above.

By command of the pure muni Vidyâbharanâryya having obtained the management of the Kêdâra maṭha, may the sight of the divine nectar of the god Kêdârêśvara's mercy ever protect Gautama, a present manifestation of the ancient Gautama muni.

From the middle of the lotus navel of the lord of the goddess of Fortune was born the lord of the goddess of Speech; from whose powerful arms, protectors of the sea-engirdled earth with the might of their own invincible arms, parts of the lord of the goddess of Fortune, were born the Châlukya kings.

Among them, in the might of his strong arms like Vishṇu who crushed in battle the Asura that had carried off the earth to the infernal regions, and brought it back, was the king Taila. Tailapa-Dêva's eldest son was the lord Sattiga. His son, master of the lady Fortune, was Vikrama. His younger brother, an axe to the vine the territories of his enemies, was the king Daśavarmma. His son, lord of the lady Earth, Jayasimha, protected the earth with affection. Of natural courage, Âhavamalla was his son. His eldest son, favourite of the earth, everywhere an unequalled wrestler was Bhuvanakaṃmalla.

After him, among those Châlukya kings, of astonishing fame, the world praising him as having the character of the sixteen (great) kings, was Permmâḍi-Dêva, his younger brother. As if afraid of the reproach that ever of old forgetting his greatness he was underneath, bearing up the whole earth in the Tortoise incarnation, from that time Hari resuming his greatness had come to bear up the earth from above, such was Vikramâditya-Dêva. In the stream the sword of the Châlukya emperor dwells the Lakshmi of Victory in order by its ablution to purify the earth from the impurity and evil which had accumulated from its long stay in the arms of the kings of the Kali age. The palace of the king was flooded with streams of the ichor of rutting elephants and the foam from the mouths of horses, brought and handed over by the groups of hostile kings he had subdued. That the Mâlava, Chôla, Gauḷa, Magadha, Anga, Turushka, Kaṭṇṇa, and Vanga kings, trembling, submit to his commands with fear, making friendship, agree with all he says, and are in the enjoyment of their kingdoms,—this I know; for were it not so, he would at once without pity have sent those great kings to enjoy the kingdom of the gods,—this lord of Kuntala.

To Permmâḍi-Râya thus famous, like a faultless gem from the Rôhama mountain, like the moon from the milk ocean, like the sun from the eastern mountain, an ornament to the race of kings, bright with intelligence, of wide spread glory, was born the king Sôma. When he was born, forthwith affliction was born to the lines of hostile kings, great love for him was born throughout all the Kuntala country, to the ever celebrated Bhârati a companion was born,—what kings could compare with this king? When he was yet a boy, he wanted the jewels in the crowns of hostile kings, and the jewels on the temples of their elephants, to bind on the string round his waist. As soon as he began to walk, the hostile kings began to walk away into the forest, through fear; as soon as he began to talk, their talk was confined to wild men of the jungles. When he wants to play at ball, he does not care to play with balls, and will not play without the heads of hostile kings,—who can measure the strength of arm and might of this king? The pure sea of the emperor Vikrama's joy was filled up, the lotuses the hands of his enemies were folded together, the waterlilies the eyes of the whole world were filled with laughter,—when the king Sôma rose above the great mountain of the east. Relieving Âdiśêsha of the weight of the earth which truly prevented his turning so that he could see his own body, and the Tortoise king whose back was scarred with bearing up the burden of the earth, saying let those living creatures be at ease, he bore up the earth in his own mighty arms, the powerful Châlukya king Sôma. His wide chest was a beautiful palace for the lady Fortune, his sharp sword was a jewelled pleasure-house for the fortune of Valour, his lotus face was a dancing-stage for the fortune of Wisdom,—these various fortunes did he support in his mighty arms, this

Bhûlôkamalla. The jewels in the crowns of prostrate hostile kings the constellations, his own fame the moonlight, his rise causing the flocks of *chakôra* birds all the people in the world to escape the heat,—this king was rightly named *Sôma* (the moon), and thus did he shine—the king *Sômêśvara*. Though the brightness of his rays (or gifts) gratifies the gods (or the learned), though an ornament to *S'rikantha* (or, the throat of *S'ri*), rejoicing the waterlilies (or the circle of the earth),—thus greatly praised he may be, but being without faults and so without spots can this *Sôma* be compared with the *Sôma* (or moon) in the sky? The flames of the fury of hostile kings are quenched at once at mere mention of the water the terrible sword of *Sômêśvara*. *Kuntaḷa* being like the tresses (*kuntaḷa*) of his loved one, *Kānchî* like her glittering zone (*kānchî*), and the stream of fair women in his female apartments like the copious streams accompanying his gifts, he rose to conquer all around him, and ensuring peace with the glory of his mighty arms, he was the only one who ruled the world,—the king *Sôma*. That he had not get punished *Yama* for unceremoniously carrying off those whom he protected, that he had not yet secured *Mahâ Mēru* to bestow in gift, that he had not yet been a refuge to *Mainâka* and other great mountains,—these causes daily plunged him into a sea of anxiety,—the king *Sômêśvara-Dêva*.

When this celebrated *Châḷukya* emperor, the king *Sômêśvara Bhûlôkamalla*, with the intention of making a victorious expedition to all parts, came to the South, and had fixed his camp in peace and wisdom in the *Hulluṇi tîrtha*,—on his making a speech on the subject of *dharma*, seizing the opportunity,—

The head jewel of the *Kadamba-vamśa*, crest jewel in the crown of chieftains, a wishing-stone to the learned, a famous mountain of courage, *Taila*,—*Virâṭa-nagarî* his abode, boon lord of *Vana-vâsa-pura*, a pearl garland to the goddess of Victory, *Taila*, a great favourite of his lord,—rising, stood with his lotus hands folded, and said; '*Dêva* a petition',—

Among the myriads of countries the famous *Kuntaḷa* country is the best; in it the *Banavase-nâd* is the best; in which, if well considered, *Baḷḷigâve*, the treasury of good people, the mother of cities (*paṭṭaṇṇaṅgaḷa tavarmmane*) is the best, its fame being spread throughout the whole world bounded by the ocean. Being the sole abode of the learned (otherwise, the gods), it is like *Amarâvati*; being filled with happiness (otherwise, serpents), it is like the splendid *Bhôgavati-pura*; and in wealth may be compared with *Aḷakâpura*;—thus celebrated throughout the sea-engirdled earth, what city can compare with *Baḷḷigâve*?

'To describe the qualities of its citizens:—Hospitable to strangers, of one speech, the birth-place of prudence, the dwelling place of *dharma*, a theatre for the performance of excellent poets, a simple mine of honour, performers of the pure worship of *Hari*, *Hara*, *Pankajâsana* (*Brahma*), *Jina* and other gods,—who in the sea-encircled earth are equal to the great citizens of *Baḷḷigâve*? As by the bestowal of perishable articles they can obtain neither this world nor the next, they from time to time stock their shops with the imperishable, the citizens (or merchants) of that famous town. Like *Sura-pati* in being the resort of the learned (or gods); like *Indra's* great elephant in shining with moisture (or wealth); like the Moon in beaming with rays (or, wisdom); like the Serpent king in maintaining the earth (or, patience);—who in this world are equal to the great citizens of *Baḷḷigâve*?

'And to the people of that town,—like the tusks to the elephant, like the dreadful canine teeth to the lion, like the great wings to the *śarabha*, are the chiefs or lords (*prabhugaḷ*) of the city.

'And there the temples of *Hari*, *Hara*, *Kamalâsana*, *Vitarâga* and *Bauddha*, like the five arrows in the world, shine as the five *maṭhas* in that city.]

'And there are three puras, like three eyes of *Samagra Lakshmî*, or like three pearl neck-
1 ets round the throat of that fair one.

'And to the south of this Baḷḷigāve, the native home of all beauty and all dharma, is situated a lotus pond, close to which, as if all the immeasurable merit acquired by its citizens had combined into one abode of S'iva, is a beautiful temple to the god called Nagarêśvara.

'The southern Kêdâra is the means of the absolution of sin, the very presence of S'iva manifested to all the citizens, visibly displaying all the glory of the Krita-yuga. Moreover the course of the sacred bathing streams there is like that of the Ganges at Kêdâra, the lofty tower of the S'iva temple piercing the sky rises up like the peak of Kêdâra, and the holy ascetics performing penance there are like the holy ascetics at Kêdâra whose minds are bent on the performance of the most difficult penances,—thus this is a new Kêdâra, the standing crops of its fertile fields resembling the horripilation arising from the S'ivalinga worship, its temple the abode of Paramêśvara.

'The god Kêdâra therein, who, thinking with supreme benevolence on his faithful worshippers,—afraid of the cold and unable to make the distant pilgrimage (to Kêdâra)—frees them from all sins (here), the brightness of whose lotus feet is an ornament on the heads of the gods prostrate before him,—may he protect you, the wearer of the crescent moon.

'As if proclaiming that here is firmly fixed the lord of the Krita-yuga, dreading the guilt of the wicked of the Kali age, like a strong fortress, well built, is its encircling wall.

'And its maṭha shines like the Kamāṭha (or tortoise), as a support of all people; like Purushasimha, as distinguished for the slaying of Hiranyakaśipu (otherwise, for gifts of money and food); like Kurukshêtra, as the abode of Sarasvatî (otherwise, learning); like the Khachara-lôka, as surrounded with Vidyâdhara chiefs (otherwise, great men of learning); like the Mandara mountain, as the most excellent on all sides; like Vâsudêva, as rejoicing in the sound of the words of Akrûra (otherwise, gentle words); like the abode of Bhavâni, as filled with the rites of Brahmachâris; like a prudent man, as beautified with the ornament of learning; like the banks of the Gôdâvari, in ministering to the service of Gautamâryya.

'To describe the descent of the line of gurus of that maṭha:—In the Mûvarakoneya-santati of the devout Parvvatâvali was he born, the lord of unblemished fame, Kêdâraśakti-paṇḍita-dêva. S'rîkanṭha, like a pearl necklace to the throat of Sarasvatî, a touchstone for testing the gold of learning, revered by the world, was his disciple. After him, that munipa's disciple, a moon in raising the tide of the great ocean of learning, was Sômêśvarâryya, a sun to the blue waterlily Kâma (or desire). After that, the equal of the celebrated Bhârabhûti,¹ was celebrated that fortunate munipa's younger brother, Vidyâbharana, a faultless ornament of learning, an ornament of the lady fame. A thunderbolt in splitting the great boulders the Bauddhas, a lion in tearing open the frontal globes of the elephant the Mimâmsa creed, a sun to the clustre of waterlilies the Syâdvâda,—shines Vidyâbharana, a true ornament and muni of the Naiyyâyikas. When having no desire to pass his time in any other business but the cultivation of learning, he made over the business of the maṭha to his own senior disciple, with ability to promote the guru-kula, Vâmaśakti-muniśvara. The moon with great difficulty sheds its rays of nectar over the ocean-girdled earth, but what is that?—like a sun of a thousand rays the unspotted wise Vâmaśakti illuminates the maṭha and remains for its protection'.—

On his thus making petition, hearing of the greatness of the virtue of the maṭha, and of the devotion to virtue, learning and penance of the âchâryyas of the maṭha, the hair of his body standing erect with pleasure, he gazed with brightened eyes on the face of the Kâdamba lion, and saying, "We must perform some work of merit in that temple,"—inquired "What towns are there

¹ It is not clear who is meant by this.

near to it ?" On which he replied—"Let not the Dêva perform a different work of merit. I have already performed a certain work of merit there for the increase of the Dêva's victorious kingdom. Let it by pouring of water from the Dêva's own hands be confirmed, to endure as long as sun and moon."

Accepting that proposal,—for the repairs of the temple, for gifts of food to the ascetics, for gifts of learning, and the worship of the god,—in the 3rd Châlukya-Bhûlôka year, the year Kîlaka, &c.,—sending for Vidyâdharapa-dêva, and washing his feet, he presented, with pouring of water, Tadavanale in Jiddulige-nâḍ, together with the Hakkale field as a *sthaḷa-vritti* in that nâḍ, with enjoyment for three generations ; and on betel leaves, areca-nut, grain and all other articles required for sale, purchase or consumption, he remitted the *vaḍḍa-râvuḷa*, *hejjunka* and all other customs duties, and made the gift with all ceremonies.

Then that Vidyâbharapa, despising it as being a cause for the destruction of the various pleasures of learning and the happy state of *yôga*, made it over to his own world-renowned senior disciple Gautama-muni, with the headship of the maṭha.

Like bright lamps, many munîndras, abodes of the highest good qualities, had illumined that maṭha ; after whom the muni Gautama, a pure jewel lamp, like a young bud, ever shone in it with world-wide fame, while all the world folding their hands addressed him as Jiya. The fortune of the Kêdâra temple was planted, as if a tree of plenty for the world, through Sômêśvarârîyya, firm in penance. After him, through Vâmaśakti it threw out branches, was filled with sprouts, blossomed, and spread into all the world. Then through the great Gautamâchârîyya it bore fruit.

Usual final verses.

101

Date ? 1181 A.D.

The râja-guru Vâmaśakti-dêva, and his disciple Jnânaśakti-dêva, will maintain the land (specified), the 10 *ga* in money, and three houses in the town, granted (on the date specified) to the dancing girl . . . Mallave and the drummer Mâdiga as a temple endowment.

102

Date 1162 A.D.

Om. Obeisance to S'iva. Praise of S'ambhu.

The vêda its root, its firm fence the nyâya and other śâstras, the smṛiti and others its branches, the virtues and desires of the good its sprouts, their deeds its blossoms, the commandments of the S'iva śâsana in the heart's meditations its fruit,—may the tree of plenty the virtue of Vâmaśakti-muni, grant your desires. His long arms its branches, his hands its sprouts, its blossoms his gentle smiles, his locks falling as far as his auspicious feet its descending roots, embraced by various fruits the siddhis and by the celestial vine the mountain-daughter,—may the pârijâta tree S'iva, grant to the king Bijjala daily his desires.

Be it well. Entitled to the five big drums, mahâ-mandalêsvara, a clustre of rubies to the crown great feudatories, his feet the seat of the vanquished, boon lord of Kâlañjapura, having the flag of a golden bull, and the sounds of the *ḍamaruga* (drum) and *tûrîyya*, a sun to the lotus the Kaḷachurîyya-kula, fierce in war, in dignity the Kanaka mountain, a sun to good warriors, an elephant goad to the brave, a cage of adamant to refugee elephant chiefs, in valour the lord of Lanka, to others' wives a brother, S'anivâra-siddhi, Giridurggamalla, in active war Râma, a lion to the elephant the enemy, Niśsanka-malla,—with these and other titles, the bhujabala chakravartti Tribhuvanamalla Bijjala-Dêvarasa's glory was as follows :—

The fierce flames of the courage of his enemies being quenched by the streams of glory from the dazzling sword in his powerful arms, this great king Bijjala having gained a name so that there was no other king besides, now rules the world as its sole monarch. The black serpent his terrible sword enters the ant-hills the faces of mighty hostile kings, is nourished by their blood as if milk, swallows up their breath as if wind, and is ever excited by the flames of hunger. The jewels from the crowns of fierce opposing kings lying scattered on all sides like hailstones, the flashing of weapons like lightning, the streams of blood falling in all parts like a deluge of rain,—the battle field in front of Bijjala-Dêva resembles the rainy season. Entrails being poured out in rolls, warriors sinking covered with wounds and lying side by side with their horses, while headless trunks dance around, and the abandoned female rākshasas assemble and enter the field for a feast of blood,—wonderful is the war of this Giridurggamalla. If he speaks, it is like letters cut in the rock on Mēru or Mandara; if he gives, it is the destruction of the poverty of the supplicant; if he protects, there follows neither old age nor death to the race of refugee kings;—say not, brother, that he can be compared with other kings, the king Bijjala, terrible in war.

A dweller at the lotus feet of this foundation abode of honour and glory, the king Bijjala-Dêva, was Kasapayya-Nâyaka. To extoll his qualities:—what is reckoned as rubbish (*kasa*), at a single glance of his that moment appeared as shining gold (*kasavara*) to all his friends and from house to house of all those of good birth; so that the name of Kasapayya-Nâyaka became famous throughout the sea-engirdled earth. His heart at the lotus feet of S'ankara, distributing the gold he had justly acquired to his friends, displaying the terror of his mighty arms in the war against the enemies of his lord;—was he a common man in the world, the jewel in the crown of the people, Kasapaya? A bee at the lotus feet of Hara, surrounded with men famous for every branch of learning, sole ornament of good warriors;—was he an ordinary man, Kasapaya, in the world? In taking sole charge of a country ruined by the administration of others and bringing it into prosperity, in conferring benefits on others, who can compare with Kasapaya?

With the permission of that great one, Bammarasa was the ruler of the Banavâse-nâḍ. To describe the greatness of his qualities,—By his government nourishing as with showers of milk the crops the learned among the Brahmans and his friends, ever was he praised, possessed of all the various learning in the world, and revered with folded hands as Barmma, the bestower of blessings (*sarmma-karmmanam*) on his dependents. Certain governors who were learned have gained a name as governors, but what governor was also learned like him, Barmma, the delight of all the learned?

Inspectors to see that the Lakshmi of that Bommarasa's government was free from adultery, and also royal inspectors, were the five *karuṇams*,—S'rīdhara-Nâyaka, Achaṇa-Nâyaka, Chaṭṭimayya-Nâyaka, Malliyana-Nâyaka, and Tikkamayya-Nâyaka,—these shone like the five senses to king Bijjala-Dêva. To describe the greatness of their qualities:—Benevolent to others, powerful as the ocean, in ministerial skill unmatched, bold as fierce lions, able in detecting frauds, superior to all opposition, their great fame like the sound of the *tûryya*, strengthened with all manner of self acquired merit, devoted to the faith of the feet of Îśvara,—how great were these *karuṇams*?

And moreover, a sun (*ravi*) in causing to unfold the lotus the face of that Bammarasa's great fortune, was the great minister Ravi-Dêva; the greatness of whose qualities was as follows:—While the lotuses the faces of the chief ministers expand under the pure rays of the counsel of Ravi-Dêva, why do the lotuses their hands become folded together? and why do the waterlilies the eyes of the goddess the fortune of Bammarasa's growing kingdom become wide open?—this is a wonder in the world.

While all these, united in the enjoyment of peace and wisdom, were one day discoursing on *dharmma*,—(saying), There is the Kôḍiya-maṭha, the place of the southern Kêḍâra, being like a field (*kêḍâra*) the crops standing on which resemble the hair of the body standing erect from joy at the worship of the S'ivalinga; the place appointed for the performance of the rites of devotee Brahmâchâri S'iva munis; the place for the recital of the four vêdas, the Rig Yajus Sâma and Atharvva vêdas, with their *angas*; the place for commentaries on the Kaumâra, Pâṇiniya, S'âkatâyana, S'abdânusâsana and other grammars; the place for commentaries on the Nyâya, Vaiśêshika, Mimâmsâ, Sâṅkhya, Bauddha and others the six *darśana*; the place for commentaries on the Lâkula-siddhânta, the Pâtanjala and other yôga-śâstras; the place for the eighteen purâṇas, the dharṃma-śâstra, all poems, dramas, comedies, and every branch of learning; the place where food is freely distributed to the poor, the destitute, the lame, the blind, the deaf, story tellers, singers, drummers, flute players, dancers, eulogists, the naked, the wounded, *kshapanakas* (Jaina sannyâsis), *êkadandî*, *tridandî*, *hansa*, *parama-hansa* and other beggars from all countries; the place for the treatment of the diseases of destitute sick persons; a place of security from fear for all living things;—in this place we must perform some work of merit, for the purification of our property, our livelihood and thrice seven generations of our families.—While they were thinking in this manner,—

Bijjala-mahârâja, having come there in order to subdue the Southern region, and encamped in Balligâve, was in the enjoyment of peace and wisdom;—

They all united coming, seated themselves and were discoursing on the *dharmma* of the Kôḍiya-maṭha, when Kasapayya-Nâyaka rising, and standing in front of his mahârâja, folding his lotus hands said “Dêva, a petition” and spoke as follows:—

‘The southern Kêḍâra is the means of the absolution of sin, the very presence of S'iva manifested to all the citizens, visibly displaying all the glory of the Kṛita-yuga. Besides this, its maṭha is like the ancient Kamattha (or tortoise), a support of all the world; like Purushasimha, distinguished for the slaying (*dâna*) of Hiranyakaśipu (otherwise, for gifts of money and food); like Kurukshêtra, the abode of Sarasvatî; like the Khachara-lôka, surrounded with Vidyâdhara chiefs (otherwise, great men of learning); like the great Mandara mountain, most excellent on all sides; like Vâsudêva, rejoicing in the sound of Akûra's words (otherwise, gentle words); like the abode of Bhavâni, filled with the holy rites of Brahmâchâris.

‘Descended in the line of the gurus of that maṭha, the disciple of Gautamâchâryya, is Vâmaśakti-muniśvarâchâryya. To describe the greatness of that muniśvara:—As lights of the line of gurus, many muniśvaras, abodes of the highest qualities, have illuminated that maṭha; after whom the muni Vâmaśakti, a pure jewel lamp like a young bud, brilliant as the moon or the rays of the sun, filled with light the whole world, which with folded hands addressed him as Jîya. His face a dancing stage for Vâṇî, his true heart a jewelled abode for the destroyer of Madana, celebrated throughout the world is Vâmaśakti-panḍita-dêva. Though in the vines the arched eyebrows of the fair he has placed his sugar cane bow, in their glancing eyes his flowery arrows, and thus become famous,—from fear of the severity of Vâmaśakti-muni's penance, the god of love confines himself in the earth to the thoughts of the mind.

‘Therefore were the Dêva to perform in that maṭha some work of merit, it will endure as long as sun and moon.’

On his saying thus, the king Bijjala taking it to mind,—for the decoration of the god Dakṣiṇa Kêḍârêśvara, for gifts of food to the ascetics, for gifts of learning, for repairs of the temple, and for satisfying the good and the beloved,—in his 6th year, &c., at the time of the sun's eclipse, washing

the feet of Gautamâchâryya's disciple Vâmaśakti-panḍita-dêva, made a grant of Kirugêri in the Hundred-*bîḍi*, with enjoyment for three generations.

Usual final verses, including—Those who seize on the property of gods or Brahmans, will be born as black serpents dwelling in the hollows of dried up trees in the thirsty forests of the Vindhya mountains.

Also he granted Chittûru in the Pândya kingdom, Ayirane in the Gutoḷala-kampana, Kôneya-Nêralige in the Kâladi Ninety, and Sidiyanûrudivige in Sattalige-kampana with enjoyment for three generations. Also Changûru Mattihalli in Bâsûr-kampana, Jâvali in Nâgarikhande, with enjoyment for three generations, washing the feet of the râja-guru Vâmaśakti-dêva.

And on that occasion, on the application of Sôyi-Dêvarasa of Bandanike, Chaṇḍugi-Dêva and Lakumi-Dêva-dannâyaka, he granted for the decorations of the gods Dakshiṇa-Kêdârêśvara of the Kôḍiya-maṭha, Sômanâtha, and Brahmêśvara of Abbalûr,—Karinele, Maruvase, Mutinahalli and Kundangi in Nâgarakhande-kampana, and Chikka Kaṇṇuge in Hânungal-kampana. Be it well. Fortune.

103

Date 1149 A.D.

Om. Obeisance to S'iva and S'ivâ, with their respective attendants.

The vêda its root, the Nyâya and other śâstras its secure fence, the smṛiti and others its branches, the virtues and aspirations of the good its sprouts, their deeds its blossoms, the observance of the S'iva śâsana its fruit,—the tree of plenty thy *dharma*, śrî-Gautamâchâryya, gratifies all desires.

From the lotus navel of the lord of S'rî sprang Brahma ; from his arms came forth and shone in the world many S'ântara kings. Being free (*s'ânta*) from the quality of darkness (*tamas*), completely free (*s'ânta*) from hosts of powerful enemies by the might of their arms, free (*s'ânta*) from fear or avarice,—they acquired the name of S'ântara in the world.

Among them,—able in forcing by his power unyielding hostile kings to say the same that he did,—was a rare one in the earth, Ammaṇa by name. His brother (*sahajâta*), who established his power in the world, an ornament of the royal line, of great fame, was Singi-Dêva by name. The celebrated Ammaṇa-Dêva's son, a spear for the heads of hostile kings, a treasury of fortune to many subject kings, in firmness the famous mountain,—was Taila. That king Taila's son, king Kâma, dear to the Lakshmi of the great empire of the S'ântara maṇḍalêśvaras, destroyer of S'ambara fierce enemies, of universal command acquired by the use of the Santâpana (otherwise, his terrible) arrow, became famous. (Omitting laudations), That lord's wife was Bijjala-Dêvi. To those two was born the S'ântara king Jagadêva (His praises, stating that) he was a moon to the ocean the Jina *dharma*.

That Jagalêvarasa's mother Bijjala-Dêvi's sister was Chaṭṭala-Dêvi ; to whom and to Vijayâditya-Dêva was born a pure Kshatra son Jayakêśi, who was reckoned as Jagaddêva's elder brother. (His praise, saying that) He sub-dued all his enemies and ruled the Seven Konkana. That Jagadêva's younger brother was Singi-Dêva.

Thus reckoned as the younger brother to Jayakêśi-Dêva, and the elder brother to Singi-Dêva,—when, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Paṭṭi-Pombuchcha-pura, obtainer of a boon from the goddess Padmâvatî, scented with musk, acquainted with the science of politics, omniscient in literature, fighter with kings, a stake to the titled,—Tribhuvanamalla Jagadêvarasa was in the residence of Sêtu, ruling the kingdom in peace and wisdom :—one day surrounded by skilful learned men and his attendants, he was discoursing on *dharma*, and said :—“ As water though of one substance is used under many names ; so one is the Divine essence but it is served under many modes of life (or ? systems).¹

¹ Ekam êva payas-tatvam nânâ-nâma-nishêvitam | tatbaikam devatâ-tatvam nânâs'rama-nishêvitam ||

On his thus saying, at that opportunity,—a bee at the lotus feet of Hara, (with various praises) Bammarasa, folding his lotus hands, made a petition as follows:—‘The southern Kêdâra is the means of the absolution of sin, the very presence of S’iva manifested to all the citizens, visibly displaying all the glory of the Kṛita-yuga. To describe the qualities of the great âchâryya of that Kêdâra-sthâna,—Gautamâryya :—Like bright lamps many munîndras, abodes of the highest good qualities, illumined that maṭha; after whom the muni Gautama, a pure jewel lamp like a young bud, ever shone in it with world-wide fame, while all the world, folding their hands, addressed him as Jiya. Therefore any work of merit performed there will be unfading and the means of absolution from all sin.’

On his thus making petition, taking that to mind, coming to Baḷligâve,—in the Châḷukya pratâ-pa-chakravartti Jagadêkamalla's 13th year, the year S’ukla, &c., at the time of the moon's eclipse,—in the presence of the lotus feet of the god Dakṣiṇa Kêdârêśvara,—Jagadêvarasa and his son (*tanna kumâra*) Bammarasa united, washing the feet of Vâdi-Vidyâbharâṇa-paṇḍita-dêva's disciple Gautama-paṇḍita-dêva, and with pouring of water, made, for the offerings to the god, for repairs of the temple, for gifts of food to the ascetics and for gifts of learning, a grant of Kundûr in the Kodanâd Thirty of the S’ântalige Thousand, with enjoyment for three generations. Also certain rice land (specified). Usual final verses.

Also, on that occasion, he granted Abbase and Hosavaḷli in the Kodanâd-kampana, and Gôvin-danahallî in Muduvaḷala-kampana (with usual details).

May it be well with the S’iva âsâna.

104

Date 1156 A.D.

S’rî. Ôm. Obeisance to S’iva. Praise of S’ambhu.

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

At that time,—Be it well. When, (with titles as in No. 102 above), the mahâ-maṇḍalêśvara Bijjana-Dêvarasa was ruling all the countries, putting down the evil and upholding the good :—

And, his mahâ-prachanḍa-danḍanâyaka, a terror to his enemies, without any motive a friend to the people in the world, purifier of his gôtra, spirited among clever people,—Mahadêvarasa was ruling the Banavase Twelve Thousand in peace, associated with the embodiments of the mind of Bijjana-Dêva, wishing-stones in granting the desires of their dependents, suns in dispersing the darkness the poverty of the needy,—Pôtarasa, Chaṭṭimarasa, Padmarasa and Sôvarasa, these four *karanams* :—

His great minister, a jewelled ornament of ministers, in form a Kâma, a bee at the lotus feet of Hara, the sole protector of the learned, the beloved son of Ânanda-bhaṭṭopâdhyâya, who was an honoured resident of Râyanârâyaṇa-pura, of the Vṛisha-gaṇa, purifier of his gôtra, the dear son of Gaurala-Dêvi,—with these and other names, was Mâyî-Dêvarasa. And besides this,—(his further praises).

This great minister, Herggaḍe-Danḍanâyaka of the *vadḍa-râvuḷa-hejjunka* of the Banavase Twelve Thousand,—Mâyî-Dêvarasa, being at peace in the residence of the royal city Baḷligrâme, one day, surrounded by all the learned men and attendants, delivered a discourse on *dharmma* : which they, taking to mind, spoke as follows :—

‘The southern Kêdâra is the means of the absolution of sin, the very presence of S’iva manifested to all the citizens, visibly displaying all the glory of the Kṛita-yuga. And the maṭha there is

like the ancient Kamaṭha (or tortoise), a support for all the world; like the milk ocean in giving birth to Lakshmi (or fortune); the delight of Purāṇapurusha (or men of puranic lore); like the grove of Bhavāni in being ever pervaded with the pure life of Brahmāchāris; like Kurukshētra in shining with the Sarasvatī (otherwise, learning); like the Khachara-lōka in being surrounded with Vidyādhara kings (otherwise, chiefs of learning); like Kailāsa in being protected by beautiful gods and goddesses (otherwise, Vāmaśakti-dēva).

‘And to describe the descent of the gurus of that maṭha :—In the Mūvarakoṇeya-santati of the devout Parvvatāvaḷi was born, praised for his pure fame and glory, Gautama-munipa. That Gautama’s son, an intoxicated bee at the lotus feet of Girijā’s lord, his face free from passion, of worthy life, was Vāmaśakti-paṇḍita-dēva. The fortune of the Kēdāra-sthāna was as a kalpa vine born in the earth, raised on the soil of his unshaken penance by Sômēśvarāryya, afterwards well nourished and covered with branches and blossoms through Gautamāryya, till its fame has spread over all the world through Vāmaśakti-munindra. His face a pleasure-house for Vāṇi, his true heart a pure jewelled house for the destroyer of Madana, of world-wide fame was Vāmaśakti-paṇḍita-dēva. ‘Through him let some work of merit be performed here.’

On their thus speaking, taking that to mind,—Be it well. In Chālukya Trailokyamalla’s 6th year, the year Yuva, &c.,—washing the feet of—Be it well,—having acquired all the ascetic virtues (named), the delight of the learned, āchāryya of the temple of the god Dakṣiṇa Kēdārēśvara of the royal city Balipura, Vāmaśakti-paṇḍita-dēva, and with pouring of water,—for gifts of food to the ascetics, for the offerings to the god, and for repairs of the temple, remitted both the *vaḍḍa rāvuḷa* and *hejjunka*, and the *billode-sunka* on the hard areca-nut, the produce of the god Kēdārēśvara’s garden, and all the *pannāya-sunka* on the betel-leaves from that garden, to be continued free of all imposts. Usual final verse (not completed).

105

Date 1193 A.D.

Obeisance to Sīva. His shining pure body composed of the earth and other elements, able in creating in sport the three worlds which grow with his nourishment, the object of the love he creates in the Mountain daughter, dwelling in security in the happy abode of the golden mountain, living in unending glōry along with Umā, bearer of the crescent moon,—may the lord of the Bhūtas ever be for your prosperity. Ever supporting Lakshmi on his breast, with his hand the chief of mountains Gōvarddhana, in his navel the Lotus-born (Brahma), the firm earth on his back, in his eyes the sun and moon, enduring glory in his body,—may he be for the happiness of all worlds, Viṣṇu, the lord of the Yādavas.

Be it well. Refuge of all the world, favourite of earth and fortune, mahārājādhirāja paramēśvara parama-bhaṭṭāraka, glory of the Yādava-kula, ornament of the Hoysaḷas, the pratāpa chakravartti vīra-Ballāḷa-Dēva’s descent was as follows :—First of that (line) was vīra-Ballāḷa; whose brother was Viṣṇuvarddhana; whose son, of world-wide fame, was king Nṛsimha.

By whom the whole earth acquired a glory worthy of kings, by whom all the elephants hostile kings were destroyed without remedy, by whom the lamp of his fame was hung up in the world, was the valiant king vīra-Nṛsimha. Destroying fierce enemies with his claws, of deep terrific roar, his rolling eyes red with fury, adorned with a mane of glory, bringer of happiness to all three worlds, himself the Chakri (Viṣṇu) of the circle (*chakri*) of the world, Narasimha shines, the glory of kings the Yaḷu chief in the world. An ocean that had not been swallowed by the muni in anger,

a kalpa-kuja that was not a tree, a Mandara mountain that had not suffered disgrace by being lifted up by Surâri, a lion not born in the form of an animal,—such in profundity, in ability, in celebrated dignity, in courage, was the king Narasimha. Grinding the backbones of unyielding hostile kings and marking its forehead with the powder, splitting the heads as they rolled off on every side and hanging the brains round its neck, drinking its fill of blood from their skulls,—the Kâli, the sword of this king Narasimha, dances with joy on the battle field.

To him was born, an ornament to all the world, enriched with great fame, a son, the king Ballâla, who ruled over the whole earth. To describe the glory of that king's valour :—Chôla was driven out of his mind ; Pânîya, giving up his desire to stay longer, escaped by night to the summit of a mountain, trembling, together with his army ; besides these, Vanga, Kâlinga and Magadha, kings over mighty hosts, fled in terror on hearing the terrible sound of the Hoysala emperor's twanging bow. In the might of his arm, Bhîma ; in raising the tides of the ocean of fame, Sôma ; in victory in battle, Rîma ; in beauty of form, Kâma ; like a ruby among all the kings of his line ;—he is victorious, a light to the world, the king vira-Ballâla. Lâla stood bewildered (*bâla*), Magadha trembled (*agida*), so [Ânlhra] went blind (*andha*), Gauḷa was split in two (*saula*), that Konkana king was terror-stricken, that Nêpâla dropped his bow, Mâlava gave up hope, entered the desert plain (*mâla*) and fell. Chôla took to howling (*gôla*),—on vira-Ballâla-Dêva flashing his sword. Forsaking their own kingdoms, saying 'Let us save our lives,' the enemies trembling climbed into trees, fled and took ship, while some mounted (*i. e.*, took sanctuary) on ant-hills, and crowds of kings ascended to hill tops ;—thus did the good warrior, king vira-Ballâla mount up and ride forth like the sun, dispersing the darkness his enemies.

Without a second, a moon in raising the tide in the ocean his ministers, there shone in the earth as a minister, Eraga-dandârât. Whose ability was set up in the temple of the world for the creation of merit, whose generosity was devoted to satisfying the desires of suppliants throughout the world, whose courage was exercised in the destruction of enemies throughout the world,—may he live, Ereyana chônîâyaka, as long as the earth endures. The face of the waterlily *dharma*, the moonlight the efforts of dependents to increase his merit, the deep ocean learning, the chakôra birds the learned,—causing (respectively) to unfold, to increase, to rise, to be filled with joy,—Ereyana shone with astonishing fame, like a moon in the earth.

When that chamûnâtha, having united in one government the Banavase Twelve Thousand and the Sântalige Thousand, was ruling ; owing to a discourse one day on *dharma*, observing for a long time the temple of Kêdâra, and the glory of the penance of the priest of that temple, the râja-guru Vâmasakti-dêva, —that great one's possession of all the ascetic virtues (named) ; his being surrounded with disciples devoted to the *ashtânga-yôga* which he expounded to them ; his lotus feet covered with clustres of bees the large sapphires set in the crowns of friendly kings bowing before him, the swords in whose right hands were able in protecting the whole earth girdled with the ocean, which is the treasury of all precious things ; a portable tree of plenty for giving joy to poets, declaimers, orators, conversationalists and other manner of learned men ; able in giving decisions on the meaning of the *vêdânta*, *siddhânta*, *âgama*, the six systems of logic, all branches of grammar, pure *dharma-sâstra*, and all other sciences ; skilled in splitting as with a thunderbolt the *pêtana* of the mountains opponent speakers ; a *chakôra* to the moonlight from the moon the rays from the toe-nails of the moon-crested (S'iva) which are irradiated with the large and brilliant constellations in the crowns of the ever adoring deities ; a supporter of all the companies of poets ; devoted to gifts of food, gold, virgins, cows, lands, and gifts of freedom from fear, of medicine, and all other benefactions ; a bee at the lotus feet of Hara ; the ten points of the compass tinted with his fame as white as the autumn cloud, quicksilver, the starry mountain (Kailâsa), the milk ocean, the autumn moon, the light of the moon, rock

crystal, pure sandal, beautiful cow's milk, snow, a conch shell, or Ś'ankara's body ; a pleasant abode for the lady penance ; a rain cloud showering gold to gratify those of his eulogists who are consumed by the fire of dreadful poverty ; putting far from him the sinful ; impenetrable by untruthfulness ; beloved by his dependants ; worshipper of the holy lotus feet of the god Dakṣhiṇa Kêdârêśvara of the immemorial city, the royal city (*râjadhâni*) Balipura ; master of all kinds of spells ; was Vâmaśakti-dêva ; whose paternal descent was as follows :—Of the Parvvatâvali, although a companion to the lady the fame of merit, although having as children the company of the learned, and although the beloved one of morality, yet having the designation of *yati*, was there a wonderful muni in the world, Gautama. As of old the gods and deities by churning the ocean obtained Indra's elephant, the jewel of women Lakshmi, the ornamental *kaustubha*, and Sarasvati,—so this good son, virtuous, righteous, generous, did the world-renowned Gautama obtain, the excellent Vâmaśakti-yati. His commands on the heads of kings, his fame in the dwellings of the learned, his mind at the feet of the lord of the life of Pârsvati, his occupation distinguished in ability to protect the world,—long may he live, the world-renowned bhratindra Vâmaśakti. A mountain for the rising sun of logic, an ocean for the jewels good poems, clever in investigating the principles of grammar, foremost in formulating prosody, an only treasure to those who desire instruction in such learning, an expounder of principles,—thus do all the learned extol the wonderful Vâmaśakti-yamina. With those who with cheeks puffed out play all manner of tunes on the flute, with singing women who give forth enchanting songs with clear modulation of the seven notes,¹ and with those who play sweet sounds on drums ? bound to their waists,—is he the most skilled in the world in daily performing pleasant dances,—Vâmaśakti-bhratindra. One man composes the aphorisms of a science, another analyses the words, and yet another makes the commentary ; but the marvel here is that Vâmaśakti occupies himself alone in both composing, analysing, commenting, and even instructing those who do not understand.

When that emperor, having made an expedition of victory to the north, was in the residence of Lokkigunḍi, ruling the kingdom of the world in peace and wisdom :—

A dweller at his lotus feet, was the great minister, *sarvvâdhikâri*, great master of the robes, protector in safety of the Yâdava camp (or capital), hunter of hostile kings, plunderer of foreign territories, worshipper of the lotus feet of the god Vis'vanâtha, subduer of foreign armies, a mill-stone to enemies, *raṇa-ranga-Bhairava*, *mahâ-prachanḍa-daṇḍanâyaka*, terrifier of his enemies,—Ereyanna ; to describe whose pure descent :—Praised by all the people in the world was Mâramayya, whose wife (with praises) was Nâgala-Dêvi. Their son was Barmma, worthily so called, whose younger brother was Eraga, born to purify the Bâli race.

That chamûnâtha, for the worship of the god Dakṣhiṇa Kêdârêśvara of Balipura, the royal city of the Banavase Twelve Thousand, for the offerings, perpetual lamp, Chaitra purification, and many other festivals, for gifts of food to the ascetics, and temple repairs, for all these purposes, made a grant of *Chiyana-Sâliyûr* in the Muddha-Kundâni-vritti in the *Sântalige-nâd* of his government, with freedom from all imposts, for the first 18 gadyâna payable to the treasury, and freedom from *kaṭṭu-guttige* and *pinḍâ-dîna*, to continue as long as sun and moon, (on the date specified), washing the feet of the râja-guru Vâmaśakti-dêva, and with pouring of water by his Mahârâja. Usual final verses.

The poetry is Mâleya's, paṇḍita of kavirâjas : the writing (or engraving) is the stone-mason-
-Chattaya's.

¹ The seven notes (the Hindu octave) are *sa*, *shadja* ; *ri*, *rishabha* ; *ga*, *gândhâra* ; *ma*, *madhyama* ; *pa*, *panchama* ; *dha*, *dhaivata* ; *nî*, *nishadha*.

Date 1098 A.D.

Praise of S'ambhu. Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet,—Be it well. Entitled to the five great drums, mahâ-sâmantâdhipati, mahâ-prachanda-dandânâyaka, chief over the palace property, a moon to the waterlily Brahmins, an ocean of truthfulness, a Yôgandhara in business, a leader in the game of war, worshipper of the feet of Tribhuvanamalla-Dêva, subduer of foreign armies,—with these and all other titles, was the great minister, superintendent of the female apartments, regulator of the companions, the senior Lâla Kannaḍa minister for peace and war, the *mane-vergaḍe*, the great minister dandânâyaka-Bhivanayya ;—through whom,—Be it well. When with all titles, the great minister, dandânâyaka Padmanâbhayya was protecting the Banavase Twelve Thousand in peace ;—to describe the greatness of its royal city :—

With clustres of lotus, with swarms of bees, with mango groves filled with beautiful swans, parrots and cuckoos, surrounded with climbing betel vines, areca palms, bignonias, and *muchukunda*,—Balligâve was like the twining curls (*kuntulu*) of the lady the Kuntala country

As from the womb of Konti were born the five Pândavas, so, obtaining fame in the world, equal in beauty to king Kantu (the god of love), were born five from the womb of Chikakabbe. They were Bammadevarasa, next younger to him Nâgadêvayya-Nâyaka, next to him Tikarasa, next to him Lôkarasa and Jôgarasa, which two had minds ever devoted to works of merit, government, bravery, and doing good to others. These two, considered as rare human oceans of glory and wealth, to the north of the Tâvaregere (or lotus tank) south of the royal city Balligrâme, set up the gods Lôkêśvara and Jôgêśvara, and for the decorations of these gods, the Chaitra purification, the offerings, and the food of the pûjâri, bought certain land (specified),—and in the presence of the *paṭṭana-sâvi* (or town mayor) and all the townsmen ; Gammanḍa-sâvi Sankarayya ; sênabhôva Sankarayya ; Sandhore Chittimayya ; the âchâryya of the senior maṭha Bhêrundêśvara, Gaṇḍa-panḍita-dêva ; the âchâryya of Pancha Liṅga, S'rikanṭha-panḍita-dêva ; the âchâryya of Tripurântaka, Chaturânana-panḍita ; the âryya of the Mûlasthanâ and the five maṭhas, Mûliga-Honneya-jîya ; the school students ; the sâvâsi of the Bauddha temple, Nâgiyakka ; all the Brahmins of the Brahmapuris of the city ; the *manigâra* Nâgi-Setṭi ; the *togara* Mâchi-Setṭi ; *mina-guttali* Nâmi-Setṭi ; and all the *mummuri-danda* ;—thus in the presence of the whole city, (on the date specified), Bammi-Setṭi gave to Lôkarasa for the god 50 *kamma* from his *umbali* (land). Usual final verses.

Date about 1078 A.D.

May he—the master of the Bhûtas, lord of the gods,—be to you—he ornamented with serpents, who with the flame of the central eye in his forehead consumed Manmatha, S'ambhu, having *anîma* and the other *bhûtis*,¹ without birth, Bhîma, the self-existent, lord of the Mountain daughter, remover of the fears of his faithful ones, Bhargya,—for great happiness.

Be it well. Among the Châlukya kings praised in all the world, &c., Trailôkyamalla's beloved son (omitting laudations) Vikramâditya-Dêva was seated on the throne. What other kings in the world could withstand Tribhuvanamalla. His younger brother was Jayasimha. Praise of Nolamba, to whom all kings bowed down and who so shot his arrows that they went through the body and

¹The *astha-bhûtis* are eight supernatural faculties,—*anîma*, *mahîma*, *laghîma*, *garîma*, *prâpti*, *prakâmya*, *is'itva*, *vas'itva*.

came out at the back. (The inscription is defaced all down the middle). Through his aid the Seven Koukanas became like bracelets (*kankana*) to the emperor.

? When Tamba-chamûpa was governing the Sântalige Thousand :—

In the world-renowned S'akti-parshe, in the Mûvara-koneya-santati [? of the Parvvatâvali], shone Kêdâraśakti-muniapati. His disciple, an ornament to the Lâkula-samaya was Rudrâbharana. His disciple was Vâlmiki-muni (his praise, including) ? a hand to Lâkula.

Some grant was made for a temple, on the date specified, the year of which (according to the Vikrama-kâla) is gone. Usual final verses.

108

Date about 1164 A.D.

Om. Obeisance to S'iva. Praise of S'ambhu. Obeisance to Hara. May Hari and Hara, and with S'ri and Girijâ, ever grant all your desires, chamûpati Mahâdêva. May Îşvara ever protect Mahâdêva-chamûpa.

From the lotus navel of the lord of S'ri was born the lord of the goddess of speech ; from whose powerful arms were born, celebrated in the world, all the Châlukya kings. Among them, (omitting landations) the cause of trembling to the Lâta king, the Mâlava king, Chêramma and the Gûrjjara king, was Tala. His son was Satyâśraya. His son was Vikrama. His younger brother was Daśavarimâ. His son was Jayasimha. His son was Ahavamalla. His son was Bhuvanaikamalla. His younger brother was vira-Permmâdi-Râya. By his valour having subdued the circle of the earth as far as the points of the compass, Vikramâditya ruled so that all hostile kings bowed to his commands. His son was Bhûlôkamalla, who as Sômêśvara bore up the burden of the world. After him was Jagalêkamalla, who by churning with the Mandara mountain his arm the ocean the armies of the hostile Chôla and Gûrjjara kings obtained herds of elephants, wealth, and troops of horses. After him was his younger brother, double of Daśakanṭha (Râvana), tenfold of Daśaśatabhuja (Kârttavîryârijuna), a hundred fold of Râma, a hundred fold of Mahêśa,—the king Tailapa, also called Trailôkyamalla.

Thus,—Be it well. When Trailokyamalla-Dêva of unparalleled glory was ruling the kingdom :—at that time,—Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kâlânjara-pura, having the flag of a golden bull, having the sounds of the *damaruga* and *tûryya*, sun to the lotus the Kalâchuryya-kula, fierce in fight, in honour the golden mountain, a sun to good warriors, . . . a cage of adamant to refugees, in valour the lord of Lanka, a brother to the wives of others, S'univâra-siddhi, Giridurgga-malla, in energy in war Râma, lion to the elephant his enemies, Nissankamalla,—with these names and all other titles, was the mahâ-maṇḍalêśvara [Bijjana]. To describe his greatness :—(from here the inscription is much defaced).

One day, when he was ruling the kingdom,—Mahâdêva-daṇḍanâyaka,—whose father was Mâla . . . , his mother Padmâmbike, his gôtra Agastya. Then follow praises of Kâlîdâsa-chamûpati. Also Mahâdêva is said to have slain with his sword S'rivatsa-daṇḍêśa.

Thus, when seated on the chariot of Bijjanêśvara's mind, he was ruling the Banavâse country (its praise) ; an ornament to which was the great city Falipura (its praise). One day, when Mahâ-dêvarasa was in this beautiful Balipura, ruling the kingdom in peace and wisdom :—(very much defaced here) the famous muni Kêdâraśaktiśvara delivered a discourse on *dharma*. His text was this,—“ Whoso sets up but one linga, obtains a myriad-fold all the merit described in the *âgamas*.” Inquiring into the meaning of this saying, and feeling inclined to set up a god, ? he came and saw Vâmaśakti. To describe the spiritual descent of that muniśvara :—In the Mûvara-koneya-santati,

reverenced by Dêvavrata-muni, were Kêdâraśakti and S'rikanṭha. S'rikanṭha's disciple was Sômêśvara, whose disciple was, whose disciple was Vâmaśaktiśvara . . .

Be it well. Mahâdêva-dandanâyaka, washing the feet of Vâmaśakti-panṭita-dêva, priest of the Kôḍiya-maṭha, set up in the name of his father the god [? Ma]lapêśvara, and (on the date specified, the year is gone), at the time of an eclipse of the sun, made grants for it in the usual manner.

Other grants follow for three gods. Usual final verses.

109

Date about 1070 A.D.

Praise of S'ambhu. When, (with usual Châlukya titles), Bhuvanaikamalia-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, praised by all the world, of Brahma-Kshatra heroic descent, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Kôḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from Sômêśvara, the Ganga god of love, Vikrama-Ganga, *jayad-uttaranga*, a wishing stone for all people, a head-jewel in the crowns of chiefs, —Châlukya-Ganga-Permmâdi Bhuvanaika-vîra Udevâditya-Dêva governing first Gangayâdi, and also the Banavase Twelve Thousand and the Sântalige Thousand, was ruling the kingdom in peace and wisdom :—

The beloved of his heart and eyes, constant sharer in a thousand supreme delights and pleasures, equal to a second Lakshmi, by nature formed for good fortune, in gifts the *vidyâdhari* (or fairy) of the world, skilled in all accomplishments, with eyes of the wild partridge (*chakôra*), with graceful languid gait, devoted to singing and dancing, a head-jewel of intelligence, a protecting jewel to dependents, to beggars a moving treasure-urn, obtainer of a boon from the goddess S'ârâdâ, Ulayâditya-Dêva's other half, —was Lachchala-Dêvi. Mistress of astonishing feeling and sentiment in bright and new modes of charming, (her farther praises). (*The rest effaced*).

110

Date about 1070 A.D.

Fanned by breezes from the waving châmaras in the hands, their arms jangling with bracelets, of the celestial nymphs ; his top-knot moistened with the water of the celestial river ; the god of gods ; praised by the three worlds ; may he grant all desires, the beloved of Gauri's heart. Two more verses invoking Mahêśa.

The Châlukya emperor of surpassing power, Tailapa ; the abode of brilliant fame, Satyâśraya ; the dwelling place of the quality of valour (*vikrama*), Vikramâditya ; the gainer of great glory, Ayyana ; the mine of energy, Jayasinga ; the home of the fortune of the empire of the world, Trailôkya-malla ;—when these appeared, the great Châlukya kingdom gained renown. That celebrated master of victory won in war (*âhava*), Âhavamalla-Dêva, dear to the heart of the beautiful lady Earth whose zone is the girdle of the ocean, a moon filled with the nectar of pleasant speech, the resting place of the fortune of the beautiful Châlukya kingdom, acquired renown by the valour of his own powerful arm. Unless saying 'you are my refuge,' he remained with hands folded in fear, that Trailôkya-malla--Ammamna!¹—with anger marched against his enemy, plundered him, besieged him, trampled on him, uprooted him,—such was the report. His son was Bhuvanaikamalla, an ornament to the kingdom, his head at the lotus feet of S'iva, his fame as white as moonlight. The destruction caused by his elephant among the elephants of the enemy described.

¹ An exclamation.

Be it well. When, (with usual Châlukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Devoted to the service of that king's lotus feet, destroyer of the pride of valour of his enemies, his lotus feet revered by foreign kings, invested with foreign power placed on the heads of hostile kings, distinguished as Bhuvanaika-vîra, was the Gaṅga *chakrâyudha*. An ocean of greatness, emperor of all the Brahmans, distinguished for victory with his own strong arm, a Brahma-Kshatra crest-jewel, râjâdhirâja,—was Udayâditya. Ordinary chieftains are they champions over you ?—say, Bhuvanaika-vîra. (*The rest of the stone is broken off*).

111

Date about 1080 A.D.

Praise of S'ambhu. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâdhipati, the great minister and daṇḍanâyaka, the mane-verggade-daṇḍanâyaka Guṇḍamarasa was ruling the *kampana*, the *agrahîra*, both the *vaḍḍa-râvuḷa* and the *hejjunka*, and the *billkoḍe*, in the Banavâse-nâḍ :—

Considered a later born Kṛishṇa in his family, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachanḍa-daṇḍanâyaka, liberal to the learned, Vatsa-râja to horses, in form Manôja, in interest in others Jimûtavâhana, a Bhairava in beating down enemies, ready for war, able in ruling territory,—with these and all other titles, Jakkamarasa, having made obeisance to the god Sarvvêśvara of Bârahakôḍi, and having seen the divine Linga, being filled with devotion, reflecting that he must provide for the bathing and worship of the god,—made grants as follows :—in the market for each *peremânya* of betel leaf, 1 *paṇa* a month ; in all the customs offices 2 *kanṭhe-vana* ; and for areca-nut passing both ways, 2 areca-nuts per load. And the paṭṭana-sâvi of the royal city Balligrâme and all the townsmen gave for the purification festival $\frac{1}{2}$ *paṇa* ; and in the shops 1 *ba* of paddy for the offerings at the *parva*. And the Jiddulige Seventy gave 1 *kanṭhe-vana*. And Bala-dêva, the ? *manêra* of Hebe and all the betel sellers there, according to their families, gave 25 . . Other grants by various trades. All this he assigned to Kamalâsana-panḍita, the *chintâyaka* of the god.

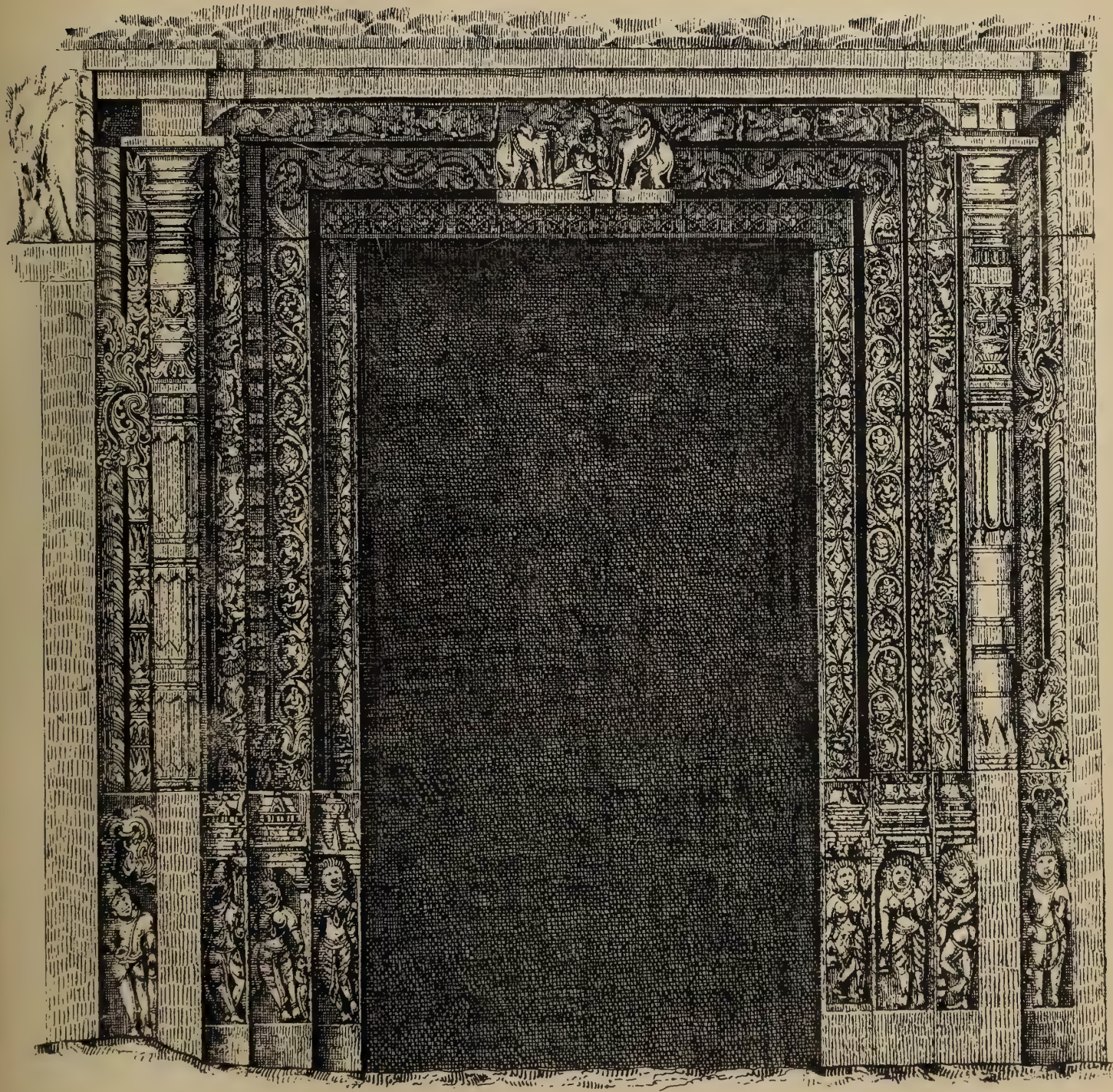
112

Date 1139 A.D.

Obeisance to S'iva. Praise of S'ambhu. I am obedient to the words of Dhruvêśvara-guru, the disciple of Vâdirudra, which are like a bunch of sprouts from the tree of plenty on the ears of the wise.

When, (with usual Châlukya titles), Bhûlôkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

The sculptors, possessed of unblemished virtues, Bâvaṇa and the distinguished Râvaṇa, good workmen, not a little attentive to *dharmma* (or moral duties), brothers, of high unblemished character. Their father was Râghava, their mother Ballavve, their friends and relations Gauriśa Dâsas (or servants of Gauriśa), Gautamâryya, revered by a multitude of munis, and the others who were *âchâryyas* of the Kôḍi-maṭha were their religious teachers ;—how great then was their fame in the world ?



SCALE 9 6 3 1 FOOT

DOORWAY AT SITA-HONDA

These two, Bâvana and Râvana, in order to clear an aspersion on their own race of the sculptors, set up an image of the god Kusuvēśvara, and calling together Mēchi-Setṭi, Kirtti-Setṭi, with all the chief people of the town, and the five mathas, along with them presented that temple of the god Kusuvēśvara to Gautama-dēva as attached to the god Kêdârēśvara. Whereupon Gautama-dēva (on the date specified), in presence of all the townspeople and the five mathas, made for the decorations and offerings of the god, a grant of 60 *kamma* of rice land (as specified). And Mēchi-Setṭi, Kirtti-Setṭi and the other chief townsmen, on account of their having been spectators of such a pure work of merit, for the repairs of the temple remitted for ever the land rent of the house which Bâvana occupied. And the fifty families of oilmen granted for the perpetual lamp one *sonṭige* of oil from their mills. And Khêvale-Gâvuṇḍa and all the headmen of the tailors, for the god's Chaitra purification festival, granted one *paṇa* a year from each family; and in case of a marriage, one *paṇa* from the bridegroom's party and one *paṇa* from the bride's party, and the money for *kusumbe* (red safflower). Usual final verses. Obeisance to S'iva.

113

Date 1203 A.D.

In the Yādava emperor vīra-Ballâḷa-Dēva's 13th year, the year Rudirôdgāri &c.,—Amṛitachandra-bhaṭṭâraka's lay-disciple Kêśava-Setṭi's (son) Mâdaiyya, expired with *samâdhi* rites, and gained the world of gods.

114

Date 1096 A.D.

Praise of S'ambhu. When, (with usual Chalukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

The senior among the Châlukyas was king Tailapa; after him, a touchstone for valour, was king Trailôkya-malla; after him, surpassing all the other kings in ability, in courage, in perfect enjoyment, in generosity, in his form of god-like glory, in fame, was Vikramâditya-Dēva. When Tribhuvanamalla Permmâdi of mighty arm was ruling the whole earth:—

A head-ornament of good warriors, a terror to the enemy, was the general Kâlidâsa. The hostile Lâḷa king, Magadha, Nêpâḷi, Pâñchâḷa, Chôḷa and others, he plucked up and slew, bringing in and handing over their treasury, their numerous big elephants, their wives and their horses, and brought the lands into subjection to the Châlukya emperor famed for his valour,—this terrifier of his enemies, Kâlidâsa. That lord's junior uncle (*kiriya-ayya*) was Sarvva-Dēva-daṇḍâdhipa; (his praise). To describe his descent:—(omitting landations) Born a Brahman of the Vatsa-gôtra and the Kamme-kula was To Châvuṇḍa-châmûpati and to his wife Keleyakabbe was born Nâgavarimmâ-daṇḍâdhîsa. His wife was Nâgiyakka. To them were born Sarvadēva-vibhu and Châvuṇḍa-daṇḍâdhîsa; may they live as long as sun and moon. The brothers Sarvva-Dēva and Râya were like Râma and Lakshmana; may they continue for a lakh of Dipâvali festivals. May Mahêśa grant to Sarvva-Dēva and Châvuṇḍa-Râya great wealth. May S'arvva, the lord of all, protect with affection Sarvva-Dēva and Râya. The Mandara mountain was discredited through Hari, the ocean through the churning of Mandara, the earth through the ocean,—can either of these compare with Châvuṇḍa-Râya. Younger than Râya was Bidda. Praise of Sârsva-Dēva, whose word was like letters engraved on mount Mēru, his courage that of the lion. His wife was Sântala-Dēvi. Their son was Sôvi-Dēva, born by the favour of the god Sômēśvara of Pulikara-nagara. His favourite god Îśa, his protecting king the Châlukya emperor, his father Nâgavarimmâ, his mother Nâgiyakka, his guru Vâmadēva-brati, his younge brothers Râya and Bidda, his son Sôvidēva,—how fortunate was Sarvva-Dēva.

The spiritual descent of his gurus will I relate. In the line of the emperor of Kalāmukha munis, the heavenly seer Kāsmīra-dēva, was Trilôchana-munindra; whose senior disciple was Varêśvara-dēva. Through the teaching of that Varêśvara-munindra, the pure minded Sarvva-Dēva caused to be made as an ornament to the famous Tripurāntaka in Valligrāma, a temple of Sarvvêśvara with a golden kalaśa (as the pinnacle). As if Indra had come to see this Bali royal city, the most beautiful to the eyes in all the earth, and had caused his *vimāna* to stop there, so wonderful was the Sarvvêśvara-temple.

Entitled to the five big drums, mahâ-sāmantâdhipati, mahâ-prachanḍa-daṇḍanâyaka, bestower of benefits on the good and his friends, a moon to the ocean the Brahman race, a Rôhaṇa mountain of the gems good qualities, an ornament of the good, promoter of his master's affairs, a pleasure to the mind of his lord, breaker of the pride of his enemies, a follower of the rules of justice, of unshak, en valour,—with these and all other titles, the daṇḍanâyaka Sarvva-Dēvarasa, (on the date specified), for the god Sarvvêśvara which he had set up in the royal city Balligrāme, along with the minister making application to the emperor, as a gift to Paramêśvara made a grant of land (specified), washing the feet of Varêśvara-paṇḍita-dēva, possessed of all the usual ascetic virtues. Usual final verses.

115

Date 1103 A.D.

Praise of S'ambhu. Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kôlâla-pura, obtainer of a boon from Padmâvatî, rājâdhirāja Permmâḍi-Dēva,—in the 27th Châlukya-Vikrama year, the year Chitrabhānu &c., when Vaḍêra Êcharasa attacked the camp (*bîḍu*) and Iragarasa's warrior . . . the Âlamgônte Thousand;—There was born Mallayya Kariyaya-Nâyaka. His son-in-law, obtainer of a boon from Padmâvatî, warrior with the bow, Bibaya-Nâyaka, champion beloved by the army, champion in cutting to pieces, begging for a marriage gift, leaving Hâruvanahalli, besieged Kêdâra, and fighting with the Bêḍar Aybarasa, slew him and gained the world of gods. The victor gains spoil; the slain, too, the celestial nymphs: what fear then of death in war to him for a moment seeks the close encounter?

117

Date 1118 A.D.

(Nāgarî characters)

Praise of S'ambhu. Triumphant is the Earth, fixed on the tip of the tusk of the original Boar, resembling Vishnu's foot at the source of the Mandâkini (or Gauges).

From a drop of sweat from the broad forehead of Hara, in the ground under a *kadamba tree*, sprang Kadamba, with four long arms and an eye in his forehead, like another Purâri (S'iva), cultured with pure and high learning. From him was born one, subduer of the earth by the power of his sword, his own arm an invincible armour, the king Mayûravarmâ. From him, like the sun from the eastern mountain, arose the king Ravivarmâ. His offspring was Nṛigavarmâ; from whom sprang Kirtivarmâ. In his line was the king Vikrama-Tailapa, as watchful with the sword in his hand as a black serpent with hood expanded, destroyer of all his enemies: rejoicing in the waters of the final ablutions of whose sacrifices performed from his birth, and in the shade of the rows of whose sacrificial posts, the four-footed bull (*dharma*) even now wanders about at will. In his line was born the heroic king Tailama, winner of the hand of the ocean-girdled lady Earth, captivated by his courteous manners. A hero was born from him, the sole incarnation of the fortune of the worlds,

chief in the three worlds in liberality, the king Kāma-Dēva, whose bounty is ever proclaimed by the heralds from road to road, from city to city, from village to village, in all directions. From that king Kāma was born the king Malla, in the milk ocean of whose fame the mundane egg floats like a tortoise. That king Malla's crowned queen was Padmāvatī, to the Nilakanṭha of whose fame the sky is like the blue spot on the throat. Basavala-Dēvi became that king's favourite queen, and from her was born, a new Mīdanī (or god of love), the king Sōma. Selecting certain essential particles from the sun, the moon, Mīru and the tree of plenty, Brahma with eagerness created from them the king Sōma, else how are their best qualities found in him? On whose setting out on an expedition of victory, the people are amazed to see his enemies swooning away as his kettle-drums are sounded.

Be it well. When, entitled to the five big drums, the mahā-maṇḍalēśvara, boon lord of Banavāsi-pura, obtainer of a boon from the god Jayanti Madhukēśvara, the discus-bearer to all the mountains the race of kings, having moonstone pillars of victory set up in the great Himavat mountains proclaiming his high fame, a sun to the lotus the Kīlāmba-kula, his two lotus feet covered with the crowns of foreign kings, having the sounds of the *permaṭṭi* and *tūrya*, distinguished by the monkey flag and the lion crest, rich in the possession of his own ministers established in eighty-four towns, his body purified by the final ablutions after many horse-sacrifices, obtainer of a boon from the goddess Ajjā, an ocean of truthfulness, breaker of the pride of his enemies, a cage of a lament to refugees, an elephant goad to the brave,—adorned with these and other names, vīra-Sōma-bhūmipati was protecting the Banavāsi country and all other parts of the world without enemies,—listening to stories of merit from the ministers of *dharma*, and desiring by the establishment of an agrahāra to make his own birth bear fruit,—(on the date specified), at the time of an eclipse of the sun, made a grant of the three villages Sēnavallī, Kachhavi Māvinahallī, and Itipallī, in Hannihallī-kampana, (their situation), to 67 Brahmans of various gōtras, with all rights, and freedom from all imposts. (Here follow details of the donees). With one share for Siddhēśvara, and one share for the vēdas and śāstras, altogether 69 shares. And to the manager of the village, Rāghava, certain land (specified) was given by the Brahmans for his own use. Boundaries. Usual final verses.

118

Date 1054 A.D.

The lords of S'rī, Vāṇī and Girijā; seated on Garuḍa, the swan and the ox; dwelling on the ocean, the lotus and the lord of mountains; having the colour of the bee, the red lotus and the moon; possessed of the qualities of *satvi*, *rajas* and *tanis*; having two, eight and three eyes;—Gōvinda (Vishṇu), Abjīja (Brahma), and S'ankara (Ś'iva), these three males, may they ever protect us. Praise of S'ambhu

Be it well. When, (with usual Chālukya titles), Trailōkyamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Verses in praise of Āhavamalla, describing him as—A lion to the lusty elephant Chōla, a mighty gale to the heavy cloud Kālīṅga, a sun to the darkness Pāṇchāla, a wild-fire to the forest Magadha, a thunderbolt to the mountain-chain Mālava, a Garuḍa to the serpent Kēraḷa, a submarine fire to the ocean the Nēpāla army. Also, as king who can equal him? can Yayāti, or Bhagīratha, or Purukutsa, or Purūrava, or Dilīpa, or Bharata, or Nala, or Nahusha? In a moment he sent the Seven Mālava, which came against him, to destruction; the Seven Konkani and Seven Male, which united together, he terrified and forced to obey him; in the middle of battle the Chōla king

exhausted his valour and died ; the chief kings of all the islands brought tribute,—how great a warrior was Trailôkyamalla.

Be it well. With all tides, in the middle of the immemorial city, the royal city Balligrâma, the *vaḍḍa-byavahâri* (or senior merchant), Hâlikabbe's (son) *Sôvi-S'etti*, (on the date specified), being moved to perform a work of merit, set up a linga, and giving it the name of Abhinava-Sômêśvara-dêva,—for the bathing of the god, offerings, perpetual lamp, and the food of the *âchâryya* there, granted as a *taḷa-vriti* certain land (specified). Its boundaries. Also a flower garden and shops (specified). These, washing the feet of the *ârâdhya*, the *paṭṭanaḍa-mûliga*, Juânaśiva-dêva, he made over with all ceremonies, freed from all imposts.

Date about 1150 A.D.¹

That temple in course of time falling to ruin,—in the presence of the *puttana-sâvi* Mêchi-Setti, Kirtti-Setti, all the *nagaras* and the five *maḷhas* ; of Mûliga-Madhukêśvara-panḍita-dêva, priest of the *hîriya-mṛṭha* Bhêruṇḍêśvara ; Sarbbêśvara-panḍita-dêva, priest of the Pancha Linga ; and Juânaśakti-dêva, priest of Tripurântaka ;—all the *mummuri-danda*, and all the *Dêsi* merchants, with the *manigâra* Mahâdêva-Setti, taking this in hand as a work of merit belonging to them, gave to that god the name of Gavaṛêśvara and repaired the temple.

Titles of the Five hundred (who took part):—Be it well. Famous throughout the world ; having acquired five hundred *vira-sâsanas* ; adorned with many good qualities, truth, purity, good conduct, policy, condescension, and prudence ; protectors of the *vira-Bananju-dharmma* ; conspicuous with the flag of the holy hill ; their breasts embraced by the Lakshmi of unfailing energy ; great in the earth through bravery ; born in the race of Vâsudêva, Khaṇḍali and Mûlabhadra ; obtainers of a boon from the goddess Bhagavatî ; having thirty-two *vêḷḷana*, eighteen cities, sixty-four *yoḡa-pîṭhas*, and *âśramas* at the four points of the compass ; born to wanderers over many countries ; beginning from the Krita-yuga, the Trêta, Dvâpara and Kali-yugas, of the sect of Brahma, Viṣṇu and Mahêśvara. The earth as their sack ; the eight regents at the points of the compass as the corner tassels ; Vâsuki as the girth ; the serpent race as the cords ; the betel pouch as a secret pocket ; the horizon as their light ; a sharp sword as their wood knife ; the invaluable articles in their bags as their wealth ;² visiting the Chêra, Chôḷa, Pâṇḍya, Maleya, Magadha, Kauśâḷa, Saurâshṭra, Dhanushṭra, Kurumbha, Kâmbhôja, Gaulla, Lâḷa, Barvvara, Pârasa, Nêpâla, Âkapâda, Lambakarnna, Strî-râjya, Ghôḷâmukha,³ and many other countries ; and the *grâmas*, *nagaras*, *khêḍas*, *kharvadaḥ*, *maḍambas*, *paṭṭanas*, *ârônâmkhas*, and *samvithanas*,—the cities of the elephants at the cardinal points ; and by land routes and water routes penetrating into the regions of the six continents ; with superior elephants, well bred horses, large sapphires, moonstones, pearls, rubies, diamonds, lapis lazuli, onyx, topaz, carbuncles, coral, emeralds, *karkkâtana* and various such articles ; cardamoms, cloves, bdellium, sandal, camphor, musk, saffron, *malegaja*, and other perfumes and drugs ; by selling which wholesale, or hawking about on their shoulders, preventing the loss by customs duties, they fill up the emperor's treasury of gold, his treasury of jewels, and his armoury of weapons ; and from the rest they daily bestow gifts on paṇḍits and munis fully versed in the *chatus-samya shaḍ-darśana* ; and the hundred thousand benedictions they invoke, accepting and placing on their heads, counting them as Mahâdêva and their *ishṭa-dêva* ; enjoying in great comfort, merit, wealth, pleasure and property (the four objects of human desire) ; carriers with asses and buffaloes, adorned with red trappings ;

¹ This inscription follows the first without any break, being in fact connected with it by a suffix to the last letter, in the middle of the 23rd line.

² Some of the foregoing descriptions are of the nature of puns.

³ The last four names indicate countries whose inhabitants are respectively one-footed, long-eared, amazons, and butter-milk faced.

the sixteen of the eight nâds, *gavaregas*, *gâtrigas*, *settis*, *settiguttas*, *ankakâras*, *bîras*, *bîra-vanîgas*, *gandîgas*, *gâvundâs*, *gâvundâ-svâmis*,—thus with ? spear-headed rods in their hands, with an elephant as their *bhîri* (kettle-drum), the Bhêri (a sect) as their *maddale* (tabor), white umbrellas as their canopy, the mighty ocean as their moat, Indra as the hand-guard, Varuṇa as the standard-bearer, Kubêra as the treasurer, the nine planets as a belt, Râhu as a tassel, Kêtu as a dagger, Kuḷika as the fight, the sun and moon as the backers, the thirty-three gods as the spectators ; they draw forth the sword *kshame* (patience), and with it piercing the enemy named *krôdha* (anger), having the *ḍavaruga* and *pura-nîrghghôshana* of the sons of warriors who have fought and won. Five hundred svâmis of the auspicious Ayyâvoḷe, the best among their people, of unsullied fame, of lofty and brilliant glory, in truthfulness like Gângêya, in firmness like Duryyôdhana, in might like Bhîmasêna ; like the elephant, they attack and kill ; like the cow, they stand and kill ; like the serpent, they kill with poison ; like the lion, they spring and kill ; wise as Brihaspati ; fertile in expedients as Nârâyana ; perfect in disputes as Nârada-rishi ; raising a fire, they seize like death ; the gone Mâri (or epidemic) they make fun of ; the coming Mâri they face ; the tiger with a collar on they irritate ; on the moving cart they place their feet ; clay they set fire to : of sand they make ropes ; the thunderbolt they catch and exhibit ; the sun and moon they draw down to earth : knowing the contents of the *Gudda-sâstra*, which directs the conversation of the three worlds, they converse about the frontal eye and four arms of Îsvara-bhaṭṭâraka, the loud laughter of Brahma, and the madness of Bhagavati. In the case of a sack which bursts from the contents collected from the points of the compass, an ass which runs away (laden) with grain, a wounded and fallen body, a cart that has been robbed, a blood load that has been lifted, a bar of gold that has been seized, a tax that has been evaded, a cry of looting, an assembly connected with caste customs, a bargain that has been made,—they are not ones to fail ; taking the head of an intruder as the tassel, they bind the enemy's hand as a badge (on a pole), and parade about ; gambling they will not allow ; to a dead body they are good.¹

Be it well. To the Five hundred svâmis of Ayyâvoḷe, possessed of all titles, having made prostration with the six members, salute with joined hands raised to the head, pull out that sack, and present offerings of food, O Setṭi ! To the Five hundred svâmis of Ayyâvoḷe present the *tâmbûla* in a tray, wishing them all good fortune.

Be it well. The ever supremely happy Five hundred, with the *paṭṭana-sâvi* Mêchi-Setṭi, Kirtti-Setṭi and all the townspeople, for the decorations of the god Gavarêśvara, and repairs of the temple, granted the following dues :—The stops of the *nagaras*, 10 *visa* a year for each ; the gold merchants, 10 *visa* a year for each ; the local *gavares*, 1 *pana* a year per sack ; the *gavares* of other countries, 1 *hâga* a year per sack ; for camphor, musk, saffron, sandal, pearls and all such commodities sold by weight, 2 *kâni* per *pon* ; local cloth merchants and foreign cloth merchants, 2 *kâni* per *pon* ; for black pepper, cummin seed, mustard, *sada* flower, bishop's weed and coriander, 1 *visa* per *pon* ; for sugar, asafœtida, dry ginger, long pepper, cardamoms, green ginger, turmeric, and all drugs and roots sold by weight, 1 *visa* per *pon*.

The dandanâyaka managing the *hejjunka* and *vaḍḍa-râvuḷa* granted the customs dues on one load in ten ; the merchants who load from the place and all merchants from abroad, 1 *mâna* per load ; the forty families of flower-sellers, 1 garland for each basket ; the thousand *tâmbûligas*, 1000 leaves for each family for the Chaitra and *pavitra* festivals ; the fifty families of oilmen, 1 *sonṭige* for each mill, for the lights of the god.

The *minneya* of the Jiddulige Seventy, Ekkalarasa and other chief men (named), gave for the god 5 *pana* a year for each village. The *manneya* of the Nâgarakhanda Seventy, Sôvi-dêva and chief

¹ Many of the above phrases are difficult to translate, and the meaning is often far from clear.

men (named), 5 *pana* a year for each village. The *manneya* of the *Edenâd* Seventy, *Sôvarasa* *Pra-*
namarasa and chief men (named), 5 *pana* a year for each village.

Farther grants.

Usual final verses.

The priest of the *Hiriya-maṭha*, *Mûliga-Madhukêśvara-panḍita-dêva* and his son *Dharmmaśiva-dêva* presented two houses in the streets of their *Mûlasthâna* god to two *Seṭṭis* (named). And the *mahâ maṇḍalêśvara Ekkalarasa's* *daṇḍanâyaka Kâmarasa* granted for the god *Gavarêśvara* the *koḍa-
vîsa* on ten bullocks.

119

Date 1181 A.D.

Om. Obeisance to *S'iva* and *S'ivâ* and their attendants. Adored be *S'ambhu*, beauteous with the *châmara*-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds. Adored be *S'ambhu*, of a form of eternal wisdom and glory, by the accomplishment of his designs the origin of the *Brahma* pillar. Obeisance to *Gaṇêśa*.

May *Mahêśa*, whose lotus feet are tinted with the radiance of the rubies in the crowns of the hosts of gods prostrate before him, which feet rest on the heaven of the hearts of the lords of the *Trimûrti*, of exalted qualities, the creator of the three worlds, sovereign of all below the sky,—daily grant to *Kêśirâja* his desires.

In that universe the world of mortals is the most beautiful, and in it the most glorious is the *Bharata* region, in which the *Kuntala* country is the most brilliant, which country, in the same manner as *Vishṇu* who brought back the earth carried off by *Maya*, the glorious emperor lord *Bijjaṇa-Dêva* ruled with desire.

That protector of the dwellings of all lands, favourite of earth and fortune, *mahârâjâdhirâja paṇamêśvara parama-bhaṭṭâraka*, sun to the lotus the *Kaḷachuryya-kula*, fierce in war, in dignity the golden mountain, a sun among good warriors, an elephant goad to the brave, master of elephants, a cage of adamant to refugees, in valour the lord of *Lanka*, to others' wives a brother, *S'ani-vâra-siddhi*, *Giridurgga-malla*, in energy in war *Râma*, a lion to the elephant his enemies, *Niśānka-malla*,—having these and all other descriptive names, which with him were real,—*Bijjaṇa-Dêva* ruled the circle of the earth as follows :—the Earth, which through *Prithu* was of old by ignorance for long turned into a cow, having in the present age become the crowned queen of *Bijjaṇa-Dêva*, greatly rejoices ; shining with the brilliance of the precious stone, which, lying first in the ocean, then cast on the shore, then on a rock, at last became the *kaustubha* on *Vishṇu's* breast,—thus is it extolled, being exalted by this king's favour.

When that mighty emperor's son, a *Manôja* among men, *râjâdhirâja*, a sun among kings, fierce in war, fragrant as musk, lover of bounty, *Râyamurâri-Sôvi-Dêva* had ruled the whole world in peace :—Afterwards, his equal, as if celebrating a festival for the earth, in truth and purity the equal of the son of *Gangâ*, a new *Purukatsa*,—*Sânkama-Dêva* ruled the earth. After that, *Âhava-malla*, his younger brother, of exceeding bravery, glorious as the sun, *Apratimalla*, was in peace as the lord of the earth. An enraged lion to the lusty elephant *Gauḷa*, a net cast upon the shoal of fish the *Chaulika* army, a south wind to the rain-cloud the *Ândhra* king, a constant thunder-clap to the royal swan the *Mâlava* king,—the king *Âhamalla* protected the earth with affection.

That imperial king's powers of government became his chief ministers, whose natural ability was as follows :—At the mere sight of your *Kuntala* (or curly locks) her *Kânculî* (or zone) slips off with agitation, O *Lakshmana-dandêśa*, so much is the earth in love with you. Having burnt the

territory of the brave Vijayāditya, having taken the Chôla and Hoysala kingdoms, the remaining hostile kings he troubles,—the daṇḍanātha Chandugi-dêva. The lustre of the beautiful pale cheeks of the crowned queens of thy hostile kings, the *chātuka* birds losing patience take for the moon, bees for white waterlilies, swans for the stalk of the lotus, and wander about causing the world to laugh,—lord Rêchana-daṇḍanātha. In doing favours to others S'ibi, in giving charity Karna, in benevolence to mankind the son of Dharmma,—besides being more than equal to these in benefaction, generosity and true bountiful words,—who was equal to Sôvapa-chamûpati throughout the world? Among the regent elephants Airâvata, among animals the lion, in gold mount Mêru, among the gods Indra, among the oceans the shining milk-ocean, such great fame did he obtain and increase his glory in the world,—the lord Kavana-daṇḍanâyaka.

Surrounded by the great ministers adorned with so many exalted qualities, the king Âhavamalla, calling for the great minister, a repository of all good qualities, purifier of the Bhâradvâja-gôtra, grandson of Kêśava-dêva and Pampâmbika, son of Hoḷalamarasa and Durgâmbika, beloved of the heart and eyes of Lakhmâ-dêvi, unassailable by fear or avarice, in war Triâëtra, friend of the learned, his life that of the ministers of old, a combination of all good qualities, entitled to the five big drums, the *mahâ-samanta sênâpati*, superintendent over seventy-two officials, master of all wealth, terrifier of his enemies, possessor of these true titles and epithets,—Kêśimayya-daṇḍanâyaka, and saying, 'Govern the country which is the treasury of the southern region like a father, putting down the evil and upholding the good'—gave him the Banavase-nâd, which was accepted as a distinguished favour by that great minister : to describe whose qualities :—

The honourable life of the Manus was his life, the policy of the ancient kings was the policy he adopted, wealth for others was the wealth he had acquired by his arms, the promotion of his ruler's greatness he counted as his own promotion, the happiness of his dependants he reckoned as his own happiness,—thus during his life-time did he increase his glory, Kêśava-daṇḍanâyaka. None were conceited, none conspicuous in splendour, none in opposition, none calling out for influence, none creating a disturbance, none who were in suffering, no enemies filled with anger, none who in addition to their titles had their heads turned by the songs of poets,—in the kingdom of the lord Kṛishṇa-Kêśava-dêva-chamûpa. Double of Chânakya, tenfold of S'akaluka, a hundred-fold of Bhrigu, a thousand-fold of Hari, thus much did he exceed them in glory, the minister Kêśava-dêva.

And that great minister Kṛishṇa-Kêśava-dêva-daṇḍanātha's principal councillors were as follows :—His life that of Manu, in conversation not uttering vain words, by his faith having gained the position of a S'aiva,—being of such glory, who was equal to Narasinga-nâyaka. In affection and speech free from the sins of the Kali age, except to Tikka-râja, to apply to these men of straw the name 'king' was like calling a stone a jewel : this is true. What I wish for God will cause to come at my wish, what I do not want he will prevent from coming, thus used to say Bâchayya. The treasurer Sôvi-dêva was a treasury to his dependents, why praise him? for others called treasurers, what respect have they from the learned, what sort of kings are they? A reflection of the affairs in the mind of his lord, to those who try to stop him like the messengers of death, to supplicants like the cow of plenty, thus did Châmayya appear. His devotion at the feet of S'iva, gentle in speech, eager to do deeds of benevolence, possessed of such qualities, Bichirâja's fame shone to all the points of the compass. Only for the purpose of gratifying the desires of supplicants did he take the trouble of acquiring wealth and for no others, the S'iva-tîrtha, Dâsirâja of exalted glory.

Moreover, to describe the greatness of the *karanams* who were like embodiments of the benevolent wishes of that râjâdhirâja's minister :—Of qualities praised by skilful great poets, born from the face of Brahma, able in doing good to others, excelling in the pleasure of agreeable conversation,

beloved by the assembly of the Brahmans, profound as the ocean, devoted to the faith of the feet of S'iva, with what esteem should those *karanams* be regarded.

Besides these were, the embodiment of the regal glory of Lakshmi-dêva-daṇḍanâtha, Hiriya-Viṭṭharasa ; Chandugi-dêva-daṇḍanâyaka, an embodiment of fierce might ; an ornament of the Vâjîkula, purifier of the Bhâradvâja-gôtra, the dear son of Duggi-Setṭi of Itṭige, the Dêsiya-daṇḍanâyaka Chikka-Viṭṭharasa ; the follower of the life of the chief friend of the world Rêchanaya-daṇḍanâyaka, master of the art of war, Kêśava-dêva ; like a son to the Lakshmî of Sôvanayya-daṇḍanâyaka's kingdom, Kâvanayya-nâyaka ; like a bow discharging the arrows in Kâvanayya-daṇḍanâyaka's powerful hand, Rêchanayya-nâyaka.

While, surrounded by these royal inspectors and all the ministers, the Indra of the glory of the three worlds, a cooling moon, was ruling the Banavase Twelve Thousand, including Hayve, Sântali-ge, Yedaḍore and other countries, in the enjoyment of peace and wisdom :—on the occasion of his holding a great court, a discourse on *dharma* was started, describing his skilful policy and the glory of the city, in this wise, by,—his life that of a muni, of the exalted Kâpila-kula, himself the embodiment of beauty, equal to Kêśava, the son of Nachchi, his head marked by the hands of the S'iva seer the excellent muni Vâmaśaktîśa : name him so clever,—Svâmi-dêva,—to truthfully state whose glory, as exalted as the energetic warrior Râma, minister of the three puras :—

"In firmness, of Mêru ; in holy life, of Manu ; in providing a theme for the first chief poets, of Sarasvatî ;—the equal, the peer, the facsimile ; to good qualities a quarry ; of that firmness the abiding place, of that character the abode, of that sweet theme the home :—so is this lord truly celebrated in the world,"—thus did the councillor Sâvi-dêva with joy state the truth.

The glory of the city :—"The râkshasa Bali having in his time dwelt in this kshêtra, made gifts, and in the course of *manvantaras* been considered as Indra himself,—I literally know not how to praise (the greatness of) Balipura. There'ore here perform some other work of merit."—

Immediately saying 'Be it so,'—the mahâ-maṇḍalêśvara, with Tailaha-Dêva, their brother-in-law Eraharasa ; the paṭṭana-svâmi of the royal city Balipura, Mâlî-Setṭi, and the paṭṭana-svâmi Mêchi-Setṭi ; the priest of the Pancha-matha Hiriya-matha, Mûliga Dharmmaśiva-dêva : the priest of the Pancha-Linga, Rudraśakti-dêva ; the priest of Tripurântaka, Jnânaśakti-dêva ; and the other chief men,—the Saudre-herggade of the town, the five mathas, and the three puras, Sâvi-dêva ; his deputy, Chaṭiṇa Tippaṇa ; the celebrated champions who lifted him up as if into Kannara's upper storey ; the suns among champions who subdued Konkana and took tribute from Vijayâditya ; those who having given pleasure to the champion over the Malapaś, Hoysala-vîra-Ballâla-Dêva, had gained honour and were revered by all : And besides these,—firm, of great prudence, granters of their desires to dependents, of one word, devoted to the feet of Îśvara, followers of the policy which raises the prosperity of countries at the right seasons, of good character, of unshaken truth, of exalted merit, beloved by all, which is no flattery, members of the Bananju-dharma ;—thus entitled in many ways to honour, residents of Ayyâvole, Challunki and many other chief *grâmas*, *nagaras*, *khêḍas*, *kharvadaśas*, *maḍambas*, *drôṇâmukhas*, *puras*, and *paṭṭanas*, of Lâla, Gauḷa, Karṇuṇâṭa, Bangâḷa, Kâsmîra, and other countries at the points of the compass ; the two sects of Nânâ Dêsis, the Manevarate and Jôrûpa local men ; the *manigâra* Mânika-Setṭi and other setṭis (named), all of the merchants,—forming an immense [assembly] :—

Be it well. In the 3rd year of the Kaḷachuryya bhujabala-chakravartti Vira-Nârâyana Âhava-malla-Dêva, the year Plava &c,—all the property of Bananjigas of Balligâve dying without sons, for the festivals and sacred rites of the god Gavarêśvara ; the property of those who die without sons in

the *nagara*, to the god Nagarêśvara ; and in all the five maṭhas, the three puras, and the seven Brahmapuris, in whichever unclaimed property accrues, to the god of that quarter ;—these at the holy feet of the god Gavarêśvara did Kêsimayya-daṇḍanâyaka, with his karaṇams, pradhânas and talâras, pouring water, bestow, free from all imposts, to endure as long as sun moon stars and sky. Usual final verses.

120

Date 1048 A.D.

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with the usual Châlukya titles), Trailokyamalla-Dêva's victorious kingdom was continuing :—And with head shining under the leaves of his feet,—entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Mahâlakshmî, delighting in giving, superintendent of the revenue (*âyad-âchâryya*), of unassisted valour, champion over champions, *gaṇḍu-bhêrunḍa*, a brave at the courts of three kings, Sankara to the Vṛishabha titled chieftains, a hand on the face of the brave, a sun among the titled, a manifest Vikramâditya, *Jagadêkadâni*,—with these and all other titles, the mahâ-maṇḍalêśvara Châ[mu]ṇḍa-Râyarasa was ruling the Banavâsi Twelve Thousand ;—in the royal city Balligâve, (on the date specified), to provide for the worship at the basadi of Kêśavanandi-ashtôpavâsi-bhaḷâra, disciple of Mêghanandi-bhaṭṭâraka, of the Baḷagâra-gaṇa connected with Jajâbuti S'ântinâtha,—he made a grant of 5 *matta* of rice land, according to the *bhêrunḍa* pole, in the deer plain of the royal city Balligâve, in the Jiddulige Seventy. (Boundaries of the land).

By *dharmma*, by courage, by truth, and by generosity, the equal of the *gaṇḍa-bhêrunḍa* in the earth, there has not been and will not be. Usual final verses.

In the Banavâse country, Jina habitation, Vishṇu habitation, Îśvara habitation, and habitation for the *muni gaṇa*, these, by order of Râya, did the lord Nâgavarmmâ cause to be made.

122

Date 1284 A.D.

In the 14th year of the Yâdava-Nârâyana bhuja-bala prauḍha-pratâpa-chakravartti Râmachandra-Raya's victorious reign,—the year Târaṇa &c., when the *mahâ-prabhu* Dâyiga-Chen . . . laid siege to the energetic warrior Mâdi-Setṭi's [ku]ppe and fought, in Âlamêle making his elephant fall down, slew him and gained the world of gods.

123

Date 1159 A.D.

Ôm. Obeisance to Nârâyana. Supreme is the Boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk. May the gods who are lords of the three worlds, the origin of all things, grant us the fulfilment of our desires,—Brahma, Îśâna and Janârddana.

May Kêśava the lord of S'rî, who by his steps acquired the empire of Bali, united with the ten incarnations praised as one by all worlds, holding in his hands the śankha and chakra, with the sign of the lotus,—looking upon him as himself, grant to Kêśava-chamûpa to live till the destruction of the world. On the summit of the waves of the milk sea does he repose on his extensive couch the serpent Âdisêsha. While thus the destroyer of sins was reposing in the sleep of yôga, his mind being

directed to the creation of the world, as if his power had assumed a separate bodily form, from the lotus of his navel sprang in submission Brahma.

On surveying the circle of all the worlds created in order by Brahma, the most beautiful is the central one (the earth); in that world the most pleasing region is the delightful Jambû-dvîpa; and is that *dvîpa* the most excellent is the Bhârata land; and in that land the Kuntala country the most worthy.

These who obtained the sovereignty of that Kuntala country, were born from the full water-jar in the shining left hand of Brahma, who sprung from the lotus-navel of the resplendent Vishnu, were they not?—the Châlukya-kula.

Of that family the progenitor, who, dispersing his enemies, secured the sovereignty, and his power being double that which his enemies obtained from the infernal regions, rescued from the Râttas the whole world which they had seized, was king Tailapa, who exalted beyond belief the Châlukya line. After him, his son ruled the earth, the ever prosperous king Satyâśraya; and following after him, his younger brother's son obtained it, the mighty Vikramânka. After him, his younger brother obtained it, with wide-spread fame as bright as the pleasant moon, emperor of the world surrounded by the seven oceans, Ayyanayya. That king's younger brother, plucker up of the lines of hostile kings, a thunderbolt to the mountain the anxieties of the learned, remover of the afflictions of the earth, was Jayasimha. His son Ahavamalla then ruled the earth, whose tresses are the groves of *tamâla* trees, whose throat is ornamented with the stems of young areca palms, whose breasts are the swelling mountains. The next ruler was that king's son Sômêśvara, whose younger brother was the king Permmâdi, whose son, praised in all the world, was Bhûlôkamalla. His son, left Mâlava without possession, forced the Fallavas to hold the sprouts, made Lâṭa place his hands together on his forehead, and filled up the troubles of Kaṭinga,—thus does the world describe the unequalled valour of Jagadêkamalla. That king's younger brother, of great liberality, a lion in the destruction of the elephants the groups of his enemies, was Nûrmmâdi Taila.

At that time was Bijjala king, who bore up the earth with the strength of his might, whose sharp sword was as a serpent swallowing up the air of the breath of his boasting enemies, from whom all the learned obtained great joy, whose fame filled the ears of the elephants at the points of the compass. The saying that heroes should possess the earth was then not in vain, for he brought into subjection the earth from the ocean on the south to his northern boundary the Châlukya capital (or encampment), like an infuriated elephant to the hostile, and showing friendship to those who came to war, how wonderful was his exercise of valour, Bijjala-Dêva.

Be it well. When, entitled to the five big drums, the mahârâjâdhirâja, boon lord of Kâlânjarahapûra, having the flag of a golden bull, with the sounds of the *ḍamaruga* and *tûryya*, a sun to the lotus the Kaṭachuryya-kula, fierce in war, in dignity the golden mauntain, a sun to good warriors, an elephant-goad to the braves, master of elephants, a cage of adamant to refugees, a brother to the wives of others, Sanivâra-siddhi, Giridurggamalla, in energy in war Râma, a lion to the elephant his enemies, Niśānka-malla,—with these and other titles, the bhujabala-chakravartti, Tribhuvanamalla Bijjala-Dêvarasa's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

Resting like a bee at the lotus feet of that king, with the thunderbolt of his Brahman virtue splitting the mountain the evils of the Kali age, an ever productive treasury, was Kêśirâja-daṇḍâdhîsa. The descent of this head-jewel of commanders was as follows:—In Brahma's family, having a perfect knowledge of Parama Brahma, a joy to all the munis, was born the celebrated Brahmarshi, an ocean of virtuous conduct, Dharadvâja. Among the many great Brahmins descended in his line, there

arose, a treasury of all Brahman virtues, a procurer of immeasurable merit, of a fame which reached the tusks of the elephants at the points of the compass, of high qualities praised by the learned, Châmunḍa-Râya, of exalted glory. His wife, in all accomplishments a new Bhârati, a permanent treasury of generous qualities, known through all the world, was Mudiyakka, a jewel of women. To those two were born the sons (with praises) Mârapayya, Vâma-dêva, Écha-daṇḍâdhipa, Bichirâja, Kêśava, Gôvinda and Vishṇu-dêva. On examination, the junior of four yet their equal, and the senior of two, a mine of every good quality, of unspotted fame, was Kêśava-Râja. Rati, Pârvvatî, Arundhati and Bhârati, in beauty, glory, conjugal affection, and intelligence, his wife Pampâ-dêvi completely put to shame. Their son, for whose daily distribution of charity the entire number of wise men was not sufficient, for whose devotion and pilgrimages all the holy bathing places did not suffice, for whose circumambulations and penances all the temples of Vishnu and the other great gods were too few, for whose erection of *śatras* and water-sheds the world was too small, for whose fame the space between the points of the compass was too confined, Hoḷalamarasa, obtained the worship of the good, and was a moon to the ocean his race. To the Earth goddess in glory, to Sitâ-dêvi in devotion to her husband, in fortune to the goddess S'rî, his wife Durggâ-dêvi was in every way equal and similar. To those two was born, a mine of glory, Kêśava-Dêva, whose virtuous life the Kṛita-yuga made its excuse and came to an end, whose pointed speech the arrow of Râma made its excuse and turned aside, the daylight of whose splendid fame moonlight made its excuse and vanished. Farther verses in the same strain.

On his becoming angry there were brought under the orders of this ruler Kêśirâja,—Sankana-male, the famous *Sântalige*, the powerful and fierce Tâgarache-malla's territory, Gâvaṭûr, Mogala-nâd, Sirivûr, the Vanavâsi hill-fort, Koṇḍarâte, Hayve, the celebrated Gutti, and Hettiḷa. (Farther verses in his praise). As the destroyer of Mura had the daughter of the sea and Satyabhâmâ, and Sâmbhu had Pârvvati and Gange as wives, so to Kêśava, the admired Lakshmî-dêvi and the fortunate beauty Siri-dêvi became the wives, praised in all the world. His minister (with praises) was ? Dôṇarâja. Also Narasinga-Nâyaka. And among his great men were (with praises) the chief councillor Tikkarasa ; his other hand Mammarasa ; and Rechcharasa. And the royal inspection accountants,—Chaṭṭirâja, Mailâra, Pôtarasa, Mahadêva-Nâyaka, Nâchi, Sôma, Gôvinda, and Mârttaṇḍa.

When, surrounded with all these judges, and chief officers of the royal presence, the jewel of protection to refugees, the head-jewel of his race, the daṇḍanâyaka Kêśava-Dêva, protecting the Banavase Twelve Thousand, was in the royal city Balipura,—one day, when seated in the centre of the circle of the court, surrounded by all the ministers, royal attendants and people of the city,—one who knew the most auspicious moments, and was acquainted with all works of merit,—

Sprung from the mind of the lotus-born (Brahma) was the lord Marîchi, whose son was Kaśyapa. In his family was born the general Rêvaṇa, whose son was the lord Sômanâtha, whose son was Chaṭṭi-râja. His wife was Mâdiyakka, and their son was Rêchaṇa —

Rêcharasa commenced a discourse on merit, which was a defeater of evil designs, a stage for the highest Lakshmî to dance upon, a mighty wave from the boundless ocean of heavenly joy. His speech was as follows :—

“ This (city) indeed has been progressing for many ages ; and has become known in all the world for the *śatras*, pleasure gardens, temples, large tanks, and lines of water-sheds established by the former early daṇḍâdhipas. This Balipura is a place for the birth of merit. If, then, the god Kêśava were permanently established here, it would be a work of the greatest merit. If well considered, merit which all burnt-offerings, sacrifices, incantations and appointed acts of devotion could not procure,

would be obtained from the ceremony of suitably establishing the image of the supreme lord Kêśava. Moreover,—if the distinction of a gift of land be secured, what can be said of its continually increasing fruit (or reward), equal to the crops and vegetation grown thereon. For this reason, were a Kêśavapura founded here, named after your lordship, and in it a temple erected to the god virakêśava,—you will obtain in the present world unspotted fame, in the next state of existence the fullness of all merit, and in the end supreme felicity.”

When he thus spoke, expressing the very thoughts of the jewel of danḍanâthas,—taking the words to mind, that crowning ornament of danḍanâthas acquired in the southern quarter of Balipura a tract of land fertile to produce all manner of fruit, very extensive and level as a mirror, from Sarvvêśvara-panḍita, priest of the Five Lingas established by the Pāṇḍavas, from its herggaḍe Sâyiyaṇa and sêṇabôva Kannana, and all their connections, in the presence of the setṭis, the chief townsmen, the five maṭhas and the three puras,—with pouring of water,—and in that pleasant tract, arranging and transforming to the utmost timber and stone, as if striving to add to all the variety of forms in which Brahma had created wood and stone, the danḍâdhipa Kêśirâja with exceeding devotion built for the god Kêśava an abode filled with beauty and a joy to the sight.

And on a large piece of land in front of that temple, this treasury of the benefits derived from charity, in the fullness of his heart's pleasure, built a town and named it Virakêśavapura. Then that jewel of danḍanâthas gave that town, filled with commodious houses, having cots in each chamber containing the softest beds, and all manner of vessels, to a band of Brahmans. This done, that Virakêśavapura was everywhere praised as the indigenous place of growth for kalpa-vrikshas, a place for the continual cultivation of all the vêdas, a mine of purity and virtue, a place in which to acquire the most exalted merit,—and was as an anklet for the Earth goddess, set with the nine gems.

Then, for the purpose of granting shares (*vritti*) for that puri,—obtaining the consent of (with various praises), the moon to raise the tide in the ocean the Ganga-vamśa, Ekkalarasa ; his minister Kâmayya ; his minister for peace and war, Mahadêva ; and of all the chiefs and farmers of Jiddulige-nâḍ,—he acquired at their hands the village of Belvaṇi, together with the (taxes) *manneya*, *âya*, *dâya* and *kirukuḷa* ;—in the presence of the *pattana-sâvis* of the royal city Balipura, Kirtti-Setṭi and Mêchi-Setṭi ; and all the chief townspeople ; of Dharmmaśiva-dêva, priest of the five maṭhas ; of Mûliga-Madhukêśvara-panḍita-dêva, priest of Jagadêkamallêśvara of the Hiriyamaṭha ; of Sarvvêśvara-panḍita-dêva, priest of the Pancha Linga ; of its herggaḍe Sâymarasa ; of Jnânaśakti-panḍita-dêva, priest of Tripurântaka ; and its herggaḍe Veṇṇamarasa ; of Vâmaśakti-panḍita-dêva, priest of the Kôḍiya-maṭha ; and of the seven Brahmapuris,—with the assent of the great minister Kasapayya-Nâyaka,—the great minister, the Banavase-nâḍ herggaḍe, the danḍanâyaka Kêsimayya, together with his accountants, (on the date specified), at the time of the moon's eclipse, for the worship, ceremonies and offerings of the god Virakêśava of Kêśavapura, for the perpetual lamp, the *Chaitra*, *pavitra*, decorative buildings and any new ceremonies,—gave, in the manner approved by all,—for (with praises of their ascetic virtues and learning) those occupying the Brahmapuri Kêśavapura,—to the god Jagadêkamallêśvara, 2 shares ; to the Pancha Linga god, 2 shares ; to the god Kêdâra, 2 shares ; to the Brahmans, 38 shares ; to the *pûjâri*, 1 share ; to the garland maker, 1 share :—altogether 46 shares, in the village of Belvaṇi.

And, with all titles, the maṇḍalêśvara, a moon in raising the ocean the Ganga-vamśa, promoter of all works of merit, a basis of all good qualities, Tailaha-Dêvarasa,—his sister's husband Eṇaharasa, and the *haḍavaḷa* Gangana being present,—in order to renew the gift of his father Ekkalarasa, gave up the *manḍeya*, *âya*, *dâya*, *kâṇike*, and *kirukuḷa* for three generations, pouring water on the feet of the god Kêśava.

And the great minister Kêsimayya-daṇḍanâyaka, washing the feet of his *ârâdhya*,—possessed of the usual ascetic virtues (named), kind to the learned, patron of the assemblies of good poets, delighting in gifts of food, gold, virgins, cows, lands, shelter, medicine and many other gifts, an ornament of the Lâkūlâgama, skilful in his investigation of all the *śâstras* and *âgamas*, son of Gautama-muni, worshipper of the lotus feet of the god Dakṣiṇa-Kêdârêśvara of Balipura,—the râja-guru Vâmaśakti-dêva, gave to him that place and the superintendence of the Brahmapuris. And for that the herggaḍe Sâvimarasa, as *âya*, made a grant of an *umbali* of one *matta* of rice-land in Belvaṇi according to the *maragunḍi* pole; and one *matta* for the god Kêśava. What remains of the *gaṇḍike*, the guru-dêva and herggaḍe will divide among the Brahmins.

In this (pura) the shares (*vritti*) belong to the occupants of the houses (to which they are attached), but the shares of unoccupied houses belong to the god. And among those shares, the bhaṭṭa-*vritti* one, the khaṇḍika-*vritti* one, the agnishtike-*vritti* one, together with the pûjâri and garland-maker's *vrittis*, altogether five shares, will be in continuous enjoyment.

Here follow the boundaries of the pura.

As a *taḷa-vritti* for the god, he obtained in Kîru-Balligâve, the village of the god Kêdâra, performing worship to the feet to that god, and presented for the offerings, the Chaitra and pavitra, for food for the god, and for feeding five Brahmins from other parts, one *matta* of rice land by the *kachchavi* pole under the Narapati-goḷa; and for the god's perpetual lamp, one oil-mill in the town.

Date 1179 A.D.

Moreover for that god,—Be it well. In the Kaḷachuryya-chakravartti Nissanka-malla Sanka-ma-Dêva's 3rd year, the year Vikâri &c, at the time of the moon's eclipse,—Karinele in the Nâgara-khaṇḍa Seventy, which had been granted for the god Kêśava that the great minister and general, the Banavase-nâḍ herggaḍe, daṇḍanâyaka Kêśirâjayya (his praises) had set up, together with Eḍey-alkara, a village formerly granted for the god Sômanâtha of Bandanike, having been swallowed up (*tîruttirḍudu*),—the mahâ-mandalêśvara, a moon in raising the ocean the Gupta-vamśa, worshipper of the lotus feet of the god Gaḷagêśvara, subduer of foreign armies, Jôgi-Dêvarasa, with his minister Vâsudêva-Nâyaka, Kûchayya, Dâsimarasa, and Śusanga-dêva,—and the mahâ-maṇḍalêśvara, a sun to the lotus the Kadamba-kula, obtainer of a boon from the god Jayanti Madhukêśvara, an impaling stake for liars, Nigalanka-malla, with these and other names, Boppa-Dêvarasa, with his minister Tikkayya, and all his other chief attendants,—the great sâmanta Sanka-Gauḍa, and all the chiefs and farmers of the Nâgarakhaṇḍa Seventy, presented at the feet of the god Kêśava the *lailâlike*, *manneya*, *âya*, *dâya*, *kîrukula*, and *kânike*, and granted them for the gods Kêśava and Sômanâtha, the funds derived therefrom to be divided between the two. Usual final verses.

In Belvaṇi the 2 *matta* previously belonging to Narapati-Setṭi's basadi are excluded from Kêśavapura.

124

Date 1077 A.D.

Be it well. His feet bathed in streams of radiance from all the crowns of gods and demons, may Jinêndra's *śâsana* he ever for the prosperity of the Bhavyas (or faithful, the Jains). Having the supreme profound *syâḍ-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina *śâsana*.

Be it well. Refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlûkyas, was Tribhu-

vanamalla-Dêva. To use his sword on the Chôla king he thought not much of; to the Lâla king he showed the might of his arm, overcoming him; and the feudatory kings of both emperors who fell upon him, mounting his furious elephant he chased them away, and became the lord of the shining Lakshmi of the Châlukya kingdom,—praised by the three worlds, Vikramâditya-Dêva. To the lord of Dhârâ the source of a great fever of terror, to Chôla a fierce Yama of the last day, his feet revered by the crowns of the lines of Saurâshtra, Anga, Kâlinga, Vanga, Magadha, Ândhra, Avanti and Pâncchâla kings,—the Châlukya regent elephant sports in the forests and mountains on the shores of the eastern and western oceans. The valour of him who in the form of Narasimha tore open the breast of the Dânaava lord, the strength of him who united with Rudra lifted up Kailâsa, the daring of him who not retaining his skin gave it up to Indra, the resoluteness of him who in order to destroy all the Kshatriyas in the earth slew the kings twenty one times,—Vikramâditya, are yours. Why share it with others? I am able alone to bear it,—thus saying, from the back of the great tortoise, from the heads of the lord of serpents, from the shoulders of the regent elephants, from the cavities and roots of the mountains, boldly lifting off the burden of the world, he brought and placed it securely in his own arms,—Vikramâditya-Dêva.

When thus having freed the world from every enemy, he was in the residence of Etagiri, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahâ-sâmantâ-dhipati, mahâ-prachandâ-danânâyaka, (with various epithets), was the danânâyaka Barmma-Dêva. (Verses in his praise). Thus the abode of praise and fame, when the great general and great minister, the danânâyaka Barmma-Dêvarasa, protecting and enjoying the Banavase Twelve Thousand, the Sântalige Thousand and the Eighteen agrahâras, was in the royal city Balligâve :—

Jinanâtha-svâmi his god, his own guru Gunabhadra-bratindra, his mother Jakkabbe, Sôma his father, his younger brother Mèchi, Bhâgabbe his wife, his father-in-law Kali-dêva,—was Singa an ordinary man?—great as a benefactor, in union with dharma. (Verses in his praise, calling him Pratikantha-Singa).

All these good qualities being natural to him, Pratikantha-Singayya, having commenced a discourse relating stories of works of merit,—made petition to his ruler, saying,—“Obtain from Ballavarasa a village (*bâda*) and give it to the Permmâdi basadi.”—Whereupon the danânâyaka Barmma-Dêva having represented the whole of the circumstances to his own lord,—Tribhuvanamalla-Dêva, in the 2nd Châlukya-Vikrama year, the year Pingala, &c., for the services of the god of the Châlukya-Ganga-Permmânâdi Jinâlaya which he had made in the royal city Balligâve when he was a prince (or boy, *kumâra*), for the worship and anointing, for the offerings, and food of the rishis, as well as for repairs of the basadi and new works,—Praise of Gunabhadra-dêva, whose colleague was Mahâsêna-brati. His disciple, by all the people in the world said to be in grammar Pûjyapâda, in logic Akalanka-dêva, in poetry Samantabhadra, was Râmasêna—to him, who had thus reached the farthest shore of the ocean of all sciences, ever devoted to the performance of penance, to Râmasêna-panâita of the śrî-Mûla-sangha, Sêna-gaṇa and Pogari-gachchha, with pouring of water and all the ceremonies, he gave the village of Manevane in the Jiddulige Seventy of the Banavase Twelve Thousand kampâṇa. Usual final verses.

Gunabhadra-dêva's lay-disciple Châvunḍamayya wrote it.

The husband of S'rî, bearer of the discus, whose seat is on Garuḍa, having eyes like the lotus; the husband of the Mountain daughter, bearer of the trident, whose seat is on the bull, having an

extra eye ; the husband of the Speech goddess, bearer of the noose, who rides on the swan, having just eight eyes ;—may these three, worshipped by the three worlds, grant us our desires.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdirâja paramêśvara parama-bhaṭṭâraka, glory of the Satyâśraya-kula, ornament of the Châlukyās, perfumed with jasmin, a Bhîma to hostile forces, a lion to the elephant rival kings, champion among champions, golden champion, a fierce fire of the last day to Chôla, eager for war with Chôla, a purifying head-jewel to clever kings, a saw for the heads of hostile kings, a rod for hostile kings, a brilliant sun among kings, a sun in glory, in valour Nârâyana, a submarine fire to the ocean of kings, to the four-armed a thousand-armed, the monkey to the world of kings, in fame a Vidyâdhara, in skill with the bow Râma, born in the Châlukya-vamśa,—Tailapa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Of the kings of the Châlukya dynasty who ruled the earth, one less than sixty having sat upon the throne in Ayôdhyâ-pura with great glory ;—Born of that race, the lord of the goddess of victory, Satyâśraya-Dêva ruled the whole world so that of the families descended from Brahma the Satyâśraya-kula was reckoned the most excellent, until he obtained the name of a *sârbbha-bhauma* (or universal emperor). In that Satyâśraya-kula, lord of the lady earth, the glorious Nûrmmaḍi Taila, an Indra in power, a terror to his enemies, of brilliant fame, ruled the whole earth. The earth and the crown having fallen into the hands of the Raṭṭas, he drove the kings of the Raṭṭa kingdom before him, put them down and overwhelmed them, this mill-stone to the Raṭṭas, and took possession of the crown of the Châlukya kingdom. That king Jayasingha, a brilliant sun the king of lotuses (*ambhōja*) to king Bhōja, the king of beasts to the elephant Râjêndra-Chôla,—is it much to call him râjâdhirâja ? Dispersing the overspreading darkness, and causing his greatness to shine forth into all the world, as the morning sun mounts up above the mountain of the east, so, subduing the growing power of the Kali-yuga, leaving it no place, and revealing to the world the delicate virtues of the Kṛita Lakshmi, he mounted up on his throne of splendour, the king Jayasingha. The Seven Mâlavas he made to tie up their bundles ; chasing after Chêra and Chôla, he made them plunge into the sea ; thus the splendour of his fame passed over the seven oceans and filled the regions beyond, his conquests in all quarters put to shame the regents at the points of the compass ;—who can stand against Jayasingha-Dêva ?

A dweller at his lotus feet,—Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Châmunḍâ, (with various other epithets), *Sattigana chaṭṭam* (? Sattiga's chief man), Iṛiva-bedanga-Dêva's son, the mahâ-maṇḍalêśvara Kundamarasa, [protecting] the Banavâse Twelve Thousand, the Sântalige Thousand and the Hayve Five Hundred, ?with both rights (*ubaya sâmyadi*), as far as to the Western Ocean, was in the residence of Balipura, ruling the kingdom in peace and wisdom :—(on the date specified), he repaired the temple of Mûlathâna Nandikêśvara, and for the offerings to the god, and temple repairs, made grants of land (specified), washing the feet of (with the usual ascetic virtues) Mûliga-Sîvaśakti-paṇḍita.

126

Date 1036 A.D.

To him who manifests himself clearly in all things, benefactor of the world, the creator preserver and destroyer of the world, victor over the angry Manmatha,—obeisance to thee, lord of the three worlds, Sîva.

That they might perform the world-astounding Râjasûya sacrifice, in order to obtain the great wealth (needed for it) . . . going and reproaching Vibhishana, taking from there articles and tribute, the Pândavas having returned, came to Baḷligâve, and the five set up five Lingas.

Be it well. When, (with titles as in No. 125 above), Jayasimha-Dêva was in the residence of Pottalake, ruling the kingdom in peace and wisdom :—(on the date specified), to—Be it well. Having crossed over to the farthest shore of the ocean of logic and other sciences, to speakers a Rudra, a young lion in splitting the skull of the elephant speakers, a wild-fire to the great forest speakers, a fierce and powerful tiger to evil speakers, a submarine fire to the Bauddha ocean, a thunderbolt to the Mîmâmsaka mountain, a saw for cutting down the Lôkâyata great tree, a great kite to the Sâṅkhya serpent, an axe to the tree Advaita speakers, a Trinêtra in burning the Tripura Akalanka, displacer of Vâdi-gharaṭṭa, a millstone to Mâdhava-bhaṭṭa, breaker of the pride of Jñânânanda, a fierce fire of dissolution to Viśvânala, a fire of the last day to Abhayachandra, a śarabha to the lion Vâdibha (or to Vâdibha-simha), sealer up of the mouth of Vâdirāja, displacer of Ayavâdi, the sole able supporter of the Naiyâyikas, in maintaining his own side and in disgracing the other side an able Virinchi (Brahma), an ornament to the Speech goddess, at court a Padmāsana, in intelligence Nârâyana, among declainers Mahêśvara, in disputation like the river of the gods, in the sport of making commentaries a bee to the lotuses the minds of those who love it, his white fame his banner, of pure character, a noose of Yama to hostile proud pandits, to Digambara speakers a falling star, having the name Vâdi-Rudraguṇa,—Lakuṣṭhara-paṇḍita,—for the repairs of the temple of the Pancha Linga set up by the Pāṇḍavas, the Kâlâmukhi Brahmachâri-sthâna of Baḷligâve the royal city of the Banavas Twelve Thousand,—for sandal, incense and offerings for the god, for food and cloths for the students and ascetics, freed from all taxes, with all ceremonies and pouring of water, made grants of land (specified). Usual final verses.

Mahâdêva is god, his feet worthy of worship by all the world. The rule enjoined in the three Vêdas for the order of castes and āśramas is *dharma*. Whoso casts aspersion on these two (state-ments), on his head will I place my foot in the king's assembly.¹

This work of merit the town will maintain ; let the irreligious leave it entirely alone.

127²

Date ? 1118 A.D.

Be it well. Praised by all kings and people, Satya[vâkyâ] ... paramêśvara, boon lord of Kuvaḷâla-pura, lord of Nandagiri, having the crest of a lusty elephant, ... Nanniya-Ganga, Ganga-Gângêya, the Ganga-Sarabha, ... head-jewel in the crest of ... in the ... Châlukya-Vikrama year, the year ? Viḷambi, &c., made a grant of a garden for the god Umâ-Mahêśvara of the Pancha Linga. Also for another god one *matta* of land.

128

Date 1075 A.D.

Be it well. When, (with usual Châlukya titles), Bhuvanaikamalla-Dêva was in the residence of Bankâpura, ruling the kingdom in peace and wisdom :—

And, a dweller at his lotus feet,³ ... was governing ... in peace and wisdom ;—(on the date specified) a grant of ? Gobballi in the Jiddulige-nâḍ was made, washing the feet of ..
... Usual final verses.

129

Date 1071 A.D.⁴

Invocation of the Boar form of Vishnu.

When, (with usual Châlukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, in the residence of Bankâpura :—

¹This verse is said to be taken from Kumâṛa-bhaṭṭa.

²This inscription follows the preceding one on the same stone. But if the first Viḷambi after that be taken as the date, it would be too early for the Châlukya-Vikrama era.

³Very much of the inscription is effaced.

⁴Among the sculptures at the top of the stone is an image of Guṇagalla, with an inscription over him as follows :—*s'rimad Guṇagalla-dêvara dîhya-mârtti*.

On the application of—a dweller at his lotus feet, entitled to the five big drums, mahâ-sâmantâ-dhipati, mahâ-prachanda-daṇḍanâyaka, chief over the property of the court, in business a Yôgandha-Râya, perfect in skill, in intelligence a Vidyâdhara, possessor of all arts, his mind bowed in meditation on the feet of Hara, raiser of the Châlûkya kingdom, pre-eminent in valour, unassisted lion, bee at the lotus feet of Bhuvanaykamalla-Dêva, adorned with the clustre of all good qualities, the great minister, senior minister for peace and war, mane-verggaḍe-daṇḍanâyaka, Udayâditya,—Bhuvanaykamalla-Dêva, (on the date specified), for the bathing and offerings of the god Hariharâditya of the royal city Baḷḷigâve, for the work of the temple and expenses of the maṭha, washing the feet of the Advaita luminary delighting in true wisdom, rejoicing in the sound of the *praṇava* (the syllable *ôm*), Guṇagalla-yôgi,—with all ceremonies, made a grant, free of all imposts, of Bidaringeri in the Jiddulige Seventy of the Banavase Twelve Thousand kampaṇa. Usual final verses.

As an ornamental (sectarian) mark on the brow of the lady *mukti*, without a second in greatness, complete, an embodiment of learning, having conquered his spirit, undecaying, was Guṇagalla. Farther verses praising him as an exponent of the Advaita doctrine, and calling him in one place Guṇagalla Nâgavarminâchâryya. In *Koṇḍali-nâḍ*, to the east of Tumbigere and west of Mosalemaḍu, he erected the temples of Nâgêśvara and Svayambhu, and in Balipura the temples of Yôgêśvara, Hariharâditya, and Vâssayana. On the southern bank of the *Kiru-dore* (little river), at Muttâr belonging to Kuṇuvatti, he created the Siddha-tîrtha. More verses in his praise.

Pratikanṭha Kâmarâja wrote it.

130

Date 1075 A.D.

Obeisance to the lion-souled, who, taking the form of the man-lion, destroyed Hiranyakaśipu, the terrifier of all the worlds.

The Châlûkya emperor of great power, Tailapa; of brilliant fame, Satyâśraya; an abode of valour, Vikramâditya; greatly exalted, Ayyaṇa; a treasury of energy, Jayasimha; an abode for the Lakshmi of the dominion of the world, Trailôkyamalla: from these did the great Châlûkya empire gain renown. The son of that king, worthy of reverence from all in the world, was Bhuvanaykamalla-Dêva, the chief ornament of the wife his father's kingdom, his head purified by the dust from the lotus feet of Sîva, the brightness of the nectar of his fame illumined all the regions.

Be it well. When, (with usual Châlûkya titles) Bhuvanaykamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—A servant of the lotus feet of that king, (with various epithets), was the Bhuvanaykavîra, the Ganga Chakrâyudha (Viśhu), the Brahma-Kshatra head-jewel, the rājâdhirâja Udayâditya.

Be it well. When, praised in all the world, of the heroic Brahma-Kshatra line, favourite of earth and fortune, mahârâjâdhirâja paramêśvara, boon lord of Kôlâḷa-pura, lord of Nandagiri, having the crest of a lusty elephant, receiver of a boon from Sômêśvara, the Ganga god of love, *nanniya-Ganga*, *ayad-uttaranga*, a wishing-stone for all people, a head-jewel for the crest of chieftains, śrîmad Ganga-Permmânâḍi Bhuvanaykavîra Udayâditya-Dêva was ruling the Banavase Twelve Thousand, the Sântalige Thousand, the Mandali Thousand and the Eighteen agraḥîras,—having shaken and moved away the neighbouring Chêra, Chôla, Pândya, Pallava and other kings, and taken tribute from them; having extended his territory as far as the four oceans and accomplished the desire to be a great conqueror;—was in the royal city Baḷḷigâve in the enjoyment of peace and wisdom:—being desirous of performing a work of merit, making application to his own lord Bhuvanaykamalla-Dêva,—as a gift to Paramêśvara, he made a grant (specified) for the god Nârasimha of the temple above the bank of the Pergaṭṭa of the royal city Baḷḷigâve, (on the date specified), washing the feet of Pûrṇananda-bhaṭṭâraka, the chief man there. Usual final verses.

Date 1104 A.D.

Supreme is the Boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Be it well. His broad chest occupied by the goddess of fortune, his feet placed on the heads of his enemies, his fame extolled by all people, was the king Vikramāditya. Chainer up of hostile kings, his fame spread to the tusks of the elephants at the points of the compass, a Manmatha in bodily form, having brought all the world under one umbrella, a head-jewel of the Sôma-vamsa. Displaying the power of his army, the power of his arms, and the power of his sword, what can I say of the hostile kings reduced to the state of servants of this terrifier of brave enemies.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâna, ruling the kingdom in peace and wisdom :—

A bee at his lotus feet, (with praises) was Anantapâla-chamûpa. Be it well. When, entitled to the five big drums, mahâ-sâmantâdhipati, mahâ-prachanḍa-daṇḍanâyaka, (with other epithets), his father's lion,—with these and all other titles, the great minister, the bânasa-verggade-daṇḍanâyaka Anantapâlarasa, having received the Beḷvala Three Hundred, the Puligere Three Hundred, the Banavase Twelve Thousand, and the *pannâya* of the Seven-and-a-half-Lakh (country), was protecting them in peace and wisdom :—

Through his favour having obtained the government of the Vanavâsi Twelve Thousand, brilliant with all good qualities, was Gôvinda-Râja : (his praises, styling him) the raṇa-raṅga-Bhairava. To the lord Kêśirâja and to Nîlabbe was born Dâśirâja, of the Parâsara-gôtra. He was the father and Sômâmbike the mother of Gôvinda.

When, (with praises), the mahâ-prachanḍa-daṇḍanâyaka Gôvinda-Râja, having received the Banavase Twelve Thousand, the *vaḍḍa-râvula*, and the *achchu-pannâya* of the fifty-six under the shadow of his umbrella, was protecting them in peace and wisdom :—his minister for peace and war was ^AĪsvarayya-Nâyaka ; whose descent was as follows :—A head-jewel of all munîndras, the sole object of praise in the world, of spotless fame, a garland of good qualities, the best of the Brahman race, was Vaśishṭa. In his gôtra, in the Siriguppe-goḷa, was born Chaṭṭa. To him and to Bhôgâmbike were born Bâchirâja and Basavaṇa. To these elder brothers the younger brother was ^AĪsvara. He was head of the Brahmans of Aṇḍagunda, and all the world praised as the joy of his family, our vîra-Gôvinda's minister for peace and war, ^AĪsvara. (Some farther details of his relatives, much effaced).

(With various epithets), ^AĪsvarayya-Nâyaka, (on the date specified), being inclined to perform a work of merit, and believing in the saying—"There is no friend like merit",—for the god Nârasimha above the tank of the Perggaṭta to the north of Balligâve, which was an ornament to the Banavase Twelve Thousand that shone like the wavy curls (*kuntala*) of the Kuntala country,—with the knowledge of the townsmen of the great royal city Balligâve, of the five maṭha sthânas, and of daṇḍanâyaka Gôvindarasa,—having purchased certain land (specified), granted it ; (its boundaries).

And the ministers for peace and war of the Vanavâsi Twelve Thousand will give 1 gadyâṇa a year ; the *bhaṭṭa guttas* 1 pa ; the king's servants 10 vi. Usual final verses.

Date 1072 A.D.

The inscription is much defaced.

Praise of Udayâditya-daṇḍâdhinâtha. On the application of Udayâditya, in the reign of Bhuvanâikamalla-Dêva, (on the date specified), a grant (specified) was made for the same god as above, washing the feet of Pûrṇânanda-bhaṭṭâraka. Usual final verses.

133

Date 1131 A.D.

Praise of S'ambhu. Be it well. When, (with usual Chālukya titles), Bhūlōkamalla-Dēva was in the residence of Kalyāṇa, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, was—with all titles, the mahā-maṇḍalēśvara, Tailapa-Dēva of Banavāse,—by whose order, the dweller at his lotus feet, the maṇḍalika-Masaṇeyya, (with praises) the two setṭhis of the royal city Balipura, the chiefs of the workers in the five metals in the five maṭhas, and the guardian of the customs-duties in the Kaṭakada-mahānagara (or capital town), Guṇavarmma-Setṭi, coming, for the goddess Kālīkā, (on the date specified), made a grant of land (specified). Usual final verses.

134

*Date ? about 1075 A.D.**(Nāgarī characters).*

Be it well. Of the Chitrakūṭāmnāyad-āvali, connected with S'antinātha-dēva of Mālava, of the Balōtkāra-gaṇa, was Manichandra-siddhānta-dēva, whose disciple Anantakīrtti-dēva made a grant to heggade Kēsava-dēva (*here follow the details*).

135

Date 1078 A.D.

Praise of S'ambhu. Genealogy of the Chālukya kings (as in No. 120 above).

Be it well. When, (with usual Chālukya titles), Tribhavanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Ētagiri, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—Be it well. Entitled to the five big drums, mahā-sāmantādhipati, mahā-prabala-daṇḍanāyaka, (with other epithets),—the great general, great minister and daṇḍanāyaka, Barmmadēvarasa, (on the date specified) at the eclipse of the moon, for the god Mallikārjuna which pūjāri Singaṇa of the royal city Baḷligāve had established, made grants (as specified). Usual final verses.

136

Date 1068 A.D.

Having the supreme profound *syād-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. When, (with usual Chālukya titles), Trailōkyamalla ~~Āhavamalla-Dēva~~ was ruling the kingdom in peace and wisdom :—(mutilated verse to the effect that) no evil persons or enemies were left in the country by Trailōkyamalla, the glory of the Kuntala land. The worthless kings of Lāṭa Kālīga Gaṅga Karahāṭa Turushka Varāḷa Chōḷa Karṇāṭa Surāshṭra Mālava Dasarṇa Kōśaḷa Kēraḷa and other countries did not remain insolent, but gave tribute and stopped within their appointed boundaries,—how great was the power of Āhavamalla-Dēva. Thus uniting to himself the lady earth in the four quarters, and gaining the Lakshmi of empire, for a long time Āhavamalla was happy, the master of undiminished wealth. Slaying Magadha Āndhra Avanti Vanga Draviḷa Kuru Khasa Ābhira Pāṇchāla Lāḷa and others so that a stench arose, plundering them, and taking tribute together with their forces, and reducing them to servitude, the muscles of his arm and the energy of

his mind not being exhausted, he fought against Indra, defeated him, and on his giving tribute, made friends with him, and returned alone, a universal emperor. In the year reckoned by *sky, nine and number* (990) of the S'aka-kâla, the year Kilaka, on the 8th day of Chaitra bahuḷa, Sunday (29th March 1068 A.D.), thereby increasing his fame, he performed in Kuruvarṭti the rites of supreme yôga, and in the Tungabhadra the master of the world king Ahavamalla ascended to heaven.

The eldest son of that great emperor and ornament of the Châlukyas, mighty to rule the earth surrounded with chains of mountains and oceans, so as to continue as long as the moon : in the year reckoned as above by *sky, nine and number* of the S'aka-kâla, the year Kilaka, on the 7th day of Vaiśākha śuddha, under the star Ijya (Pushya), on Friday, (the sun being) fully in the sign of Cancer, (11th April 1068 A.D.), Somêśvara assumed, with the troops of elephants and horses, the jewels, umbrella, and throne, the honours of the kingdom. Victory being brought to dharmma, religious associations to the good, the three objects of human desire to his mind, the earth being made happy with distribution of honours and gifts, the time was like that of the Krita-yuga, and the beginning of his reign raised the desire of the world towards him, how fortunate was he as universal emperor. At that juncture,—saying “A new reign ; (a kingdom) fit for a hero ; this is the time to invade it ; I will surround Guttī and besiege it” ;—in this pride, Chôlika, with an immense army, laid siege and was doing damage. On hearing which, he said “March,” and when the cavalry force which was sent came into contact, in a fierce battle which gave him no rest, Vira-Chôla showed his back to king Sômêśvara's army and fled. So that the circle of foreign kings learning his name were impotent and feared, enemies giving up their pride took service as servants, friends submitted with pleasure to the orders of one who did not forget clemency,—so great was his glory, when the king Sômêśvara was protecting the circle of the earth. When, putting down the wicked within his territories, uprooting the chiefs of hill forts, evil treacherous feudatories and obstinate wrong-doers, and removing powerful enemies,—having thus rid the earth of troubles, the king Bhuvanaikamalla was ruling the kingdom :—

A dweller at his lotus feet, entitled to the five big drums, the mahâ-maṇḍalêśvara, (with numerous other epithets), a tiger to the deers the hill chiefs, a bee at the lotus feet of Trailôkyamalla-Dêva, promoter of the kingdom of the king Bhuvanaikamalla,—adorned with these and many other true titles, among those reckoned as servants of king Trailôkyamalla the chief master of robes, the chief servant, the chief able-bodied brave, was Lakshmana,—are there any who know not this ? In Bhuvanaikamalla-Dêva's palace he was the chief man, he was the great manager, he was the promoter of victory, he was the master of robes, Lakshma-nṛipa. A beloved servant, an active and brave servant, a victorious servant, a servant who was indispensable to the Châlukya kingdom, in military service an accomplished servant, a strict revenue servant, a greatly honoured servant, a servant of rank, a servant who had acquired fame, a courageous servant, a sporting servant, a servant in war, an intimate and trusted servant of his ruler in all circumstances,—was Lakshmana. While in two reigns the subjects and foreigners alike praised him, two emperors in one (and the same) affectionate manner wrote a śâsana and gave him the Vanavâsi country, together with horse elephant crown and army, and sustained him with their favour,—thus Lakshmana shone throughout the world as the maṇḍalika-Trinêtra. Junior is king Vikrama-Ganga to me ; to that Permmâḍi-Dêva the next junior is Vira-Nolamba-Dêva ; to me, to Permmâḍi and to Singi you are the junior ; but to you all (the rest) are juniors ; thus with favour exalting him, Sômêśvara gave to Lakshma full and dignified rank. Lakshmana becoming the lord of the great Banavâse-nâḍ, Vikrama-Nolamba becoming the lord of Nolamba-Sindavâḍi, Ganga-maṇḍalika becoming the lord of the territory beginning from Alampura,—Bhuvanaikamalla, in view of their being as a long bar (or bolt) to the south, gave them those countries. (Verses in praise of Lakshmana). Assaulting Konkana, he is treading it down like his stirrup ; driving back the seven Kombu, he pursues and catches them ; the seven Male he makes to bend

down, breaks and uproots them ; thus saying, the hill chiefs, without showing (or lifting) their heads, agree to what the king Râyadaṇḍa-Gôpâla says before he speaks, how great was he. (Farther verses in his praise). Satrugna (or the destroyer of his enemies), the valour of Hari, Angada's arm (or an arm with a bracelet), Sugrîva (or with a beautiful throat), his lord's Saumitra (or good friend), Râma in being without ignorance (or a joy to the ignorant), among men Duryyôdhana, Bhîma in body, Bhîshma Yudhishtîra (or firm in fierce warfare), Guru Kṛipa (or of great mercy), the good Karṇa (or having good ears),—this being king Lakshma's description, it is wonderful to find in it (both) *Râmâyana* and *Bhârata*.

When thus celebrated, the king Lakshma, his feet crowded with the crowns of prostrate hostile kings, was ruling the Banavase Twelve Thousand, and governing in peace :—The minister who was the chief treasury officer of the Banavase Twelve Thousand, the bearer of the burden of its affairs, and the promoter of that kingdom, a kôkile bird to the mango grove poetry, a full moon to the milk ocean of poems, a bee in giving pleasure to the clustres of blossoms of the vine great poems in one or in various metres, was the world-renowned daṇḍanâtha S'ântinâtha, a royal swan to the lotus the supreme Jina creed. Many impurities having corrupted the nectar of the Jaina-mârgga, like water and milk, with the bill of good doctrine he separated the water of evil creeds, and made the good creed which issued from the mouth of Jina fit to be imbibed by the Bhavyas with joy,—hence was he called the royal swan to the lotus the supreme Jina creed. Jinapati was his supreme lord, his guru Varddhamâna-bratipati, his father Gôvinda-Râja, his elder brother Kannapâryya, his ruler the king Lakshma, his younger brother Vâgbhûshana Rêvaṇa. A born poet, a skilful poet, an unassisted poet, a good poet, a beautiful poet, a poet banishing falsehood, a fortunate poet, a praised lord of poets, was Sarasvati-mukha-mukura. Filled with beautiful taste, with imagination, and with truthful description, did he compose the *Sukumâra-charita*, the chief of great poets, Sarasvati-mukha-mukura. Like Hara's smile, the water of the celestial Ganges, the lotus, frost, snowy mountains, the moon, the Kailâsa mountain, the autumn cloud, the milk ocean, the stars, Bhârâtî, the tusks of the regent elephants, nectar, foam, pearl oysters, jasmine buds, Indra's elephant, or a swan,—white was the unspotted fame of S'ântinâtha. (He accumulated jewels, but instead of hiding them in a corner, used them for the relief of the distressed).

Thus celebrated, S'ântinâtha, a swan to the lotus the Jina śâsana, with modesty made petition to his own master, king Lakshma, regarding a work of merit, (saying)—“With lines of temples of Jina, Rudra, Buddha, and Hari, decorated with gold and jewels, Bali-nagara is well-known as the place of five mathas. To describe the glory of the Jina-dharmma in this royal city, purified by the dwellings of all the gods :—Among the many countries in Jambû-dvîpa the is the Bhârata land ; in it is the Kuntala country, in which like perpetual spring is Banavase, and in the Vanavâsi country is Bali-grâma, frequented by the Bhavyas, and in it the S'ânti-tîrthêśa temple, praised by the gods. It is now built of wood ; to build it of stone would be a source of merit to you.” Taking that to mind, and desirous of performing a work of merit, the king Lakshma built of stone that abode of Jina, as if erected by Indra to endure in permanence, and afterwards set up a stone pillar at the great gateway of the temple, on which was inscribed a śâsana containing all his names and titles, to continue as long as sun moon and stars.

Moreover in the Mûla-sangha, the Dêśiga-gana, and Koṇḍakundânvaya, was celebrated Vardhamâna-munîndra, his praises. (The rest of the inscription is very greatly defaced). Praise of Munichandra-dêva-siddhânta. He wrote a *yantra* which scared away the serpents, piśâchas, bhûtas, vihagas, the fierce nine planets, the S'âkinis, niśâcharas, . . . Praise of Mâghanandi-dêva, who erected Jina temples

The mahâ-maṇḍalêśvara Lakshmarasa, for the Mallikâmôḍa S'ântinâtha temple, (on the date specified) granted to Mâghanandi-bhaṭṭâra, of Dêśiga-gaṇa and Tâlakôlânvaya, certain land (specified), which formerly Jagadêkamalla-Dêva of Balligâve. And which Châḷukya-Ganga-Permmânaḍi-Vikramâditya-Dêva to Golapayya's basadi, and which from of old belonged to the Nandana-vana basadi, making an humble petition at a suitable opportunity. Usual final verses.

. Dâsôja engraved it. Great good fortune.

137

Date 1114 A.D.

^AOm. Praise of S'ambhu and of the Boar.

Gôvinda-Râja, head-jewel of Vaishṇavas, a champion as good as his word.

The lord of S'rî, the lord of eternal salvation, having in his womb all worlds, worshipped by the dwellers in heaven, reposed on his couch the body of the serpent, the eternal one. From the blossom of the golden lotus in the navel of the lord of S'rî sprang, as if a garden of lotuses, the wonderful one whose face was bright as their reflection. To gratify the longing which that god had formerly in his mind, were born the promoters of fortune, their fame illuminating all the points of the compass, repositories of all good qualities. From those mind-born ones sprang the glorious ones the many kings who ruled the earth, pure gems of the Chalukya-kula, of unequalled forms.

After them, as the original Boar raised up in peace the earth which had been carried down to Pâtâla, so did he deliver as if in sport the land which had fallen into the hands of foreign kings,—the universal emperor Taila. As if the ocean itself was the boundary of the land he acquired by the might of his arm, the points of the compass were the boundary to his fame which outshone the moon, taking it into the protection of his powerful arms, the promoter of the Châḷukya kingdom ruled over it, offering up the full-blown lotuses the heads of his enemies at the feet of Chaṇḍikâ. His praise. Then his son Satyâsraya ruled the earth surrounded with the ocean. His son Vikrama then ruled. His younger brother Daśavarmma, stooping down like the tortoise, took up the burden of the earth with a hundred-fold the power of his predecessors. Then, slaying the herd on herd of elephants his enemies with the lion talon his sword, his son Jayasimha ruled the earth, causing it ever to rejoice. His son Âhavamalla ruled the earth, whose swelling breasts are the mountains, whose throat is adorned with the soft stems of arcca palms, whose lips are the tender leaves of sprouts. Praised by all the world, Âhavamalla's elder brother Bhuvanaikamalla then ruled the earth, and then that king's younger brother Vikramânka, who knew not fear. As Indra had all the regents at the points of the compass under his sway, so he brought all kings into subjection. When he was ruling this middle world, who like the terrific Mârîcha did not tremble? who did not with fear put themselves under his protection? who did not with humility prostrate themselves near his lotus feet,—the Sanvîra, Âbhîra, Ândhra, Golla and other kings,—when he with anger knit his brows in a frown, the king Vikramânka. Chôḷa lost his boundaries, Pallava held his hands full of sprouts, Ândhra hunted for caves in the mountains, Singhaḷa's burnt heart was turned to a desert, Mâlava was jumped over, Gurjjara's arm was shattered,—thus did he treat them with his continually increasing power, Vikramâditya-Dêva. There being no one there to make a stand or fight against him, Kanchi was overwhelmed in the stream of the rut of his elephants; and that if he went south from Kanchi there was no brave king to make war against, this alone was the regret of this terror to hostile kings. Farther verses in his praise. Lâla fled, Chôḷa held his ears and shook, Kalinga, his kingdom ruined, begged for alms,—who would be without fear before this disturber of the kings?

When he was in the residence of Kalyāṇa-pura, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, (with praises of his liberality), was Anantapāla. His faith only in the lord of Girijā, the praise of the world and extension of his fame his one desire, in the pomp of war like a myriad Rāvaṇas, to such a victor what is the use of a sword, thus was it said of the qualities of Anantapāla. In time of necessity, whispering in the ear ; when they see war, escaping ; confusing the business of their master ; with such daṇḍanāyakas can he be compared, who draws out the entrails of the enemy, brings their wealth to his ruler, and extends his territory as far as to the ocean,—Anantapāla.

A royal swan dwelling in the lotus garden of his feet, his beloved brother-in-law,¹ a chief Brahman, and exalted in the earth, Vanavāsi being but a forest dwelling (*vana-vāsa*) when other daṇḍādhiśas ruled it, a friend to the good without any motive, the supporter of those of blameless conduct, praised by all the world,—during his government, through the full growth of royal fortune it became a youthful dwelling (*yavuma-vāsa*) for the learned,—such was Gōvinda-daṇḍādhipa. Among all those born of the Brahman race, his valour, his greatness, his wisdom, the power of his command and his fame illuminated the whole circle of the world,—his jewel of daṇḍādhiśas, the sword in the hand of the Chāṭikyā king,—Gōvinda-daṇḍādhipa. Farther verses in his praise. Like a jewel lamp he dispersed the darkness the faults of the other generals in king Vikramāṅka's palace,—Gōvinda-Rāja-daṇḍādhiśa. His father was Dāsi-Rāja, his mother Sōvala-dēvi, his god Vishnu, his gōtra Parāśara.

Be it well. When, entitled to the five big drums, the mahā-sāmantādhipati, mahā-prachanda-daṇḍanāyaka, (with other epithets), an auspicious forehead-ornament of the Lātanvaya, pleased to horripilation on listening to *dharmar*, raṇa-ranga-Bhairava, a rod in Tribhuvanamalla-Dēva's victorious right hand,—with these and all other titles, the mahā-pradhāna, the mane-verggade-daṇḍanāyaka Gōvindamayya was ruling the Banavase Twelve Thousand, the Sāntalige Thousand, the two Six Hundreds, with the *vaḍḍa-rāvuḷa* and *pamāya*, in the royal city Balipura ;—

He caused to be made an image of Vishnu reclining on the serpent, whose head was resplendent with jewels, while Brahma shone in the lotus of his navel like its ovary, and Lakshmī sat gently smiling, the spray from the waves of the sea enfolding her like a garment of *kētaki* blossoms. He also made images of his twice twelve varied forms.

Having so done, he granted to—(with the usual ascetic virtues), performers like S'atamakha (Indra) of a hundred sacrifices, the four-faced (Brahma) to the four vēdas, lights of the Brahman race potent in their curses, wicks to the lamp of good fortune,—25 Brahmans, (on the date specified), at the time of the eclipse,—having received it with a copper śāsana,—the Savati-khaṇḍa plain in the taḷa-vṛitti of the royal city Balipura, washing their feet, and with all ceremonies, with enjoyment to three generations, free of all imposts. Its boundaries. Also for the god's daily offerings and repeated offerings, Chaitra, pavitra, and temple repairs, he granted other land (specified), with 4 gardens, 4 oil-mills, 4 shops, betel leaf . . . and certain dues (specified). Usual final verses.

138

Date 1194 A.D.

Adored by S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head ; the original foundation-pillar of the city of the three worlds. Triumphant is the Boar form of Vishnu, victor over the enemy of the gods, on whose strong right tusk is supported the earth, a residence for all people, the sole market for all pleasant fruits, the mother of wealth, in disposition devoted

¹ *Dēvara*,—properly a husband's brother, which is out of the question here.

to her husband. May the original Boar, which raised up the earth from the ocean, protect you . . .
 . . . May S'iva and S'ivâ be ever for your good fortune, whose union is the cause of the birth of the world.

May the moon to the ocean king vira-Ballâla's kingdom, Kumâra-Padmi-Dêva, live as long as sun and moon endure. There is the family of the Yâdava kings, subduers of their enemies, the protection of the earth and of increasing wealth. S'âla slew the tiger at the bidding of the muni and from his exclamation in the Karṇāṭa language acquired the name of Hoysâla for his line. In that line was born Vishnu, whose son was Narasimha, who thinking nothing of the spoils of his conquests gave them away to supplicants. His son was vira-Ballâla, on hearing of whose valour the hearts of his enemies were broken. When he was ruling this world, his feet illumined by the jewels in the crowns of prostrate kings, the rut from his elephants drove away the elephants at the points of the compass, so that as it had been placed on the head of S'êsha, Brahma now placed it on him ; —

A dweller at that king vira-Ballâla's lotus feet, lord of all wealth, was Châvana-sênâpati, an ocean of good qualities. To reckon up the sum of his good qualities what poet is able ; his valour and bounty caused the lion and Karna to be forgotten. To him, the purifier of the Viśvâmitra-gôtra, Châvana-daṇḍâdhipati, and to Chandala-Dêvi was born, like the sun in the east, the famous râya-daṇḍanâtha, having the *gaṇḍa-paṇḍîra* decoration, skilled in seventy-two modes of yôga, Padmi-Dêva, whom the singers extol as the foremost of the brave : his praises.

Being favoured by that king vira-Ballâla with the *Vanavâse* Twelve Thousand country,—the ornament of the Kuntala region, situated in the Bhârata-varsha, the most excellent in Jambû-dvîpa, the glory of the seven islands which form the earth,—with enjoyment for three generations,—having established his camp in Balipura,—which was like a mother's house to that country, famous for a thousand lingas set up by gods and asuras, resounding with the recitation of the *śruti*, and the sounds of musical instruments at the three daily seasons of worship,—Padmi-Dêva-daṇḍâdhipa was daily engaged in the worship of the god Agniśvara set up by Agni.

To describe the line of its âchâryyas :—a moon to the ocean the S'rautriya-siddhânta, was Kumâraśiva dêva, a mirror to the rules of his own âgama. His disciple was Vâmaśiva, devoted to the path of the good. His son was Dêvaśiva, engaged in rites to secure happiness (here) and salvation (hereafter).

Summoning that Dêvaśiva, that Padma-daṇḍâdhipati, (on the date specified), for the decorations and all other affairs of the Agniśvara temple, washing the feet of Dêvaśiva-panḍita, made a grant of the formerly well-known *sthala-ṛṇṇiti* of the city, with all rights, and with the finger exhibited (forbidding entry) to the two forces, those of the king and those of the king's agents,¹ —freed from all imposts.

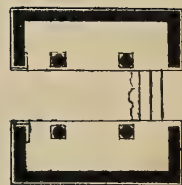
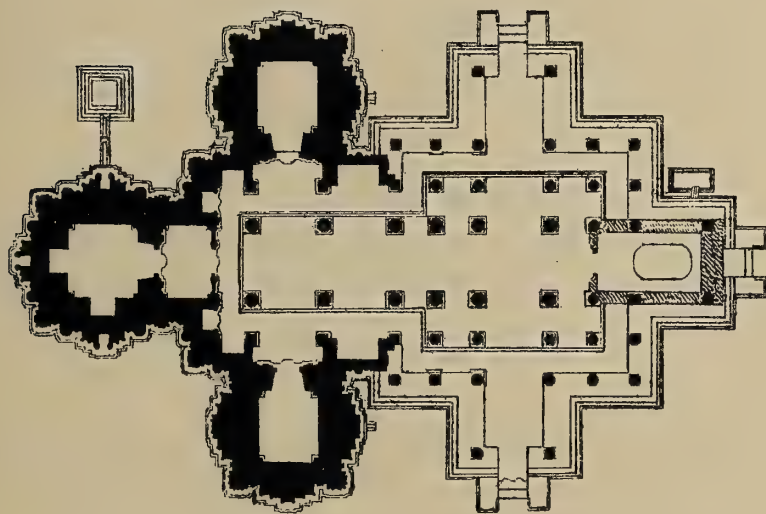
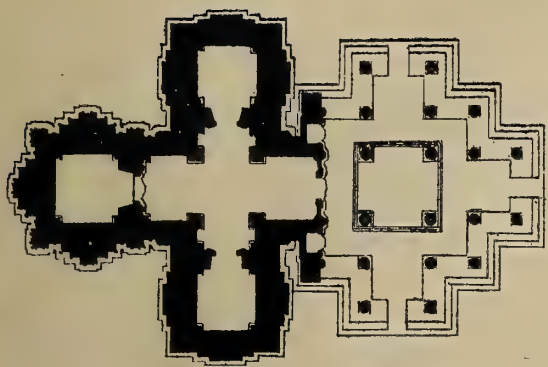
And seeing this work of merit, (its praises), the king Ekala at the same auspicious time made a grant. Boundaries. Usual final verses.

139

Date about 1160 A.D.

Be it well. When the bhujabala-chakravartti Bijjana-Dêvarasa was ruling the kingdom in peace and wisdom :—by order of the Banavase-nâl-daṇḍanâyaka Padmarasa, on the ? captive (*bandi*) of Vâmaśakti-dêva, worshipper of the god Dakshina-Kêdâra, being seized, the Toṇavatti meragâga, Bâbeya-nâyaka, fought and attained to *svaryga*. His-son-in law set up this stone for him.

¹ *Râja-râjapursha-yir-va'an anguli-prêkshânyim.*



SCALE 10 5 10 20 FEET

KEDÂREŚVARA TEMPLE
(GROUND PLAN)

BALGAMI

140

Date 1284 A.D.

Be it well. In the 14th year of the victorious reign of the Yādava-chakravartti vīra-Rāma-chandra-Rāya,—when, celebrated among both Nānā-Dēsis of the vīra-Bānanja, Mādi-Setṭi of Baḷligrāme besieged Kuppe and fought,—the heroic Meyi-dēva, when men were fighting one on the top of another, piercing through them, striking off heads with his sword, attained to the world of gods.

141

Date 1286 A.D.

An ocean of good qualities, lord of the goddess of great fame, in giving away the chain (of the cradle) on which he carried his son, Nēnapālaka and his wife Yellāmbika, . . . their son Gaṇēśvara.

In the 16th year of the Yādava-Nārāyaṇa bhujabala-prauḍha-pratāpa-chakravartti vīra-Rāma-chandra-Rāya,—the chain (of the cradle) . . . at the feet of the god Simha, Nēnapāla-dēva and his wife Yellu-bāi's son Gaṇēśvara and his wife Bommāyi, together in conjugal affection, entered the fire on the field of battle and gained *svargga*.

142

Date about 1220 A.D.

Be it well. When, with all titles, the great minister Ereyāṇa-dāṇaka marching against Singi-Dēva, fought,—Tippu-bōva of the Tripurāntaka doorway, killed many and gained the world of gods. His *biragal*.

143

Date ? 1186 A.D.

Be it well. In the 17th year of vīra-Baḷlāḷa-Dēva,—Nāgi-setṭi who was in Baḷligāme fighting with the raiders in Kētanahaḷḷi, and killing many, gained the world of gods.

144

Date 1181 A.D.

Om. Obeisance to S'iva. Be it well. In the time of the Kaḷachūryya-chakravartti Āhavamalla-Dēva,—when the great minister, verggaḍe of the female apartments (*antahpura*), great master of robes, Nēsimayya-dāṇanāyaka, protecting the Banavase Twelve Thousand, was in the great royal city Baḷligrāme, ruling the kingdom in peace and wisdom:—one day, on his ordering (with various epithets) the talāṇa Kētamalla-nāyaka and others to the battle of Māyile, marching on before all the others, and killing many who opposed him, he did his duty to his lord and gained the world of gods. His brother-in-law, with his son and daughter set up this *vīra-s'āsana* for him.

145

Date 1184 AD

Be it well. In the time of the Yādava-chakravartti vīra-Baḷlāḷa-Dēva,—when, with all titles, the great minister, (with other epithets), *gaṇḍa-peṇḍāra*, Gōparasa-dāṇanāyaka, protecting Baḷligrāme, the royal city (or capital) of the Banavase Twelve Thousand, and the nāḍ, was ruling the kingdom in peace and wisdom:—in the fixed rent of the immemorial agrahāra Jambīr, *koḷis* that are tied to the roof with a rope

146

Date about 1160 A.D.

Be it well. In the time of the Kalachuriya bhujabala-chakravartti Tribhuvanamalla Bijjana-Dêva,—at the time of the sun's eclipse,—for the worship of the god Guṇḍêśvara which Hirapeya-nâyaka's son Gajjeya-sâhaṇi, had set up, and for the temple which the Banavase-nâḍ-heggade, danḍanâyaka-Kêsimayya had built,—the talâra Sôveya-nâyaka of Baḷligâve, in presence of the and townspeople, made a grant (specified) from the customs-duties payable to him for the office of *talâra*. Usual final verses.

The writing of Rôcharasa, whose sole refuge is S'iva.

148

Date ? 1186 A.D.

Praise of the Jina śâsana. Praise of Padmiyakka, who through the rite of *samâdhi* (or the tomb) obtained the happiness of the other world. Be it well. In the 16th year of the Yâdava-chakravartti vira-Ballâla-Dêva, the *puttapa-svîni* Mâli-Setṭi's wife Padmauve, of her own will entering the tomb, gained *svargga*. Great good fortune. Obeisance to Vitarâga.

149

Date 1110 A.D.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And a dweller at his lotus feet,—Be it well. (On the date specified), when, by order of the senior danḍanâyaka Anantapâlayya, the danḍanâyaka Gôvindarasa was ruling the Banavase Twelve Thousand ;—by his order, when the cows of Baḷligrâme were harried, Kaṇiya-Rêvayya-nâyaka fought, slew many, recovered the cows and gained the world of gods.

By the victor is gained spoil ; by the slain, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter.

150

Date 1171 A.D.

^AOm. Obeisance to S'iva. In the 4th year of the Kalachuriya bhujabala-chakravartti Râya-murâri-Sôvi-Dêva,—(on the date specified), when the râja-guru Vâmaśakti-dêva's grandson was coming from . . . , at the Sâliyûr junction some robbers attacked him, when . . . Nâyaka fighting them, slew them and gained the world of gods. Verses in praise of Helliga's bravery.

Sômôja Barmmôja's work. Great good fortune.

151

Date 1047 A.D.

Be it well. When, (with usual Châlukya titles), Trailôkyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet,—entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Mahâlukshmî, rejoicing in gifts, âchâryya of the revenue, (with other epithets), a brave at the courts of three kings, S'ankara to the bull titled chiefs, terrifier of hostile kings, a hand on the face of braves, a sun of the titled, a manifest Vikramâditya,

making sport of Konkana, ^AĀhavamalla-Dēva's Hanuvam, a wild-fire to Kanagile-vāda, thruster aside of Kannama,--the mahā-maṇḍalēśvara Chāvuṇḍa-Rāyarasa was ruling the Banavāse Twelve Thousand, the Santalige Thousand, and the Hayve Five Hundred, as far as the Western Ocean;—Verses in his praise, styling him *jagadēka-līni* (the sole donor in the world), and describing the glory of his elephants and horses. The Gurjjara, Chêra, Chôla and other kings were moved at the grandeur of Rāya.

Be it well. The mahā-maṇḍalēśvara Chāmuṇḍa-Rāyarasa (on the date specified) erected a *ganḍa-bhêruṇḍa* pillar in front of the god Jagadēkamallēśvara, and giving away freely, washing the feet of Anantaśivāchāryya, made a grant of land (specified) for the god *Bhêrundēśvara*. Usual final verses.

A grant to Bichabarasi, younger sister of Kunda-Rāja, who was attached to this temple. Benediction.

152

Date 1060 A.D.

Be it well. When, (with usual Chālukya titles), Trailōkyamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And his son, Chālukya-gaṇḍa-Permmāṇḍi Vikramāditya-Dēva was ruling the Gangavādi Ninety-six Thousand;—on Ballavarasa paying a visit to the Pānungal fort,—Kaḍamba Satyāśraya-Dēva ruling Kāṇauṛ,—Tuḷuva Chaṇḍiga saying “I will not let (the nail) grow to my finger,”—Ballavarasa and Satyāśraya-Dēva making a grant of the Banavāse fort and a temple endowment in the Twelve Thousand,—cutting off the finger which he had given, (on the date specified), at the Permmālu temple, Tuḷuva-Chaṇḍiga, climbing to *Bhêrundēśvara* (see No. 151 above), leaped upon the point of a spear, and gained the world of gods.

153

Date 1039 A.D.

Praise of S'ambhu. ^AOm. Obeisance to S'iva and to Gaṇapati.

Be it well. When, (with usual Chālukya and other titles, including) *ganḍa-peṇḍāra*, a great fire of the last day to Chôla, Jakadēkamalla-Dēva,—with these and all other titles, ...singa-Dēva was in the residence of Ghaṭṭadakere, ruling the kingdom in peace and wisdom:—(on the date specified), washing the feet of (with numerous praises) Kriyāśakti-panḍita-dēva, making the temple of Siddēśvara of Benakanakoḷa, made for the god grants of land (specified). Usual final verses.

154

Date about 685 A.D.

Be it well. When *Vinayāditya* Rājāśraya, favourite of earth and fortune, mahārājādhirāja paramēśvara parama-bhaṭṭāraka, was ruling the kingdom of the world:—

And Pogilli-Sēndraka-mahārāja was ruling the Nāyar-khaṇḍa and the Jelugûr government;—Kāndarbo, being an official, granted the festival (dues) at ? new moon, the *alavaya*, and ? the property of those who die without heirs. In the presence of a number of persons (named), and so that the kings of both nāḍs should hear, he made the grant. Usual final verses.

156

Date ? 1202 A.D.

Be it well. In the ? 28th year of the Yādava-chakravartti vīra-Ballāḷa-Dēva, on the 8th day of the *dipāḷi*,—^AĀgiya-Bommayya's son Sirinṇāra, when the burning was reduced, joining the *daṇṇāyaka*,

on his giving battle at Baniyûr, piercing through, gained the world of gods. His younger brother set up this stone.

157

Date 1113 A.D.

Be it well. (On the date specified), when the great minister Kôvaiya-daṇḍanâyaka [?was ruling], and Gôvindarasa, marching upon the southern Goggi, burnt Kallûr,—in the war Bopeya-zâhani, son-in-law of slew many and gained the world of gods.

158

Date ? 1180 A.D.

Be it well. In the 3rd year of the Kaḷachuryya-chakravartti ^AAhavamalla-Dêva,—when Sô-varṣamaiyya-daṇḍanâyaka of Mâgundi besieged Tantrapâla Heḷale-Nâyaka, Heḷaya-Nâyaka's son Kêtama-Nâyaka being stationed behind him, slew many and gained the world of gods. The *kuḷa-kuraṇi* of the city [? wrote this].

159

Date 1183 A.D.

Be it well. In the ? 8th year of the Kaḷachuryya-chakravartti ^AAhavamalla-Dêva,—Vîraṇa's younger brother Poḍaleya having gone to a boar hunt, showed great bravery, pierced it and gained the world of gods.

160

Date 1046 A.D.

Be it well. When the mahâ-maṇḍalêśvara Châmuṇḍa-Râyarasa was ruling the Banavâse Twelve Thousand in peace :—(on the date specified), the son-in-law of the Seṭṭi of the royal city Baḷligâve, Sôvulera-Nâgadêva and Nâgiyabbe-seṭṭiti, for their family

161

Date about 1160 A.D.

Be it well. In the victorious reign (or kingdom) of the nija-bhuja-chakravartti, Sanivâra-siddhi, Giridurggamalla, (with other epithets), Bijjana-Dêva,—when the Banavase-nâḍ was under the government of Kariya-Kêsimayya,—at that time, when he marched against Bandaḷike, ^AĀgarakka-Nâgaṇṇa, doing him service, gained the world of gods.

162

Date 1158 A.D.

^AOm. Obeisance to S'iva.—Be it well. In the 3rd year of the Kaḷachuryya bhujabala-chakravartti Bijjana-Dêva,—Dâsimaya's son Kêtaṇa recovered the cows of Baḷligrâme, gained the world of gods, and was united to the god of gods.

By the victor . . . gained spoil ; by the slain, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter.

164

Date 1149 A.D.

Be it well. In the 11th year of the pratâpa-chakravartti Jagadêkamalla-Dêva,—Tihuna-Nâyaka, son of Bhukshi-Nâyaka of the Brahma-Kshatri race and Bihila-gôtra, gave to the hands of th

25 Brahmachâris of the god of Gôvindapura for the *agnishṭage*, 1 gadyâṇa, from the interest of which those Brahmans will perform it as long as sun and moon endure. A number of others (named) made similar grants for the same purpose. Usual final phrases.

165

Date 1149 A.D.

Be it well. In the 12th year of the Châlukya pratâpa-chakravartti Jagadêkamalla-Dêva,—the great minister and general, son of the heggade-daṇḍanâyaka of Banavase-nâḍ, Bhûlôkamalla-Dêva-rasa's minister for peace and war, Âcharasa gave to the hands of the 25 Brahmachâris of the god Nârâyana of Gôvindapura for a *tâmbûla* of young leaves at the *purvvis*, 1 gadyâṇa, from the interest of which those Brahmans will provide it as long as sun and moon endure.

166

Date ? 1092 A.D.

Be it well. In the ? 13th year of the Châlukya-Vikrama-chakravartti Tribhuvanamalla-Dêva,—the great minister Bivaṇayya-daṇḍanâyaka's grandson, the great minister and general, superintendent of the guards over the female apartments, heggade-daṇḍanâyaka of the Banavase-nâḍ, Malli-dêvarasa's father-in-law, great minister of the *mzdhyā-dêśa*, minister for peace and war, Dêvappaya-Nâyaka of Chavundahalli in the Kâladi Ninety-six, his grandson, the mahâprabhu of Kirugêri, Chaveṇḍarasa, for the purpose of feeding 2 Brahmans at both *êkâdasis* from the 24 of the god Jala-śayana, gave 1 gadyâṇa, from the interest of which those Brahmans will carry it out as long as sun and moon endure.

And his son Mailugi-Dêva, to provide jasmin flowers twice a day for the head of the god Jala-śayana, gave the same.

167

Date 1731 A.D.

Be it well. (On the date specified), grant of Garaji S'ânta-Oḍeyar's mango grove and house, to continue as long as sun and moon endure.

168

Date ? 1182 A.D.

Praise of S'ambhu. Be it well. In the ? 11th year of the Yâdava-chakravartti vira-Ballâḷa-Dêva,—Chandi-Setṭi of the royal city Baḷḷigrâma made a grant of land (specified) for the god Am-mêsvara, washing the feet of the âchâryya of Bhêruṇḍêśvara, Mûliga-Pâdaśiva-dêva. Usual final verses.

169

Date 1067 A.D.

Be it well. Praise of Trailôkyamalla. With a life like that of the first kings, ruling the kingdom in peace in the residence of [Kâda]ravalli, was the universal emperor (*sârvaabhauma*) Âhavamalla. When he thought to cross over into the territory of kings who had not submitted, in order to subdue their pride, they fell at his feet, saying, Long life, Sir! (*jîy-ayya*); Father (*bâpu*)! When, thus freed from all enemies as far as the elephants at the points of the compass, Trailôkyamalla was ruling the whole world in peace:—

A bee at his lotus feet, was the Sahavâsi Hampa-Chattî, whose wife was Nâgiyakka; her praises. (Her husband) held the office of nâḍ-perggade, and gave satisfaction to the mind of Âhavamalla,—who was equal to Bâppura Nâgiyakka?

In the celebrated Balligâve, Nâgiyakka caused to be made Târâ Bhagavati ; and for its worship, and temple repairs, making petition to the emperor, as a gift to Paramêśvara, (on the date specified), washing the feet of Bauddha-bhaḷâra, made a grant of land (specified). Usual final verses.

The sênabôva Châvuṇḍamayya wrote this. The observer of the śâstras, Châvuṇḍôja, engraved it.

170

Date 1065 A.D.

The first part corresponds with that of No. 169 above.

A dweller at his lotus feet, with all titles, the great minister, superintendent of the guards of the female apartments, treasurer of Bedarigupe, the general superintendent and daṇḍanâyaka Rûpa-bhaṭṭayya, when he was protecting the *vaḍḍa-râvuḷa*, and the Eighteen agrahâras,—in the celebrated Balligâve he caused to be made the Jayanti chief Bauddha vihâra,—and to provide for that and for the worship of the Târâ Bhagavati which he (or ? his younger brother) had made, and of the gods Kêśava, Lôkêśvara, and Bauddha, and all their attendant gods, for temple repairs and new work, for gifts of food to the *yôginis*, the *kusafis* (or ? clever women) and the *sannyâsis*,—(on the date specified), making petition to the emperor, as a gift to Paramêśvara, with all ceremonies, made a grant of land (specified). Usual final verses.

171

Date about 1170 A.D.

Om. Obeisance to S'iva. The only god, victorious is S'iva, with his form of all wisdom, the... of the three worlds, who reduces the universe to ashes. The original, through whose union with Ambâ the elements are mingled together, that seed from which all the world is born, do I reverence.

Be it well. When, entitled to the five big drums, the mahârâjâdhirâja, boon lord of Kâlânjarahura, having the flag of a golden bull, having the sound of the *damaruga* and *tûryya*, sun to the lotus the Kalachuriya-kula, (with many other epithets), Sanivâra-siddhi, Giridurggamalla,—with these and all other names, the bhujabala-chakravartti Râyamurâri-Sôvi-Dêva was in the residence of Kalyâna, ruling the kingdom in peace and wisdom :—

Hearing the sounds made by the elephants, the horses and the bows in the van of his march, all the hostile kings, filled with fear at the advance of king Sôma, hide themselves

When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from Jayanti Madhu . . . , scented with musk, born from the eye of the three-eyed and Umâ, . . . of 84 towns, having an eye in his forehead, having four arms, friend of the world, performer of 18 horse sacrifices, having bound his lusty elephant to a crystal pillar set up on the highest peak of the Himavat mountain, splendid with great glory, an ornament of the Kâdamba-chakri [Mayû]avarunvâs family, having the sounds of the *permaṭṭi* and *tûryya*, (with other epithets),—adorned with these and all other names, the mahâ-maṇḍalêśvara was ruling the [Banavase] Twelve Thousand in peace and wisdom ;—

A dweller at his lotus feet,—(the inscription is much defaced here). A grant was made for the god Sômanâtha.

172

Date 1269 A.D.

Be it well. In the 3rd year of the Yâdava-Nârâyana, the bhujabala-pratâpa-chakravartti Râmachandra-Dêva,—When certain gaudas in . . . leyaḷli killed the *mumunridanda* and went away, Mâcheya-Nâyaka stopping them, slew many and gained the world of gods. The farmers and all the subjects made a grant of land for him.

173

Date ? 1198 A.D.

^A
Om. Obeisance to S'iva. Praise of S'ambhu.

Be it well. In the ? 12th year of the Yâdava-chakravartti Ballâla-Dêva, when the mahâ-manḍa-lêśvara Chaṭṭarasa-Dêva, entering the village of Malleyanâyakanahalli, belonging to the all-worshipful agrahâra Kereyâr, took the cows and departed, Hôchâ-gavunḍa of that village, fought, slew many, recovered the cows, and gained the world of gods. Verses in his praise. By the victor is gained spoil; by the slain, too, the celestial nymphs; what fear then of death in war to him who for a moment seeks the close encounter ?

175

Date 1223 A.D.

Be it well. In the 16th year of the pratâpa-bhujabala-chakravartti Singhana-Dêva, —Mâdara-Masaniga of Malleyanâyakanahalli attached to the immemorial agrahâra Chikka-Kereyâr, —when the southern Nâyakas crossing over the black rock, carried off the cows, —attacked and pierced them, slew many, recovered the cows, and gained the world of gods. All the Brahmins and subjects made a grant of land for him.

176

Date about 450 A.D.

Siddham. Obeisance to S'iva. Victorious is the one form filled with all the combination of vêdas, the eternal, Sthânu,¹ adorned with shining matted hair intermingled with the light of the moon. After him the Brahmins, the most excellent of the twice-born, reciters of the Sâma, Rîg and Yajur vêdas; whose favour daily preserves the three worlds from the fear of sin.

By degrees the equal of Surêndra in wealth, was the king Kâkusthavarmmâ, of great intellect, the Kadamba Sênâni (or god of war), the moon in the sky of a great race (*bṛihad-anvaya*).

Now there was a family of the twice-born, the circle of the moonlight of whose virtues was widely extended, born in the gôtra of the Hârîtîputra, the chief rishi Mânava, of the path of three rishis. Their hair was wet with constant bathing in the holy water of the final ablutions after many kinds of sacrifices, perfect (masters of learning) in having performed the *avagâha* (or bath on completion of vedic study), maintaining the (sacred) fire according to precept, and drinking *soma* juice. The interior of their house resounded with the six modes of reading (the sacred books), preceded by the syllable *ôm*, and they grew fat on full *châturmâsya* *homas*, sacrificial animals and the funeral offerings at the *parvas*. Their house was the daily resort of guests, and they performed the bathing and daily rites at the three times. They had one *kadamba* tree, sprung up and blossoming in the space near their house; from tending which they acquired the name and qualities of that tree, and it was the general designation of that group of Brahmins.

In the Kadamba family thus descended, was an illustrious one, an eminent twice-born, named Mayûrâśarmmâ, adorned with sacred learning, good disposition, purity and other such (virtues). He set out for the city of the Pallava kings, together with his guru Virâśarmmâ, and desiring to be proficient in *pravachana*, entered into all religious centres (*ghaṭikâ*) and (so) became a quick (or ready) debater (or disputant).

There, being enraged by a sharp quarrel connected with the Pallava horse (or stables), he said—In this Kûli-yuga, Oh! shame; through the Kshatras Brahmanhood is (reduced to mere)

grass, if, even though with perfect devotion to the race of gurus he strive to study the *s'âkhâ* (or branch of the *vêda* to which he belongs), the fruition of the *vêdas* (*brahma-siddhi*) be dependent on kings. What can be more painful than this ?

Therefore, with the hand accustomed to handle *kus'a* grass, (sacrificial) fuel, stone, ladle, ghi, and oblations of grain, he seized flashing weapons, resolved to conquer the world. Quickly over-coming in fight the frontier guards of the Pallava kings, he took up his abode in an inaccessible forest situated in the middle of *S'ripurvata*. He levied many taxes from the great *Bâna* and other kings, from which causes the Pallava kings were made to frown. But they (those causes) also helped him to make good his resolution and carry out his designs; and he shone surrounded by them as with ornaments, and with the preparations for a vigorous campaign.

The kings of *Kâncî*, his enemies, coming (against him) eagerly bent upon war, he journeyed under difficult disguises and penetrating to their camping grounds by night, came upon their ocean of an army and smote them down like a powerful falcon. Eating the food of disaster and being helpless, he made them bear (after him) the sword in his hand. The Pallava kings having experienced his power, saying (to themselves)—Even (our) valour and ancestry are not (found) worthy of salvation,—quickly accepted friendship with him. By his brave deeds in battle he brought honour to the kings who followed him, and he (himself) obtained from the Pallavas the honour of a crown borne in the sprouts (*pallava*) of their hands; as well as a territory bounded by the water of the dancing waves, retiring and advancing, of the *Amarârnpava*, as far as to the limit of *Premâra*, with an undertaking that it should not be entered (or invaded) by others. And having meditated on *Sênâpati*, together with the Mothers, he was anointed by *Shadânana*, whose feet are illumined by the crowns of the host of gods.

His son was *Kanguvarmmâ*, surrounded on high by the sacrifices of great wars, all kings bowing before him, his head fanned by beautiful white *châmaras*.

His son, made the sole lord of the lady the *Kadamba* land, was *Bhagîratha*, the great *Sagara* himself secretly born in the *Kadamba-kula*.

Then the son of that honoured king, of wide-spread fame, the king *Raghu*, of great good fortune, like *Prithu* having defeated his enemies by his valour, caused the earth (*prithuvî*) to be enjoyed by his own race. His face marked with the weapons of his enemies in combat with opposing warriors, smiter of enemies who withstood him, versed in the path of the *s'ruti*, a poet, liberal, skilled in many arts, and beloved by his subjects.

His brother, of handsome form, his voice like the sound from the clouds, diligent in (striving for) *môksha* and the three objects of human desire, affectionate to his family, the king *Bhâgîrathi*, in sport the king of beasts, his fame proclaimed him throughout the world as *Kâkustha*. Whose war, with the best (*ijâyâ*), kindness to the needy, just protection of his subjects, lifting up of the humble, honouring the chief twice-born with the best of his wealth,—his intelligence being the greatest ornament to this king who was an ornament to his family,—caused the kings to consider him as *Kâkustha*, the friend of the gods, come here. As herds of deer tormented by the heat, entering into groups of trees, take refuge in their shade and obtain relief for their panting minds, so relatives and dependents exposed to injury from superiors (*ijâyâ*) obtained comfort to their troubled minds by entering his country. With their accumulation of all manner of the essence of wealth, with gateways scented with the ichor from lordly lusty elephants, with the sweet sounds of songs,—the goddess of Fortune contentedly (or steadily) enjoys herself in his houses for a long time. This sun among kings, by the rays his daughters, roused up the beds of lotus the families of the *Gupta* and other kings, whose filaments are affection, regard, love and respect, served like bees by many princes. He had the help of the gods, was surrounded by the prosperous, possessed the three energies, and was seated on a throne, revered by head-jewels of feudatories not to be subdued by the other five qualities.

He, here,—in the *siddhi*-giving temple of the divine Bhava, the original god, served by the hosts of *siddhas*, *gāndharvas* and *rākshasas*, ever praised by Brahmins devoted to the various modes of *niyama*, *hōna* and *dikṣā*, and by those who have completed study, with auspicious repetition of mantras; worshipped with devotion by *Sātākaraṇi* and other fortunate kings seeking to obtain *mōksha* for themselves,—in order that it might with great ease be provided with water,—king Kākusthavarmmā—made this auspicious tank.

Being ordered by his son, the king *S'āntivarmmā*,—of wide fame from new-found happiness, of a beautiful form adorned with the acquisition of three crowns,—Kubja (the hunchback) had this his own poem inscribed on the surface of this stone.

Obeisance to the divine Mahādēva, dweller in Sthānakundūr. Prosperity to this place to which all from all sides come. Be it well with its people.

177

Date ? 1029 A.D.

Be it well. When, (with usual Chālukya titles), Jagadēkamalla Jayasimha-Dēva's victorious kingdom was extending on all sides, to continue as long as sun and moon :—(on the date specified) all the thirty-two thousand of the immemorial agrahāra Sthānakundūr being present, they made a grant of land (specified) for the god Praṇaṇēśvara. Usual final verses.

178

Date 1092 A.D.

Be it well. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—the chiefs of all the agrahāra which is the residence of the lord of the three worlds, Praṇaṇēśvara, set up by the praised of all worlds, the only grandfather of all the worlds, the golden-wombed Brahma; having come from Ahicchhatra; 32,000 in number, having gained 12,000 *agni-hōtras* (or sacred fires); possessed of the qualities *yama* and *niyama*; their bodies purified by bathing in the holy *tīrttha* near the five great lingas set up by Brahma, Indra, Chandra, Yama and Agni; among Brahmins, truly worthy; residents of 144 villages acquired as donations for the 18 horse-sacrifices of king Mayūravarmmā; deciders of disputed points in all *dharma*; the hair of their heads wet with bathing in the holy water of the final ablutions after many sacrifices; their symbol the altar of sacrificial fire¹; receivers of the first reverence in Brahman and royal assemblies; giving joy to the minds of their dependents by fulfilling their desires; sons to the lotuses, subjects of the *vēda*, *vēdāṅga*, *upāṅga*, *mīmāṃsa* and other *śāstras*, the six systems of logic, *smṛiti*, *purāṇa*, poems and dramas; moons in causing the buds to unfold in the garden of waterlilies, the mind of the wise; keeping afar from deceit, pride, anger, avarice, lust, envy, evil things and wicked qualities; supporters of their friends and relatives; a multitude of pure fame white as the bright cloud of the autumn season, the milk ocean, Kailāsa or snow; a clustre of jewels of learned men; Himālayas of gentleness, humility, kindness, truthfulness, purity, courage, good manners and other virtues; jewels set in the frontal ornament of the lady the Kuntala-vishaya, a garden of the lotuses, the twice-born race; diligent in performing the six rites; devoted to *śrauta*, *smārta* and *dharma* practices; to enemies, Nārāyaṇas; regent elephants to the unfriendly; cages of adamant to refugees; potent to curse or to bless; having acquired the habits of the repetition of the *vēdas*, study, contemplation, restraint, silence, performance of duty, prayer,

¹ *mahāvīra-vēdi-dhvaj ar.*

and meditation ; of the 32,000 of the great chief village of Tāṇagundūr some being present,—(on the date specified), on the application of Tivūḷa-Vāsudēva, they made a grant of land (specified) for the offerings to the god Yamêśvara. Usual final verses.

179

Date 997 A.D.

Be it well. When, (with usual Chālukya titles), Āhavamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a bee at his lotus feet,—Be it well. Entitled to the five big drums, mahâ, Tailapa's warrior, (with other epithets), Bhīmarasa was ruling the [Banavâ]si Twelve Thousand, the Sântalige Thousand, the Ki Seventy, the agraḥāra, and Savasigudigere ;—a dweller at his lotus feet, holding the rank of great minister, . . . of the Male-râjas, the perggade-Kâlimayya, (on the date specified), made a grant from the *manneya* of the *Nariyalige Forty* to ? Kâyimma ..
 Usual final verses

181

Date ? 1170 A.D.

Be it well. In the time of the Kalachuryya- chakravartti Rāyamurâri-Sôvi-Dēva,—when the great minister, the Banavase-nâḍ-heggade-daṇḍanâyaka Chôlikya-Kêsimayya penetrated into Alahûr belonging to Sântalige-nâḍ, and unloosing the waists of the women, departed,—the ornament of the nâḍ family, Mukkaḍa-Sôvi-Setṭi's son Kâḷeya-Nâyaka, pierced through the local horse, slew many, recovered the cows and gained the world of gods. His son Sômeya Bammaya erected this stone as a memorial for him.

These two (classes of) men in the world (are those who) burst through the orb of the sun,—the sannyâsi absorbed in yôga, and the (man) slain in battle in the face of heroes.

183

Date ? about 950 A.D.

Be it well. When Akâlavarsha, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Khandara-Ballaba was ruling the kingdom :—and Sankaragaṇḍa was ruling the Banavâsi-nâḍ ;—(on the date specified), seeing [the enemy] run, and bearing in mind the saying,—By the victor is gained spoil ; by the slain, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter :—

184

Date ? about 980 A.D.

The inscription is much defaced. When, (with usual Chālukya titles), Āhavamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—And, entitled to the five big drums, the mahâ-maṇḍaleśvara, boon lord of , obtainer of a boon from Châmunḍa,—with these and all other titles, Iriva-beḍanga-Dēva's son rasa was ruling the Banavâsi Twelve Thousand in peace and wisdom :—A dweller at his lotus feet,

185

Date 1158 A.D.

Ôm. Obeisance to S'ambhu, in the enjoyment of the moonlight from the moon on his lofty top-knot, tightly embraced by the long vine-like arms of Bhavânî. At the beginning of all undertakings, may the three gods who are lords of the three worlds grant us their fulfilment,—Brahmâ, Îśâna and

Janârdhana. May all the world be ever happy in every form ; may cows and Brahmans be ever happy. Happy in the beginning, happy in the middle, and happy at the end and for ever ; thus happy may all S'ivabhaktas and mankind be.

The great god of gods, master of the syllable *ôm*, his body a union formed of earth, moon, sun, spirit, air, sky, fire and water, [the lord of] Bhavânî, . . . exhibiting in his eyes the tokens of his love and his great kindness,—grant to the chief of danḍanâthas Kêśirâja and to all his other faithful ones

The supreme mind, the first, the master of the syllable *ôm*, the obtainer of the great vêda, conceiving a desire for the boundless work of the creation of the three worlds, Through the female principle of the germ of the protoplast was born, from the left side of Sarvva, of great splendour, the original of matter, self-conscious, Mu[rârî]. From the lotus navel of that Padmâksha was born, his mouth uttering the vêda, the lord of Vâṇî, able for the task of creating all things, the golden-wombed Brahma. By desire of him who is revered by the three worlds, he produced the three worlds, with the hosts of gods, animals and men therein, and good and evil deeds,—the invincible in wisdom, the immeasurable in majesty.

Jambû-dvîpa, surrounded by many vast oceans, as its pedestal, Mêru shone to the eyes like a linga set up on it ; south of that mount Mêru was the Bharata continent ; and in that beautiful land most delightful was Kuntala, like curls (*kuntala*) to the lady earth. That being a land of merit, the seed of deeds done there yields fruit a hundred-crore-fold, like the produce of seed sown.

In the sovereignty of that country, after the many Kshatriyas born from the arms of Paramêśvara,—in the celebrated Châlukya-vamśa—the son of king Taila was the king Sattiga ; his son was Vikramânka ; from whom was born the celebrated Ayyaṇa ; to whom Jayasimha was the younger brother ; his son was Âhavamalla ; his son was Permmâḍi ; his son was Sôma ; his son was Jagadêka ; whose younger brother was king Taila. In this manner the Kshatriyas of the Châlukya-vamśa having ruled in succession,—at that time,—

Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kâlâñjara-pura, having the flag of a golden bull, and the sounds of the *ḍamaruga* and *tûryya*, a sun to the lotus the Kaḷachuryya-kuḷa, fierce in war, in dignity the golden mountain, a sun to good warriors, an elephant goad to the brave, master of elephants, a cage of adamant to refugees, in valour the lord of Lanka, to others' wives a brother, Sanivâra-siddhi, Giridurgga-malla, in energy in war Râma, a lion to the elephant his enemies, Niśśanka-malla,—with these and all other titles, was the bhuja-bala chakravartti Bijjaṇa-Dêvârâsa : to describe whose glory and valour :—(praise of these).

A dweller at his lotus feet, the great minister, danḍanâyaka of the Banavase-nâḍ, Kêśimayya's descent was as follows ;—His family god Girijêśa, the glorious king Bijja his ruler, Hoḷala-râja his father, his mother Dugganabbe, like a sun to the eastern mountain the Bhâradvâja-gôṭia,—was Kêśava an ordinary man ? In beauty of form, the son of Indra ; in charm, the flower-arrowed (god of love) ; in policy, Manu ; in skill, Abjaja ; in friendly dealing with others, Khêchara ; in great and exalted bravery, the celebrated Raghu Râma,—thus do the people of the world with affection describe Kêśava-danḍanâtha.

His great distinguished ministers were (with praises) Nârasimha-dêva, Dôṇamarasa, and Tikkarasa. The royal inspection karaṇams were (with praises) Chaṭṭi-râja, Mailâra-danḍâdhinâtha, Pôtarasa, and Sôma. Of one mind with both those heggades and karaṇams, and neutral between them, were (with praises) Rebba-râja, Varimma-râja, Rêvaṇa, Sarbba-dêva, Sôma, Mârttaṇḍa, Goyda-râja, and Mallapâryya.

When, surrounded with all these ministers and royal inspectors, together with his retinue and the townspeople, the great minister Kêśava-daṇḍanāyaka, putting down the evil and upholding the good in the Banavase Twelve Thousand, was in the royal city Balipura,—one day, seated in the middle of his court, surrounded by all his attendants,—there, one who knew the most suitable occasions, and was acquainted with all *dharma*,—From the mind of the lotus-born (Brahma) was born the lord Marichi, whose son was Kaśyapa: in his line arose Rêvarasa, whose son was Sôma, whose son was Chatti-râja, whose wife was Mâdiyakka, and their son was Rêchara.—as the sun brings joy to the lotuses, so causing pleasure to the people's minds, Rêcharasa, with eloquent and well-chosen words commenced a discourse on *dharma*; in which he described the glory of gifts of land and gifts of villages, the distinction of gifts of food, and the greatness of gifts of learning; as follows:—

“Of all gifts a gift of land is the best, it is said; this frees from all sin, this obtains *svargga*, so say the learned. Ascetics, sacrificers, the virtuous, deep students, those who reverence gurus and gods, will not dispute this, O king.¹ No gift is equal to gifts of land, no treasure is equal to land, no other gift is so allied to truth, as than untruth no sin is greater.—The merit and reward of the gift to Śiva of villages, together with all their crops and streams, and freed from all burdens,—listen. In crores of varied curis, shining with the splendour of crores of suns, surrounded with crores of celestial nymphs, filled with all he may desire, and accompanied by twenty-one generations of his line, shall the donor of villages come to the Āvara-lîka, there to live for time without end in the enjoyment of all delights.—Than food there is nothing better in the world, neither has there been nor will there be: food is at the root of everything; all depend on food; a gift of food is declared to be a gift of life; a gift of life is a gift of all: therefore a gift of food procures the merit of all gifts.—The three worlds, the four castes, each of the four âśramas, Brahmans and gods are all comprised in gifts of learning: whoso gives a *vr̥tti* to a teacher and thus provides instruction for the people, what gift has he not made, for procuring merit, pleasure and wealth (the three objects of human desire). Whoso supplies students with food, unguents, and clothes, or else gives them alms, that man will have all his desires fulfilled, of this there is no doubt. Whatsoever merit arises from pilgrimages to holy bathing places, whatever merit from performing sacrifices, a crore-fold greater merit shall the man obtain who makes gifts of learning.”

Listening to the manifold glory of the reward of so many different kinds of gifts, his mind being greatly filled with joy, he inquired in what place such gifts might be worthily made,—on which Rêcharasa spoke as follows:—“The gift of the golden-wombed (Brahma) who is the skilful creator of all worlds, adorned with a collection of 32000 Brahmans, shining with the god Praṇavêśvara set up by him born from the lotus womb (Brahma) and other temples, purified by the Brahma-tīrttha created by that four-faced (Brahma), surrounded by gardens yielding all manner of fruit,—is the beautiful village named Sthâpugûḍha. It is a place fitted for every work of merit. Any good work, done there will yield an undying reward.”

Whereupon, saying, together with his karanas, “Be it so,”—rising up from that court assembly, and coming and performing special worship to the god Praṇavêśvara of the Sthâpugûḍha village,—in the presence of the 32000 Brahmans,—who had acquired the habits of *yama*, *niyama*, *svâdhyâya*, *dhyâna*, *dhâraṇa*, *mauna*, *anushthâna*, *japa* and *sanâthi*;² who performed *aupâsana* *agnihôtra* and the worship of Brahmans, gurus and gods; versed in the six systems of logic, the *mīmâṃsa* and many *śâstras*; diligent in performing the six rites; engaged in the *agnishtôma* and other the seven kinds of sacrifice; of fame brilliant as the sun; their bodies purified by the final ablutions after many sacri-

¹ This seems to be a quotation, as well as several other passages in this discourse.

² For meaning of these terms see No. 178 above.

fices ;—of the immemorial all-worshipful agrahâra Sthâṇugûḍha-grâma ; the vêdântis and svayampâkis ; the ? master of ceremonies ; the herggaḍes and karaṇas, Manneya of Nâgara-khaṇḍa, Sôvarasa of Bandanike, Nâkaṇa, Goydaṇa, Kêta-gâvuṇḍa of Bâgûr, Sanka-gâvuṇḍa of Mâguṇḍi, Kêta-gâvuṇḍa of Malavalli, Prithivî-setṭi of Konavatti, Musane-setṭi of Kiruvaḍe, these and other chief persons, all the prabhu-gâvuṇḍas of Nâgara-khaṇḍa, and the herggaḍes and karaṇams of that kampana,—in the presence of all these,—for the decorations and illuminations of the god, the daily worship *gaḍḍuge*, the offerings and oblations, Chaitra and pavitra (festivals), decorative buildings and new works, four vêda-khaṇḍika, two bhaṭṭa-vṛitti, and for skilful teachers (*ghaṭiyâr*) of Kannaḍa letters six khaṇḍikis, for the food, clothing and śatra for the teachers and students,—with the approval of Kasapayya-Nâyaka and Vâvaṇi-Dêva,—Kêśava-daṇḍanâyaka and the karaṇams, (on the date specified), made a grant of Hiriya-Tagulaṭṭi in the Nâgara-khaṇḍa Seventy of the Banavase Twelve Thousand, and to the south-west of Tâṇagundûr the Konavane plain, within the four ancient customary boundaries, with enjoyment for three generations.

And the settlement there made was as follows :—for the Mûlasthanâ god of Tagulaṭṭi, one matta ; the gaṇḍa's umbali of that place, 2 matta ; and in the Konavane plain, the Rig-vêda khaṇḍika 1 ; for the Yajur-vêda, the pada-khaṇḍika 1 ; the kalpa-khaṇḍika 1 ; the Sâma-vêda khaṇḍika 1 ; for the science of language, putting down forms and derivations, khaṇḍika 1 ; the Prâbhâkara-vêdânta khaṇḍika 1 ; total for these 6 at $\frac{1}{2}$ matta each, 3 matta. For the vêdânta svayampâki svâmis, 1 matta ; for the preparers of grain, 1 matta ; for the gardener of the flower garden, 20 kamma : total 5 matta 20 kamma. Deducting this, from the remaining land and from a quarter of the rice produced after deducting the rice for the daily and special offerings to the god for one year, from the remaining rice and from half the money raised in Tagulaṭṭi, provision will be made for feeding 30 Brahmans daily in the god's śatra, and for 48 students of the 6 khaṇḍika ; the god's pûjari and mâṇiyari 2 ; total 80 : for the cooking of which there will be 3 female cooks, for whose livelihood 6 ga, for cloths 6 panna, and for cloths for 50 students at 2 for each 10 ga ; for oil baths for them on Saturdays and for the livelihood of a barber for paring the nails of 30 Brahman men on Mondays, 4 gadyâna ; for a chafing dish, 5 gadyâna ; for the teacher of Kannaḍa, 5 gadyâna. The śâstris who teach boys and the reciters of parâṇas will give good grain, *darbbha* (grass), and sandal to the Brahmans round the chafing dish, and *tînbûli* to the Brahmans who eat in the śatra khaṇḍika. And from half the money from Tagulaṭṭi, and from the money from the gardens given by Rêcharasa and others (named), and from the money offerings of devotees for the seven *divya*, there shall be performed daily the throne worship, worship with incense, with offerings, perpetual lamp, and daily a thousand burnt offerings of sesamum seed.

And from month to month, on the two 8th and two 14th days, new moon and full moon, and the vyatipâtâ and sankramaṇa conjunctions, after performing the daily and the special worship, the teachers of śâstras, reciting the *S'ânti-âdhyâya*, the 6th of the *S'iva-âtharmas*, in the manner there prescribed making circles on the eight sides of the god, and with the mantras from that work placing offerings of food in them, will pronounce a blessing on the king who rules the country, on cows and Brahmans, and on the director of the ceremonies.

And whenever they happen in the year, on the mûhî-parvas, the two equinoxes and the two solstices, on the eclipse of sun or moon, on the full moon days in Ashâḍha, Kârttika, Mâgha, and Vaiśâkha,¹ on which occasions the service performed brings as much merit as worship for six months,—at these conjunctions they will begin the performance of a thousand *gaḍḍuge*,² performing the *punyâha-vâchane*. The śâstra-khaṇḍikas will draw three circles,—the vidyâ-maṇḍala, guru-maṇḍala and S'iva-maṇḍala,—and worshipping them, will recite the *S'ânti-âdhyâya* ; then

¹ The reason for naming them in this order is said to be a memorial verse beginning *a-kâ-mâ-vai*.

² From the description this was evidently an *abhisheka* ceremony.

the four vêda-khaṇḍikas, filling four large *kulaśas* with water, putting therein all manner of perfume drugs, gall of kine, white mustard, the five kinds of sprouts (mango, wild fig, banyan, sacred fig and waved leaf fig), the five kinds of bark, the five products of the cow (milk, curds, ghî, urine and dung), cardamoms and other such, sandal and other such, all auspicious things,—will stand at the four points of the compass, and recite the *Rudra-sûktas* from the four vêdas. The *gadduge* being thus ended; they will present to the god eight kinds of libations, and preparing the five products of the cow (see above), and the five nectars (cocoa-nut milk, curds or plantain, ghî, honey and sugar), will anoint him with this, and mixing the flour of barley, wheat and rice with warm water, and with (powdered) myrobalan and turmeric, will bathe him with kuśa-water, sandal-water, flower-water, fruit-water, gold-water and jewel-water.

After that, holding those four *kalaśas*, and chanting the three *riches* of the Rig-vêda, with the appropriate signs (*mudra*), they will perform the auspicious bath and apply (to the god) the five sweet perfumes (two kinds of civet, scented vermilion powder, superfine camphor and musk.) Then adorning him with cloths, and tying on the sacred thread, they will make offerings of *madhu-parīkha* (a dish of plaintains, honey and curds), and *āchamāṇīya* (water for rinsing out the mouth), and worshipping him with flowers, fruits and a *maṇṭapa* of cooked food, will offer incense and waving of lights fed with ghî. And in four metal trays making lamps of flour decorated with the five kinds of coloured rice, together with curds and *panicum* grass, will wave the lights, raising the while the sound of auspicious songs, musical instruments, kettle-drums, trumpets, conchs and horns; and making offering with *pāyasa* (food prepared with milk, rice and sugar), ghî, eatables, dainties, gifts of food, water and other things, will give *āchamāṇīya* (see above), *kaighaṭī* (a ball of perfume for applying to the body) and *tāmbūla* (areca-nut and betel-leaf).

And at those *parvas* will be offered ten thousand *hōnas* (burnt offerings made by casting clarified butter into the fire with recitation of mantras), and *balī* (offerings of food), and worship performed to all the gods in the village. And at the *uttarāyana*, bathing the god with 100 tolas of ghî, they will worship him with 1008 waterlilies made into one garland. And on the Māgha full moon a ball of ghî will be made; and at Chaitra, performing the *mahā-pūje* (or high mass), they will place the god either on a high car or on a *rājādhiraja* (some vehicle or *vehana*) and with umbrellas, chāmaras, banners, flags, *kalaśas*, mirrors, kettle-drums, festival trumpets, conchs, horns, hand lights, songs, musical instruments and dances, making a procession through the streets of the village, will return and put him in his place.

This work of merit, the king who rules the nâḍ, the heggades and karapams, and the 32000, each considering it as their own work of merit, will maintain by remitting all the taxes on it in their several places. Thus will they gain all the reward of the merit of all tīrtthas, gifts, vêdas and sacrifices, and receiving honour especially in the Rudra-lōka and in the other lōkas, will be happy for time without end. Those who destroy this work of merit incur the unending guilt of the five great sins, and for time without end will roast in a thousand hells. Usual final verse. ^ĀOm, Obeisance to S'iva.

186

Date ?1200 A.D.

Obeisance to Mādhava. His strong tusk a pedestal for the enjoyment of the lady Earth, his chest marked by the tints of the saffron on the breasts of the lady Fortune, in washing away the sins of the world a Gangesstream, . . . may he who took the form of the original Boar grant you your desires.

To the famous Hoysana king, the ornament of the Yādava-kula, was born the king Nrisimha; to whom was born Ballāḷa.

Be it well. When, (with usual titles), the pratâpa-chakravartti vira-Ballâla-Dêvarasa was ruling the kingdom in peace and wisdom :—At that time,—

Be it well. In the earth, renowned as being widely filled with all good things, encircled by the waves of the waters of the full ocean, the most beautiful region is Jambu-dvîpa ; to which lady as her curls (*kuntala*) is the Kuntala country ; to which as ornaments, filled with groves pleasing to the eyes and minds of all people, containing vegetables, fruit, flowers and gardens, shining with ponds full of lotus and waterlilies, and with large tanks having rice fields on their banks, were many fertile countries ;—

The king of which, the lord of Banavasa and the many other countries, Mukkanna Kaḍamba, an embodiment of kindness to the world, delighting in gifts,—seeking with desire in the region of the South (*dakṣiṇâ-patha*) for the tribe of Brahmans (*vîpra-kula*), and not finding any,—without delay went forth, and doing worship to the Ahicchatra agrahâra, succeeded in obtaining thirty two Brahman families purified by 12000 agnihôtras, whom sending before him, he brought and established in the outskirts of the city, in the great agrahâra of Sthâṇugûḍha which he founded in the tract he had noted, where were the god Praṇamêśvara, famous throughout the four yugas as set up by the pure and dexterous (*chatura*) Chaturmukha (Brahma), and the *tîrtha* encircled by the five Lingas set up by that and other gods.

Verses in praise of Tâṇagundûr, with a list of the trees that grew there. And the various kinds of birds there imitated the sounds of reading, disputing, discussions of logic, tantras and mantras, recital or narration of poetry, as well as the secret signs of sacrificers, which they had learnt. The four vêdas, their six angas, the three kâṇḍas of mîmâṃsâ, the six systems of logic studied for discussions, the eighteen chief purâṇas and smṛitis, skill in (estimating) apparent elevations, in various kinds of buildings, music and other elegant arts,—by the decree of Mâdêva were possessed by the Brahmans of Tâṇagundûr. Oblations of rice, ghi, curds, boiled and coagulated milk, sacrificial animals, oblations of milk rice and sugar, milk, cakes of ground rice, abound in this village,—thus does each pair of gods praise it throughout the night.¹

In that village, like Chakradhara (the discus-bearer, Vishṇu) to the learned, from their averting evils that threatened the village and doing good with the *chakra* (or discus) of wisdom, was a race (*vams'a*) which had acquired the cognomen of Chakras. To the 32000 a glory or an ornament, the attraction of all eyes, (with other praises), in that famous race arose the Brahman lord Mâkimayya, of the Viśvâmitra-gôtra. His son was Gôvinda, whose son was Mâkimayya. He had five sons—Vâmana, Trilôchana, Îśvara, Gôpa, and Nṛisimha. Among them, praises of Trilôchana. As the lotus-born (Brahma) had (formerly) set up Praṇamêśvara, so, like a new Virinchi (or Brahma), this celebrated Trilôchana set up the god Mâdhava, not allowing Kamalâ (Lakshmi, or his—the founder's—wealth) and Bhîratî (his wisdom) to be jealous of one another. His mother was of the Benmukaravamsa. A benefactor to the world was Kêśava, whose son was Êcha, whose son was Vâmana, whose daughter was Mâchikave, the mother like Kuntî of five sons, the wife of Mâkimayya.

It was once when Trilôchana-dêva was full of anxiety to perform a work of merit which should be permanent, that in a dream the glorious supreme lord of Prayâga, Mâdhava, appeared to him, and saying—'As to the boy Praharâda I was in the pillar, so will I be in the stone',—vanished. For this god Mâdhava set up in consequence, (on the date specified), the five brothers (above named), worshipping the feet of all the 32000 Brahmans, made grants of land (specified), for the decorations and illuminations of the god. Usual final verses.

¹ These being all articles for sacrificial offerings to the gods.

And Daṇḍeya Sôvi-Setṭi made a grant to Trilôchana-dêva for the perpetual lamp of the god. To describe his greatness :—He was well acquainted with all learning. but to a learned man he knew not (that is pretended not to know) how to read ; to say to beggars the two letters *i-lla* (no) he had not learnt ;—Daṇḍeya Sôma.

190

Date 1158 A.D.

Be it well. The bhujabala-chakravartti Bijjana-Dêvarasa,—a dweller at his lotus feet, Mâyî-dêvarasa, daṇḍanâyaka of the *hejjunka* and *vaḍḍa-râvuḷa* of the Banavâse Twelve Thousand, for the temple worship and perpetual lamp of the god Praṇamêśvara, granted the customs-dues on the areca-nut, betel-leaf and paddy of the god's garden, free of all imposts. And on the areca-nut of the country, 1 pa per lakh. Thus much, (on the date specified), did he grant with pouring of water to the thirty-two thousand. Usual final verses.

191

Date ? 1075 A.D.

The whole of one side is effaced.

When, with all titles, the mahâ-maṇḍalêśvara vîra-Gadamba, . . . rjjuna-Dêva, protecting Hola . . . , Beḷvala, the Banavâse Twelve Thousand and the Sântalige Thousand, was ruling the kingdom in peace ;—Dêva . . . (on the date specified), to provide one perpetual lamp for the god Praṇamêśvara, gave to the Brahmans . . . from the interest on which they will carry this out as long as sun and moon endure. Usual final phrases.

192

Date 1107 A.D.

Praise of S'ambhu. Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, the worshipper of his lotus feet, subduer of the enemies' forces, chief over the property of the court, a son to the lotus the Brahman race, the mahâ-prachanḍa-daṇḍanâyaka Anantapâla was ruling the two Six Hundreds and the Banavâsi Twelve Thousand in peace :—the abode of the Lakshmî of the favour he had acquired of that great minister, the *bânasa-mane-veggade* Anantapâla, and a dweller at his lotus feet,—To . . . rāja-vibhu and to Nilabbe was born Dâsirāja. He was the father and Sômāmbike the mother of (with various epithets) the rāṇa-ranga-Bhairava, the mahâ-prachanḍa-daṇḍanâyaka Gôvinda-Rāja, who was protecting the *vaḍḍa-râvuḷa*, the *perjjunka* and the two *billude* of the Banavâse Twelve Thousand in peace and wisdom :

A dweller at his lotus feet,—the eight-thousand village of Gavêhu in the Antarvêdi, granted by Râma, being his birth-place ; Mâdhava-bhaṭṭa his father ; his mother Jânaki ; of the Vatsa-gôtra ; Gaurabbe his mother-in-law ; Soḷḍala his younger brother ; the brother-in-law of daṇḍanâyaka Goydarasa ;—Prithivîdhara Trivaḷi-bhaṭṭa, when acting as *perggade* in the great chief village Tāṇagnn-ḍâr ;—in consequence of a discourse on merit, made petition to the 32000, saying—Give me land in which to have a well (*keṛe*)¹ dug.—And they agreeing, granted him land (specified), whereupon (on the date specified) having a well dug, obtaining water, and making a temple,—to provide for a gruel man

¹ *Keṛe* generally means a tank in which the water is collected by means of an embankment on sloping ground ; but here it is evidently used for an open well which is descended by a flight of steps.

at the water-shed and a boy to give water, and for the maintenance of the well, he made a grant of land (specified) under the well, and land for a grove, doing worship to the feet of the 32000. Usual final verses.

Details of his birthplace and family repeated. The house tax in the street of the god Prana-mêśvara Jakkôja wrote (or engraved) it.

193

Date 1813 A.D.

The guru is the only refuge. (On the date specified), the gauda of Dadihalli, Puttanna, of his faith had images engraved on the two posts.

194

Date 935 A.D.

Be it well. (On the date specified), the perggade of the Sântalige Thousand, who had attained the rank of great minister, (with various epithets), the perggade-Puliyamma, causing the Tâṇagundûr tank to be built, granted under it land (specified) for the offerings to the god and the perpetual lamp. Also for ? guarding the tank, and for (reading) granthas.

195

Date 1007 A.D.

Be it well. (On the date specified), when the king of the Sântalige Thousand, Oddamma, carried off the good looking women and the ? temple cows, the barber Gôsasi-Guluga stopped him, died and went to the world of gods. For his wife Hukkabbe, the son she bore, Jiya Sanutannu set up this stone. Written by Salugayya.

196

Date ?1212 A.D.

Be it well. In the 23rd year¹ of the pratâpa-chakravartti, the Yâdava-Nârâyana Hoysaka vira-Ballâla-Dêva,—(at the time specified in full detail, but much defaced), through imbibing the nectar of Jina teaching, having given up the false impressions of the mind, and being filled with desire to attain to the purity set forth in the doctrine,—having given up all, saying, 'not so much as a grain is mine', Jakkavve, thinking on her god, came to a decision. Thus placing herself at the lotus feet of Jina, fixing her eyes on the tip of her nose, and listening to the words of the *âgama*,—with ears and eyes having completed *sannyâsana*, by the rite of *samâdhi* (or the tomb) Jakkale attained to the company of heaven.

(The entire inscription is filled with the praise of her devotion and penance, some parts in Sanskrit and some in Kannaḍa).

Her mother was Lachchavve, her father Maṇḍana-Mudda, her husband the renowned Bharata, her instructor in penance Anantakîrti-munipa.

She had her life, character and titles composed in poetry such as to gain the approval of the learned, and having it inscribed beforehand so as to reach all points of the compass,—saying 'I will now take it to heaven and have it inscribed among the gods', the mahâsati Jakkale ascended to *svargga*.

ГНУ

¹The date is given as Ballâla's 23rd year, the year Âṅgîrasa, but these do not agree.

(Much of the first part is defaced).

Praise of the Jina śāsana. May Dharmma. S'ānti and Kunthu, the Ratnatraya god, grant long life and prosperity. Description of the *adhô*, *madhya*, and *ūrdhva lōkas*, surrounded by the three winds and containing the six substances. In the lōka, surrounded by groups of islands and seas, and containing wide expanses of land In the salt ocean was sand of jewels, a kalpa-vriksha with blossoms for Lakshmî Enclosed by a hedge of waters, having the sign of the *jambu*, whose fruit gratifies all desires, the abode of sunlight, is Jambu-dvîpa. This Jambu-dvîpa in various qualities (named) was of ripened greatness like Rêcharasa. (In it), south of Méru, is the Bharata-kshêtra; description of its beauties. Filled with prosperous people, abundance of flowers, and the brightness of bees, the Karnnâta-śime was an ornament to Bharata; in which was the beautiful Kuntala-dêśa. With myriads of people, practices of virtue, agreeable occupations, streams of the (nine) sentiments, pleasure gardens, separated lovers, splendid tanks, full lotus beds, gilded boats for spring festivals, *ghaṭika-sihânas* the supports of dharmma and mines of enjoyment, moats which were as if the sea being overcome had returned here on account of the collection of gems, groups of the lotus faces of beautiful women fair as the moon, *grâmas nagaras khêḍas karvaṇas madambas drôṇamulhas puras pattanas* and *râjadhînis*, on whatever side one looked, in these nine forms did the Kuntala-dêśa shine.

In succession, by valour, generosity and agreeable manners the great Châlukya kings became the beloved of the lady earth, to whom their fame was as an ornament of pearls. When the Châlukya kings were engaged in the pleasures of heaven, after them the Raṭṭas came into full view of the lady earth; but driving them off, Taila ruled the whole world. To the charming Taila, Satyâśraya was the son; his son was Vikrama; to whom Ayyana was the younger (brother); whose younger brother was Jayasimha; his son was Ahavamalla; his son was Sômêśvara; that king's son was Permmâdi-Dêva; whose son was Bhûlôkamalla; his son was Jagadêkamalla; whose younger brother, in form and splendour a glory to the earth, was Nûrmmâdi Taila.

After that, the Lakshmî of the Châlukya kingdom with pleasure associated with king Bijjala, the Kaḷachuri ornament; what? is the disposition of women to seek after something new, a new thing? Verses in praise of his bravery. How Bijjala's greatness increased, say:—the king of Simhala carried his tray, the Nêpâla king was his perfumer, Kêrala was his betel-bearer, Gurjjara was his artificer, Turushka did horse work, Lâla was his attendant servant, Pândya was his cripple, Kaḷinga was the attendant on his elephant,—thus did they daily do the work of servants. The king Bijjala's younger brother Mailugi-Dêva protected the earth with affection and with the might of his arm; after him that king Bijjala's grandson, the king Kandîra bore up the earth with threefold valour; that king's junior uncle (*amâtâ*), Sôyi-Dêva, afterwards bore up the earth. In succession drawing to himself Karnnâta and Kuntala and embracing them, and seeing his goodness reflected in those beautiful bodies, he set his mind upon the broad Lâṭa¹ and the Kâñchî district,² and stretching out his loving lotus hands to them, that king Râyamurâri brought so much of the world under one possession. His younger brother, of lofty qualities, Mailugi-Dêva ruled the earth; after him his younger brother, but in fame the elder of all, the king S'ankama protected the earth with affection. His praise. Who was equal to (this) Niśśankamalla? After him Ahavamalla, Râya-Nârâyana, the younger brother of king S'anka, bore up the earth with great might, causing it to shine forth with universal splendour under his sole umbrella.

¹ Prithula-Lâṭa; otherwise prithu-lalâṭa, the brow or forehead of the earth.

² Kâñchî-pradêśa, the Kâñchî district: otherwise, the region of the zone or waistband.

In succession, having obtained the seven-fold wealth of empire for that king Bijjala, and caused the same seven-fold wealth to be visibly enjoyed by the line of kings who succeeded that emperor,—delighting in council, policy, bravery, fortune, and good character, shone Rêcha-danḍādhi-nâtha. His arm like its branch on which the vine the kingdom of the Kalachuryya kings might spread, whose root was on the slopes of the shining Mandara mountain, tended by the wise, of wide-spread shade, distinguished by the fruits of unceasing liberality, a mind perfect in goodness, and exalted fame,—Rêchana-danḍanâtha shone as the only *kalpa-druma* in the world. Farther verses in his praise, styling him *vasudhika-bāndhavam* (the only friend in the world). A S'rivatsa, of abundant wealth, the son of Nâgâmbikâ, an abode of pleasure, the only friend in the world, generous, the admired Gauri his wife, having the flag of a bull (*vrishabha*), born the son of Nârâyana,—how glorious was Rêchi-danḍâdhipa.

Having received in succession (various) countries from the emperors of the Kaḷachuri-kuḷa, on his desiring this Nâgara-khaṇḍa, he received it from those kings, that Rêcharasa, and ruled it with exceeding glory,—how can I describe its prosperity under him?—I will say that it was like a lotus, in which Banavase was like the S'rî. Its attractions (described) were like those of the spring season.

In the lotus of the line of the Kadambas, revered by kings, who ruled that Nâgara-khanda, was born, an abode of all learned arts, the king Brahma. To him and to Chaṭṭala-Dêvi was born, by his skill in all policy and his bravery agreeable (*oppa*) to the lady royal government, Boppa. Through Boppa-Dêva the earth was freed from all enmity as a means of gaining livelihood; his wife was S'rî-Dêvi and they had a son the king Sôma. When learning to talk, for his charming words he was called Satya-patâka; when he began to toddle about, he was called Nigalanka-malla; when his strength began to appear, he was called Kaḍamba-Rudra; when he acquired dominion, he was called Gaṇḍara-dâvaṇi (a cattle-rope to champions);—how great was the list of the king Sôma's valiant qualities. That Kâma is now your friend is evident from his discharging his arrows continually at us to make us fall at your feet—thus saying, women dropped down before him, and the vermilion on their faces falling on the feet of this *nigalada-changâlva* (? ruler of ankleted dancers) was the token of the passion with which they daily did service at the feet of king Sôma. If the king Sôma be angry with us, the whole of that Banavâse will become twisted like a vine round the sword in his hand; it is not well for us to be caught in this trouble;—thus thinking, his enemies fled till they saw the sea-shore, and there passed their time in peace:—how great was his valour. Another verse praising his liberality. His wife was Lachchala-Dêvi. To that couple was born (with praises) Boppa. His praises, comparing him with Krishna and stating that he had an army of eighteen *akshôhini*.

His royal city (*râjadhâni*) was the wealthy Bândhava-pura, in which shone S'ântinâtha, his feet illuminated by the rays from the jewelled crowns of gods, *khacharas*, and serpents. With however much milk he is bathed, it disappears; though garlanded with flowers down to his feet, they vanish; though bathed with hot water, he on the contrary becomes cold;—is this not sufficient to describe the greatness of S'ântinâtha.

The *âchâryya* of that temple was Bhânukirtti-siddhânti, praised by munis, causing the lotus the family of his own guru to unfold by his penance. That guru-kuḷa was descended from the gaṇa-dhara Gautama, after whom were many yatipatis of the Mûla-sangha, in the Koṇḍakundânava. An ornament to the lake the words of Râvaṇandi-siddhânti was his disciple Padmaṇandi, like a lotus (*padma*) in the hand of the lady penance. His disciple was Munichandra. He ever enlightened the world, an abode of unusual Jaina yôga,—published commentaries, made the science of grammar his own, adopted the rules of logic, explained poems and dramas, and despised the assaults of the fish-bannered (the god of love). His disciple, who displayed the umbrella of fame, was Bhânukirtti, of the

Krânôr-gaṇa, Tintrinika-gachchha, and Nunna-vamśa. His body wet with *śānta-rasa* (the spirit of patience), his fame on the heads of the elephants at the points of the compass, a saiddhântika-chakravartti, a lamp to reveal the hidden treasures at the feet of Jina, follower of the ancient Jaina yôgis, was the muni Bhânukîrtti. His disciple (with praises) was Nayakîrtti-brati.

Having learned the *āgamas* from this line of gurus, the *chintāmaṇi* of the Jina-samaya, S'ankara-sāmanta, made S'ânti and was a benefactor (*śaṅkara*). For the increase of the kingdom of the Kadamba king Boppa-Dêva, S'ankara was justly considered the first person. In the Naṇḍu vamśa which was exalted by sāmanta-S'anka, was born an ornament to the line, Siṅgam. His wife was Mâliyakka, and their son was Ekka-gauḍa, whose younger brother was Keṇeyama. Keṇeyama's wife was resavve, and their son was Boppa-gâvuṇḍa. His wife was Châki-gauḍi, and they had a son S'anka or sāmanta-S'anka. Several verses in his praise. His wife was Jakkanavve. Her eldest son was Sôma, whose younger brother was Muddayya.

Thus esteemed, S'ankara-sāmanta caused to be made for S'ântinâtha, on account of his connection with the place, a splendid Jina temple in Mâguḍi. The image removes the impurity of the feet, reflects in the hall and pillars the thoughts of the heart, gives life to the lines of figures, and makes the walls appear as if moving,—such were the comments of the people on the Jinêndra temple which sāmanta-S'ankara caused to be made in Mâguḍi. Beholding with approval that Jinâlaya, the sole ornament to the world,—the Tripurântaka-sûri of Balipura, named Sûryyâbharana, having praised it, so that this basadi was a joy (both) to the Tîrthakar and to the devout followers of S'iva, from affection (*bhîva*) to Bhava (S'iva), that eminent muni granted for it an excellent *sthaḷa-vṛitti*, consisting of a garden of 500 areca trees, a flower garden, good rice-land and an oil-mill.

Thus providing for that work of merit to continue, and distributing his justly acquired wealth so as to supply the wants of his dependents,—that S'ankama-Dêva-chakri marched away and joined the king Ballâḷa, and by service at his lotus feet was causing the ocean of his valour to roar aloud. Marching out, taking him by his fortunate hand, and bringing him along with him, together with all the other daṇḍanâthas, he (? the king) was for some days in the residence of Tâṇagundâ. While there, Rêchana-daṇḍâdhîśvara came to Mâguḍi for the purpose of worshipping the feet of Jinêśvara, together with the king Boppa and S'ankara. Having come, he worshipped the feet of Jinêśvara, did obeisance to the lotus feet of the Jina muni, inspected the Jina temple, and being greatly pleased, the sole friend in the world praised it. Thus praising it, he granted for it Talave, with enjoyment for three generations, and all rights, for the Jina worship.

Be it well. When, the refuge of all the world, favourite of earth and fortune, mahârâjâdhirâja, boon lord of Kâlânjana-pura, in valour the lord of Lanka, in courage a lion, a Brahma in song, a sun to good warriors, the son of king Bijja, master of elephants, beloved of the goddess of victory, having the flag of a golden bull, having with his long arm established the Lakshmi of the Kaḷachuryya kingdom, Râya-Nârâyana, having crossed over the ocean of the Bharatâgama (or science of music), Giridurgga-malla,—śrîmad^A Ahavamalla, was in the residence of Modeganûr, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, the great minister, master over seventy-two officials, the mahâ-prachand-a-daṇḍanâyaka, Rêchi-Dêvarasa, sending for Bhânukîrtti-siddhânta-dêva, priest of the basadi of the Ratnatraya god of Mâguḍi,—(on the date specified)¹ made over to that Bhânukîrtti-siddhânta-dêva, of the Mûli-sangha, Krânur-gaṇa, Tintrika-gachchha, and Nunna-vamśa,—for the bathing of the Ratnatraya god, the decorations, illuminations, food of the rishis and students, and temple repairs,—

¹ All that appears of the year is *Saka-varsha nâra-nalkane* (the Saka year 104), the name of the year having gone, but there is no doubt that 1104 is meant, the thousand being dropped.

Taḷave in . . . beleya-bâḍa which before, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Banavâsi-pura, obtainer of a boon from the goddess Padmâvatî, scented with musk, a Bhairava to opponents, the Kîḍamba lion, the delight of the goddess . . . , a stake to . . . , Nigalanka-malla, a cattle-rope to champions, head-jewel of good warriors,—adorned with all these names, Boppa-Dêva, had settled on it for three generations, freed from all imposts.

And he committed to the great minister,—skilled in securing to himself the fruits of victory, a Dhananjaya in the science of archery, listener with pleasure to the sound of war, Vidyâdhara, proficient in poetry and the arts,—Murâri-Kêśava-Dêva, the maintenance of the work of merit. To describe his greatness :—verses in his praise.

And in that basadi, at one time the Bananju of the four places (or stations) and the *mum-muridaṇḍa* granted certain dues (specified) on the value of the treasure brought by all merchants of various countries. Usual final verses.

198

Date 1256 A.D.

Be it well. In the 11th year of the Yâdava-Nârâyana bhujabala-pratâpa-chakravartti Kandâra-Dêva,—Sâ . . . vanta of Muḍi, performing (the rite of) the *sannyasana* tomb, attained to the happy state. His farther praises. (The inscription is much effaced).

199

A similar record for the goldsmith Bammôja.

200

Date about 1190 A.D.

Memorial of the death of Sântiyakka or Sântale, whose father was Sankaya-Nâyaka, her mother Muddavve, her favourite god S'ântîśvara Jinanâtha, her priest Nayakirtti-dêva-muni.

201

Memorial of the death of Birôja and Bommavve.

202

Date ? 1211 A.D.

Be it well. In the ? 21st year of the Yâdava-Nârâyana, the bhujabala-pratâpa-chakravartti Hoysaḷa vira-Ballâḷa-Dêva,—Malle-gavunḍi obtained *mukti*. Her guru was Sakalachandra munipa, her god Jinêndra.

203

Date 1283 A.D.

In the 14th year of the Yâdava-Nârâyana, the bhujabala-praudha-pratâpa-chakravartti Râma-[chandra]-Râya,— . . . ja-Nâyaka of Chikka-Mâgaḍi, in . . . slew (many), distinguished himself and gained the world of gods.

204

Date 1090 A.D.

Be it well. (On the date specified), when Boppa-Dêva was holding the office of *nâr-ggâvunḍa* of the Nâgari-khaṇḍa Seventy,—the cows of Kiri-Mâgunḍi, which were in the service of the god Tripurântaka, being harried, . . . stabbed with a dagger, distinguished himself and gained the world of gods.

205

Date 1092 A.D.

(On the date specified), when Boppa-Dêva was holding the office of *nâr-ggâvunḍa* of the Nagara-khanda Seventy,—the hill chiefs having laid siege to Kiriya-Mâgunḍi, which was in the service of the god Tripurântaka, captured the cows, unloosed the waists of the women, and departed,—Kâchi-Seṭṭi's son Tailama recovered the cows, stabbed with the dagger and gained the world of gods.

206

Date 1176 A.D.

In the 10th year of the Kalachuryya bhujabala-chakravartti Râyamurâri-Sôvi-Dêva,—when the mahâ-maṇḍalêśvara... was ruling the Nâgara-khanda Seventy,—and the mahâ-maṇḍalêśvara Vikramâ-ditya-Dêva was ruling the Banavase Twelve Thousand kingdom in peace,—and the *nâl-prabhu-gâvunḍa* was in peace in Chikka-Mâgunḍi,—when Boppa-gâvunḍa was coming from Chauṛoḍe, being ordered by Kâḷeya of Kâraḍi, he slew many, distinguished himself and gained the world of gods.

207

Date 1090 A.D.

(On the date specified), when Boppa-Dêva was holding the office of *nâr-ggâvunḍa* of the Nâgari-khanda Seventy,—Eka-gâvunḍa of Kiriya-Mâgunḍi, which was in the service of the god Tripurântaka, when the cows were harried, stabbed with the dagger and gained the world of gods.

208

Date ? 1391 A.D.

(On the date specified), Kapanna, son of Marava Bomme-gauḍa of Kôḍihaḷḷi, was killed by robbers and went to *svargga*.

209

Date about 1757 A.D.

Siddapa-Nâyaka to Bhairappa (sends) blessing.¹

In the matter of Kôḍihaḷḷi Basavappa, who cut off the head of Mancha Barama when he was committing lawlessness behind the presence, and suffered much trouble,—he certifies that for the *uttâr-umbali* belonging to him in the Kôḍihaḷḷi village of the Sivapura-sîme, rated, together with *nashṭa*, at ga 14 . 1, the *pagudi* money for the time the land was put out of season should come to him : prays for protection, and requests that orders may be passed. On this petition, an order was given to this Basavappa in the year Jêshṭa suddha 2, that the *pagudi* (for the time as above, repeated) should not be given to him. That order is now confirmed. Petitions of this kind from the country for payment of money are not to be made. This *vâle* will be entered in the sênabava's *kaḍata* and returned.

¹ *vâle*.

210

Date 1758 A.D.

Having entered the guard-house of the Tavanidi fort in the year Yuva, Srâvaṇa śu 15,—orders were sent in the year ^ĀÎśvara, Jêshṭa śu 1, to arrest Manche Baramana, and he was arrested this śu 14 in the Udri fair.

¹ The epistolary style for an elder or superior to a junior or inferior.

Praise of S'ambhu. Be it well. (On the date specified), Keḷadi Sômaśêkhara-Nâyaka wrote to Bhaira the following matter :—Kôḍihaḷḷi Basava, who cut off the head of Manche Barama who was committing lawlessness, and suffered much trouble, states that his *umbali* should be protected, and S'ivaliṅgappa having stated that orders should be passed to that effect,—the following *uttâr* is granted. (Here follow the details). And this Basavappa having applied that the boundary stones of the *uttâr-umbali* formerly granted to him may be set up for the land now granted, in accordance with his petition we have sent from the presence our servant (*blank*) who will carry this out in the presence of those of the four boundary villages, and will report to that effect to the presence. This *vâle* will be entered in the sênabôva's *kaḍita* and returned. *vâle* 1.

211

Date about 1294 A.D.

Praise of S'ambhu. Be it well. In the 25th year of the Yâdava-Nârâyana, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râmachandra-Râya,—Sôma-gauḍa of Harige and his son Bomma-gauḍa, when in the destruction of Indûr the cows were carried off, recovered them, fought like heroes of war, distinguished themselves, and gained the world of gods, close to Mallikârjjuna. By the victor is gained spoil ; by the slain too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter. Usual final verse, Obeisance to the god Nilakanṭha.

For the gauḍas who recovered the cows, Changadêva-Nâyaka, approving of their bravery, made a grant of land as a *nettara-godagi*. ôja's grandson Mârâga-vôja engraved this *bîragal*.

212

Date 1181 A.D.

(On the date specified), the pratâpa-chakravartti Hoysana bhujabala vîra-Ballâḷa-Râya's great minister Toya-Singeya-daṇṇâyaka, when Basavaiya-Nâyaka of Hânṇungal was inside the guard-house in the Udare fort,—on the mahâ-maṇḍalêśvara Banka-Nâyaka's son-in-law Gangeya-sâhaṇi, Beyama-sâhaṇi and Javaneya-Nâyaka, these three, coming with all appliances and laying siege,—he fought, slew, distinguished himself and gained the world of gods. By the victor is gained &c. (as above). Praise of S'ambhu.

His younger brother Pârisaya put up this stone.

213

Date 1672 A.D.

Praise of S'ambhu. Be it well. (On the date specified), Keḷadi S'ivappa-Nâyaka's son Sôma-śêkhara-Nâyaka's wife Chennamâji, gave to Kottîge, son of the Harige *taḷavâra* Nâga, a grant of land (specified) as *umbali*, to be enjoyed by his posterity in regular succession.

214

Date ? 1186 A.D.

Be it well. In the ? 20th year of (with usual titles) Hoysana vîra-Ballâḷa-Dêva, when the great minister Pratipanna-Sârasûryya-Dêva-daṇṇâyaka was guarding Taladi,—the *nâl-prabhu* Kana-sôge Yaṛakâvi-gauḍa's younger brother Êcha-gauḍa, on the Panchâla-Bûta killing the (herdsmen) and carrying off the cows, recovered the cows in the rêśvari wood, and slaying, gained the world of gods.

215

Date ? 1158 A.D.

Be it well. In the . . . year of . . . simha-Dêva, Kanasôge Malli-Setti's son Dêvaṇṇa when coming to the double line of Ghats was attacked by robbers, and killing many, stabbing with the dagger and distinguishing himself, he gained the world of gods. By the victor is gained &c. (as above).

216

Date ? about 1240 A.D.

Praise of S'ambhu. Be it well. When, entitled to the five big drums, was governing the Jiduvalige Seventy in peace:— . . . of Bandalike coming to plunder the . . . of Tâṇagundûr, Sigi-Setti's son Râma-Setti being on guard at . . . , pierced and killed many and was borne away by the celestial nymphs. By the victor is gained &c. (as above).

217

Date 1248 A.D.

Be it well. In the 2nd year of the Yâdava-Nârâyana, the bhujabala-pratâpa-chakravartti Khan-dhâra-Dêva,—Paṇama-gauḍa, son of Maḷliya Homma-gauḍa, cowherd of the worshippers of the lotus feet of the immemorial 'divine linga the god Praṇamanâtha, the thirty-two thousand Brahmans of Tâṇagundûr, fighting among the trees of the village in Kalaseyaheri, killed many, pierced much, distinguished himself and gained the world of gods. Seeing his bravery, the Brahmans were pleased, and granted for him land (specified) as a nettara-godege. By the victor is gained &c. (as above).

Mallôja made this *viragal*.

218

Date about 1080 A.D.

Usual final verses. Be it well. When Vikramâditya was ruling the kingdom of the world :— and Indarasa was ruling the Jôdûr government ; and Pesalkonda was ruling , he gave land (specified) for the god. Imprecation.

219

Date 918 A.D.

Be it well. When Akâlavarisha, favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhaṭṭâraka, Kannara-Dêva's kingdom was extending on all sides ;—in the S'aka year 834, the year Prajâpati, &c.,—When, entitled to the five big drums, the mahâ-sâmanta Kalivittarasa, of the Kâlki-dêvaysar-anvaya, was ruling the Banavâsi Twelve Thousand,—on Sattarasa Nâgârjjuna, who was holding the office of nâl-gâvunḍa of the Nâgarakhanda Seventy, dying under the orders of Kalivittarasa, the king having given to his wife the grade of nâl-gâvunḍa, and Jakkiyabbe was holding the office of nâl-gâvunḍa,—and Nanduvâra Kaliga was holding the office of perggade,—and ? the survivor of the Sundiga tribe was holding the office of perggade to Kodangeyûr,—the Seventy and the Three Hundred granted Avutavûr to Jakkiyabbe as promised. And Jakkiyabbe, in giving away the dues of the nâl-gâvunḍa in Avutavûr on account of the Nâgarakhanda Seventy, granted 4 mattal of rice-land in Jakkili for the temple.

Skilled in ability for good government, faithful to the Jinêndra śâsana, rejoicing in her beauty, Jakkiyabbe, when having received the Nâgara-khanda Seventy, she was protecting it well, though a

woman, in the pride of her own heroic bravery,—at that time, bodily disease having made inroads deciding that worldly enjoyments were insipid, she sent for her daughter and making over to her her posterity, freed herself from the entanglement of the chain of desire, came and in the *tīrtha* of Bandanike, O wonder, forsook (the body) of Jakkiyabbe. In the S'aka year reckoned by *vasu*, *jalarāsi*, and *vārīda-patha* (840), the year Bahudhānya &c., she came to the basadi in full faith and performed the vow, Jakkiyabbe.

The writer was Nāgavarmma. Imprecation. Usual final verse.

This stone was set up by Mudda of the Sandiga tribe, . . . son of Beleyamma.

220

Date 1015 A.D.

Be it well. (On the date specified), when the favourite of earth and fortune, the mahārājādhirāja, born in the Chālukya-vamśa, Jayasimha-Dēva was ruling the kingdom:—and.. ndayya was ruling the . of the Banavāsi Twelve Thousand,—and Sattarara Nāgārjjunayya was holding the office of *nāl-gāvūṇḍa* of the Nāgara-khaṇḍa Seventy,—on Mūkarasa making an attack upon .. ddammana Sāntara, the . . . of the king of Sāntalige-nād, Nāgārjjunayya's son Manneya Nāgavarmma, on joining in the attack, died and gained the world of gods. His praises. For Eḷeya Basava who died with him, Nāgārjjunayya and Nijabbe will maintain one *matta* of rice-land.

221

Date 1075 A.D.

Prosperity be to the śāsana of Samantabhadra, of the learned Pūjyapāda, of Akalanka-guru, (the śāsana) of the lord Jina. Having the supreme profound *syād-vāda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

Be it well. His broad chest the cause of joy to the goddess of Fortune, his long arms a Yama into whose mouth hostile kings are plunged, he whose beloved is the earth encircled by the four oceans,—long life to the king Bhuvanaikamalla, a joy to those who reverence him.

By him, his feet illumined by the jewels in the crowns of prostrate kings, the son of śrīmad Malla, was this śāsana given, the destroyer of his enemies, delighting in donations to munis of food and the four kinds of gifts,—and (it was) received by Kulachandra-dēva-muni, of fame white as the pure cloud.

Be it well. When (with usual Chālukya titles), Bhuvanaikamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Bankāpura, ruling the kingdom in peace and wisdom;—a dweller at his lotus feet,—Be it well. When, praised by all the world, of the heroic Brahma-Kshatra race, favourite of earth and fortune, mahārājādhirāja paramēśvara, boon lord of Kōlāla-pura, lord of Nandagiri, having the crest of a lusty elephant, obtainer of a boon from Padmāvati, the Ganga god of love, Vikrama-Ganga, *jayad-uttaranga*, head jewel of chieftains, Cha[lukya] Permmādi Bhuvanēka-vira Udayāditya, was ruling;—Bhuvanaikamalla-Dēva, for the S'āntmātha temple which Bhara . . . chakravartti had newly erected in the *tīrtha* of Bandanike, made a grant of land in Nāgarakhaṇḍa, (on the date specified), washing the feet of Kuḷa . . . dēva, disciple of Paramānanda-siddhānta-dēva of the śrī-Mūla-saṅghānvaya and Krānūr-ggaṇa, who had gone to the farthest shore of the ocean of both *siddhāntas*,—giving him both a copper śāsana and a stone śāsana. Usual final verses.

222 to 224

Date ? about 1100 A.D.

S'lôkas arranged in *chakra-bandhas*, or the lines of a wheel-like circle, with axle-box and spokes.

225

Date 1204 A.D.

Praised by the company of poets, the celebrated Rêcha-chamûpati ; after him, half a Rêcha in promoting the Jina-dharmma in the world, Kavaḍe Boppa, ornament of the Yadu king's kingdom, promoted the *tirtha* of S'ânti-Jina,—the lord of Bâṇdhava-pura. Why keep wealth ; it should be accumulated in order to be given away in the four kinds of gifts,—thus said the most wise among Bhavyas (or the Jains),—Kavaḍe Boppa.¹

Having the supreme profound *syâd-vâda* as a fruit-bearing token, may it prevail, the doctrine of the lord of the three worlds, the Jina doctrine.

The Kuntala country, which is like curls (*kuntala*) to the lady Earth, was-ruled by the renowned nine Nandas, the Gupta-kula Mauryya kings ; (then) the lords of brilliant fame, the brave Raṭṭas ruled ; after them the Châlukyās ruled ; after them king Bijjala of the celebrated Kaḷachuryya-vamśa. After that, subduing the powerful, a hero with the sword in his own hand, the king Ballâla ruled the earth with grace, while all lands applauded. To describe his descent :—Usual account of the rise and genealogy of the Hoysaḷas, to Ballâla.

Putting down those who withstood him, and gladly sparing those who fell at his feet, that Ballâla was protecting the earth in peace, in Vijayasamudra.

Like the face to the lady Earth shone the Banavase-nâḍ, on which Nâgarakhanda at all times was conspicuous like the *tilaka*, a sign of good fortune. Here follows a description of its groves, gardens, tanks &c. In Nâgara-khanda,—among gems the *parusa* (or philosopher's stone), among cows the celestial cow, among gardens the tree of the gods,—shone the splendid Bâṇdhava-nagara. Description of its attractions. Its ruler, born in the Kadamba-vamśa, Sôma nripa's son Boppa-Dêva, had a son Brahma-bhûpâlaka. Kaveḍeya Boppa-Setṭi erected a maṇṭapa for the god S'ântinâtha of that Bandanike and dedicated it with all ceremonies.

In Nâgara-khanda, like the mouths of Hara, were five agraḥâras, from which proceeded the sounds of all the Brahmans reading and teaching the reading of all the vêdas, purâṇas, moral precepts, śâstras, logic, âgamas, poems, dramas, stories, smṛiti, and rules for sacrifices. Praise of the Brahmans there. Kereyûr S'ambhu-dêva was so versed in all learning that Aja and Bhârati cannot compare with him. Verses in praise of Setṭikavve's son Sankara-setṭi of the Bananju-dharmma ; of sâmantha-Mudda, whose father was S'ankara, his mother Jakkavve, his friend Jina, his guru Bhânukirtti-bratipati, his ruler Ballâla, his wife Lachchâmbike, his daughters Jakkavve and Mallavve, his son Ballâla-dêva : of Biṭṭiyarasa, owner of Kachchhaviyûr : of Mâla-gauḍa, prabhu of Bêgûr : of Eṛakâti-gauḍa of Kaṇṇasôge : of Eṛaha-gauḍa of Maḷavalli : and Sôma-gauḍa of Abbalûr.

Munichandra-siddhânta-dêva's favourite disciple was Lalitakirtti-siddhânti. His son, a moon to the ocean the Kânûr-ggaṇa, was S'ubhachandra-paṇḍita-dêva. He raised up the *tirtha* of Bandanike as its favourite *âchâryya*. He obtained the *pâripatya* (or management) of the S'ântinâtha-tirtha.

The king Ballâla's celebrated minister,—a sun to the lotus the Brahman race, a bee at the two lotus feet of Nârâyana, a fortunate abode of fame, in literature a Vidyâdhara, adorned with all good qualities, exalted in honour,—Malla, protected this Bandanike with affection. Praise of the valour of Kammata Malla-daṇḍâdhinâtha. His minister was Sûryya-chamûpati.

The thus celebrated official Malli-Setṭi ; a sun to the lotus the Brahman race, Sûryya-dêva ; all

the Brahmans, possessed of the usual ascetic virtues (named), of the five agraḥāras of Nāgara-khaṇḍa ; the lover of all learning, S'ambhu-dēva, the master of Keṛeyūr ; of fame pure as the water of the Ganges, Biṭṭimarasa, master of Kachchhaviyūr ; a ray of moonlight in raising the waters of the ocean the Bananju-dharma, Tribhūvanamalla-Ṣeṭṭikavve and her son S'ankara-Ṣeṭṭi ; a tree of plenty in gratifying the wishes of supplicants, S'ankara-sāmantā's son, the friend of the Bhavyas (or Jains), the nāl-prabhu Muddayya ; adorned with the ornament of the three jewels, Bēgūr Māla-gauḍa ; devoted to gods Brahmans and guru, Kappasōge Eṛakāṭi-gauḍa ; adorned with all good qualities, Maḷavalli Eṛaha-gauḍa ; a treasury of modesty, Abbalūr Sōma-gauḍa :—these chief persons, and all the subjects and farmers of the Nāgara-khaṇḍa Sevonty, uniting together, (on the date specified), for the bathing and eight manner of ceremonies of the god S'āntinātha of Bandanike, for expenses connected with the worship according to ritual, for vessels and cloths, for temple repairs, and for distribution of food to the four castes,—washing the feet of the priest of the *tīrṭha*, S'ubhachandra-panḍita-dēva,—made grants (specified). Usual final verses.

226

Date 1213 A.D.

Born in the ocean of the śrī-Māla-sangha, of the Krāṇūr-ggaṇa and Tintriṇika-gachchha, obedient to Lalitakīrtti-muni, S'ubhachandra-dēva shines in the sky as far as the points of the compass. (On the date specified) he went to *svargga*. Having renounced all in *sannyasana*, repeating the five words, with firm mind, he departed. From Bharatēśvara for the maṭhādhipati of Bandanike was erected a maṭṭapa in front of the S'ānti-Jina basadi

227

Date ? about 1200 A.D.

Be it well. Abhayachandra-siddhānti-dēva's disciple, born in the family of the protectors of Murāri-Dēva's gifts, Chārukīrtti-panḍita-dēva, repaired the Pancha-basti of Hiriya-Mahalige. For that temple, the grant from the king and from the nād originally made for the basti of Tāla-guppe may be applied, namely, Baleyagāru, Bāleyahalli and Tagaḍuvattiga,—these three villages, free of all imposts. Also certain lands (specified).

The eighteen castes are agents for this work of merit.

228 to 231

Date ? about 1100 A.D.

These are metrical puzzles, *s'lokas* arranged in *chakra-bandhas*, or the divisions of a wheel-like circle with spokes, (similar to No. 222 to 224 above). The author of 228 describes his composition as containing *anulōma* and *pratilōma s'lokas* in one ; that is, they may be read forwards or backwards.¹ In 229, directions are given as to what letters to begin with. The last verse of this is said to be a *gata pratyāgata s'loka*, that is, it may be read forwards or backwards.¹ The author's name of the whole appears to be Sūri, and he calls his composition a *prabandha* named *Jina-stuti*.

232

Date about 1200 A.D.

The inscription is much defaced. It records the death of Sōmala-dēvi or Sōmavve with the performance of Jaina rites at the Sāntiśvara basadi. Her guru was S'ubhachandra, and the inscription praises her liberality and Jaina devotion.

¹ The difference between *anulōma pratilōma* and *gata pratyāgata* verses seems to be that in the former each or every alternate line may be read separately, in the latter the whole verse must be read together.

233

Date? 1396 A.D.

(On the date specified), for the offerings to Bana-lêvi, certain land (specified) was granted, free of all imposts, by Chauchali-Oḍeyar. Imprecation. Some other land granted to Lachâya-dêvi.

234

Date about 1510 A.D.

Praise of S'ambhu. (On the date specified), when the mahâ-râjâdhirâja râja-~~am~~ramêśvara Kṛishṇa-Râya-mahârâya was in Vidyânagara, ruling the whole kingdom . . . :—Having received the Chandragupti village in the Chandragupti mâtâni of the Banavase [Twelve Thousand] for the office of amara-[nâyaka], Nanjyap-Oḍeyar, by order of . . . and that merit might accrue to . . . dhya-Nâyaka, for the purpose of clearing out the tank every year, granted land for a garden of 1000 (areca trees). Imprecation.

This śâsana was written by . . . son of Gaurôja, former goldsmith of Bandaḷike.

235

Date 1207 A.D.

Obeisance to the Boar, who lifted up the earth in sport, Mêru being like an atom in the middle of his hoof, May the Boar who bore up the earth on the tip of his tusk, which resembled a newly budding *kêtaki* blossom, grant you great prosperity. May Gôvinda, worshipped by the hosts of the gods, . . . dark coloured like the blue waterlily, his body marked red with the dye from the breasts of the *gôpis* of whom he is the lover, grant you . . . , Kêśava.

Dweller in the milk ocean, the birthplace of Kamalâsana, with eyes like the lotus, the lover of S'rî, Kêśava directed his thoughts to the creation of the world. At that juncture, from the navel of the lord of S'rî was born Abjaja; his son was Atri, whose son was the lord of the stars (Chandra) . . In the Lunar race arose Yadu, from whom was the family of Yâdava kings. In that . . . Sala, king of the region in which the Tungabhadra is born, in order to obtain the accomplishment of his mind's desire, was as always doing worship to the goddess Vâsantike of Soseyûr, when a tiger . . . which the muninâtha engaged in penance seeing, said—'This is always giving trouble; without fear hit it with the cane (*poy seleyindam*).' On which, by virtue of the munipa's command, the king Sala smote it and became Poysala. And his descendants thus through the favour of the goddess of S'âsapura acquired the name Hoysala and the tiger crest.

Usual genealogy of the Hoysalas. Of Ballâla, after mentioning his defeat of Pândya and capture of Uchchangi, it is said that—to the great herd of lusty elephants Chôla he was a lion, to the ocean the Lâla king a submarine fire, to the lotus Magadha moonlight, to the god of love Kaḷinga a Mahêśvara. His fame, eclipsing that of Chôla, Varâla, Lâla, Khacha, Turushka, Chêra, Maru, Mâlava, Magadha, Gûrjjara, Ândhra, and Nêpâla, spread to all the points of the compass.

When, (with usual titles), the niśsanka-pratâpa-chakravartti Hoysala vira-Ballâla-Dêva was ruling the kingdom in peace and wisdom under his sole umbrella:—

A dweller at his lotus feet, (with praises), was Malla. To describe his descent:—An ornament to Eral-nad was the agrahâra Nâgîve, in which was the famous Hrishikêśa. His son was Malli-dêva, whose son was Bhâskarârîya. His wife was and their son was Malli-dêva or Kammaṭa-Malla, of the Kaśyapa-gôtra, the elder brother of Bhâgyavati. His wife was Jakkale, and their son

was Bhāskara, whose younger brother was Vāsudēva. Praise of Sūryya-daṇḍādhiuātha, whose son was Bāchayya. To them Malli-dēva having made known his desire to perform a work of merit, they approved.

In the world beautiful is the Kuntala land, in which is the charming Vanavāse country ; in it is the Nāgara-khaṇḍa, in which was the agreeable Bāndhavapura. The list of its trees and other attractions. In that royal city (*rājadhāni*), was formerly a king of that country famed for his liberality, Sôvi-dēva. He gave to thirty-three Brahmans, who on earth corresponded to the thirty-three gods in heaven, a grant of vrittis in Bāndhavapura ; and his son Boppa maintained the work of merit with affection. Afterwards, it was confirmed in the Yadu kingdom, and maintained by Malyāna-daṇḍanāyaka. After that, Malli-dēva, on obtaining the government of that country, renewed the grant originally made by the king Sôma.

And having in mind to promote that work of merit to Brahmans, and the beauty of the city, Malli-dēva had this temple made, and having set up the god and the Brahmans,—the nāḍ-adhikāri's son Sūryya-dēva-daṇṇāyaka said, "Land is wanted to provide for repairs to the god's temple, for the god's offerings, perpetual lamp, the livelihood of the , and the special services of Chaitra, pavitra, sankramaṇa and such others"—on which Malli dēva said "Be it so." Thereupon, making application to,—Be it well. Sharer in a thousand pleasures of perpetual good fortune, considered a second Lakshmî, (with other praises), the senior queen Abhinava-Kêtala-mahādēvi,—that queen and himself made petition to the pratāpa-chakravartti vīra-Ballāla-Dēva, and (on the date specified), at the time of the moon's eclipse, made grants of land (specified). Boundaries, and list of Brahmans who received shares.

Date 1209 A.D.

Be it well. With the approval of the Hoysala-chakravartti vīra-Ballāla-Dēva's crowned queen Abhinava-Kêtala-mahādēvi, of the chiefs and farmers of the Nāgara-khaṇḍa-nāḍ, and of the *mum-muridāṇḍas* of the town,—that queen's younger brother Mādhava-daṇṇāyaka, (on the date specified), at the time of the moon's eclipse, made a grant of land in Bandalike to the Brahmans, as follows ; (here follows the list).

236

Date 1174 A.D.

Obeisance to S'ambhu, beauteous with his lofty head kissed by the chāmara-like crescent moon, the original foundation-pillar of the city of the three worlds. May the lord of Gauri, Sômanātha, in the mirror of whose toe-nails the lord of S'rî seeing ten reflections of his body was led to assume the fish, tortoise and other incarnations, grant to Mācha the fulfilment of his desires as long as moon and stars endure.

Having begotten the fourteen worlds, and by virtue of his eight forms having proclaimed his name Bhava, possessing the love of Girijā and bearing up Gangā, having as his lotus eyes the friend of the wind (fire) the sun and moon, the sky his hair, the form Sadāśiva, he shone of old as the original male, the eternal Īśvara. To that Paramêśvara, through the pervading influence of the *satva*, *rajas* and *tamas* qualities of S'iva's energy, were born the three worlds ; in which, a collection of merit, was the middle world, which shone in beauty as the perfect earth. The seven islands, the seven oceans, the seven mountain chains, the seven days, the seven planets, the seven horses of the sun, the infernal regions and others the three worlds, surrounding it ; standing in the middle of the world, broad and

lofty ; shone Mēru, like Mācha, with glory. Mēru producing *namēru* (trees), raised itself surrounded by Kimpurushas, and bounded by continents (*varsha*). Among them, so called from its weight of happiness (*harsha-bhara*), is the Hari-varsha, in which on the south side of the Himāchala, was situated the Bharata-varsha, the beloved of Gangā. The beating hearts of lovers sounding like the *ḍalke* (drum) ; the hum of swarms of bees, like the songs ; the gentle breezes causing the leaves to clap together, like the cymbals (or castanets) :—truly it seemed as if Manmatha (the god of love) was secretly making Rati dance, and hence was the Bharata land named from Bharata (the art of music and dancing). To the prosperous people of the country, being like the curls (*kuntala*) of the lady earth, the Kuntala country obtained its self-expressive name (*guṇa-nāma*).

Like clustres of flowers for earrings, so were the royal line of the Lunar race who formerly ruled Kuntala with glory and might. Of the Sômauvaya (or Lunar race) was a king who learned the use of weapons from Aśvatthāma, and became proficient,—and that king Sôma by the power of his knowledge ruled the whole world. His guru Aśvatthāma causing with affection the mustaches and beard of that Sôma to grow thick, as if for ornament, when Parasurāma with a raging fire of fury came to swallow up the kings, with great affection preserved him, and together with a sign (or crest), the name of Kaḷachuri to that family,—this ^ĀĪśvarāmśa.

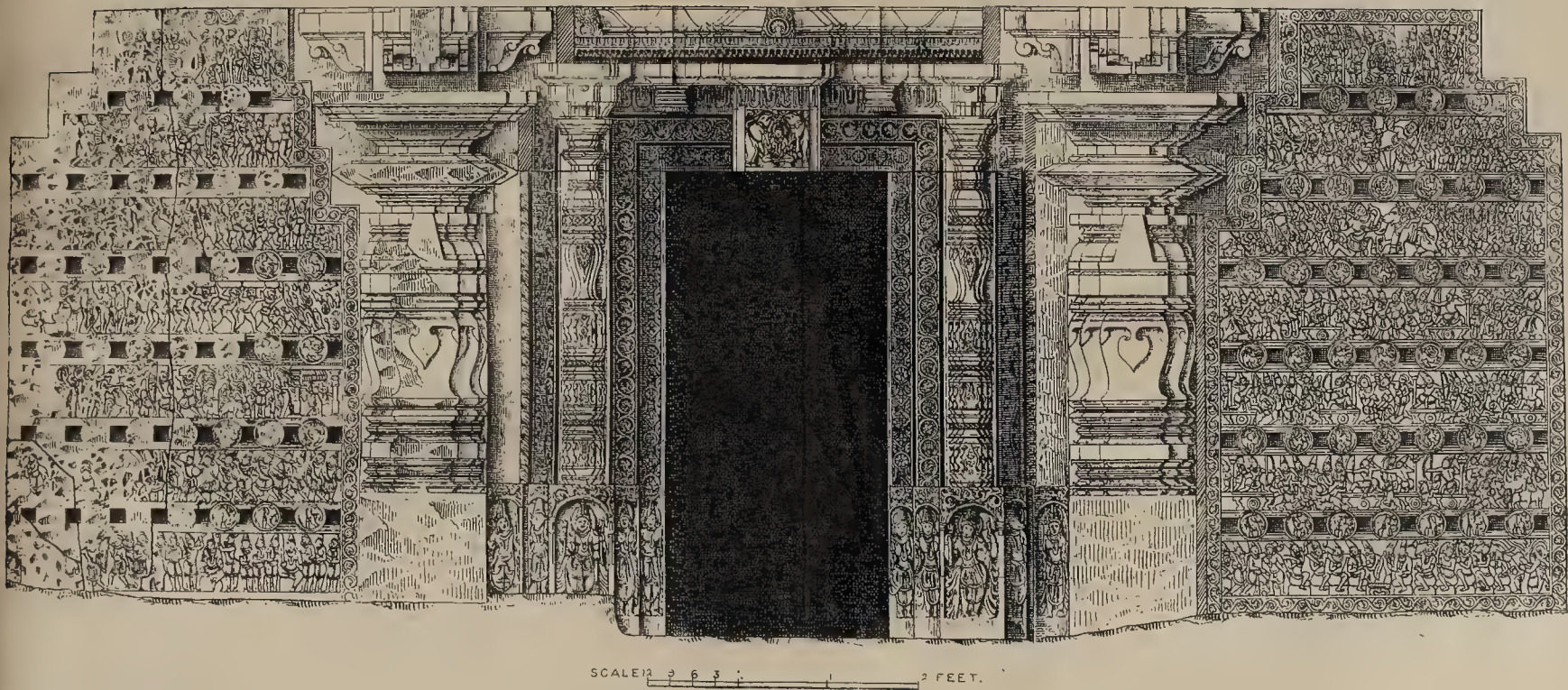
While it was so, one day when in the joy of their hearts Aśvatthāma and the king Sôma went to the shining Kailāsa mountain in order to worship the lord of Pārsvatī,—the esteemed king Nanda with a peaceful mind was worshipping the feet of S'iva with various flowers. He had previously for many days worshipped S'iva with the desire of obtaining a son, and when he was filled with distress, saying "S'ankara has not in the least favoured me with my heart's desire," as if saying "Do not be distressed," some *kadamba* flowers fell down as if plucked. Seeing which, that king worshipped Bhava with those flowers. On his so doing, Bhava granted him the boon. And saying "Two brilliant sons under the name of the Kādamba-kula will be born to this king ; you join them and instruct them in the use of weapons," S'ambhu brought that king and ^ĀĪśvarāmśa together,—by which that family became illustrious. Born in that Kādamba-kula, Kīrttivarmmā and Maytavarmmā, having acquired the glory of all learning from Drōṇi, that Kādamba-vamśa obtained fame together with all royal wealth.

The rule of the Kaḷachuryya line gave light to the world through Sôma ; through Pemma it became spotless ; through Gorvapa it was distinguished for enjoyments ; through Vajra it acquired might of arm ; king Yôga obtained it with stability ; through Permmāḍi it tasted happiness and approved of it ; and acquired power through king Bijjana.

To the Kādamba Maytavarmmā was born Tayta ; to that king Tayta was (the son) S'ānta ; to that king S'ānta was born Maila. After he and many other celebrated kings had ruled the earth, Boppa, the husband of S'rî-Dēvi, protected the earth with affection.

Verily through king Bijja's splendour,—Gūrjjara was seized with a great fever (*perjjara*) and lost his glory ; Kaḷinga came to his end (*kalīda*) ; Mālava contented himself with but a little wealth (*mā-lava*) ; Anga fainted through his terrified limbs (*bhit-ānga*) ; Turushka, shrivelled up (*s'ushka*) by the flame of fear, rolled on the ground ; Chōla, forsaking all, fled together with his people (*āl-ōli*) ; Andhra became full of holes (*randhra*). The king Bijjana was given by Sômanātha a son of hundred-fold valour, Sôma, who received the name Rāya-Murāri. Splitting Khasa, cleaving Kaḷinga, devouring Kimmira, swallowing Turushka, eating up the Chēra king and belching, bringing to the ground the Surāshṭra chief and pounding him,—thus, like a female fiend (*rakkasi*), did the great sword (*mikk-asi*) of Sôma-rājendra act.

Since the Kādamba Taila there has been no one worthy to protect the whole world, thus thinking, and distressed on this account, the husband of S'rî-Dēvi, Bopparasa, with great devotion



DOORWAY OF SOMESVARA TEMPLE, BANDALIKE.

worshipped the lotus feet of Sômanâtha to obtain the joy of a son. And when with eagerness Siriyâ-dêvi also with devotion worshipped the feet of the Dakshiṇa Sômanâtha with the desire for a son, Īśvara with pleasure granted a son equal in bodily might to that Râyamurâri-Sôma, who should transfer the glory of the Kaḷachuryya-vamśa to the Kādamba-vamśa. Having given him, in order that he might be recognized as the Kadamba Rudra, Dakshiṇa Sômanâtha appeared to that wife in a dream, clad in white garments, mounted on Nandi,—and marking the (child's) forehead with *vibhūti* (or ashes), gave him the name Sôma. The son thus obtained, dandling in the name of Sôma,—as he grew he appeared like a ball of curds, and like the moon of the first day of the waxing fortnight daily increased until the light of his fame spread throughout the six continents of the world as an incarnation of the god of love himself. When he was learning to talk he received the name of Satyapatāka (flag of truth), and when he was learning to walk he received the name Nigalanka-malla,—thus did all the world praise Sôma's truthfulness, his ability and courage. His name *husivara-sûla* (a stake for liars) was the *tisula* (trident), his *Satyapatāka* was the lady Gangâs, his name *gaṇḍara-dāvani* (a cattle-rope to champions) was the garland of skulls, while his appropriate name of Sôma proclaims him as Sôma himself, thus does all the world praise Nigalanka-malla. Farther verses in the same strain, and saying that hostile kings trembled before him.

A dweller at the feet of the victorious Sôma, his hero spirit delighting in king Sôma's sword, like a great wave (*vichī*) of the ocean Sôma's subjects, did Mâchi appear. Verses praising him in highly hyperbolic style. His âchâryya was the celebrated Dêvaśakti-yatipati, through whose favour he obtained wealth and his heart's desire.

In the lake Banavase, Nâgari-khânḍa was like a lotus, for unfolding whose beauty Sôma was like a sun. Description of its vegetation and fruit trees. The jewel of Nâyakas, descended from Guṇa-bhūṣaṇa, the Nâyaka Mâchi erected there in Bandanike a S'iva temple, around which the town shone like a jewelled anklet. (With various epithets), the Nâyaka Mâchi erected in Bandanike belonging to Nâgari-khânḍa, by direction of the king Boppa, the Boppêśvara temple;—and explaining to his own lord king Sôma the extent of that work of merit,—for the eight kinds of ceremonies of the god, the Chaitra, pavitra, and other parvas, made a grant of land (specified). And Lachchala-dêvi made a grant of land (specified) for the same. Also the Five hundred remitted certain customs duties (specified), and for the perpetual lamp granted an oil-mill. And the fifty families of oilmen granted 1 *sorige* (of oil).

Moreover, in the 7th year of the Kaḷachuryya-bhujabala-chakravartti Râyamurâri-Sôvi-Dêva, the year Vijaya, &c., the mahâ-maṇḍalêśvara Sôvi-Dêvarasa's minister, Haṭṭabôva Nâcharasa, managing the *hejjunka* and *vaḷḷa-râvula* of Jiddulige in Ede-nâd of Nâgari-khânḍa, granted for the perpetual lamp, in Muchchunḍiyûr, in the presence of the chief men (named) and subjects, the family tax for 20 bullocks, and the customs duties on whatever loads they might carry. Also the family tax on one oil-mill.

This much, (on the date specified),¹ Chikka-Mâcheya-Nâyaka, washing the feet of the Mâlasthanâ âchâryya, the Kâlâmukha, possessed of the usual ascetic virtues (named), Kalyâṇaśakti-paṇḍita, made over

237

Date 1180 A.D.

Be it well. In the 4th year of the Kaḷachuryya-chakravartti Niśsankamalla Sankama-Dêva,—the mahâ-maṇḍalêśvara Boppa-Dêvarasa, for the offerings of the god Sankara-Nârâyana of agrahâra Biṇṇegêri, made a grant of land in Sireyahalli belonging to Bandanike-sthala. Imprecation.

¹This is one year earlier than the date previously given just above.

238

Date ? 1128 A.D.

By the victor is gained spoil &c., (as above). Praise of S'ambhu.

Be it well. (On the date specified), when sâmantha-Bopparasa of Bandanike was making a tour in the nâḍ, the people of Kaḷḷamanne captured the cows of Karinele and were going off,—when, by order of his ruler, Bammana, brother-in-law of Bîreya-nâyaka's son Heggade-Bammabeya, recovering the cows, stabbed with the dagger, distinguished himself and gained the world of gods.

239

Date 1447 A.D.

Be it well. In the reign of the rājādhirāja paramêśvara vîra-pratâpa Mallikârijjuna-mahârâya, (on the date specified), when Kaṭhâriryya-Nâriyappa-Nâyaka's son Maduvarasa-Nâyaka went to *svargga*, his wives Buḷlarsi and Kannâyi cast themselves into their husband's victorious fortune and gained the world of gods. Great good fortune.

240

Date 1442 A.D.

Be it well. In the reign of the rājādhirāja rāja-paramêśvara vîra-pratâpa Immaḍi-Dêva-Râya-mahârâya, (on the date specified), when Madukaṇṇa-Nâyaka, son of the Kadamba Sôyi-Dêvarasa of Bandalike, the famous royal city of the Nâgarakhaṇḍe Seventy, his son Baicharasa and his son-in-law Sûrappa-Nâyaka had blocked up Kappegere, a hamlet of Banavase,—and the people of the *tîrtha* coming, laid siege to it,—like brave men, killing many, and being cut to pieces, gained the world of gods. By the victor is gained spoil &c., (as above)

241

Date ? 1396 A.D.

Praise of S'ambhu. (On the date specified), when the rājādhirāja rāja-paramêśvara vîra-Harihara-Râya's kingdom was extending on all sides in peace and wisdom:—To the lady the ocean-girdled earth like curls (*kuntala*) shone the Kuntala country, to which like the face was the Banavase nâḍ, an ornament on which, admired by all the people in the world, was Bandanike, beautiful as Amarāvati. (On the date specified), when Bâchappa-Vaḍeyar was on the throne of Sôve, extending the kingdom on all sides;—Within the four boundaries of Khêmalapura in front of the (temple of the) goddess Banna of Bandanike in the Nâgarakhaṇḍa-nâḍ, for the repair of the (temple of the goddess, will be assigned customs duties from the former priest of the godssss and other subjects), the tax from the five classes of artisans, the *talavâra âya*, hidden treasure, underground stores, ..

A number of other grants for the goddess.

In the Pāṇḍya-maṇḍala wandering in the forest, and (coming) from Kôḍ also to Brahmâni as she came through the forest to bear witness, those who come to the *jâtre* (or car festival) of the Bandalike goddess¹

242

Date 1163 A.D.

Om. Obeisance to S'iva. Praise of S'ambhu. May it be unobstructed. The refuge of things visible, benefactor of the world, cause of the preservation destruction and creation of all existence,

¹This seems to be a fragment of some *sthala-mahâtmya*.

soul of all things, victor over wrath and desire,—to thee obeisance, lord of the three worlds, S'iva. The only god, victorious is S'iva, the form of all wisdom, and also Dêvi : whose possession are the three worlds, unchangeable in the universe, ever united, through whose union the essence of all things is mingled, the seed from which the world is born do I reverence. Honourable birth, knowledge of the śruti, performance of good deeds, ability in science, gentleness in speech, increase of wealth, soundness of body,—are the reward of serving you, Moon-crested one ; without this all else is straw.

To the ocean-girdled lady earth like curls (*kuntala*) was the Kuntala country, to which like the face was the Banavase-nâḍ, an ornament to which, admired by all the people in the world, was Bandanike, which was like Amarâvati. May the lord of Gauri, who descending from the Kailâsa mountain was incarnate for the perpetual good of the world and manifests himself in Bandanike, his lotus feet worshipped by the three worlds, grant to Mâchiga daily prosperity and the fortune of victory to the end of the age.

Be it well. When, (with usual Kaḷachuryya titles), the Kaḷachuryya-bhujabaḷa-chakravartti; Tribhuvanamalla-Dêva was ruling the kingdom in peace and wisdom :—The bhujabaḷa-chakravartti, a sun in the sky of the Kaḷachuryya-kula, by his valour forcing hostile kings to hide themselves and retreat, removing the poverty of multitudes of people in the earth, extended his territory as far as the shore of the ocean, the delighter in victory, the king Bijjala.

During the increase of his kingdom, of exalted fame, his son-in-law Barmma-daṇḍâdhîśa ruled the famous Banavâsi country with glory. Putter down of the evil-disposed who trespass over the ocean of dharma, and an asylum of the good, Barmmarasa of Bandanike gained fame in the world. His son (with praises) was Bopparasa. To him and to Siriyâ-Dêvi, daughter of the Kâdamba king S'ânta, was born the king Sôma, or Sôyi-Dêva. Verses praising his valour. His wife was Mâlala-Dêvi ; her praise.

A dweller at his lotus feet, Mâcheya-Nâyaka's descent was as follows : His father was Masan-ayya, whose wife was Malliyakka, and their son was Mâchi. His wife, the daughter of Tantrapâḷa Mallayya and Mâḷeyakka, was Suggiyakka ; her praise. Their son was Sôma. Mâchayya was the manager of the customs duties of Taḷarîke, and his son Sôma gained a name as sarvâdhikâri. Verses in praise of Mâchiga. His guru, considered to be a *jagad-guru*, proficient in the eight branches of yôga, having crossed over the milk ocean of all the vêdânta, siddhânta and Saivâgama, possessing the essence of the knowledge of all pure arts, chief of the most celebrated yogîndras, adorned with unequalled greatness, famous and addicted to method, an ornament to the face (*mukha*) of the celebrated Kâlâmukhas, was Dêvaśakti-bratîndra.

Be it well. Possessed of the usual ascetic virtues (named), obtainer of a boon from Aghôra, âchâryya of the celebrated Hiriya-maṭha of Bammakûru, was Dêvaśakti-dêva, through whose favour to Mâchayya-Nâyaka and kindness he became devoted to dharma. Causing a tower (*prâśâda*), decorated with carvings and figures, to be erected of stone, and a golden *kalas'a* to be made for the pinnacle of the temple, he in many ways increased his fame in the world. He also set up a linga, with the associated gods, in Bandanike.

Having thus done, after that, Mâcheya-Nâyaka having in the name of his ruler the mahâ-maṇḍa-lêśvara Sôvi-Dêvarasa given it the name of the god Sômêśvara,—the king, for the decorations of the god, for the ornamental work and tower of the temple, and for the food of the ascetics there, made grants of land (specified), and in Aḡalûr a tribute of one *honnu*, with the *koḍaviśa biravaṇa* of 50 bullocks, and two *viśa* of the customs duties on grain. And the senior queen Mâlala-Dêvi granted for the perpetual lamp one oil-mill. Also his minister Nâkarasa made a grant of land (specified)

for the offerings to the god. And the nâl-prabhu and the Five hundred granted certain dues (specified). And the great minister, the daṇḍanâyaka of the *hejjunka* and *vadda-râvuḷa* of the Banavase Twelve Thousand, Bicharasa remitted for the perpetual lamp a *bêḷe* on a load ? going to the *ihâṇa*. And the vadda-ryavahâri of Mirinje, Ballaya-sâhaṇi, and others (named) all the people of the *pêḷe* (or market) being present, granted for a horse, 2 hâga ; for cowherds, 2 hâga.

Thus much, (on the date specified), Mâcheya-Nâyaka made over, free of all imposts, for the god Sômêśvara This temple is a Brahmâchâri maṭha. Usual final verses.

Sômêśvara-paṇḍita and Bîreya-jiya are the priests here. The priests will grant to the stonemason Kêtôja an *umbali* of 20 kamma of rice-land.

243

Date 1214 A.D.

Praise of S'ambhu. Be it well. In, with all titles, the sun to the sky the Sêvaṇa line, the Yâdava-chakravartti Simhaṇa-Dêva's (reign), the year Bhâva, &c., when with a large force of the four arms,—elephants, horses, chariots and good warriors,—joining with Drôṇapâḷa, the mahâ-maṇḍalêśvara Bammi-Dêvarasa of Bandanike besieged Uddare,—did he (simply) seize and bring in (a prisoner) and take away his life with his head ?—he taunted (the enemy), laid siege, and while his master was looking on, causing the warriors to cry out with his sword, roaring like a lion, he chopped them in pieces, and danced about so that all said there was no other like perggade-Mâcha in the field of battle. The foreign army praising him, his own army applauding, and the gandharvas singing, he was victorious on the battle-field so that his fame was spread abroad, and by his valour he gained the happiness of enjoying the celestial nymphs, and by his wisdom and devotion to his lord Mâcha became ever celebrated. Unshaken, remembering that he was a *perggade*, he guarded his lord ; a brave servant, he shone so as to acquire greatness ; a bound servant, he shed his blood, trod down blame and sin like fire, winning the affection of his ruler,—the herggade Soma's son Mâcha, and gained the great *svargga*.

244

Date ? 1203 A.D.

Be it well. In the Yâdava-chakravartti vîra-Ballâja-Dêva's 13th year,¹ the year Dundubhi, &c., on S'ivarâtri, when Ballâja-Dêva attacked the fort of Udare, at the bidding of the great minister Malleya-daṇḍâyaka, his intimate servant, the Bandanike guard Nemma-Maḍeyana's son Hariyana, taking a shield, and climbing the steep of the Udare fort, dropped down in front, and killing many, discharging his duty in an astonishing manner so as to win the applause of his master and his attendants, bringing glory to his family, he gained the world of gods.

245

Date 1183 A.D.

Be it well. In the Kaḷachuryya-chakravartti, Râya-Nârâyana, ^AAhavamalla-Dêva's 4th year, the year S'ubhakrit, &c,—Be it well. When the mahâ-maṇḍalêśvara Boppa-Dêvarasa himself paid a visit to Esaleyahalli for Saṇṇa-Mahadêva-daṇḍâyaka's tribute, the musketeers of Maluge-Dêva's army being on the march to Baḷigâve, through ? misunderstanding a fight arose, in which Murâri-Sôma's son Daḍeya Kaṭiga-Nâga being ordered to destroy them, took a shield and spear, and killing many, distinguished himself and gained the world of gods. The king being pleased with his service, Murâri-Sôma erected this stone.

¹ So in the original, but should be 30th to correspond with Dundubhi.

246

Date 1123 A.D.

When (with usual Chālukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—

And, by order of—with all titles, the great minister . . . the mane-verggade-danḍanâyaka, Sâlipayya,—the great minister Rāmayya was ruling the Banavâsi Twelve Thousand;—a dweller at his lotus feet, with all titles, when the mahâ-sāmanta Bopparasa and his wife Sîriyâ-Dêvi, surrounded by all the subjects, were in the temple at the rice-fields, (on the date specified), the cow-herd Mârana's son Dêkaya-Nâyaka made a vow, saying—"If the king obtains a son, I will give my head to swing on the pole¹ for the god Brahma of Koṇḍasabâvi" gave rice-land to provide for a line of 810 lights . . . and for ? expenses of the basadi. Imprecation.

247

Date ? 1215 A.D.

Be it well. In the Yādava-Nârāyaṇa, pratâpa-chakravartti vîra-Ballâḷa-Dêva's ? 2nd year,² the year Bhâva, &c.—Be it well. Lord of all wealth, master over seventy-two officials, the *mahâ-vadḍa-bêhâri* (or great senior merchant), Kamata-Malla-S'etti, with Sûryya-danḍanâyaka, sending for Gavamaleya-Nâyaka and engaging his service,—when he penetrated to Bâḷeyahalli and having captured the cows was returning,—the watchman of the Kavaḍa forest, by order of Sâniyabe's sâhani, fighting, slew many, distinguished himself and gained the world of gods. Verses in praise of his bravery.

248

Date 1224 A.D.

Be it well. In the 14th year of—renowned in the three worlds, the rājâdhirâja rāja-paramêśvara, the Yādava-Nârāyaṇa, pratâpa-chakravartti bhujabala vîra-Siṅgaṇa-Dêva's own victorious reign, the year Svabhânu, &c., in protecting Muḷugunda, in the fight with Jâyya-râhuta, Bôkeya-Boppe-Nâyaka slaying and distinguishing himself, gained the world of gods. Verses in his praise.

249

Date 1185 A.D.

Be it well. In (with usual Chālukya titles) Tribhuvanamalla vîra-Sômêśvara-Dêva's 5th year, the year Viśvâvasu, &c.,—when the dweller on the broad chest of the mahâ-maṇḍalêśvara Sôvi-Dêvarasa, the senior queen Lachchala-Dêvi went to *svargga*,—fulfilling, the vow he had previously uttered, saying 'I will die with the Dêvi'—he died. To describe the greatness of the pride and heroism of Bôka who (thus) went to the other world:—On his master calling him, saying, "You are the brave man who with resolution have spoken of taking off your head,"—with no light courage Bôka gave his head, while the world applauded saying "He did so at the very instant". The word spoken with full resolve is not to be broken, . . . (praise of his bravery). A grant was made for his wife and children.

¹ The *sidî* or iron hook by which a S'âdra is suspended and swung round at the hook-swinging festival, the hook being passed through the sinews of the back.

² To correspond with Bhâva, should be 42nd.

251

Date ? 1171 A.D.

Be it well. In the .. year of the Kaḷachuryya bhujabala-chakravartti Bijjana-Dêva, the year Khara &c.,—when Sô[vi-Dêva] and other chiefs the heggaḍe-dandanâyaka joining fight with dandanâyaka, he was defeated and fled,—Sôvi-Dêvarasa's Nâyaka, Kêsa-Boppa's son-in-law Mâcharasa-Nâyaka, when three thousand cavalry were put in line, stopped them with one bow, and capturing eleven horses, brought them in fighting in the battle, gained the world of gods. The seventy families and Setṭi being pleased made a grant of rice-land for him.

252

Date 1416 A.D.

Be it well. (On the date specified), when Pratâpa-Dêva-Râya was ruling the kingdom in peace and wisdom :—the Sirahaḷli gaḍa, Bomma-gaḍa and his wife Harimâyi gained the world of gods.

255

Date ? 1544 A.D.

(On the date specified), Keḷadi Sadâsiva-Râya-Nâyaka made a grant (specified) for the worship with lights of the god Mallikârjuna of Togarashe. Imprecation. Those who caused this grant to be made are .. nahalḷi Gaṇâchâri and Parvata-voḍeyar.

263

Date ? about 150 A.D.

(Cave characters and Prâkrit language)

Siddham. Victorious is the adorable Maṭṭapaṭṭi god.

The râjâ of Vaijayantî-pura, of the Mânavya-gôtra, a Hârîtiputra, joy of the Vinhukaddachuṭu-kula, Sâtakarnni, commands the *mahâvalabham rajjukam*¹ :—

May life and wealth increase. Suited to please the Divine, a source of continued happiness, the grant of the village *Sahalâtavi*,—for the enjoyment of the *Mattapatti* god, a place for great sages,—for our own safety,—with freedom from all taxes, free from disturbance, not to be entered by soldiers, fully prepared,—thus well- suited, with freedom from all taxes,—to the son of Takiñchi, is given as a Brahman endowment,—to Kondamâna, of the Kaundinya-gôtra, a Hârîtiputra.

Thus is current the second fortnight of the hot season, the first day of the first year, when this is given.

264²

Date ? about 250 A.D.

(Cave characters and Prâkrit language)

Siddham. Victorious is the adorable Maṭṭapaṭṭi god.

By the dharmma-mahârâjâdhirâja of Vaijayantî, versed in the views he has adopted on the sacred writings,³ râjâ of the Kadambas, Siva[skanda]varmmâ, of the Mânavya-gôtra, a Hârîtiputra, master

¹ The *rajukas* were officials appointed by As'oka in the 3rd century B. C., as he says "for the instruction of the faithful." From the name they were apparently revenue officers.

² This follows the preceding on the same pillar.

³ This difficult phrase, which occurs in so many Kadamba grants, has been translated by Dr. Kielhorn,—“studying the equital (of good or evil) as his sacred text.” (*Ep. Ind.*, VI, 15).

of Vaijayanti :—ownership of the estate formerly said to be given having been abandoned,—with full mind, to the maternal uncle of . pi,¹ the grant is made a second time,—to Siri-Nâgadatta, of the Kaundinya-gôtra, a Kauśiki-putra, ornament of the Koṇḍamâna family,—of villages well-suited as before,—Sômapaṭṭi, Konginagaram, Mariyasâ, Karipendûlâ, Para-Machchunḍi, Kunda-Machchunḍi, Kappennalâ, Kundatapukam, Veṭṭakki, Vêgûram. Koṇṭapukam, Ekkaddhâhâram, Sahalâ,—these villages, not to be entered by soldiers, fully prepared, free from all taxes, are given.

May life and strength increase. In the 4th year, the first fortnight of the autumn season, the second day, (under) the first asterism Rôhini, moreover, was the grant made. This is for the enjoyment of the god, for the great refuge the Maṭṭapaṭṭi god.

As told, Viśvakarmmâ engraved the Brahman endowment.

This Kadamba and the good senior minister, may they have trust. Confirmed by the four vêdas, and prescribed in the nigamas. Thus does the râjâ command.

By Nâgadatta was it caused to be written on a pillar of unburnt suitable stone.

Victorious is Lôkanâtha (the lord of the world). May cows and Brahmans be happy. May it be confirmed. May it be fortunate.

266

Date 1139 A.D.

Be it well. In Bhûlôkamalla-Dêva's 13th year, the year Kâlayukti, &c, the *prabhu* of Mâvalli in the Nâgara-khaṇḍa Seventy, Gâḍa-gauḍa's younger brother Mâriyamma, had (an image of) the sun with rays made, and set it up.

267

Date 1147 A.D.

Praise of S'ambhu. When, (with usual Châlukya titles), the pratâpa-chakravartti Jagadêkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars, and he was in the residence of Kalyâna, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet,—Be it well. When, with all titles, the great minister, inspector of the female apartments, sâhana-verggade, śrîkaraṇa, senior Kannaḍa minister for peace and war, master of robes, mane-verggade-sênâdhipati, the betel-bearer dandanâyaka, Bamma-Dêvarasa was ruling the Banavase-nâḍ ;—

Be it well. Entitled to the five big drums, the mahâ-maṇḍalika, beloved of the goddess of victory, a sun to fiery hostile kings, a good champion for war, watching the face of those who are preparing to attack, obtainer of a boon from the four-armed goddess, Bhagavati's warrior, obtainer of a boon from the god Praṇamêśvara, boon lord of Bandanike-pura,—with these and other titles, the mahâ-maṇḍalika Sôvi-Dêvarasa,—in the pratâpa-chakravartti Jagadêkamalla's 10th year, the year Prabhava, &c.,—the *prabhu* of Maḷavalli in the Nâgara-khaṇḍa Seventy, Gâḍa-gavunḍa, causing the temple of Kali-dêva to be made, mounted a *kalâśa* upon it. And his elder brother Eṛaha-gâvuḍa had the goddess Bhagavati made. And, a worshipper of the feet of Kali-dêva, a tree of plenty to Mahêśvara's people, in truth Râḍheya, in purity Gângeya, Râma in the science of archery, the soul of warriors, a champion as good as his word, his father's lion, his elder brother's warrior, Mudda-Gâvuḍa had the Seven Mothers made. And his younger brother, obtainer of a boon from the god Râmêśvara, a bee at the lotus feet of S'iva, Jimûtavâhana, to others' wives a child, Gâḍa-

¹ All that appears is . *pi* and the first letter cannot be identified from the trace left.

gavuḍa's lusty elephant, Kêta-gavuṇḍa had the god Vṛishabhêśvara made. His elder brother Mâni-yamma had (an image of) the sun with rays made.

Thus, (with various epithets), Kancha-Gauṇḍa's sons, these five, having made these, for the offerings to the gods, the Chaitra and pavitra, (at the time specified), made a grant of land (specified). Also for the food of the god's priest Gangarâsi-panḍita. Some other grants for the gods. Usual final verses.

268

Date 1223 A.D.

Be it well. In the Yâdava-Nârâyana, the pratâpa-chakravartti Simhaṇa-Dêva's 11th year, the year Subhânu, &c.—When Lenkaṇa-Nâyaka of Karimale captured the cows here and departed,—Mava-bôva of Maḷavalli opposed him, and slaying many, recovered the cows, and gained the world of gods.

Be it well. The mahâ-maṇḍlêśvara Nigalûr Bommi-Dêvarasa, with the farmers and subjects of Maḷavalli, approving of Chikka-bôva's elder brother Mava-bôva's service, granted land (specified) for him as a *nettaru-godage*.

By the victor is obtained spoil ; by the slain, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter. Imprecation.

269

Date ? 1172 A.D.

Be it well. In the Kaḷachuryya-bhujabala-chakravartti Râyamurâri-Sôvi-Dêva's ? 9th year, the year Khara, &c.,—by order of Kacha-gauḍa of Maḷavalli, the cowherd Jaka-bôva's son Hikaṛaya and gained the world of gods.

270

Date 1222 A.D.

Be it well. In the Yâdava-Nârâyana, the pratâpa-chakravartti Simhaṇa-Dêva's 10th year, the year Chitrabhânu, &c.,—opening Midakara of Maḷavalli, fighting, gained the world of gods. By the victor is obtained, &c., (as above, in No. 268).

271

Date 1256 A.D.

Be it well. When the Yâdava-Nârâyana, the pratâpa-chakravartti Kandhâra-Dêva was ruling the kingdom :—(on the date specified), when the mahâ-maṇḍalêśvara Bommi-Dêvarasa was within the grass land of Banavûr and ? sprang upon Santaśâgabe,—Vidisa-Gêtaya slaying many, gained the world of gods. His heggade's girl (*bâhke*), Bommi-Dêva gave to his children.

275

Date 1086 A.D.

Be it well. In the bhujabala-chakravartti Tribhuvanamalla-Dêva's 10th year, the year Kshaya, &c.,—the heggade of the *herjjunka* and *vaḍḍa-râvuḷa* of the Banavase-nâḍ, Nârâṇa-Dêva and other karanams, for the perpetual lamp of the god Râmêśvara of Muchchunḍi, gave, pouring water on the hands of Rudraśakti-dêva, worshipper of the feet of Sadyôjâta-dêva, the tax on one oil mill. Imprecation.

276

Date 1143 A.D.

Praise of S'ambhu. Be it well. In Jagadêkamalla-Dêva's 5th year, the year Dundhubhi, &c.,—for the offerings and perpetual lamp of the gods Râmêśvara and Mallikârijjuna of Muchchunḍi,—Manne Sôvi-dêva, Tribhuvana-gâvunḍa and the seventy families, washing the feet of Arasiyakere Sômêśvara-paṇḍita, made grants of land (specified). Usual final verses.

This maṭha is a naishtika-maṭha (or maṭha of firm devotees): if the master of this maṭha is without Brahmacharyya (or religious abstinence) he shall be expelled from the maṭha. This maṭha is a descendant of the Sârathi-maṭha.

277

Date 1165 A.D.

Praise of S'ambhu. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

A dweller at his lotus feet,—when Kasapayya-Nâyaka was protecting the Baravâse Twelve Thousand, and ruling the kingdom in Balligrâma ;—the maṭha-maṇḍalêśvara, boon lord of Bândhava-pura, obtainer of a boon from the four-armed goddess, worshipper of the feet of the god Praṇamêśvara, subduer of foreign armies, champion over enemies, Sôvi-Dêvarasa's glory was as follows :—his praises, styling him the master of Bândhavapura. Thus when he was protecting the Nâgari-khaṇḍa Seventy in his own right (*sva-dharmmadim*) ;—the son of Dêvarasa, lord of Kaṇṇarasâvi, and of Châgala-Dêvi, of the Viśvâmitra-gôtra, Sôvi-Dêvarasa's *mane-verggade*, sarvvâdhikâri and great minister, daṇḍanâyaka Nâkarasa, ruling Muchchunḍi,—his brother-in-law Chakrapâṇi-Dêva, Kêta-gâvunḍa, the seventy families and the five *manigas* being present,—(on the date specified), for the perpetual lamp of the god Jagalêkamallêśvara, for the offerings, Chaitra and pavitra, granted land (specified) ; also for the food of the âchâryya of the maṭha : besides 14 houses and one oil-mill. And the local Banajigas granted certain dues (specified). And washing the feet of Rudraśakti-dêva, disciple of Sadyôjâta-dêva, worshipper of the feet of S'ivaśakti-dêva-guru, son of Kriyâśakti-dêva, grandson of Sârathi Nirvâṇa-dêva,—the land was made over to him. Usual final verse.

This maṭha is a naishtika-maṭha (see No. 276 above) : if the master of this maṭha is without Brahmacharyya he shall be expelled from the maṭha. This maṭha is a descendant of the Nonamb-êśvara-maṭha of Arasikere.

Written by sênabôva Rayarasa. Engraved by Maḷavallî Chikkôja.

278

Date about 700 A.D.

Be it well. When Vijayâditya-Satyâśraya prithuvî-vallabha mahârâjâdhirâja parama-bhaṭṭâra's reign was continuing :—to the prithuvî-vallabha, the king Sênavâra, Arkkêsari in Mûgunda-nâḍ to the hands of Nârâyaṇayya

Mâyigatṭa-koreti Nâga .. be caused the temple to be made of Muḷchunḍi . . . and made grants for it. Witnesses. Usual final verses.

279

Date about 1120 A.D.

Be it well. With all titles, the chief of the immemorial agrahâra Muchukunda-pura, Kêta-gaunḍa's sênabôva, disciple of Kriyâśakti-dêva, Nânume . . . of the immemorial agrahâra Tânakun-

¹ Much of the inscription from here effaced.

dûr, Kêśava-dêva, had a sun with rays made, and the mahâ-manḍalêśvara with Muchchundi . . . ha-gaunḍa and all the . . . being present, gave it to the tîrthha of the god Râmêśvara.

280

Date 1127 A.D.

Be it well. In the Châlukya-chakravartti Sômêśvara-Dêva's 2nd year, the year Plavaṅga, &c.,—when the mahâ-Mâhêśvara vîra-Sântara Singa-Dêvarasa, penetrating to Hiriya Jambûr, captured the cows and was departing, Sâdeya-Nâyaka of Muchunḍi attacking him, distinguished himself, recovered the cows, slew many and gained the world of gods.

281

Date 1368 A.D.

Be it well. Obeisance to him whose pedestal is the great boar, shining upraised upon the mountain, the supporter of all the *tatva*, a pillar of light,—S'ambhu. May the boar nature of him who rejoices in doing good to the world grant your desires, he whose tusk bore up the earth plunged into the ocean and with it the three worlds. May Ananta, who himself is the abode of happiness, be for your happiness, one of whose heels is adorned with supporting the earth which resembles a sesamum seed. May the earth, whose part it is to gratify all desires, protect you, which being composed of the elements (*bhûta*) is rightly named *bhûtaadhâtrî*.

Having turned back the ocean and conquered the earth, the acme of might and liberality, the sole repository of fame, was Jâmadagnya, who, slaying the Kshatras that from enjoying the earth were filled with pride, made it as far as encircled by the ocean the possession of the Brahmans.

There is, possessed of all good fortune, the sole refuge of liberality and fame, in wealth and enjoyment like Indra,—the king named Bukka, whose valour is loudly proclaimed by the sound of the drum his fame to all the points of the compass as far as the southern eastern and western oceans.

To him so famous,—distinguished for policy and courage, renowned in the world for his good qualities, is the minister named Mâdhava. Who is invested with authority for punishing the evil, and with Brahman purity and Kshatra victorious power for protecting the earth from fear. Born from the Brahman Châunḍa, who was an austere ascetic in the Angirasa-gôtra, he is an astonishing expert in policy, like Bṛhaspati in exceeding wisdom ; and though a *sûri* (or learned man), is always composing poetry which gives new pleasure to the minds of all,—what a wonder is he. Who, through the astonishing favour of his master Kâśivilâsa, a manifest incarnation of Giriśa, gained celebrity as a S'aiva ; by his masterful energies subdued this world and the next, and was speedily the conqueror of how many countries on the shores of the Western Ocean ; what more can be said in his praise. Who cleared and made plain the ruined path of the *upanishads*, which was overgrown and dangerous from the serpents the proud advocates of evil doctrines ; so that though Brahma's dwelling is so far, he was ever helping the worthy to go there without a guide, and was praised by the wise as the guru who established the path of the *upanishads*.

Be it well. Of a valour celebrated throughout all the circle of the world, the mahârâjâdhirâja râja-paramêśvara, the master of the eastern southern and western oceans, who, on mounting the great throne of the new Vijayanagara which was like the principal jewel in the middle of the pearl necklace the Tungabhadra, that encircled the Hêmakûta mountain as if it were the throat of the lady earth, caused all kings to prostrate themselves as his feudatories, was vîra-Bukka-Râya ; whose minister Mâdhava, who was if his (the king's) valour had become incarnate in a holy man for the protection of world, by the order of vîra-Bukka-bhûpati, having accepted the government as far as the Western

Ocean,—in order to have an oversight of that kingdom without trouble, on the advice of the S'iva guru Kâśivilâsa Kriyâśakti, he worshipped in the manner of the *S'aivâmnâya* the god of gods embodied in his own favourite linga, Tryambaka-nâtha, by means of daily special ceremonies, and by a number of rites and practices.

Then, at a certain time reckoned by *kha*, *randhra*, *kara* and *kumuda-bândhava* (1290), the S'ata-vâhaua S'aka year Kilaka being current, on the day governed by the moon, the crest jewel whose glory is cherished with affection on the head of S'iva (Monday), the 8th of the dark fortnight of the autumn (month) Kârttika,—in order to fulfil the great S'aiva vow which he had commenced with special rites a year before as directed in the *S'iva-sandhyâ*, desiring to make the donations required to complete that great vow,—having received permission from his lord Bukka-Râja to make a grant of a village, he petitioned him, saying, "From the funds of my own property I will carry out your order; give me leave" and obtaining his consent,—in his own Eighteen-maṇḍala country, of which the chief place is Chandrakûṭa-pura, purchasing at the price of the day, with the knowledge of the authorities of the maṇḍala, Muchchunḍi, together with Palâśapalli and Tevaṭṭa, situated in Nâgara-khaṇḍa, suitable for a grant to Brahmans,—entrusting to those authorities the management of this great work of merit to continue as long as sun and moon, and giving it the name of Vidyêśvara-pura, after the eight Vidyêśvara who were the objects of adoration in his vow,—summoning to an assembly learned Brahmans, themselves like incarnations of Vidyêśvara, pre-eminent by their virtues and the country of their birth, travellers to the farthest point of the *Chârâyaṇîya-âlicharaṇâmnâya*, daily observers of all the rites appointed in the pure *S'ivâmnâya*, ever devoted to the worship of the Ashta-mûrtti, Kâśmir Brahmans,—formed 80 shares, and bestowed these with all usual rights and ceremonies, with a śâsana from his own hand. (Here follow the names and other particulars of the donees). May the language of this śâsana composed by the learned Phaṇîśitu, son of Viśvanâthârîya, meet with the approval of the wise. The own handwriting of Lâhîdêva-bhaṭṭa, son of Râmadêva of the S'ârṅgarava Kâṭhas.

282

Date 1368 A.D.

(This is the deed of sale of the villages above purchased. They were sold for 200 varaha, five times the value of the annual rent, and a present of 18 cloths for the representatives of the 18 kampanas of the Gutti kingdom of the Banavase Twelve Thousand nâḍ).

283

Date about 830 A.D.

Be it well. When, entitled to the five big drums, the mahâ-sâmantâdhipati, favourite of all the world, Nripatunga-Dêva, śrîmad Amôghavarsha-Dêva, was ruling the kingdom of the world:—Be it well. When, of pure doctrine, his fame spread all over the world, Jagêsi(? Jayagêsi), ornament of the S'ânta-râja-kula, was ruling the whole of Sântalige;—To Pubbâmiga of the lay-disciples of Tenkanavalli and to Mâlingi-gâmigitti was born Mâra, who gave Îsûr and along with it certain land,—Mâra Gôsâsi. The work of Singavôja.

284

Date 902 A.D.

Be it well. When Kannara-Vallaha was ruling the kingdom of the world:—Be it well. When, of faultless doctrine, glory of the great Ugra-kula, possessed of policy and valour, champion over foreign kings, able in detecting evil,—Vikramâditya Sântara was ruling as king;—Chandiga,? son of Âchalavi and (with various epithets) Sântara, son of ? Ambinayita, son of Ereyya-Permmâḍi Sânta-Kâmapa,—(on the date specified), caused the Kaṭṭunara tank to be built, and a temple to be made. And that it might be carried on, made a grant of land (specified). Usual final phrases.

285

Date 1017 A.D.

Be it well. When, (with usual Châlukya titles), [Tribhuvanamalla]-Dêva's kingdom, extending as far as the four oceans, was continuing :—

Be it well. Entitled to the five big drums, the mahâ-maṇḍlêśvara, boon lord of Banavâsi-pura, (with various epithets, including) the sole hero in the world (*jagatêka-vîra*), a Mâri to the Tivulas, Sattiga's *latta*,—Iṣiva-beḍanga-Dêva's son Kundamarasa's agent for works of merit and ? son Khêta-malla and others having built for the Brahman of agrahâra Sâliyûr the pond of that place, (on the date specified), at the time of the moon's eclipse, made a grant of Kaṇṇasoge to the Brahman. Mâka-râja, gaṇḍa-Bhairava, will protect this. Usual final verses.

286

Date ? about 990 A.D.

Giving money to the Brahman of Sâliyûr and purchasing land,—Chandiyarasa granted it for the god, to provide one perpetual lamp and a daily offering. His sons Raṇayya and Chittayya will carry this out. Usual final verses.

287

Date 1012 A.D.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—and, Iṣiva-beḍanga-Dêva's son Kundamarasa was ruling the Banavâsi Twelve Thousand, and the Sântalige Thousand in peace and wisdom ;—(on the date specified), of the thousand Brahman (with usual ascetic virtues and learning) of agrahâra Sâliyûr, Toḍaka Kêśavayya and his wife Mârabbe being disposed to perform a work of merit, purchased land (specified) and granted it for the god Chandêśvara.

While this work of merit was continuing, Kêśimayya having died, and his son Kappimayya was carrying it on,—being unable to raise water to that rice-land, so that it bore no crop,—the work of merit being in danger of being ruined, and—according to the suit in the *Bhârata*, in which the well belonged to one man, the pot to another, and the rope to another,—being without ability to do anything, he sent for Mîdimayya, the husband of his elder daughter Jannabbe, who expended what money was necessary and restored the work of merit. Usual final verses.

288

Date 1420 A.D.

Praise of S'ambhu. Be it well. (On the date specified), at the time of the eclipse of the sun,—when the râjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was in the residence of Vidyânagari belonging to Anegondi-durgga, which is Hampe Hastinâvati, on the throne of the great royal city, protecting all kingdoms and ruling by his own right :—

A dweller at his lotus feet, Bâchana-Voḍêr's younger brother, the great minister Mallappoḍer was ? governing Gutti-durgga ;—by order of the sovereign, he granted to Tirumala-gauḍa of Mugulikerê belonging to Malênahalli châvaḍi, in Yadavatta-nâḍ of the Chandragutti-venthe belonging to the Banavase Twelve Thousand, a śâsana as follows :—Here follow details of the village, which is made over with an injunction to pay the rent punctually to the palace without any default. Usual final verse.

Ma'larasa-Oḍiyar's writing. (signed)—Virûpâksha.

289

Date ? 1432 A.D.

(On the date specified), the Chaṭṭanahallī watchman, Malla's (?son) Bamma having caught a ? thief in Mugulugeri, at the time of the sun's eclipse gained the world of gods.

290

Date 1141 A.D.

Be it well. In Jagadēkamalla-Dēva's .. year, the year Durmati, &c., Malleya, son of Kēti-setti's (wife) Bāgarabbe, of Mādaviyakere in Telunga-nāḍ, when Sōvimayya of Mugulageri-maraḍi all the subjects made a grant for him. Verse praising his bravery and saying that during the eclipse of the sun he gained the world of gods. Obeisance to the sun.

The sculptor Rāmōja's work.

292

Date 1077 A.D.

The first part is much effaced. Apparently contains an account of the descent and virtues of Mēchi-Setti and Dorakabbe.

Thus when, possessed of all good qualities, Mēchi-Setti and the sharer in his joys, equal to a second Lakshmi, Dorakabbe, with Mariyase Dāsi-Setti were in the royal city Baḷligāve in the enjoyment of their desires, in peace and wisdom ;—from hearing a discourse on merit, having conceived the desire to perform a work of merit,—for the offerings to the god Mallikārjuna which they had set up in Mariyase, for the worship and food of the ascetics,—Mēchi-Setti and Chāvarāja, making petition to Nalamba-Dēva in the residence of Tāṇagundūr, and having obtained his favour,—made to—with praises of their ascetic virtues and learning, the chief of the Kālāmukhas of the S'akti-parshe of the Bhujangāvali of the Ittīge-santati, Trilōchana-paṇḍita-dēva's chief disciple Varēśvara-paṇḍita-dēva, (on the date specified), in the presence of the god, Brahmans and the guru, a grant of land (specified). Usual final verses.

293

Date 1080 A.D.

Om. Obeisance to S'iva. Praise of S'ambhu. Obeisance to Gaṇapati.

Be it well. When, (with usual Chālukya titles) Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And the Yuva-rāja Chālukya-Pallava-Permmānāḍi Vira-Nalamba Jayasimha-Dēva was ruling the Banavāse Twelve Thousand, the Sāntalige Thousand and the two Six Hundreds ;—(on the date specified), at the time of eclipse of the sun, at the hands of, with the usual ascetic virtues, the chief of the thousand Brahmans of the agrahāra Bhaṭṭara-Posavūr,—with praises of their ascetic virtues and learning, the chief of the Brahmans of agrahāra Īsavura, Mādada-Nāṇimayya's son Divākara-sarvātithya, having purchased land (specified) in Hosavūr, granted it for a *satra*. Usual final verses.

The Mudrāvāṇa perggade Gōvinda-rāja's younger brother Komma-rāja, the servant of writers, an earring for Bhārati, (? wrote it).

The frontal ornament of sculptors, a bee at the lotus feet of the Sarasvati-gaṇa, worshipper of the feet of Jina, Padmōja's sculptured work.

May this śāsana-dharmma endure as long as sun and moon.

294

Date 1108 A.D.

Praise of S'ambhu. Obeisance to Gaṇapati and to Sarasvatī.

Be it well. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, mahā-sāmantādhipati, the great minister, daṇḍanāyaka Gōvindarasa was ruling the Banavase Twelve Thousand and the *vaḍḍa-rāvuḷa* in peace and wisdom ;—(On the date specified) to the thousand Brahmans of Bhaṭṭara-Posavūr (with praises of their ascetic virtues and learning), the glory of the Vaiśya-kula, Rāja-vallubha-Setṭi's son sāmanta- Mānika-Setṭi, washing their feet, made for a *satra* a grant of land (specified) from the produce of which to feed 1200 at the five *parva* seasons, together with *bali*. Usual final verses.

Perggaḍe Komma-rāja's writing. Bābōja's work.

295

Date 1074 A.D.

Be it well. When, (with usual Chālukya titles), Bhuvanaikamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, —Be it well. Entitled to the five big drums, mahā-sāmantādhipati, the great minister, daṇḍanayaka, chief over the property of the court, (with other epithets), the great senior minister for peace and war, the mane-verggaḍe-daṇḍanāyaka Udeyāditya was acting as king over the Banavase Twelve Thousand, and the Śāntalige Thousand, with the enjoyment of four villages ;—by order of the senior queen Mā . . ḍe, (on the date specified), to provide sandal, incense and offerings for the Mūlasthāna god Rāmēśvara of the agrahāra Bhaṭṭara-Posavūr, he granted the money for marriage-pandals of the Elpatt-okkal (or seventy families) and the money for looking-glasses of dancing girls, to continue as long as sun and moon. Usual final verses.

Two kuḷa of rice, one māna of ghī, fifty areca nuts and one hundred betel leaves will be given to the god Rāmēśvara.

296

Date 1065 A.D.

Be it well. When, (with usual Chālukya titles), Trailōkyamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(on the date specified), purchasing land (specified) from (with praises of their ascetic virtues and learning) the thousand Brahmans of Hosavūr, Jakka-Setṭi, —son of Attiyarakola Tapāra-Nāgayya and Jōgabbe, a servant of the god Mallikārjuna, —and his wife Chaṭṭabbe, made a grant of it for the offerings of the god Mūlasthāna-Rāmēśvara. Usual final verses.

Bhūvōja's son Bana

297

Date 1080 A.D.

Praise of S'ambhu. Be it well. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

His younger brother, an abode of modesty, Vikrama-Noḷamba ; a cherished companion of Vikramāditya-Dēva's heart ; a beloved younger brother who, having won over the Chālukya king Rāma, had

mounted up and gained his affection ; the fascinating flower-arrow of the god of love the king ;— what more can be said in his praise ? Dahale is still smoking ; Lâla is still trying to enter the forest of the Hima mountain ; without stopping, Tivula is still trying to run south from Lanke ; Konkana still thinking he will be angry is filled with anxiety ;—how mighty is Nolamba, the terror of the group of his enemies.

Thus considered, praised in all the earth, of the world-renowned Pallavânvaya, favourite of earth and fortune, the Yuva-râja râja-paramêśvara, an heroic Mahêśvara, an ornament of victory, beloved of the Lakshmi of victory, a jewel of protection to refugees, the Châlukya crest-jewel, in war a Trinêtra, a purifier of the Kshatriyas, to lusty elephants an Anga-râja, by nature the god of love, plunderer of the camps of hostile kings, his elder brother's warrior, was Trailôkyamalla Vira-Nolamba Pallava-Permmânaḍi Jayasingha-Dêva. When, making the evil to tremble, he was ruling happily all the land as far as the southern ocean, within Puligere, Ke .. ? Reppu-male, Kasavaḷam, Banavâse-nâḍ and Belvala, and with great firmness securely holding the Yuva-râja Lakshmi, was at peace,— the great king Vira-Nolamba :—

Devoted to the service of his lotus feet, of unblemished character, master over powerful hostile kings, master of the wealth of daṇḍâdhipas, carrier out of his master's affairs,—was Bala-Dêva. Jinanâtha his lord and god ; his master, the king of all the earth Singi-Dêva ; the celebrated Mâka-ṇandi-bratipati his guru ; his mother Sântiyakka ; his son, Lakshma ; his wife, Mallikâ ;—who was so fortunate as the chief daṇḍanâtha Bala-Dêva. Verses in his praise.

When, having attained such greatness, entitled to the five big drums, the mahâ-sâmantâdhipati, mahâ-prachanḍa-daṇḍanâyaka, (with other epithets, including) obtainer of a boon from the goddess Padmâvatî, an earring for Sarasvatî, worshipper of the feet of Trailôkyamalla Vira-Nolamba Pallava-Permmânaḍi Jayasimha-Dêva, carrier out of his master's affairs ;—with these and all other titles, the great minister, daṇḍanâyaka-Bala-Dêvayya was ruling and in the enjoyment of the Banavâse Twelve Thousand, the Eighteen agrahâras, and the customs of . . . , in the royal city Ba[lipura] ;—(on the date specified), at the time of the eclipse of the sun, on the petition of in the residence of the Pannâle fort, and the statement of all the ministers, remitted for the work of merit in . . . kaṭṭa of the agrahâra Tum in the Edevaṭṭe Seventy of the Twelve Thousand kampana, the *vaḍḍa-râvula*, *perjjuṇka* and two *bilcode* . . . on all the produce of four lakhs of arecanut. Usual final verses.

298

Date 1089 A.D.

(On the date specified), when there was a fight about the boundary of Hosavûr and Jambûr,— Mâla, the watchman of Îsavûr, hearing of it, came and asking permission from the thousand of Posavûr, attacked a great crowd, slew many and gained the world of gods. For him, the thousand of Hosavûr showing favour made a grant of lands (specified), to continue as long as sun moon and stars.

Natôja's son Kadôja made this stone.

300

Date ? 1180 A.D.

Be it well. When the Kaḷachuryya bhujabala-chakravartti Râya-Nârâyana Ni :— (On the date specified), the immemorial agrahâra Jambûr when . . . tya-Dêva's son Pândya-Dêvarasa placed a force in Uddare, and entering the town, carried off the dancing girl Ude-

yabbe and the cows,—Karimāra Līlōja's (son) Lōpalōja, hearing of the opportunity, shouting and falling upon him, recovered the cows, along with the others, and gained the world of gods.

302

Date 1401 A.D.

Obeisance to Gaṇādhīpati and to the gurus.

When, with all titles, vīra-Harihara-Rāya was ruling the kingdom of the world :—Bāja-gauḍa, son of Bōla-gauḍa of Saṇḍa, the chief place of Nelvalige-nād in the Eighteen kampana of Āraga, .. (on the date specified), went to *svargga*. His wife ? Tyāya performed [*sahāgamana*].

303

Date ? about 1401 A.D.

Jakka-gauḍa's son Nāgappa went to *svargga*. His wife Tangi-gauḍi performed *sahāgamana*.

307

Date 1016 A.D.

Be it well. (On the date specified), when Jayasingha-Vallabha was ruling the kingdom of the world :—and Kunda-Rāja was protecting the Banavasi-nād ; —Chañḍa's servant son, Kammaṛa Barmma, [? released] the women and died ; making good the text,—By these two (classes of) men only is the disk of the sun burst through ; the sanuyāsi absorbed in yōga, and he who dies facing the foe in battle. Kaṭṭakarjja's stone work. Barmma's son Chikka set up the stone. Māramayya's writing.

309

Date 1089 A.D.

Praise of S'ambhu. Be it well. When the Chālukya-pratāpa-chakravartti Jagadēkamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, the mahā-prachañḍa-dañḍanāyaka . . . Rāja was protecting the Banavase Twelve Thousand ;—to the 32000 of Saṇḍa, (with usual ascetic virtues), Īsvara-jīya's son Du . . . (on the date specified), performing the worship of their feet, purchased land (specified) and granted it for the offerings to the god Kā . . . Usual final verses.

311

Date about 1100 A.D.

Praise of the Jina śāsana. Be it well. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahā-sāman-tādhipati, mahā-prachañḍa-dañḍanāyaka, (with other epithets), his father's lion,—with these and all titles, the verggaḍe, the mane-verggaḍe-dañḍanāyaka Anantapālayya, having received the Gajagauḍa Six Hundred, the Banavase Twelve Thousand, and the *achchha-pannāya* of the Seven-and-a-half Lakh (country), was ruling them in peace and wisdom ;—

A dweller at his lotus feet, when (with various epithets, including) the rana-ranga-Bhairava, enjoyer of the Lakshmi of the high authority favoured by Anantapāla,—Gōvindaśasa was protecting the Banavase Twelve Thousand and the Mēlpatte *vaḍḍa-rāvula* in peace and wisdom ;—His son (with praises) was Sōma or Sōvarasa, whose wife was Sōmāmbikā, and they had two daughters, Virāmbikā and Udayāmbikā. These two caused a Jina temple to be erected.

Praises of the valour of Amba Jūju-kumāra, also called Kumāra Gajakēsari. His son-in-law, ... (The inscription is much defaced, and who Jūju was or what connection he has with the subject of the inscription is not clear).

312

Date 1287 A.D.

Obeisance to the gurus. Praise of S'ambhu and of the Boar.

There were the Chālukya kings Sahakāra and others formerly. In that line were Jinadatta, Vira-S'antarasa and others ; whose royal genealogy is as follows :—A glory to the Chālukya-kula, (with praises), was the king Chōlama. Brave and generous was the king Bīra, through whose union with the lady his kingdom she became eminent. His son was Brahma. Bommarasa's son was Tammarasa, whose titles were as follows :—

Be it well. When the mahā-maṇḍalēśvara, a saw to those called kings, in form Nārāyaṇa, fond of pleasure, in riding the most vicious horses a Rēkha Rēvanta, a Yama to foreign armies, shears to the throat of hostile chiefs, uprooter of the wicked when caught, breaker of the pride of the Lāla king, destroyer of the Kadamba king, hunter of the Konkaṇi king, setter up of the Tulu king, an ocean of truth, a cage of adamant to refugees, master of the western ocean, boon lord of Paṭṭi-Pombucha-pura, worshipper of the divine lotus feet of the god Billēśvara,—Tammarasa was in Hosagunda, the chief jewel of the Sāntalige kingdom, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, was Sōma or Sōmaiya-Nāyaka, whose titles were as follows :—Be it well. The great minister, master over seventy-two officials, in business a Yōgandhara, to his attendants a tree of paradise, establisher of chiefs, victorious warrior, Kurahatta-malla, a cage of adamant to refugees, a moon in raising the waters of the ocean the S'iva-samaya, the Virabhadra of the Kali-yuga, an incarnation of the Māhēśvara-gaṇa, champion over traitors to his lord, worshipper of the lotus feet of S'ivarāsi-dēva, obtainer of a boon from Mallinātha,—to the chief minister, Sōmaiyya-Nāyaka, on his having the Kāliya-gaṭṭa of Saṇḍa built,—(with praise of their ascetic virtues and learning) all the Brahmans of Sāṇḍilya, agreeing among themselves, gave to it the name of Sōmanātha-gaṭṭa. And in the presence of the Brahmans of the immemorial agrahāra Tumbegana Hosāūr, Edevolalu, Sālūr, Bannivūr, Birugunji, and Kotturahalli, of all the Brahmans of the 96 villages, all the chiefs of Neluvāli-nāḍ, Bayiche-gauḍa of Punyadahalli, and the mahā-maṇḍalēśvara Tammarasa,—in the presence of all these, (on the date specified), all the Brahmans of Agunda made to Sōmeya-Nāyaka a grant of various lands (specified) and a house. Whatever trouble arises about these, those Brahmans and the farmers and chiefs of Neluvālige will dispose of it. Usual final verses.

Great good fortune to those who caused it to be written and those who wrote it.

Grant of an *umbāḷi* (specified) to Bayiche-gauḍa.

313

Date 1390 A.D.

Praise of S'ambhu. Be it well. At the time when, (with usual titles of the Chālukyas), the glory of the Bukka-Rāya-kula, worshipper of the lotus feet of the god Virūpāksha,—Harihara-Rāya was ruling a peaceful kingdom :—And the great minister Mallapp-Oḍeyar was carrying on the Āraga kingdom ;—

Be it well. (On the date specified), at the eclipse of the sun, for the god Mayilāra of Neluvāgil in Neluvālige-nāḍ, Neluvāgil Tippa-Nāyaka granted land yielding 4 honnu. And both (sects of) Nāna Dēsis and those of the 56 countries granted the *mānya* on 54 looms and 1 oil-mill, and the *hadike* of the place. Usual final phrases.

315

Date 1198 A.D.

(The inscription is too much defaced to make out any continuous meaning). It first mentions king Bijjaṇa, and then vira-Ballāla-Dēva. While the latter was ruling, a dweller at his lotus feet, had a son, to whom Hara gave a name, and he acquired the dominion of the world.

Entitled to the five big drums, the mahā-maṇḍalēśvara, boon lord of Karahāṭa-pura, obtainer of a boon from the goddess Mālachi, . . . having a blue flag, and the sounds of the *mallāṭi* and *tūryya*, of the Phanirāja-vamśa, having the crest of a tiger and a deer (*vyāghra-mṛiga-lāñchhana*), Sindara-Dēva, worshipper of the feet of Niḍugōḷi S'ankara, was ruling the kingdom. With him was Kali-bhaṭṭa's son and in his line were ? Mallāṭipāla, whose younger brother was Harasam, his son was, whose son was the kingdom being united in one under him, he was considered the resting place for the Lakshmi of the Banavāsi country.

A dweller at his lotus feet, was the matchless minister for peace and war, whose sons were S'ānta Praise of S'āntiyaṇṇa or the minister for peace and war, S'ānta. To him and his wife . . . was born Īcha. Praise of the minister for peace and war, Īchi-rāja. To Malli-dēva and Sītā-dēvi was born Bhāskara, whose son was Malla. Īchi-rāja's wife was Sōviyakka.

Malli-dēva, for the eight manner of ceremonies of the god Īśvarēśvara which he had made in Gaggana Hoṣavātṛ belonging to his *gavudike*, and for the temple repairs, (on the date specified), made grants of land (specified), and certain dues. Usual final verses.

316

Date 1117 A.D.

Praise of S'iva. Be it well. When, (with usual Chālukya titles), Tribhuvanamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And,—Be it well. With all titles, the great minister, the daṇḍanāyaka Gōvindarasa was ruling the Banavase Twelve Thousand in peace ;—And in the Edevatta Seventy of that *kampana*,—Be it well. Entitled to the five big drums, the mahā-maṇḍalika, (with other titles as in No. 315 above, including) boon lord of Karahada-pura, obtainer of a boon from the goddess Mālachi, having a blue flag, and the sounds of the *mallāṭi* and *tūryya*, the Sinda sun, of the Phanirāja-vamśa, having the crest of a tiger and deer [*vyāghra-mṛiga-lāñchhana*],—the mahā-maṇḍalika *Chattarasa* was ruling in peace ;—

The prabhu of Hebbāla, the haggade Gālimayya's son Sarvvānya-Setti, for repairs of the . . . temple he had made, for new ceremonies and special services, for food and cloths for the [ascetics] and students,—(on the date specified), during the moon's eclipse,—washing the feet of (with usual ascetic virtues and other praises). Rudraśakti-paṇḍita, disciple of Kriyāśakti-paṇḍita, promoter of the Kālāmukha-sameya, of the S'akti-paridhi of the Parvvatāvali, and A . . ka-santati,—made a grant of land (specified). Usual final verses.

317

Date about 1205 A.D.

Ēchana caused a Jinālaya to be made such that no town anywhere in Belagavatti-nāḍ had the like, and thus made Belagavatti-nāḍ equal to Kopana. Praise of the minister Ēchana's wife Sōvala-Dēvi.

320

Date 1207 A.D.

(The first part is gone, and much of the inscription is effaced).

Praises of Ācha and his wife Sômalā-Dēvi. Praise of the line of their gurus—the only name remaining being Chandraprabhāchāryya.

The mahā-maṇḍalēsvara Malli-Dēvarasa's minister for peace and war Ācha's wife Sôvalā-Dēvi, on the death of her younger brother Ācha, erected a basadi ;—and for the eight kinds of ceremonies of the god S'āntinātha, and temple repairs, (on the date specified), at the moon's eclipse, made a grant of land (specified).

321

Date about 1207 A.D.

(The first part is gone, and much of the inscription is effaced).

A grant of land by Virūpayya. A grant of various kinds of grain (specified) by Sôvalā-Dēvi, and the gift of a virgin,—made with washing the feet of Vāsūpūjya-dēva. This work of merit Nāga-gauda will protect as the light of his eye. Usual final verse.

322

Date 935 A.D.

Be it well. (On the date specified),—Be it well. (With various epithets), the great minister perggade Puḷiyamma causing the tank of Tāṇagunda to be built,—for the offerings to the god and the perpetual lamp made grants of land (specified) ; and making it over to the town, left the grant for the town and the tank, with directions for a certain payment to be made every year for.....
Imprecation.

323

Date 1046 A.D.

..... obeisance to Durggā.

Be it well. When, (with usual Chālukya titles), Trailōkyamalla-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, mahā-maṇḍalēsvara, (with various epithets, including) guardian of Kollipāke, the door of the South,—with these and all titles, the mahā-maṇḍalēsvara Singanna-Dēvarasa, protecting the Esukōdu Seventy, Keḷa ..
... the Banavase Twelve Thousand and Sāntalige Thousand, was ruling a kingdom as far as to the Western Ocean, in peace and wisdom ;—(on the date specified), he repaired the temple of the goddess Bhagavatī Balliyabbe, set up near Baḷligāve, and made for it grants of land (specified), and gave 18 houses for the pura of the goddess. And for the bathing and offerings of the goddess, for the food of the priests and temple repairs,—washing the feet of (with usual ascetic virtues) the priest of the place Lakshmaṇēsvara-S'iva-paṇḍita,—granted a tala-vritti (specified). Boundaries. Usual final verses.

324

Date 1632 A.D.

(Arabic and Persian characters.)

In the name of God, the merciful and gracious.

There is no God but God, and Muhammad is the prophet of God.

Help from God and victory is near. Give the good news to the faithful that God is the best protector, and He the most merciful.

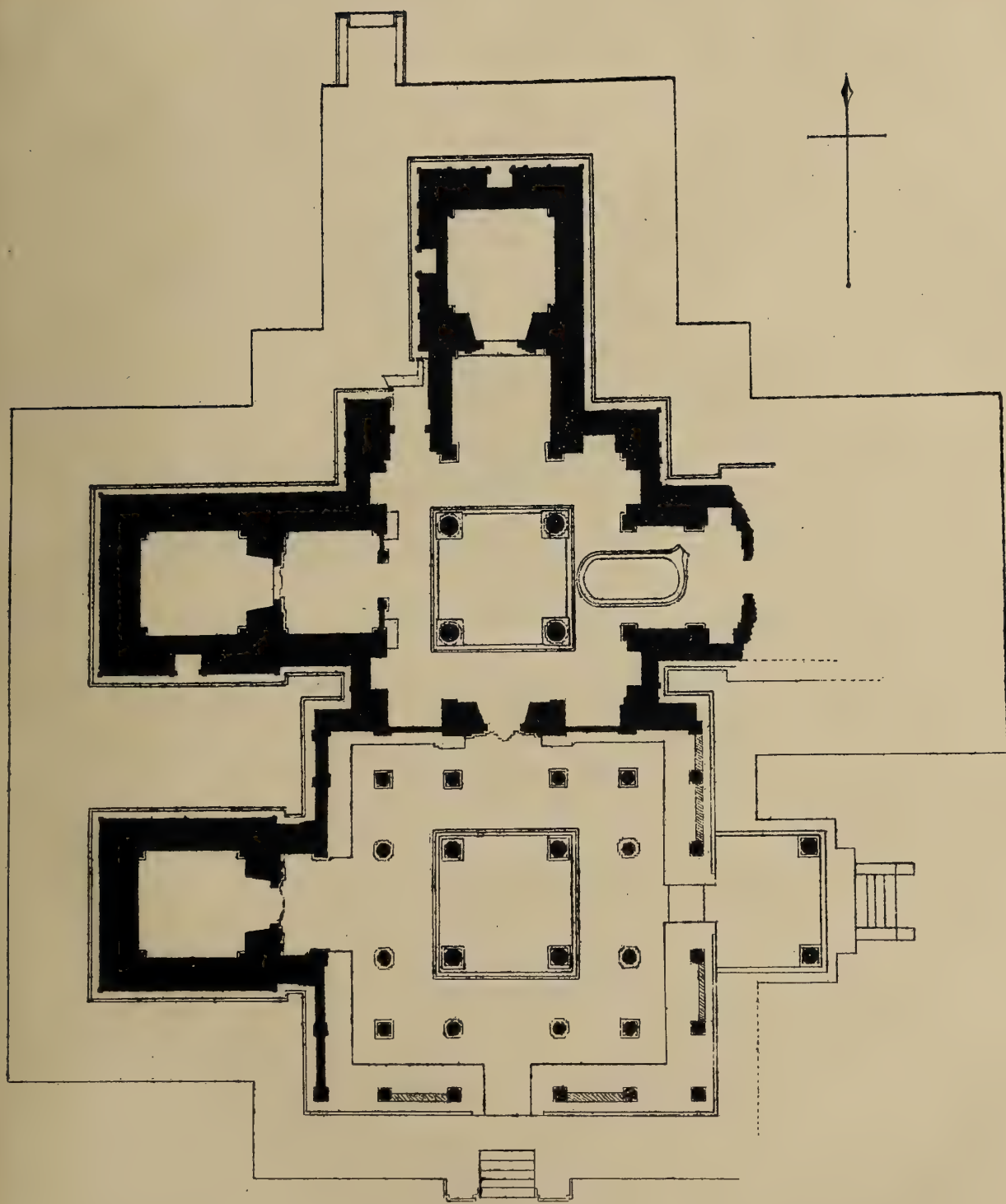
This fort (is) a sign of victory in the reign of the Defender of the Faith, with the power of the Khilâfat and justice,—Sultân Muhammad Âdil Shah, son of Ibrâhim Âdil Shah. May God preserve his kingdom for ever.

Written by Muhammad Khân, son of Raja Farîd, chief of the royal grandees,—by the favour of God and by the royal power.—As an attempt to repel the wicked infidels and to establish the auspicious Islam, the foundation was laid of the victory-indicating fort in the year 1042. From this cause his service was accepted, and his wish for the (establishment of) the royal power and his loyalty made manifest. Completed in the year 1045 of the Hijra.

Date 1863 A.D.

(Kannaḍa characters.)

This stone was over the south gate of the fort on the hill. In the S'aka year 1785, the year Rudhirôdgârî, &c., it is placed here over the sluice. The English Government, expending money, built the lower sluice anew in the year 1863 A.D.



SCALE 10 20 30 FEET.

TRIPURÂNTAKA TEMPLE, BALGAMI
(GROUND PLAN)

Hobali 1. Honnali 1-34
2 Belagutti 35-84
3. Sasvalli 85-119.

HONNĀLITALUQ.

—○:○:○—

1

Date 1055 A.D.

..... Be it well. When the sharer in a thousand pleasures of unceasing supreme good fortune, equal to a second Lakshmi, an ornament to the face of all the female apartments, breaker of the pride of co-wives, a cow of plenty to dependents, reposing on the broad chest of Trailōkya-malla-Dēva,—the senior queen Hoysala-Dēvi was in the residence of Kalyāṇa, ruling the kingdom in peace and wisdom:—for the Mallikēśvara-tīrttha which Mācha-Gāvuṇḍa of Onnāli had made on the bank of the Tungabhadra in the Ballavi Seventy of the Banavāse Twelve Thousand kampana, (on the date specified) she made a grant of land (specified), and 4 bullock oil-mills. Usual final verses.

2

Date 1064 A.D.

Be it well. (On the date specified), when the Edatore Permmādi Pariyapa penetrated to Onnāli and harried the cows,—Karggere Īra-Mācha-gāvuṇḍa's younger brother Sōma-gāvuṇḍa, chasing the cows away, gained the world of gods.

3

Date 1064 A.D.

On the same occasion as in No. 2 above,—the Yādevūr-oḍeya Nāgila Muddayya's son Kētaṇṇa, seeing it, without turning back, winning the cows, gained the world of gods.

4

Date 1064 A.D.

On the same occasion as above,—when the Edatore Permmādi Pariyapa penetrated to Onnāli, seized the cows and unloosed the waists of the women, seeing it, Nāgila Mālayya of the ... family, stopping the cows, gained the world of gods.

5

Date ? about 1160 A.D.

For the āchāryya Bālachandra-dēva of the śrī-Mūla-saṅgha, Kāṇūr-gaṇa and ? Mēshapāshāṇa-gachchha,—the herggade Jakkayya and his wife Jakkavve, caused a chaityālaya to be made in Diḍugūr, and setting up the god Supārśva, made grants of land (specified) for the god and for gifts of food to the ṛishis.

6

Date 1390 A.D.

Praise of S'ambhu. When the mahā-maṇḍalēśvara, mahārājādhirāja rāja-paramēśvara, master of the four oceans, champion over the three kings, vira-Harihara-Rāya was in Vijayanagari, ruling a secure kingdom:—(on the date specified), in order that merit might accrue to Harihara-Rāya, a great number of gaudas and others (named) made a grant of Ankaranagōnte in their Ānavēri-nād

for the perpetual lamp and offerings of the god Râmêśvara of Kuṛuva, and Ālūr with its four boundaries for a *pura-vargga* for the god, erecting a pillar at the Auvakkanaguṇḍi temple near the Tungabhadra to the west; and placing stones marked with the linga at the boundaries, gave it the name of Râmapura after the god Râmêśvara.

That pura is freed from customs duties, *anupu*, *taravâḷi* and all other imposts. No one whatever is allowed to go there. Usual final verses.

7

Date 1204 A.D.

Praise of S'ambhu. May he who is composed of the eight elements (named), Râmanâtha, protect you as long as sun moon and earth endure. May Kuṛuva Râmanâtha (with various praises) ever preserve the company of faithful worshippers.

Be it well. When, (with usual titles),—(on the date specified),—Hoysana vira-Ballâḷa-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars:—A sun to the darkness the Chôḷa king, the king of birds to the extended serpent Kālīṅga, a powerful thunder-bolt to the mountain the Nêpâḷa king, a fierce lion to the rutting rogue-elephant the Āndhra king, a wild-fire to the forest the mighty Mâlava, like a moon to the Châḷukya lotus,—was vira-Ballâḷa-Dêva considered.

A dweller at his lotus feet, a saviour for those called kings, a god in battle, obtainer of the favour of Mâlâti, Īśvara-maṇḍalêśvara's son, a mine of wealth for others, was Malli-Dêva, a god among the brave.

A dweller at his lotus feet,—Be it well. When, entitled to the five big drums, crest-jewel of great feudatories, plunderer of everything of which fierce feudatories are proud, hunter of elephants, an elephant-goad to hostile feudatories, a lion in splitting the skulls of the rutting elephants his enemies, born in a good and exalted family, ever a protector of *dharma*, obtainer of a boon from (the god) Râmanâtha,—Sâvanta-Bûvayya was protecting works of merit;—On its coming in bewilderment to the forest and sporting on the hill, by the power of his arm he captured a great rutting elephant for the Châḷukya emperor, who in return for his ready aid gave him the name of Sâvanta as an elephant-goad, and thus he became known in his family as Sâvanta-Bûva. When it is said that he subdued with the elephant-goad his sharp sword the herd of fierce elephants his enemies in the hill of a formidable advancing army, and bound them with ease to the elephant-post of victory,—who could stand in battle before Sâvanta-Bûva? His younger brother was Sâmantâ-Râma, a Bhîma in war. Whose son was Râyamalla, an unequalled wrestler (*malla*).

Praise of the *nîḷ-prabhû* Bîvi-Setṭi. And the descent of the âchâryya of the temple there;—Worshipper of the two lotus feet of Râma revered by the king of the gods, Kali-dêva his father, Ēkabâchi his mother, Siṅṅajaya his younger brother,—how fortunate was Mîchayya. His younger brother, with praise of his learning and penance, was Padmaśiva.

And the lands belonging to the god Râmêśvara of Mōra-Guṛuva whose feet were worshipped by this âchâryya were as follows:—The mahâ-maṇḍalêśvara . . . arasi-Dêva and sâvanta-Bûva being present, they granted land (specified), which Râma-Setṭi had parted with to Sâmantâ-Bûva, for the offerings and perpetual lamp of the god Râmanâtha. And, with the usual ascetic virtues (named), all the Brahmans of the immemorial agrahâra Nelavatti made a grant for the god of 30 poles of rice-land according to the Gaṅga pole, and a site for a house.

A great number of other grants for the god follow; among these it is stated that Saṅka-gâ-vuṇḍa of Ayyanûr set up a Nandi near the goddess; that Ballâḷa-Dêva's Sâvina-heggaḍe made a

¹The composition of this and the following inscriptions of the same place is very irregular.

grant while ruling Gaṅga-nâḍ ; that Dêvarasa of Belagavatti Mañchi-Dêva's *hejjunka*, repaired the temple of Râmêśvara ; that sâvanta . . . having set up the god Râyêśvara in Chikka Bêgûr in the name of his father Râya-dêva, made a grant for that god and the god Saṅgamêśvara of Kuṛuva ; that Padmaśiva-dêva repaired the temple of Mallikârjuna. Here follow usual final verses.

Then the elephant-couriers (*harikâra*) made a grant.

Be it well. Dêvarasa and others (named) of the customs of Belagavatti, ruling the customs of Edavatte and Ballave nâḍs, (in the same year) remitted the customs duties of the god's pura.

And the nâl-prabhu and all the gaḍas (a number named) showed the tirtha of the god Râmanâtha to Hoysaṇa vira-Ballâḷa-Dêva, and obtained from him an order that the god's land extended to the river for the pura ; and release of the house-tax, customs dues, *koḍuvisa*, oil-mill tax, tax on manure pits, for Hiri-Bêgûr, the neighbouring place of the god Gavaṛêśvara. The lands granted for the gods Râmanâtha and Gavaṛêśvara of Hiri-Bêgûr were as follows :—(here come the details).

8

Date 1228 A.D.

Praise of S'ambhu. When, (with usual titles), the establisher of the Chôḷa kingdom, the bhujabala-chakravartti Hoysaṇa vira-Nârasimha-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(On the date specified), for the daily offerings and perpetual lamp of the god Râmanâtha of Moṛa-Guṛuva, he made a grant. May the Bhava who wears the young moon on the top of his matted hair, Râmêśvara of Kuṛuva, grant to Padmaśiva without delay his desires.

Details of land granted by heggade Haribuiya and others (named).

The equal of Draupadi or Site, Dharani-hôyiti, spreading reed-grass on the ground and plaiting it together, obtained a *moṛa* (or winnowing basket)¹ in the middle of the Tuṅgabhadra. Thus, in the shed which was Mataṅga-ṛishi's *âsrama*, the Bôva named Vanarâja-Râma and Dharani-hôyiti, making a pandal with reed-grass, dwelt there for some time with devotion to S'iva, in complete satisfaction. When the period for the Tuṅgabhadra, which is born from Brahma's *kalaśa*, to come in the northern channel, and the nine months (for the woman), had expired, and it was the time for her delivery, they saw the Tuṅgabhadra coming down overflowing its banks ; on which they placed that *moṛa* in the middle, and seeing a devoted wife had borne a child, the Tuṅgabhadra divided and flowed on.

Beholding the southern Vâraṇâsi, the holy kshêtra of the god Râmanâtha, formed from this cause, and being satisfied, the kings Īśvara-Dêva, Mâda-Dêva and Malli-Dêva of the Sinda-kula, and various sâvantas (named) of Chikka-Bêgûr and Bâsûr, the places of the chief elephant-couriers of their *sthaḷa-vritti*, made grants of land in Chikka-Bêgûr for the god. And the nâl-prabhus (named) made grants for providing offerings (specified) at the various seasonal festivals. Also for the gardener of the god's flower garden, the pûjâri, the beater of the cymbals, blower of the conch, for food and cloths for devotees residing there for bathing, and for temple repairs and annual white washing. Benedictions and imprecations.

Be it well. With a long string of epithets, the Five hundred svâmis, and a number of others (many named) including sâvantas, the 300 Billas of the Ninety-six Thousand, the boatmen, the *bôvas*, and the *âlegolejas* made a grant of the fallen areca-nuts in Baḷḷe, Kuṛuva and Bêgûr, and the boatmen's tax in those places.

¹ It is in the form of a shovel or scoop, but much wider.

9

Date 1557 A.D.

Praise of S'ambhu. (On the date specified), when (with usual titles) vira-Sadâśiva-Râya was in Vidyânagari, ruling a secure empire in peace and wisdom :—for the god Râmêśvara of Kuṛuva in the middle of the Tuṅgabhadrâ, in the Honnâli-sîme of Baḷe-nâḍ belonging to this Hattana-vêṇṭe,—some person whose name is effaced, granted 4 villages (named) which had been formerly given for taḷavâ-riḷe,—abolishing the taḷavâriḷe,—for the god Râmêśvara of Kuṛuva in the Honnâli-sîme which had been given to Keḷadi Sadâśiva-Râya-Nâyaka as an amara-mâgaṇi. Usual final verses.

The engraver of this śâsana was

10

Date 1111 A.D.

Praise of S'ambhu. The terrifier of all the Daityas, having serpents for his ornaments, un-numbered gods worshipping and serving him,—may Sankara protect you.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, entitled to the five big drums, 'mahâ-sâmanta, (with various epithets), a lion to the wild elephants sâmantas,—Nâgayya-Nâyaka was in the . . . of the Mandali Thousand in peace and wisdom ;—(on the date specified), with various epithets, (rest effaced).

11

Date ? 1289 A.D.

Praise of S'ambhu. When, with all titles, Hoysaṇa vira-Nârasiṅga-Dêvarasa was in Dôra-samudra, ruling a secure kingdom :—And, the mahâ-maṇḍalêśvara, his father-in-law's warrior, (with other epithets), Brâ . . . Dêva's son Ganga-Perumâle-Dêva having been to Dôrasamudra and [returned], was in the Hole-Honnûr nâḍ in peace ;—(on the date specified), having paid a visit to the god Râmanâtha of Mo[ra-Kuṛuva], he made a grant of land (specified) for it. Imprecation.

12

Date 1288 A.D.

In the Yâdava-Nârâyaṇa, the bhujabala-prauḍha-chakravartti Râmachandra's reign, the year Sarbbadhâri &c.,—the worshipper of the divine lotus feet of the god Râmanâtha, . . . Dêva's son Komme-Nâyaka made a grant of land (specified) in Ballere of Eḍavattâ, for the god, to the temple priest Bayicharasa-dêva.¹

13

Date 870 A.D.

When the vallabha, mahârâjâdhirâja paramêśvara, rasa Mârasatya was ruling the kingdom of the world.—And Indra was ruling the Banavâsi Twelve Thousand ;—(on the date specified), Bî . . hâḷa-gonḍa of Mâdiûr. . . died among the cows, and ascended to sargga. Grants of land (specified) made for him.

14

Date 1076 A.D.

Praise of S'ambhu. Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And,—Be it well. When Satyavâkya Kongunivarmma dharma-mahârâjâdhirâja, boon lord of Kôlâla-pura, lord of Nandagiri, having the crest of a rutting elephant, obtainer of a boon from Padmâvatî, fragrant as musk, nanniya-Ganga, jayad-uttaranga, Rakkasa-Ganga,—śrîmat Tribhuvanamalla Ganga-Permmâdi-Dêva was ruling in peace and wisdom ;—

When, entitled to the five big drums, the mahâ-sâmanta, (with various other epithets), the Chôla ruby, his elder brother's lion,—with these and all other titles, the mahâ-sâmanta Ottighattiyanna, (on the date specified),¹ was ruling in peace the *gâvundike*, with enjoyment for one generation, in Kôtepura belonging to the Chilûruballe Thirty of the Mandali Thousand kampana ;—to Padmaśiva-dêva the priest of Kuruva, who had repaired with stone work the Siva temple in which the god Nâgêśvara was set up, the sâvanta Râmayya, washing his feet, made a grant of land (specified), with enjoyment for one generation, for the god. Also land for the dancing-girl, the *pâlâyiga*, and the singers, and for the man who brings *bil-patre* leaves, and others. Usual final verses.

This śāsana was written by sênabôva Nâranayya.

The Kôtehâla sâvanta Râmayya made over to Padmaśiva-dêva the Nâgêśvara temple. And as he had carried out the stone work of the temple, and built a tank for the god,—seeing this work of merit, he with affection set up the god ? Kêśava in his own name, and made for it grants of land including those given by the previous śāsana.

17

Date 1286 A.D.

Obeisance to the gurus. Praise of S'ambhu.

The birth of the Yâdava-vamśa was as follows :—To relieve the excessive burdens of the world, Râma and Krishṇa were born, on which that exalted family at once became the most honoured and famous in the earth. The first of those unequalled ones who acquired completely the lady earth was Jayatugi-Dêva² ; whose son was the valiant Singhana. Quit, Kêraḷa, the pride of your kingdom ; Hammira, do not ruin yourself with valour ; come at once, see the master, and quickly pay tribute, you Konkana ; Chôla, instead of coming with your force, ;—thus do the heralds of Kandara-Dêva make proclamation. That Kandâra-Dêva's son, who made his own all the wealth of his enemies, became the king of the lady Fortune and loved the lady Earth, was the king Râmachandra.

Be it well. The favourite of earth and fortune, mahârâjâdhirâja paramêśvara parama-bhattâra-ka, boon lord of Dvârâvatî-pura, a sun in causing to unfold the lotus the Yâdava-kula, a Trinêtra to the pride of the Mâlava king, an elephant-goad to the Gûrjjara king, establisher of the Telunga king, a fierce hand on the bracelet of the Lakshmi the Hoysana king's empire, to hostile kings a *ġagajhampa-kampanâchâryya*, the Yâdava-Nârâyana, (was) the praudha-pratâpa-chakravartti vira-Râmachandra-Dêva.

A dweller at his lotus feet, was the great minister, râya-dandânâtha, an elephant-goad to the brave, S'rîdhara ; whose glory was as follows :—The Dhârâ king Bhôja's fame was hitherto alone, now S'rîdhara's fame has become a companion to it. Of this ocean of many true and perfect gems

¹The 1st year of the Châlukya-Vikrama-kâla, the year Nala.

²This sentence is much effaced, but the meaning seems to be as given.

praised by all the learned, the Bhairava to his enemies, the regent elephant in bearing up the kingdom of the Yâdava king, a joy to the hearts of women, a moon in raising the waters of the pure fame of Mallikârjuna-daṇḍanâtha, a mine of all literature, in skill Chaturmmukha, the friend of the learned, in the form of all arts, the elephant-goad to his enemies, S'ridhara,—the son-in-law, was the great minister, an elephant-goad to the brave, daṇṇâyaka's grandson, Lakumi-Dêva; whose glory was as follows :—(verses in his praise, much defaced).

Be it well. The favourite of earth and fortune, the mahârâjâdhirâja Hoysana vîra-Ballâla-Dêva, having set up a linga at Jâleval¹ on the western bank of the Tungabhadra in the name of his father Nârasiṅga-Dêva, gave that place to Mallikârjuna-guru, free from taxes, and so it was continuing. But in course of time it had come to be taxed.

Afterwards,—Be it well. During the increase of the Yâdava-Nârâyana, the bhujabala-praudha-pratâpa-chakravartti vîra-[Râmachandra's] victorious kingdom, (on the date specified), when the great minister, the râya-daṇḍanâtha, elephant-goad to the brave, Viṭhala-daṇṇâyaka's grandson, Lakuma-Dêva-daṇṇâyaka was in Ballapapaṭṭana,² ruling the kingdom in peace and wisdom ;—*(the inscription stops here)*.

18

Date 1286 A.D.

Praise of S'ambhu. Be it well. During the increase of the Yâdava-Nârâyana, the bhujabala-praudha-pratâpa-chakravartti vîra-Râya-Râmachandra-Dêva's victorious kingdom :—(on the date specified), the royal betel-bearer Nârâyana, Brahma-Dêva-Nâyaka, to provide for a constant display of 108 lights for the god Paraśurâmêśvara, made a grant of land (specified). Also for a water-shed, and to provide for gruel mixed with buttermilk during the four months the water-shed is open. On entering upon the (? season) following, 1 *tâ*³ will be collected permanently ; and that, as in the four months of the water-shed, gruel with buttermilk may be offered to the god and to the Brahmans, together with betel-leaf, has this grant been made to Haruva-jîya. And the guards in the Chîlûr thâna made a grant for bdellium and incense for the god,—the mounted guards 2 *tâ* for three months ; the foot guards 1 *tâ* for three months ; to be continued by whoever is stationed in the thâna.

20

Date 1222 A.D.

Om. Obeisance to S'iva. Praise of S'ambhu. (With various praises) may Siddhêśvara protect ^AIśvara-bhûmipâla, born in the pure Sinda-vamśa.

Taking charge of all the ocean-girdled earth with his mighty victorious arm, he supported it with affection, the strong-armed emperor Simhana-Râya.

Be it well. When the refuge of all the world, the favourite of earth and fortune, the mahârâjâdhirâja, the Yâdava-Nârâyana, the pratâpa-chakravartti Simhala-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, Vanka-râvuta was carrying on the government of the Banavase Twelve Thousand ;—

The Sindânvaya out of which arose the growth of that Simhala's kingdom was as follows :—On the river of the gods¹ obtaining union with Bhava, a son was born, whose name was Haraviṭa and

¹The first letter is doubtful.

³Probably *târa*, a copper coin worth 2 cash.

²The third letter is doubtful.

⁴*Sura-sindhu*, the Ganges ; but *Sindhu* is also the Indus.

Saindhava-vara, with the great king of the serpents as his protector. Karahāḍa being his territory, he shook and subdued his enemies, and by the might of his arm became the master of the world,—thus does the earth praise him who was incarnate in the Sindhu-kula.

Be it well. Entitled to the five big drums, the mahā-maṇḍalêśvara, boon lord of Karahāṭa-pura, through obtaining a boon from the goddess Mālachī having acquired the whole circle of the earth, an earring to the Lakshmī of victory, distinguished by the blue flag (*nīla-dhvaḡa*), in liberality Karṇa, having the sounds of the *mallali* and *tāryya*, a jewel ornament of good qualities, a sun to the lotus the Sindhu-kula, a great arm of victory, of the Phanirāja-vamśa (the race of the king of serpents), a head-jewel of the good, having the crest of the tiger and deer (*byāghra-mṛiga lāñch-chhanam*), expender of gold, having reached the limit of bravery, to enemies a Nārāyaṇa,—he ruled over many countries in the Karahāḍa Four Thousand¹. In his family (*vamśa*) were many who ruled; among whom, to the greatly praised hero Chātṭarasa and to Lōkabarasi was the son Jōgarasa. His son was Chātṭarasa, who ruled the world with glory. In his family (*vamśa*), charging forward on one horse and attacking and dispersing the massed cavalry of the enemy's force, shone ? Lakha-¹ nṛipāla. His younger brother, whose praise was in all the world, was Malli-Dēva; and his younger brother, of true greatness, was ? Harasa, master of the world. His son was Rāyarasa. His son, an abode for the goddess of victory, fierce in war, of unmeasured fame, in the form of a rutting elephant in tearing up the lotuses the families of his enemies, was Īśvara-bhūpa. The sons born to him were the brave Pāṇḍya-nṛipa, the destroyer of his enemies, Malli-Dēva, Rāya, and the joyful Vijaya-nṛipāla. A sun in the sky of the Sinda-kuḷa, son of the brave Malli-nṛipāla, in firmness Mandara, protector of the learned, was whose son, a bee at the two lotus feet of Mukunda, whom the people in the world was . . . of great merit. As to the king of mountains the Mountain-daughter, and to the ocean Siri were born, so to the king Īśvara, the husband of . . . Dēvi, were born the daughters Sōvala and Kālale. As to S'rikanṭha and to Girijā was born Kuvara, so to the king Īśvara and to Chātṭale was born a son Kēsava.

And the countries belonging to that Īśvara-Dēvarasa were the following :—The Edavatta 70² in the . . . kingdom, Kumāravritti, Kōṭechālu, Chīlūr, Maṇḍali, the Edemale 70, Kolliḡa the Uchchaṅgi 30, ? on the mother's side (*mātru-paksha*) the Two-Hundred . . . Sattalige Nāgarikhanda, Jiddvalige, . .

When that . . . Dēvarasa was . . . in peace :—A dweller at his lotus feet, Mallaya . . Praise of his wife. To that couple was born Siṅga. He was king Īśvara's minister, as well as his younger brother Malliga; their praises. To him and to Siriyavve was born a son . . . ? who, (on the date specified), with the consent of all the Brahmans of Nelavitti, and the gaṇḍas (named) of Belagavatti and other places (named),—the heggade Liṅge . . . [? having made application] to the mahā-maṇḍalêśvara Īśvara-Dēvarasa, made a grant of land (specified) for the god Mallikārjjuna, and for ? the basadi.

21

Date 934 A.D.

Be it well. (On the date specified), when [Suvarṇavaraha] was ruling the kingdom of the world :—and . . . Sāntara was ruling the Banavāsi Twelve Thousand;—.. Malega . . . slew many, died and gained the happy state.

¹This name has been purposely scored over.

²The inscription is very greatly defaced here, large patches being gone from the surface of the stone.

22

Date 934 A.D.

Be it well. (On the date specified), when Suvarṇavaraha-Valla[bha]m was ruling the kingdom of the world :—and, a Râma in energy in war, Sântara was ruling the country of the Banavâsi Twelve Thousand ;—Raṭṭapallî Polaga died and gained the happy state.

23

Date 934 A.D.

Corresponds with No. 22 above nearly throughout, and adds—His wife Siriyakka set up this stone.

25

Date 1208 A.D.

Om. Obeisance to S'iva. Praise of S'ambhu.

In the form of the moon, sun, fire, wind, sky, earth, water and mind ; his beautiful matted locks adorned with a digit of the moon ; the unborn ; Râmanâtha, praised by the host of gods, may he grant to the nâi-prabhu Kêta-gauḍa, beloved of the world, of exalted merit, long life and prosperity.

Lashed into great waves by blows from the tails of big fish, by the feet of crocodiles, and the wind caused by the rushing along of porpoises, so that the spray covered up all the points of the compass, such was the ocean which surrounded the extent of Jambu-dvîpa. In the middle of that ocean-girdled Jambu-dvîpa,—with groups of the couples of gods and vidyâdharas, with a pure shining girdle of sun moon and endless constellations, with the glory of mountain-chains filled with pure gold, with extensive groves of trees of plenty, shone with great splendour the beautiful Mandara. To the south of Mandara is the earth, in which is the Bharata-kshêtra, in which, like an ornament to the lady earth, is the Kuntala country. Earth having placed the Kuntala country in their hands, they ruled it without anxiety, with all increasing happiness,—the Châlukya kings. Afterwards, when the continuance of that line was diverted,—as if saying, “ Let the tortoise, the serpent and the regent elephants sport according to their pleasure and minds' desire ; why should they have the trouble of bearing up the great burden of the earth ? I am sufficient to support it,”—he bore up the earth with his mighty arm,—(10 lines here have been purposely completely effaced).

The descent of the kings of that Belagavartti was as follows :—(with various praises of each) Mâcharasa ; his younger brother, Malli-Dêva ; his younger brother, Aiharasa ; his son, Râya-bhûbuja ; his son, Îśvara-bhûpa. A saw to those called kings, the Sindhara king (dêva), of a line favoured by Mâlâtî, the son of Îśvara-maṇḍalêśa, a mine of wealth for others,—Malli-Dêva ruled the world. His son was Îśvara-bhûpa.

A dweller at his lotus feet, the nâi-prabhu Hattivûr Kêta-Gâvuṇḍa's descent was as follows :—In the Ballave-kampana of the Banavase-nâd is Hattivûr ; its praises. In that town distinguished (in every way) was Baisara-Dâsa-Gauḍa. His wife was Sôvabe-Gâvuṇḍî. Their son was Kêta-Gauḍa, whose wife was Ereyabe-Gâvuṇḍî. Kêta's younger brother was Mâla-Gavuṇḍa, whose wife was Mâla-Gavuṇḍî. Their son was Hattivûr Dâsa-Gavuṇḍa, whose wife was Âchave-Gauṇḍî, and their son was Kêta-Gauḍa ; his praises. His younger brother was Mâla-Gauḍa, whose younger brother was Bomma. Kêta-Gavuṇḍa's wife was Gaṅgave-Gauṇḍî, and he also had the wife Kâlave-Gauṇḍî. The names of their sons.

The priests of the temple there (this portion is much effaced).

Be it well. The nâl-prabhu Hattivûr Kêta-Gâvunḍa, surrounded by all his relatives,—for the worship and ceremonies of the god Râmanâtha, the perpetual lamp, daily offerings, the Chaitra and pavitra, new decorative works, temple repairs, decorations and illuminations, (on the date specified), made grants of land (specified). Obeisance to S'iva.

Composed by Lakshmîdhara's son Râma-dêva, this śâsana was written by Padmarasa and engraved by Attiyôja. Usual final verse, Râmanâtha is our refuge.

The great minister Tûdapille-dannâyaka, and the customs heggades Virupayya and Nâkayya, granted for the god one oil-mill, the family tax on 10 bullocks, and the customs duty on one ? *huddunke*.

26

Date 1173 A.D.

Be it well. When the mahâ-maṇḍalêśvara, the Sinda Gôvinda, champion over adulterers, Pâtâla chakravartti, a saw to those called kings, an elephant goad to the titled, treading the mountains into a heap, champion over the hill chiefs,¹ fierce in war, Niśsaṅka-malla, a sun to good warriors, a Nârâyana in form, a boon son of the goddess Mâlachi, worshipper of the divine lotus feet of the god Kêśava,—Īśvara-Dêvarasa was in the residence of Belâgavatti, ruling in peace and wisdom the kingdom of Edavatte in Ballave, the Muduvalla 30 and the Narivalige 40 ;—(on the date specified), when the king of Sântalige, Singi-Dêva, coming on a raid, entered Hattivûr and carried off the cattle,—Dâsa-gauḍa . . .

27

Date 1172 A.D.

Be it well. When the mahâ-maṇḍalêśvara Īśvara-Dêvarasa was in the residence of Belâgavatti, ruling in peace and wisdom the kingdom of Edavatte-nâd in Ballave of the Banavase-nâd, the Muduvalla 30 and Narivalige 40 ;—(on the date specified), when the king of Sântalige-nâd coming by way of a raid, entered Hattivûr and Sorattûr and carried off the cows,—Mattala-Dâsaya's son Chilaya and Mattala-Mallaya's son Kêtaya, these two brothers, seeing it, without holding back, sprang forward, attacked, shot arrows, and like a destruction by Yama, slaying many, capturing the archers, drew their daggers and piercing the horse,—recovered the cows, and gained the world of gods.

Mattala-Dâsaya, son of Chilaya and Belavu-Gavuḍi, set up this *bira-gal*. By the victor is gained spoil ; by the vanquished, too, the celestial nymphs : what fear then of death in war to him who for a moment seeks the close encounter.

28

Date 1197 A.D.

Be it well. When the mahâ-maṇḍalêśvara Malli-Dêvarasa was in the residence of Belâgavatti, ruling in peace and wisdom the kingdom of Edavatte Ballave, the Muduvalla 30 and Narivalige 40 ;—(on the date specified), when Umâ-Dêvi leaving the camp in the Kavudi river, came by way of a raid to Belâgavatti, and fighting, was defeated, and seizing the cattle in Kattagi was departing,—the nâd people came out in a body and gave battle, when, along with Malaya's son Chilaya, springing out, Mûḍanamayya attacked below the Voḍḍanakeṛe, and slaying many, seizing the archers, drew his dagger, stabbed the horse and gained the world of gods.

Biraya, son of Chilaya and Mallave-gavuḍi, set up this *bira-gal*.

¹ *Ma'eparol gan'la*, a well-known epithet of the Hoysalas.

29

Date 1294 A.D.

Praise of S'amblu. Be it well. (On the date specified), when the Yādava-Nārāyaṇa, the bhujabala-[chakravartti Rāmachandra-Dêva]'s victorious kingdom was increasing :— . . . for the repair of the temple of Rāmanātha and the setting up of the god, granted the customs duties of the nāḍ. Imprecation.

30

Date about 1090 A.D.

. Be it well. When Satyāśraya, favourite of earth and fortune, mahārājādhirāja paramēśvara bhaṭṭāraka, the brave Vikramāditya was ruling the kingdom of the world :—when acting under the orders of Vallavarasa, and saying 'I will kill those braves',—the great ruler arrived at Magusadi, and the royal army having . . .,—in the battle Mādaga of Magusadi killing, ascended to the abode of *sargga*.

34

Date ? 1667 A.D.¹ CP

This copper plate inscription is mostly unintelligible, being expressed in a very corrupt and illiterate manner. It appears to refer to some dispute which was settled by an ordeal or by a present of cloths to the god. A grant of villages was also made ? to the losers.

At the beginning are mentioned Basavapa, son of Keṅgapa, son's son of Immaḍi-Hanumappa, son of ? Tula-Hanumappa, son of Hire-Hanumappa. (These are names of Basavapatna or Sante Bennūr chiefs, later the Tarikere family).

35

Date 1187 A.D.

Be it well. When, with all titles, the mahā-maṇḍalēśvara Malli-Dēvarasa was ruling the kingdom in peace and wisdom :—(on the date specified), Pāṇḍya joining with Chatṭa-nripāla having suddenly sprung upon Nelivartti and at once carried off all the live cattle,—pursuing after them, driving them off, piercing through the great army, and recovering the cows, Chatṭeya-Nāyaka gained and pleased the celestial nymphs. Verses in his praise.

Be it well. The mahā-maṇḍalēśvara Malli-Dēvarasa, together with various gauḍas (named), made grants of land (specified), to be continued to Chatṭaya-Nāyaka's children's children. Imprecation.

37

Date 1196 A.D.

Obeisance to Gōvinda. Be it well. When, with all titles, the mahā-maṇḍalēśvara Malli-Dēvarasa was in Belagavartti, ruling the kingdom in peace and wisdom :—(on the date specified), Ummā-Bāyi's warriors suddenly coming with horses, when seizing the cows, were defeated, and Gatṭeya-Nāyaka with great bravery attacked them, and drove them back. At the bidding of king Malla, with whom was Boppî-Dēvi, Gatṭaya fought among the body-guards and pursuing the enemies with his sharp sword so that all the world applauded, gained the release (from transmigration) of *svargga*. Farther praise of Malleya-Nāyaka's son Gatṭeya.

¹The date given in the inscription, S'aka 1399, does not agree with the cyclic year mentioned, and is much too early for the chiefs named. I have given what seems to be the approximate date.

Malli-Dêvarasa, with all the ministers and Bamma-Gâvunḍa, approving of Gaṭṭeya-Nâyaka's service, made grants of land (specified) for him.

38, 40

Date 1196 A.D.

Similar memorials on the same occasion,—(38) for the body-guard Kêśava-Nâyaka's son Maileya, and (40) for Jêdara Sômeya's son Appuga.

41

Date 1215 A.D.

Om. Obeisance to S'iva. Be it well. When, with all titles, the mâhâ-maṇḍalêśvara ^ĀĪśvara-Dêvarasa was in Belâgavartti, ruling the kingdom in peace and wisdom:—one day Malla-Setṭi's son Kâḷeya (on the date specified), being ordered by ^ĀĪśvara-Dêva in the battle, . . . fought¹ and gained the world of gods.

42

Date about 1215 A.D.

Om. Obeisance to S'iva. When the sun in the sky of the Sinda-kula, king Malla's son, (with other epithets, including) of the Phanirâja-vaṁśa, ^ĀĪśvara-Dêvarasa was in Belâgavatti (some fight took place at the Belâgavatti fort).¹

43

Date 1232 A.D.

Be it well. When the refuge of all the world, favourite of earth and fortune, the Yâdava-Nârâyana, the pratâpa-chakravartti Simhala-Dêva's victorious kingdom was continuing, to endure as long as sun moon and stars:—

And, a dweller at his lotus feet, Honna-Bommi-Setṭi was holding the superintendence (*mêlâlî-key-adhikâram*) of Banavase-nâḍ,—the saw to those called kings, the Sinda god (*dêvam*), descended in the line favoured by Mâlachi, ^ĀĪśvara-maṇḍalêśvara's son, the king Kêśa was distinguished.

Be it well. When with all titles, the maṇḍalêśvara Kêśava-Dêvarasa was in Belâgavatti, ruling the kingdom in peace,—one day he marched upon Honna-Bammi-Setṭi, and on his ordering Sôyi-dêva's (younger brother) Bamma, (on the date specified), when Honna-Bamma in anger, with his own horsemen and a large army came shouting to drive him back,—in accordance with king Kêśava's order, he mounted and attacking and slaying the whole of the boasting enemies' force, Sôyi-dêva's younger brother Bamma joined the apsara nymphs and gained to *svargga*.

44

Date 1215 A.D.

Be it well. In the same reign as in No. 43 above,—when Mâyi-Dêva-dannâyaka held the superintendence of Banav[as]e-nâḍ,—with titles as above, king Malla's son ^ĀĪśvara-Dêva was gaining great merit. When he was in Belâgavatti, ruling the kingdom,—one day (on the date specified) some hero fought in a battle and being wounded, entered with his horse the abode of *svargga*. A grant of land was made for him.¹

¹The inscription is much effaced.

Date 1175 A.D.

Praise of S'ambhu. Saying "why should the tortoise, the serpent and the regent elephants bear up the great burden of the world? I am sufficient to do that",—the king Ballāla took up the earth in his mighty arms. His senior queen was Padmala-Dēvi.

When, a dweller at his lotus feet, Todapille-dannāyaka was holding the government of Beḷagavartti-nāḍ ; his praise.

The descent of the worthies (*manṇeyar*) of that Beḷagavartti was as follows :--(with praises) Īśvara-bhūpa. The saw to those called kings, the Sindara god (*dēvar*), descended in the line favoured by Mālati, Īśvara-maṇḍalēśvara's son Malli-Dēva ruled the earth. His son (with praises) was Īśvara-bhūpa.

A dweller at his lotus feet, (with descent), was Bamma-gauṇḍa of Beḷagavartti, whose son was Malli-gauḍa, whose son was Kāma-gauḍa.

Be it well. The mahā-maṇḍalēśvara Īśvara-Dēvarasa, his father-in-law Nallamarasa and the gauḍas of the place being present, (on the date specified), made a grant of land (specified) to the 22 Brahmins of his Brahmapuri, washing their feet. Also grants (specified) to Gōvinda-bhaṭṭa, Rāma-dēva-paṇḍita, and Sômēśvara-bhaṭṭa. Usual final verse. Obeisance to S'iva and to Nārāyaṇa.

Date 1189 A.D.

... a bee at the lotus feet of Jayanti Siddhanātha.

Be it well. When (with usual Chālukya titles), the emperor Sômēśvara-Dēva was ruling the kingdom in peace :—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahā-maṇḍalēśvara, boon lord of Karahāṭa-pura, descended from a line favoured by a boon from the goddess Mālati, an earring for the Lakshmi of victory, distinguished by the blue flag (*nila-dhvaja*), having the sounds of the *mallali* and *tūryya*,—with these and other names, the mahā-maṇḍalēśvara Malli-Dēvarasa was in the residence of Beḷagavartti, ruling the kingdom in peace :—his praise.

A dweller at his lotus feet, was Perumāla, whose father was Mikkara-Sāndi-paṇḍita and his mother Honnauve. His younger brother, of the Kaṇva-gōtra, was the *sunḍa-vergaḍe* Dēvaṇṇa ; his praise. Sending for this generally praised Dēvaṇṇa of the *herjjuṇka*, the mahā-maṇḍalēśvara Malli-Dēvarasa, for the service of the god Siddēśvara, made a grant of Brūṅṅiriyahalli (on the date specified), and directing him to release the customs duties, freed it from artisans' tax, oil-mill tax, ? partnership tax, *ūravana*, the family tax on 20 bullocks, *herjjuṇka*, *koḍavisa*, and *handara-haṇa*,—washing the feet of Sankarāsi-paṇḍita. Usual final verse.

Date 1130 A.D.

Be it well. When, with all titles, the mahā-maṇḍalēśvara Tailapa-Dēva was ruling the peaceful kingdom of the Banavāsi Twelve Thousand, the Beḷuvala two Six Hundreds, the Sāntalige Thousand, the Manduli-nāḍ and the Minṇūḷ Five Hundred, with enjoyment for three generations :—(on the date specified) Tailapa-Dēva ascended to *svargga*,—on which, the champion over twelve, Dāsarasa's *tantrapāla* (or secretary, guardian of secrets), champion over the *tantrapālas* of the twelve worthies, Maṣaṇṇa's younger brother Boppana, making good his word (given) for the occasion (*vāḷe-vāḷyam*),

went to *svargga* with Tailaha-Dêva. On which,— Be it well. The mahâ-maṇḍalêśvara Mayûra-varma-Dêva,—the maṇḍalika Masanayya, with the *śrīkaraṇa* and all the attendants being present,— for Boppa's time vow (*samaya-jôla*) granted 100 gadyâna, to be continued to Masanayya's children's children. Vâmadêva-paṇḍita, all the gaudas being present, set up this stone.

48

Date 1216 A.D.

Om. Obeisance to S'iva. Be it well. When the refuge of all the world, favourite of earth and fortune, the mahârâjâdhirâja, the Yâdava-Nârâyana, the pratâpa-chakravartti Simhala-Dêva's victorious kingdom was continuing, to endure as long as sun moon and stars :—

And, a dweller at his lotus feet, Mâyi-Dêva-daṇḍâyaka held the superintendence of the Banavase-nâḍ ;—The sun in the sky of the Sinda-kula, Malla-nṛipâla's son, (with other epithets, including) of the Phapirâja-vamśa, was ^ĀĪśvara-Dêva.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara ^ĀĪśvara-Dêvarasa was in Belagavatti, ruling the kingdom in peace ;—(on the date specified), having ordered Chinṇeya-sâhaṇi,—the Mâdana-bâga Bêdas having made a raid and carried off the cows,—like an angry Yama, the paṭṭa-sâhaṇi Chinṇa pursued them. Hasting after them, on coming in sight of the Bêda force, he shouted, and charging on his horse which was as fleet as the wind, he played at ball with their heads, and performing astonishing feats, recovered the cows, and made a feast for the kites.—Who had a servant like Chinṇaya was to ^ĀĪśvara-Dêva ? Thus having carried out his master's orders, he went to *svargga*, on which ^ĀĪśvara-Dêvarasa made a grant of land (specified) as a *ḍiṅgariga-vṛitti* (or servant's means of livelihood) to his son and to his younger brother Yankayya, to be continued to children's children. Imprecation.

49

Date 1244 A.D.

Om. Obeisance to S'iva. Be it well. When, with all titles, the mahâ-maṇḍalêśvara, an ocean of truth, a cage of adamant to refugees, a saw to those called kings, worshipper of the feet of the god Billêśvara, subduer of foreign armies,—Bîra-Dêvarasa was in Belagavatti, ruling the kingdom with his strong arm ;— (on the date specified) Lakhkhaṇapâla Kali-Dêva having raided,—in the battle of Hattivûr, when the angry Lakhkhaṇapâla's horsemen were charging, and his army like the roaring ocean were coming on, seeing the terrified king and his chieftains preparing to go forth with an ocean of an army to meet them, he attacked the (enemy's) force beforehand, and driving them back, slew many in an astounding manner,—Aichuga. Description of the battle-field. Like a thunderbolt he fell upon the horses of the army and throwing them down, slew the force, the mighty brave Aichuga, and the apsara nymphs bore him away to *sagga*.—Guttanahalî Kâleya's younger brother, the servant (*lenka*) Aicham, gained the world of gods.

50

Date 1180 A.D.

The inscription is much effaced.

Praise of S'ambhu. May ^ĀĪśvara ever protect the king ^ĀĪśvara, born in the Sinda-vamśa. Obeisance to Siddhêśvara and S'ambhu.

Description of the earth, in which, to the south of Mandara, was Bharata-kshêtra ; in which was ... which the Châlukya kings for a long time ruled. Then the powerful emperor Bijjana obtained it. His treatment of Mâlava, Gûrjjara, Nêpâla and other kings described. His younger brother was

Mailugi-Dêva. His grandson was ? S'anka. His ? son was Râya-Murâri Sôyi-Dêva, whose younger brother was Mallugi-Dêva. (Then comes) Sankama-Dêva.

Be it well. When, (with usual Kalachuryya titles), the Kalachuryya bhujabala-chakravartti Sankama-Dêva was in the residence of Kalyâna, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, the ... sênâdhipat, master over seventy-two officials, the râyadandânâtha, *gandâ-pendâra*, (with other epithets), uprooter of the ? Velnâda Chôleya kingdom, displacer of Hoysana, terrifier of Koṅkaṇa,—adorned with these and other names, was Kâvaṇayya-dandânâyaka, the son of Brahma and Jakkanauve, and elder brother of Têja-chamûpa, born in the Agastya-kula. His younger brother's descent was as follows :—In Baḷihara, the birthplace of the Lakshmi of the country named Sagara, shone Bankarasa of the Kâsyapa-gôtra ; (?whose son) was Raviyarasa. His son was Bankarasa. His son was Mâdêva-dandânâyaka.

The descent of the Sindânvaya, which was the cause of the growth of the wealth of that minister and of all the rest of the Kalachuryya kingdom, was as follows :—From the union in love of S'iva and Sindhu¹ was born a son with great glory, and in proof thereof, Bhava, the husband of Girijâ, gave him the name of Saindhava, saying, "Be a king in the earth," and appointed the king of the serpents for his protection, ... being his son, the husband of Gauri ... and eating that fruit, the child grew. And Paramêśvara directed the goddess Mâlatî to assist his son in war, and gave him a second name of Niḍudô! (long-armed) Sinda. Karahâḍa being his country, he subdued all enemies, and by the might of his arm became the king of that land,—thus does the world praise the descent of the Sinda-kula.

Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Karahâṭa-pura, through the boon obtained from the goddess Mâlatî having become the possessor of all the earth, (with other epithets, including) distinguished by the blue flag, having the sounds of the *mallali* and *tûryya*, sun to the lotus the Sinda kula, of the Phanirâja-vamśa, having the tiger and deer crest, the Sindas' god (*dêvam*),—Niḍudo! Sinda was ruling many countries included in the Karahâḍa Four Thousand. Among the many of his line who ruled the kingdom, (with praise of his bravery) was Piriya-Chaṭṭarasa, whose wife was Dôrabarasi. Their son Jôgarasa ruled the earth, whose son was Chaṭṭarasa. Afterwards, in that family (*vams'a*) was Mâcha-nṛipâḷa. His younger brother was Malli-Dêva, whose younger brother was .. harasa. His son was Îśvara-bhûpa, whose sons were Pândya-Dêva and Malli-Dêva.

When these sons were acting under his orders, the nâḍs won by his own arm or inherited from his ancestors, were as follows :—the Edevatte 70, the [Nari]galige 40, the Baḷlave 70, the Hoḷalûr ... ; in Sântalige,—the Muduvura 80, the Yedasuleya 70 ; in Kadambalike-nâḍ,—the Kolḷiga 70 ; the Fifty-six Bâda ... te 70, the ... 30, Arakere .., the ... nujavoḷalu 12, the Attigêri 12, the Elambêru 12. The kingdom of these nâḍs being united under him, when he was in the residence of Beḷagavatti, the joy of the Lakshmi of the Banavâsi country, ruling in peace :—

A bee at the lotus feet of S'iva, [protector] of those who put faith in the feet of S'iva, ... distinguished for learning, celebrated in the Maleyâla king's territory, ... an axe in cutting down ... was . ma-Dêva, generous as a god. That ascetic's son was ... whose disciple, ... son of .. ta-Nâyti, ... was Sankarâsi-yatipa, worshipper of Siddhêśvara.

Be it well. Possessed of the usual ascetic virtues, ... Sankarâsi-panḍita having expounded the *dharma* to that king, ... he conceived the desire to perform a work of merit. And considering *dharma* to be the chief thing, for the god Prithviśvara, (on the date specified),

¹ See note 4, p. 162 above.

the mahâ-maṇḍalêśvara Mahâdêva-lanṇâyaka and a number of heggades and others (named) being present, made a grant of land (specified). Its boundaries. Also a grant by danṇâyaka Madhupaiya's son Sômayya ; and the oilmen granted an oil-mill for the god's perpetual lamp.

Composed by Pailamma

(And) the mahâ-maṇḍalêśvara Malli-Dêva's watchman, Bidda's (son) Boppeya-Nâyaka, receiving it from the hands of his ruler, made a grant of land (specified) for the gods Kêśava and Siddhêśvara. Also one *pana* per *honnu* from each oil-mill ; and from each row of betel-leaf sellers, 100 leaves.

51

Date 1195 A.D.

Be it well. When, with all titles, the mahâ-maṇḍalêśvara Malli-Dêvarasa was ruling the kingdom in peace and wisdom :—(on the date specified), being ordered by the king, Kalleya-Nâyaka attacked the of Erattapalli, and aiming at and piercing those who opposed him, creating alarm in the army, when they were in perfect confusion he fell upon the enemy and gained the approval of the celestial nymphs. Verses describing his bravery. He slew many and gained the world of gods.

54

Date 1245 A.D.

Praise of S'ambhu. Be it well. When, (with titles as in No. 49 above), Harabara-Dêvarasa was in Kallise, ruling the kingdom in peace and wisdom :—(on the date specified), ? Boppula with all his officers and battle array having besieged Kûdali, and joining fight with the great minister, master over seventy-two officials, master of all wealth, collector of Sêvuna's battle array, S'ridhara-danṇâyaka,—the great favourite, Babbara-bâhâ, Banna of Sêtu, piercing and cutting down with one stroke, fought and displayed his valour as follows ;—verses in praise of his bravery. A grant of land was made for his wife and children. His younger brother Ereyama set up this *biragal*.

55

Date 1247 A.D.

Be it well. When, (with titles as in No. 49 above), Bira-Dêvarasa was ruling the kingdom of the world in peace and wisdom :—he held an assembly of braves at his court, in which the Paṭṭa-sâhaṇi Gaṅgeya-sâhaṇi's son-in-law Êchaya gave his word as follows :—"When the enemy's army, with all the forces, comes and attacks with fury, so that the royal inspectors are taken prisoners,—with my dagger stabbing choice horses and notable chiefs, I will throw the enemy's army into confusion." When, having thus said, he had received the umbrella which was the stake, and was in peace ;—the mahâ-maṇḍalêśvara Dêkarasa and Chêlaṅgi Bireya-Nâyaka, with all their forces united, advanced into the plain of Nêmaṭṭi.—On which the great minister Mêdimêya-Nâyaka and S'ridhara-Dêva marched forth with all the attendants of the line in Koppalu, and attacking them, drove them back. Then the enemy's force getting mixed up with the force collected on the field attacked them so that they had no time to cook. Thereupon, what can I say of him who gave such a novel promise to Bîrarasa?—The host at that moment, like a last deluge, like the last fire, like Kâmâri's fury, being chased and fleeing, Êchaya stood, and as he had said, "A slaughter of the enemy with this dagger will I make," so he did. Many he gashed and tore to pieces, many he split and cut to pieces, many he seized alive by the head,—the brave Êchiga of the dagger, the hero in war. Choice horses and noted chiefs he stabbed, and distinguishing himself, as the rain of flowers was falling upon him, he gained *svargga*. Thus fulfilling the word he had given, (on the date specified), winning the applause of the army, he gained the world of gods.

60

Date 1571 A.D.

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara Gava-Rājaya was performing the funeral rites for his father Venkaṭâdri-Rājaya, in order that merit might accrue to his father, he made a grant of the village of Saulaṅga to Vijendra-voḍeyar's maṭha of the ^AĀnegondi maṭha.

64

Date 974 A.D.

Be it well. (On the date specified), the blacksmith Bîdi .. of Nelmabbe made a grant of two virgins and twelve cows for the god ; had a tank dug.

65

Date 1125 A.D.

Be it well. (On the date specified), the cows of the Nelavatti agrahâra being carried off by Dese of Beḷagavatti, the tailor Padma's son Chikka recovered the cows, and stabbing a man on horseback, died and gained the world of gods. All the Brahmans, approving, made a grant of land (specified) to Padma as a *nettaru-godage*.

66

Date 1103 A.D.

Be it well. When, (with usual Châlukya titles) Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

Dwellers at his lotus feet, (on the date specified),—Be it well. Possessed of the usual ascetic virtues (named) ; manifestly good people ; obtainers of a boon from the god Nârasimha ; versed in the many (branches of) logic, science, grammar, rhetoric, prosody, poems, and dramas ; honoured by all people ; purifiers of their gôtra ; of good character ; crest-jewels of the Rîg-vêda ; protecting jewels of their dependents ; cages of adamant to refugees ; Naḍegôṭe-mallas ;¹ skilled in . . . ; removers of the poverty of Brahmans ; nourishers of the groups of parrots good poets ; encouragers of many sports ; the sole heroes in the world ; promoters of the Brahma-vaṃśa ; wishing-stones to their dependents ; revered by the most learned men ; averters of the pride of arrogant enemies ; their fame spread as far as the four oceans ;—the thousand Brahmans of the excellent ? rice-producing agrahâra Nelavatti, having favour on Mâdhava-Salaṅgi Kêśavayya's son Biṭṭemayya, worshipping his feet, gave him the garden land (specified), for the *khaṇḍika-dharma*.² Usual final verses.

67

Date 1103 A.D.

A grant in the same reign and on the same date, by the same Brahmans.

68

Date ? 1403 A.D.

Be it well. When, (with usual titles), Harihara-mahârāja's son, vîra-pratâpa Râya mahârâya was in the residence of Vijayanagari, ruling the kingdom in peace and wisdom:—one day,

¹Wrestlers of castles in the air. Many of the epithets are unsuitable to Brahmans, and seem to be used ironically.

²Grant for the recitation of some portion of the veda.

Mârapaya, cowherd of Rodda,—the Nigalañka-malla, champion over sixty-six chieftains, the king called S'ata-S'âlukya-Bamma . . . madda-Râja's son ? Onâli-Râja, the . . . of Nelavatti in Balliya-nâd, being present, (on the date specified) (stops here).

71

Date 1396 A.D.

Praise of S'ambhu. Be it well. When, (with usual titles), vîra-Harihara-mahârâya was in the residence of Vijayanagari in the Hastinâvati fort, ruling the kingdom in peace and wisdom :—

And, a dweller at his lotus feet, the great-minister, destroyer of the Turaka army, reducer of the Seven Koñkaṇas to dust, plunderer of Kadamba, protector of the people of Kadamba-pura, boon lord of Gôvâ-pura, Vîra-Vasanta-Mâdhava-Râya's son,—great lord of ministers, the Raṅgini glory, Giridurgga-malla, setter up of Koñkaṇa, born in the Atrêya-kula, Bâchana-Râya, boon lord of Gôvâ-pura, established in the Kadamba-Râja's throne, was ruling the kingdom in peace and wisdom, protecting Chandragutti, Banavase, Koñkaṇa, Raṅgiṇi and all the other kingdoms ;—

A dweller at his lotus feet, of the Kausika-Viśvâmitra-gôtra, the Nandâ-ûr customs-officer Bollarasa's son, Anantappa, for the offerings to the god Bâlinâtha of Hoḷaguṇḍi-pura in Pândya-nâd, washing the feet of that god's proprietor, the râya-râjaguru, Khandeya-Râya Khaḷêśvara-dêva-ayya granted a śâsana as follows :—(on the date specified),¹ at the time of on eclipse of the moon, we grant for the offerings to the god Bâlinâtha from the customs-duties payable to us in Honneyapura, a hamlet of the Nêmatti village in Bâleya-nâd, belonging to the Guttîya-vêṇṭhe, the village money ? rent, the artisan tax, loom tax, sale of branded cattle, marriage tax, oil-mill tax, the hudîke tax, the furnace tax, the sâvantîke and all other taxes whatever they may be, with the approval of our wife, son, relations, feudatories and claimants. Usual final verses.

May (with various praises) the god Nârasimha protect Bollarasa's son Anantarâja. The name of Honnakeyi Bollarâja has passed away ; the company of eulogists look only to you, Anantarâja, the fortune of the poor. Usual final verses.

74

Date 1752 A.D.

(In the year specified), Keḷadi Basappa-Nâyaka's devotion to the matha of the Murigâ-guru Siddha-svâmi's throne.

76

Date ? 1314 A.D.

Praise of S'ambhu. Be it well. When, (with usual and other titles, including) establisher of Chôḷa-Râya, setter up of Pândya-Râya, a stake for the head of Magara-Râya, of Kâḍava-Râya,—the Hoysana bhujabala-pratâpa-chakravartti vîra-Ballâḷa-Dêva was ruling the kingdom of the world ;—(on the date specified),—

Be it well. All the Brahmans of the immemorial agrahâra of Nêmatti and a number of Gaudas (named), uniting, in order to provide for the gaudîke of Chaṭṭanahallî in their nâd, purchased land (specified) and granted it to Chenneya-Nâyaka's son Kallappa's son Saṅkappa as an umbali. Imprecation. Signatures.

¹The number is given of both the expired and the current year.

77

Date ? 1262 A.D.

(On the date specified), when Ayanûr Hâla-Siddapa-gauḍa was having the temple of Virabhadra of Kunko built, a stone fell on Râмага, the son of the cowherd Dêvaṇṇa of the cultivators of Kunko, and he became subject to S'iva (i. e. died). Whereupon this stone was set up and land given as an offering to S'iva.

78

Date 1320 A.D.

(On the date specified), when the mahâ-maṇḍalêśvara Tribhuvanamalla 's son Chenneya-Nâyaka's son Kallapa was ruling the kingdom in peace and wisdom :—on his elder brother Viraya-Bayiraṇṇa going to *svargga*, he made a grant of land (specified) for the god Virêśvara of Kunkuva.

79

Date ? 1185 A.D.

Be it well. When Mâra Bammarasa's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(on the date specified), Jidda-gauḍa of Hiriya Chigarasi, a hamlet of Îsûr, having [gone to *svargga*], his son Taila-gauḍa made a grant for the god Jiddêśvara and set up this monument (*nisaddhi*).

81

Date 1071 A.D.

Be it well. When, (with usual Châlukya titles), Bhuvanaikamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—Dwellers at his lotus feet,—possessed of the usual ascetic virtues (named), the thousand Brahmans of agrahâra Îsavûr, (on the date specified), for the bathing and offerings of the god Mahadêva (? set up by) Lokkagavuṇḍa of Belgunda, made a grant of land (specified). Usual final verses.

82

Date ? 1636 A.D.

(On the date specified), for the Vîra-Mahêśvara Annadâni-svâmi of the first Virakta-maṭha of Chinikatṭe, a stone well was devoted,—in the stone maṭha devoted by the pure S'ivâchâra minister of the presence (*hujâr-pradhâni*) Virabhadrapa-Dêva,—by his son Gurappa-Dêva, (on the date specified).

83

Date 1632 A.D.

Praise of S'ambhu. (On the date specified), for the temple expenses of the god Mailâra in the new pête of Ikkêri,—the Eḍava-Murâri, Kôṭe-kôlâhala, establiher of the pure Vaidikâdvaita-siddhânta, studying devotion to the S'iva-guru,—Keḷadi Venkaṭappa-Nâyaka's grandson, Bhadrappa-Nâyaka's son, Virabhadra-Nâyaka granted a dharma-sâsana as follows :—a grant of land (specified) in Yalagalale, with all rights.

Righteous witnesses :—Sun and moon, wind and fire, sky, earth and water, conscience and Yama, day and night, morning and evening ; these know the deeds of a man.

84

Date 1379 A.D.

May Vâmana, who was worshipped by Bali at the beginning of the sacrifice, protect you. (The first part of the verse is incomplete, but mentions Ushana as warning the king against the request for the three paces of ground by Vâmana).

Be it well. When, (with usual titles), Harihara-Râya was in Hastinâvatî, ruling the kingdom in peace and wisdom :—and that Harihara-Râya's son, the mahâ-maṇḍalêśvara Chikka-Râya-Voḍeyar was in Âraga, the city of the Male-râja (or hill kingdom), ruling the Thirty-six kampana¹ in peace and wisdom ;—

A dweller at his lotus feet, the great minister, a terror to hostile kings, champion over the three kings, destroyer of the Turuka army, (with other epithets),—Vira-Vasanta-Mâdhava-Râya was in the city of Âraga, ruling the Âraga and Gutti Thirty-six kampana in peace and wisdom ;—

A dweller at his lotus feet, ? the guardian of Rodda, the champion who captured the .. of fifty-six chieftains, (with other epithets), Basavappa's son Ma .. 's younger brother Bairappa-Nâyaka's younger brother ... Nâyaka's son Basavappa-Nâyaka, (on the date specified), to the establisher of the path of the vêdas, (with other epithets), the establisher of the six darśanas,—Prativâdi-bhayankara, a tree of paradise to the supreme Vaishnavas, confounder of the Mâyâvâdis (Smârtas), a terrific fire of the last day to Mantravâdis, splitter of the skulls of those who oppose and asperse gods and Brahmins, (stops here).

85

Date 1189 A.D.

Verses in praise of Duggaṇa's bravery (mostly effaced). (On the date specified), Râji-Setṭi's son Duggaṇa, when returning from Harihara, in the ? line of barren trees near Hârivâla belonging to Niṭṭâr, highway robbers attacking him, he stabbed and slew many and gained the world of gods.

87

Date 1163 A.D.

Be it well. In the reign of Vijaya-Nârasimha-Dêva of the family of Vishṇuvarddhana Obeisance to Lakshmi-Narasimha.

Be it well. With the approval of all the Brahmins of the immemorial agrahâra Kollinaghatṭa in the Pândya-nâḍ, having set up the god Lakshmi-Narasimha,—the Hebbârûva of Kolliganagatṭa, the Dêsiya-danḍanâyaka Dêvappa, saying that it is too high for the Tuṅgabhadra to come to the fields of Mâvinakôṭa, the village of Kolliganagatṭa, had a well made, and (on the date specified) granted it with land for the god.

90

Date 1290 A.D.

Praise of S'ambhu. When, (with usual titles), Hoysana bhujabala vira-Nârasimha-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom of the world in peace and wisdom :—the crest-jewel of the royal city Kaivâra of the ... kingdom belonging to Gaṅgavâdi,² Cheluviḍe-Dêvarasa's

¹ There is some confusion in the way the places are mentioned here.

² This name and most of the sentence to this point is doubtful.

Sasvika
Hob

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(? son),—the mahâ-maṇḍalêśvara, his father-in-law's warrior, (with other epithets), plunderer of the Chôla camp (or capital), the Brahmâdhirâja Gaṅga-Perumâle-Dêvarasa, as lord of Koliganagatta-vritti in Pândya-nâd, was ruling the kingdom ;—he made grants of land (specified) for the god Mâdhava, the chief god of all the Brahmans of the immemorial agrahâra Chôlamahadêvipura, which is Koliganagatta, and for the god Sômanâtha. Usual final verses.

91

Date ? 1185 A.D.

When (with usual titles), the pratâpa-chakravartti vîra-Ballâla-Dêvarasa was ruling the kingdom in peace and wisdom :—(on the date specified),—with praise of their ascetic virtues and learning, connected with Ahichchatra, the Drâviḷa-dêsa Periyâṇḍa-Hebbâruva and others all the Brahmans of the immemorial agrahâra Koliganaghatta, a refuge for all the Nâna-Dêsis from Ayyâvaḷege, Tâlamalage, the new Dvârâvatî, and the four points of the compass,—in order that the rules (*marivâde*) of their place might gain honour, and be observed from east to west and from south to north as far as Himavanta,—

Be it well. A roaring ocean all of gold ; having obtained five hundred vîra-śâsanas ; adorned with a clustre of many good qualities, truth, purity, good character, justice, modesty, . . . ; followers of the Vîra-Baṇanju dharmma ; distinguished by the flag of the white hill ; their chests embraced by energy ; exalted in the earth for courage ; descended from Baladêva, Vasudêva, Khandali and Mûlabhadra ; (*nearly a half of the inscription is here effaced*).

Imprecation.

All the Brahmans gave . . . for the offerings to the god Gavaṛêśvara.

92

Date ? 1403 A.D.

Obeisance to Harihara. May it be unobstructed. The mande-gâmuṇḍa Sôya's son called Viranara, Urivâna Bomma-Nâyaka's daughter Kâḷa-dêvi performed *sahagamana*.

93

Date ? 1403 A.D.

Similar to No. 92 above.

95

Date 1403 A.D.

Praise of S'ambhu. (On the date specified), Kuravivaka 's son .. śakappa and his wife Dêva-nâkitti went to *svargga*.

96

Date 1396 A.D.

(On the date specified), When, (with usual titles) Harihara-Râya was ruling the kingdom of the earth :—

98

Date ? 1166 A.D.

Be it well. When, (with usual titles), Hoysana vîra-Nârasiṅga-Dêva's kingdom was increasing :—(on the date specified), the mahâ-maṇḍalêśvara, Sindha-Gôvinda, champion over adulterers,

the Pâtâla-chakravartti, ^AIśvara-Dêvarasa being angry with Arakere-nâd, having ordered a raid, Malevûr was entered and Hânnisige captured,—when, seeing the great master of robes, vira-Nâra-singa-Dêva's ? warrior's son in front of the army, the goldsmith Râmôja's son Kâmôja, taking a shield and a dagger, attacked, stabbed, and saying—"the feet of the god Prajñânanda are my refuge,"—gained the world of gods.

104

Date 1686 A.D.

Praise of S'ambhu. Be it well. (On the date specified), Matur-Shâhaji of Bhâgânagara, .. duru-Shâhaji, .. Biraya's Gana-Shâhaji and others granted a *nirûpa* to the Chennâmâmbâpura agrahâra, giving certain land marked out by stones stamped with the Vâmana.

107

Date 1048 A.D.

Be it well. When, (with usual Châlukya titles), Trailôkyamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—

And,—Be it well. Entitled to the five big drums, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of unfailing word, boon lord of Kâñchî-pura, .. Trailôkyamalla Nanni-[Nolam]ba Pallava-Pe[rmmânâdi] was ruling the the Kogali Five Hundred, pura and seventy sub-villages ;—(on the date specified), the ûr-odeya of Arakere, Kêsimaya . . . washing the feet of paṇḍita, made a grant of land (specified) for the god Nâgêśvara. Usual final verses.

108

Date 1203 A.D.

(The inscription is very much effaced).

Obeisance to the god Nâgêśvara. Praise of S'ambhu. May Nâganâtha grant as long as sun and moon endure.

Be it well. When, (with usual titles), Hoysala vira-Ballâla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(*This part is all gone*).

The mahâ-prabhu Nâgarasa, having gained the favour of Malli-Dêva, set up the god Nâgêśvara. Account of the temple priest (*all effaced*). For the god Nâgêśvara, (on the date specified), at the time of the eclipse of the sun, washing the feet of Sôvâchâryya Bairava-yati, a grant of land (specified) was made. Usual final verses.

111

Date ? about 1185 A.D.

Be it well. In the . . . year of Hoysana vira-Ballâla-Dêva, when . . . Kaleya-Nâyaka carried off the cows of Arakere, Mâla-bôva's younger brother Malla-nâyaka fell, and for him was granted a *nettaru-godage*.

115

Date ? about 1250 A.D.

The god Râmanâtha is our refuge. Praise of S'ambhu. May it prevail, the sâsana of the lord of the three worlds, the dharmma-sâsana.

Be it well. With praise of their ascetic virtues and learning, were the Hebbâruva Vore-Gôvilli-Dâsa and others, all the Brahmans of the immemorial agrahâra Kôṭiganapura. For the god Râma of their Hosavalli, making application to all the Brahmans, certain Gauḍas (named) made a grant of land (specified). Usual final verses.

117

Date ? 1319 A.D.

Be it well. (On the date specified), the pratâpa-chakravartti Hoysaṇa vira-Ballâḷa-Râya's senior house-minister Baicheya-dannâyaka's brother-in-law Saṅkiya-sabaṇi marching against Basava-Dêva of Chandâvur below the Ghats, he destroyed Chandâvur and marching to Muṭṭa... was fighting, when the mahâ-sâvanta-sâvantadhipati, (with various epithets), son of both Nâyakas of Kâre, Saṅgiya-Nâyaka, being in the battle of the Ghats, fought with the army, destroyed the Tuluvas, bathed in the ? Dâvâdana-tīrttha, and gained the residence of the Vaikuṇṭha-lôka. A grant of land (specified) was made for maintaining the worship and ceremonies of this *bīragal*. Imprecation.

119

Date ? 1054 A.D.

Be it well. When, (with usual Châḷukya titles), Trailôkyamalla-Dêva was ruling a kingdom as far as to the four oceans, in peace and wisdom :—

And, a dweller at his lotus feet, entitled to the five big drums, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word,—Trailôkyamalla Nalamba-Pallava-Permmâ-*naḍi*-Dêva was ruling in peace and wisdom the kingdom of the *Dadirvâlige* Thousand, the *Balla-kunda* Three Hundred and *Konaḍiyûr* ;—

A dweller at his lotus feet, distinguished by the rank of great minister entrusted with the burden of the whole kingdom, (with other epithets),¹—Trailôkyamalla Nalamba Permmâḍi was enjoying the kingdom ; (on the date specified),² the *Nêrilagundi ûr-odeya* Hittamayya, at the eclipse of the sun, made a grant of land (specified) for the god Mallikârjuna, washing the feet of Ma .. likabe. Usual final verses.

¹There seems to be a gap here, and the text continues on another side of the stone.

²The date is given as Saka 936, Jaya, but 976 expired = Jaya.

CHANNAGIRI TALUQ.

—○:○:○—

2

Date 1277 A.D.

Obeisance to Harihara. Be it well. (On the date specified), when the Yādava-Nārāyaṇa, the bhujabala-prauḍha-pratāpa-chakravartti Rāmachandra-Rāya's kingdom was increasing :—the rāya-rājaguru Rēnuka-dēva made a grant for the god Harihara. Usual final verses.

4

Date about 1265 A.D.

Obeisance to Ś'iva. Be it well. The refuge of all the world, favourite of earth and fortune, the mahārājādhirāja Mahādēva-Rāya (a grant of land for a god). *Nearly all effaced.*

5

Date ? 1263 A.D.

Praise of Ś'ambhu. (On the date specified), the farmers and subjects of Kāriganūr remitted to the *pājāris* of Kali-dēva of Kāriganūr the tax on 22 goats. Imprecation.

6

Date 1220 A.D.

Praise of Ś'ambhu. Be it well. When, (with usual titles), vira-Hoysaḷa-Ballāḷa-Dēva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—a grant for a god (*much effaced*)—(on the date specified).

7

Date 992 A.D.

When, (with usual Chālukya titles) Āhavamalla-Dēva was ruling the kingdom of the earth :—(on the date specified), Āhava (*rest effaced*).

8

Date about 1050 A.D.

When, (with various epithets), Beḷa-Gāvunḍa's son-in-law Nēṇigeya-malla having built a tank, erected a temple, and made for it a grant of land (specified), was ruling in peace ;—in Noḷamba's opportunity, having received an order for the first rising, he put to flight Chōḷa's great army, overthrew elephants, horses and foot-soldiers, and slaying them, went to *svargga* and gained the world of gods.

9

Date about 1050 A.D.

. . . from the Pallava king's line,—Be it well. Entitled to the five big drums, of the Pallavān-vaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, boon lord of Kāñchī-pura,—Trailkōyamalla Noḷamba-Pallava-Permmāḍi-Dēva making a raid, and leaving (his force) in Bammukūr, . . . (*stops here*).

13

Date 1394 A.D.

Praise of S'ambhu. May the elephant-faced protect us. May the original Boar be for our good, tightly embraced by whom the Earth ever rejoices.

From the milk ocean arose the moon, brother of the Kaustubha, Kalpa-dru and Kâma-dhênu, and younger brother of Ramâ ; in his line was born the king Yadu. In whose line, which was protected by Vâsudêva, arose the king named Saṅgama. His wife was Gaurâmbikâ, and they had the sons Harihara, Kampa, Bukka-Râya, Mârâpa and Muddapa. Of these, the middle one, king Bukka became celebrated. As his sword danced about on the battle field, the faces of the Turushkas shrivelled up, Konkana S'anka was filled with fear, the Ândhras ran into caves in the direction of Udayagiri (or the eastern mountain), the Gurjaras lost the use of their limbs, the Kambhôjas' courage was broken, the Kalingas were defeated. His eldest son was the king Harihara, râjâdhirâja râja-paramêśvara, (with other usual titles). Who was in the celebrated royal city Vijayanagari, and the streams poured out by whom in making the sixteen great gifts nourished the tree of *dharmâ*. (On the date specified), at the time of the moon's eclipse, at the junction of the Tungabhadra and Haridra, in the kshêtra named Harihara, where a myriad *tîrthas* unite, having the name Guhâranya, at the great Rudrapâda-tîrthâ, the first in possessing the form of Harihara, the abode of gods, risbis, siddhas, gandharvas and vidyâdharas, having made in a mantapa the *tulâ-purusha* and other gifts,—the king Râja-Hariharêśvara, in Madakari in Chandramandala-nâḍ in the Madakari-śime of the Mahârânga kingdom in the Utsangi-vênthya equal to Hastinâvati, gave to the astrologer Narasimha-bhaṭṭa, also called Indrakantha, of the Srivatsa-gôtra and Yajus-sâkha, two villages,—one for *gyôṭisha*, and the other for writing this,—Brahmagrâma and Pavalakatte, (their situation), with all rights and ceremonies.

And the Brahman Narasimha-bhaṭṭa received them with joy, and blessed the king that he should live for ever.

(Witnesses)—Sun and moon, &c. Usual final verses.

17

Date ? 1120 A.D.

(On the date specified), the master of Halagu and Karuja, Nuggihalli Hanumanta-dêva, had the Basavanna temple built. His son Kaṅga-dêva having wandered abroad (as a mendicant) and brought alms, had a *kaṭu-pañjara* made for the god Hanumanta, and that fame might come to all, had a *lipi-sâsana* made and set it up.

18

Date 1063 A.D.

When, (with usual Châlukya titles), Trailokyamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And Vishṇuvarddhana-mahâ [Vijayâditya¹ was ruling the kingdom in peace and wisdom ;—

When he was making an expedition of victory to the South, in the camp which he made in Mudukakege, a dweller at his lotus feet, (with various epithets), his father-in-law's rutting elephant,—Chalturava Mâcha-Gâvuṇḍa, for the decorations and offerings of the god Mallikârjuna of his

¹ All the first part of the inscription to this point is very much effaced.

town, and for the food of the ascetics there, having made petition, (on the date specified), made a grant of land (specified), and one oil-mill.

He also made a grant of land (specified) for Sakalêśvara-paṇḍita-dêva's maṭha, and for gifts of food. Usual final verses.

19

Date about 1080 A.D.

Praise of S'ambhu. When, (with usual Châḷukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—(The rest is too much effaced to make out any connected meaning, but a forcible entry into the Kuningil fort is mentioned). Usual final verses.

Praise of the place.

20

Date ? 1689 A.D.

Praise of S'ambhu. (On the date specified), the mahâ-maṇḍalâchâryya . . . ? Kariyappa-Nâyaka's grandson, Medakere-Nâyaka's son, Bommaṇṇa-Nâyaka, gave to Âruvêli Hari-Bhaṭṭa's grandson, Veṅgam-bhaṭṭa's son, S'i . . ma-bhaṭṭa, of the Âpastamba-sûtra and Bhâradvâja-gôtra, the grant of an agrahâra, with enjoyment for one generation, as follows :—In order that our forefathers may attain merit, we have given the village of Dêmachayavana-durga in the Sante-Bennûr-sîme of the kingdom we are ruling, as a grant to S'iva, with all the usual details. Usual final verses.

21

Date 1268 A.D.

Praise of S'ambhu. Be it well. In the Sôma-vamśa arose the king Jaitugi ; his son was the king named Bhillama. After him shone the emperor Simhaṇa. From him Sâraṅgapâṇi, who put to flight the armies of his enemies. (Then) the heroic Mahadêva-Râya seized the three worlds.

Be it well. From Nimbi-Râja was born Chaṭṭa-Râja, whose brother was Kûcha-Râja. These two were skilled in the policy of the Brahma-Kshatras and in patience, of the Kauśika-gôtra, Mahadêva-Râya's councillors, long may they live in the earth. Chaṭṭa's son was Châuṇḍa-daṇḍâdhipa. Praised on all sides by the learned, having destroyed all his enemies, may the mighty Châuṇḍa live as long as moon and stars endure.

The smoke from their performance of various sacrifices clouding the sky, their fame transforming the elephants at the points of the compass into Airâvatas, their recitation of the vêdas rousing the echoes of the mountains,—their town named Dakshiṇa-Bhâskara-puri do I reverence with pleasure. Being the sister of learning and other good qualities (named) who will not honour Dakshiṇâditya-nagari. It was surrounded by terrible forests. Various praises of their valour and virtues ; calling them wrestlers with wild elephants.

Be it well. When, entitled to the five big drums, boon lord of Dvârâvatî-pura, having the flag of a golden Garuḍa, a sun in causing to unfold the lotus the Yâdava-kula, springer upon hostile kings, a Trinêtra to the pride of Mâlava-Râya, terrifier of Gûrjara-Râya, rooter out of the lotus the head of Teluṅga-Râya,—adorned with these and other names, Mahadêva-Râya's victorious kingdom was increasing :—

And, at the time when, dwellers at his lotus feet, devoted to doing good to others, cages of adamant to refugees, beloved of the lady fame, having the flag of pêsâḷa-Hanumanta,—the great

ministers Chaṭṭarasa and Kūcharasa were in their own royal city Bêtûr in the Arvvatâru-bâda (Sixty-six villages) in the Nonambavâdi Thirty-two Thousand, ruling the kingdom in peace and wisdom;—for the incense, lights, offerings and all temple affairs of the god Billêśvara of the immemorial agrahâra Dakshinâditya-voḷalu, which is Kôgilûr, (on the date specified), at the time of the eclipse of the sun, washing the feet of the sthânika Daṇḍapâṇi-guru, that Chaṭṭarasa's crowned eldest son Châuṇḍarasa, with all ceremonies, made a grant of land (specified) by the Tigula pole. This much the sixty-four of the village granted, to continue as long as sun moon and stars, in the presence of the *yêtu pottu*¹ and the worthies of the place. Whatever *biluvadike* may be imposed in the nâḍ, Mâka-bôva and others (named) of that place will devote to the incense and lights of the god Billêśvara.

22

Date 1268 A.D.

Obeisance to Gaṇapati. Praise of S'ambhu and the Boar.

Be it well. In the Sôma-vamśa arose the king Jaitugi ; his son was Bhillama ; after whom shone the emperor Simhaṇa. From him the king Mahadêva-Râya overcame the three worlds.

Be it well. From Nimbi-Râja, &c. (as in No. 21 above).

Be it well. When, entitled to the five big drums, &c. (corresponds from this point with No. 21 above, except that the grant is made for the god Svayambhu Ka . . . , washing the feet of Sômarâsi and Âcharâsi).

23

Date 1282 A.D.

Be it well. In the 14th year of the Yâdava-Nârâyana, the bhujabala-prauḍha-pratâpa-chakravartti vîra-Râma-Dêva's victorious reign, the year Chitrabhânû, &c.,—Chavunḍarasa's brother-in-law Gôparasa, fighting in the direction of Nâgavi-Kalasâpura, gained the world of S'iva.

Âchalanâtha is our refuge. Virabhadra is our refuge.

24

Date 1280 A.D.

Be it well. In the 12th year of the same reign,—the great minister, the râya-daṇḍanâtha, pêsani-Hanuma,—vîra-Chavunḍarasa having marched to Doravade in *Kurugôdu-nâḍ* against Mum, maḍi-Singeya-Nâyaka, and fighting, having slain many men and horses, gained the world of S'iva as follows :—

Having finished all the enjoyments in the world, he must not stay any longer in the world of mortals, quickly bring him, said Achaḷêśvara, approving of Châvunḍa. Let no one say that none was equal to him ; it is impossible to set aside the letters (of fate) formerly written ; all are the sport of Vidhâtri. Thus he forgot the ways of the mortal world, and came to intimately know the mōksha Lakshmi, while the great guru Lakshminâtha came to meet Chaṭṭa's son Châmunḍa. They raised for him an *uppara-muḍi*, together with the Nandi flag beloved of Bhava, and shouting Ho ! Ugho ! Ugho !² committed to Virêśvara the gauḍa Châvunḍa.

25

Date ? about 1610 A.D.

Grant made by Hanumappa-Nâyaka to the maṭha of Siddhalinga-dêva of Sante-Bennûr.

¹This unusual expression seems to be Telugu.

²These are Lingâyt cries.

26

Date 1295 A.D.

Be it well. (On the date specified), in the reign of (with titles as in No. 23 above), vira-Râma-Dêva :—a dweller at his lotus feet, the mahâ-maṇḍalêśvara, (*many lines here effaced*). A grant was made apparently to Sôva-bôva and Baicha-bôva, but a number of unintelligible expressions are introduced.

27

Date ? 1675 A.D.

Obeisance to Gaṇâdhipati. Bôleya-Kâmaṇa-Nâyaka's grandson Hiriya-Timmanṇa-Nâyaka, (on the date specified), at the time of the eclipse of the sun, ? made a grant of Chikka-Kôgilûr Usual final verses.

28

Date 1404 A.D.

The guru is our refuge. Some verses describing the birth of Rudra's son as Virabhadra for the destruction of Daksha, whose head was cut off and the head of a goat fixed on him.

Be it well. (On the date specified), the god Virabhadra of Nitagere was set up.

Be it well. When, (with titles as below for Harihara) vira-Bukka-Râya the mahârâjâdhirâja paramêśvara parama-bhattâraka, boon lord of Dvârâvatî-pura, pratâpa-Harihara-Râya of Vijayanagara Hastinâvatî was ruling a peaceful kingdom :—

The bearer behind that pratâpa-Harihara-Râya of ? various weapons was Ere-Gaṅgeya-Nâyaka of Dummi. When his son Sirâṅganâtha-Nâyaka was ruling the kingdom in peace and wisdom ;—he made a grant of land (specified) for the god Virabhadra of Nitagere. And for the same god, Dummi Era-Pemmaya-Nâyaka's Nâyaka made a grant in Gaṅgûr belonging to him.

A number of other grants for the same god by various people.

Names of Gaṇḍas who had the temple built. It was built by Mallôja, son of of.. nahallî.

32¹*Date ? about 1050 A.D.*

Names of Sâhanis who made a grant of land for the god Vira-Sômanâtha, by the Gaṅga pole. Also grants for the same by Siṅga-Chaṭṭarasa of the Thousand nâḍ, and the naḷ-prabhu and others of the Biliche Seventy. Names of Seṭṭis who had the three-pinnacled temple made.

And various ? work-people (named) and Dâsara Gaṅga placed the tools of their work as security, but on requiring their names saying 'You must stop in this place', Chinchayya gave the names of the trustworthy and sharpened the tools.

33

Date ? 1083 A.D.

Be it well. When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's kingdom was extending on all sides, to continue as long as sun moon and stars :—

¹ Large portions of the inscription are effaced.

And, a dweller at his lotus feet, entitled to the five big drums, the mahâ-maṇḍalêśvara, crest-jewel of the Thousand, a sun to the lotus his own family, a champion cutting on both sides, defeater of the designs of [Râjiga-Chôla, a bee at the lotus feet of Tribhuvanamalla-Dêva,—the mahâ-maṇḍalêśvara Tribhuvanamalla-Pândya-Dêva was ruling the Nolambavâdi Thirty-two Thousand kingdom, putting down the evil and upholding the good,—(the rest is nearly all effaced).

35

Date ? 1625 A.D.

Mummaḍi-Hanumappa-Nâyaka, (on the date specified), granted to Bhaṭṭa-Venkaṭaya the Maṭarugaṭṭa village as a bhaṭṭa-agrahâra. Imprecation.

36

Date 1170 A.D.

. gâvunḍa, in the reign of (with usual titles), the Hoysana pratâpa-chakravartti vîra-Nâra-simha-Dêva, (on the date specified), gained the world of gods.

37

Date 1200 A.D.

Be it well. When the pratâpa-chakravartti vîra-Ballâla was ruling :—(on the date specified). Billahallî Billa-gauḍa's son Mâdi-gauḍa, fighting with the Bêdas, gained *svargga*.

38

Date ? 1149 A.D.

Praise of S'ambhu. Be it well. When, (with usual Châlukya titles), Jagadêkamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet,—Be it well. Entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kâncî-pura,¹ protecting the Nolambavâdi Thirty-two Thousand, was in the residence of the royal city Uchchangî, ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, who had gained great fame by the conquest of hostile kings, was Sôma. To that mahâ-sâmanta Sôvi-Dêva and to Sôvala-Dêvi was born Eḍavari-Dêva, who was a great promoter of works of merit ; verses in his praise.

For the god Mallikârijjuna of Sosalugere, Eḍavariyarasa, washing the feet of Dêvarâsi-paṇḍita, made a grant of land (specified). Usual final verses.

This śâsana was written by Trilôchana-dêva, guru of Maṇḍali. Any letter in defect or in excess notwithstanding, the whole is genuine.

39

Date 1149 A.D.

Two verses in praise of S'ambhu. Be it well. When (as in No. 38 above) Jagadêkamalla-Dêva's victorious kingdom was extending, and he was in the residence of Kalyâṇa :—

A dweller at his lotus feet, (with praises) was the king Pândya. His son (with praises) was Vîra-Pândya.

Be it well. When, entitled to the five big drums, the mahâ-maṇḍalêśvara, boon lord of Kâncî-pura, sun in the sky of the Yadu-vamśa, wishing-stone to . . . , a sun to the lotus his own family,

¹The ruler's name is not given, but see No. 39 below.

champion cutting on both sides, defeater of the designs of Rājendra-Chôla, beloved of the goddess of victory,—Jagadêkamalla Vîra-Pândya-Dêva, protecting the Nonambavâdi Thirty-two Thousand, was in the residence of Uchchangi, ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet, (with praises) was Sôvarasa. His wife was Sôbarasi, and they had a son Eḍavara-Dêva, whose wives were Chandala-Dêvi, Gangarasi, and Honnarasi. Praises of Eḍavari, calling him his elder brother's rutting elephant.

Be it well. When, (with a number of epithets), the chief of the Biliche Seventy, Eḍavariyarasa was in Sûsulagere, ruling the kingdom in peace ;—(on the date specified), he made a grant of land (specified) for the god Sômêśvara.

40

Date 1225 A.D.

(On the date specified), in the reign of Hoysana Nârasimha-Dêva, when under the channel of the ûr-oḍeya, Hari of Haḍalakere, the cows of Gaudiyahalli were harried, the carpenter Mākôja slew and gained the world of gods. On which a grant of land (specified) was made for him.

42

Date ? 1601 A.D.

(On the date specified), Sante-Bennûr Mummaḍi-Hanumappa-Nâyaka gave to Simhada Mallibhatta-upâdhyâ's son Niṅgaṇa-bhatta a grant of land (specified). Names of persons (? to carry out the grant). The śâsana was written by

43

Date 1653 A.D.

(Persian characters and language).

In the name of God the merciful and gracious.

In the name of the Ruler of the Universe and Creator of life ; the perfect Lord who hath given speech to the tongue.

By the blessing of Muhammad Mustafa (the peace and blessing of God be on him !)—in the reign of the Sultân Muhammad Shâh Ibrâhim, Khân-i-Khânân, the blessed tank is named
 After the full recovery of the king will I construct this tank.

(Kannada characters and language).

In the name of God the merciful and gracious. The Divân of Sultân Muhammad Pâdshâh Khânkân-Sâhêb.

Obeisance to Gaṅgâ Viśvêśvara. May it be unobstructed.

Praise of S'ambhu. Usual final verses.

The quail and the boar, the she-buffalo and the elephant, the teacher and the performer (of the work),—these six went to *svarga*.¹ A tank, hidden treasure, establishing the vêdas, a S'iva temple, groves, family, sons,—these seven are continuous progeny, it is said.²

Be it well. (On the date specified) was this śâsana written. In the form of the flower-arrowed (the god of love) was Sêkha Malik ; whose son, with fame like that of the new moon, a mine of

¹ This is said to be taken from the *Môga-mahâtmya* of the Vâyu or other purâṇa, and relates to the merit arising from making a tank. A quail once scraped a hole in the ground ; a boar came and made it larger ; a buffalo and an elephant each in turn enlarged it still more ; a holy man then pointed out that it could be made into a tank or pond, and the king to whom he gave this advice carried out the idea. For their shares in this work of merit they all went to *svarga* or paradise.

² These seven confer continuous benefit, and their reward is unending.

mercy, a hero in war, was Lâr-[Khân]; his son, mild as the moon, was Badeya-Malik; his son was Sêku Mallik. By the desire of the people was this śāsana set up.

Beyond the south of Basavâpaṭṭaṇa in the world, the ? S'endra country being a great forest, all the people made complaint of the fear of robbers. The nâdigas, seṭṭis, jiyas, and those constantly travelling by that road having said this,—without delay, the master of the . . . took it into consideration, and said “I will see what there is there.” And that able one, going himself without hesitation with great courage, cut down all the bushes and trees, and built there a town called Molli-pura. And in the mountains he made a tank such that the three worlds were astonished, and acquired great fame.

In the year Nandana (1652 A.D.) the honourable the Pâdshâh being ill, he offered prayers on his behalf and laid the foundation of this Tâvarekere (or lotus tank). And said—‘I will sow without limit; and to those travelling between the excellent Râmêśa and Kâsi will daily supply milk from sugar-cane mills and set up water-sheds. I will without interruption plant cocoa-nuts, juicy plantains, royal and other rice, with betel vines, so that all the people shall be prosperous.’—This land at first was included in Basavapattana under the *râya-rêkha*, but afterwards, all the land becoming covered with forest, it was excluded from the *sist*. Now, to the farmers from the four quarters, the chief nâdigas, seṭṭis and their dependents, he with great joy freely gave the land.

Benedictions and imprecations for Hindus and Musalmans.

That fortune may be to the *dore-râya*, the *khân-khân*, did Bâdeya Mallik, subduer of foreign armies, unassisted hero, establish this work of merit.

Usual final verses. Names of officials and others who were to maintain the work. Imprecation.

44

Date 1653 A.D.

(Persian characters and language).

Allah

Muhammad

Abu-Bakr. Umar. Usman. Ali.

After glory to God and praise to the Prophet (peace and blessing be on him!)—In the reign of the Pâdshâh and defender of the faith, Sultân Muhammad, son of Ibrâhim 'Adil Shâh Ghâzi, in connection with Sultân-nagar, which was given for the residence of the lord of dignity and great honour, the minister and commander-in-chief of the kingdom,—His personal attendant Bari Malik, son of Lâr Khân, son of Sheikh Malik Havâldâr, built this tank named *Vali Surûr*, for the reason that on that day a slight change for the better occurred in the blessed health of the king; and vowed that when the king should fully recover he would complete it. While he was of this mind, on a certain day the king was restored to health, and he was thus under obligation to fulfil his vow. The construction of the tank was accordingly completed, and the district of Valipur was presented for ever under the high authority of this edict and duly registered for the benefit of the said tank, in the name of Bari Malik, the namesake of his grandfather. Whoso meddles or interferes with the enjoyment of the benefit is accursed and illegitimate.

In the year 1064 the water in it was plentiful and will last for ever. The date of the completion of the tank will be found in—“its name is *Vali Surûr*” (joy of a friend).

45

Date 1229 A.D.

Be it well. In the reign of, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôla kingdom, the niśśanka-pratâpa-chakravartti Hoysana vira-Nârasimha-Dêva :—

Be it well. With all titles, the nâl-prabhu of Dondaragatta in Sûsalugere-vitti, Bira-gâvunḍa's son Sanka-gâvunḍa's son Bira-gavuḍa, and Malla-gavuḍa's son Sanka-gavuḍa, these two, when (on the date specified) the cows were harried, gained the world of gods. On the date (specified) on which they went to the world of gods, a grant of land (specified) was made for them, and an umbali-s'āsana erected.

46

Date 1679 A.D.

(On the date specified), the Basavapattana Navâ[b] Divân's . . . Subedâr Liṅgapa, for the Kam . . . maṭha, made a grant of Hire-Māḍahālu village belonging to Nallûr-sîme. Whoso causes this to fail is guilty of killing swine in Mecca.

47

Date ? about 1615 A.D.

(Maḥratti characters and language).

May it be fortunate. Having established a S'ivaliṅga, with gifts of cows, land and gold, in order that his father and mother might obtain undying merit, he¹ repaired the temple.

48

Date ? 1616 A.D.

(Maḥratti characters and language).

(On the date specified—the year is gone), Sante-Bennûr Hanumappa-Nâyaka's . . Dâdâji Râya-Râyaya made a grant of Hire-Māḍahālu, again establishing . . . with gifts of land, cows and gold.

49

Date ? 1616 A.D.

The feet of the god Mallikârjuna are our refuge. (On the date specified), Sante-Bennûr Hanumappa-Nâyaka's . . . dâsi Râya-râya having from a long time held land in Hire-Māḍahālu, set up there S'iva-pâda and a S'ivaliṅga temple on the Tuṅgabhadra, with gifts of land and cows, that his father and mother might attain to the world of undying merit.

51

Date 1758 A.D.

Be it well. (On the date specified), the Srîmanta Sâhib, with the Sar-Jamîndar,—in the presence of the Seṭṭis of the Sâgara-pête of Basavapattana,—granted to Mariliṅgapa for the office of S'eṭṭi, as a pâlaki-umbali, the village of Uḍova belonging to Kole in the Sûlekere-sîme, and set up this stone, confirming its enjoyment, as long as sun and moon endure, by your posterity in regular succession. Oh ! Râghava-Râjendra, though living through seven kalpas I have never heard of or seen any one who has taken away what he had given.²

¹Who ? No name is mentioned.—See No. 48.

²Said to have been spoken by Jâmbavanta to Râma on his proposing to carry away a jewelled tray which was found buried in the ground of Râvana's palace. But Râma having bestowed Lanka on Vibhishana, is reminded that he should not remove anything from it.

52

Date 1233 A.D.

Praise of S'ambhu. Be it well. When, (with usual titles, including) the uprooter of the Magara kingdom, the establisher of the Chôla kingdom,—the pratâpa-chakravartti Hoysala vîra-Nârasimha-Dêva was in the residence of Pânchaḷa in Chôlu-nâḍ, ruling the kingdom in peace and wisdom :—

The regents at the points of the compass placed their elephants and horses beyond the ocean, the sun did not descend from the sky, on account of his valuable jewel Vâsugi remained in Pâtâḷa,—for the ocean-girdled earth having become his, thus only did king vîra-Ballâḷa leave them in possession of their elephants horses and jewels. Among those of the Yadu-vamśa the brave Nârasimha having slain many kings, did he pursue after Kâḍava, Magara and Pândya to attack them in the rear ?—when he was the sole king over all the earth as far as the ocean,—the Hoysala king. Through fear of being seized by the king Nârasimha if he appeared before him, Yama hides himself, while the moon stands ready with its deer¹ as if to stamp it in the middle of the backs of his flying enemies.

Here follow a number of verses each in praise of some *ûr-oḍeya* (apparently equivalent to *ûr-oḍeya*).

(With praise of their ascetic virtues and devotion to sacrificial rites) the mahâ-nâl-prabhûtas, and (with praises of their skill in government, &c), the *ûr-oḍeyas* (many named),—(on the date specified), for the decorations and illuminations of the god Brahmêśvara of Nelkudure, and for temple repairs, washing the feet of Bonte Vâmarâsi-guru, made grants of land (specified). Usual final verses.

Written by the *ûr-oḍeya* Chandra-dêva ; composed by Daśakîrtti-dêva ; engraved by Sankarôja.

53

Date 1242 A.D.

Be it well. (On the date specified), the immemorial agrahâra Marasûr on the boundary of Nelkudure, Sômayya's son Bommeya-Nâyaka, attacking Dugi-Setṭi, the strong man of the enemy's Bêḍa force, slew him, and having become a hero, saying 'Hari is my refuge', gained the world of gods.

54

Date 1277 A.D.

Be it well. (On the date specified), in Nelkudure, Hiriya-Bomma's son Nâgaya-Nâyaka, when the cows were harried, fighting and slaying, gained the world of gods. Pleased with his bravery, all the *ûr-oḍeyas* of Nelkudure, Jeya-Dêva-dannâyaka and all the subjects made a grant of land (specified) as a *nettaru* land. Imprecation.

55

Date 1279 A.D.

Similar to No. 54 above, but relating to Mareya-nâyaka.

60

Date ? 1142 A.D.

(All the first part, 41 lines, is effaced)

Sâmantha-Nâgaṇṇa, (on the date specified) for the temple of the god Kêtêśvara which he had given to Rudraśakti-guru, for the decorations of the god, the offerings at the three seasons, and perpetual lamp, made a grant of land (specified). Usual final verses.

¹ According to the Hindu belief the marks on the moon represent a deer.

61

Date 1125 A.D.

Praise of S'ambhu

When, (with usual Châlukya titles), Tribhuvanamalla-Dêva's victorious kingdom was extending on all sides, to continue as long as sun moon and stars :—

And, a dweller at his lotus feet, (with titles as in No. 33 above), Tribhuvanamalla-Râya-Pândya-Dêva, protecting the Nolambavâdi Thirty-two Thousand and the Sântalige Thousand, with enjoyment for three generations, was in the residence of the royal city . . . , ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet, (with praises, very much effaced), the mahâ-sâmanta Pallava-Râya was protecting the Bilichi Seventy and the Dummi Twelve, with enjoyment for three generations. And the mahâ-sâmanta Sômarasa was protecting with due rights the *manneya* in the Bilichi Seventy;—Praise of the mahâ-prabhu Kêsi-râja, whose wife was Châkanabbe. Their son was Iruga ; his praises. His wife was Bhavyakabbe. He built a temple of Irugêsa.

Be it well. The *ûr-oḍeya* of Basavali, Sâratavali and Nallûr in the Bilichi Seventy, Mallige in the Manujavolalu Twelve, and Kuṅkuvadahalli in the Harakali Twelve,—these five towns, the mahâ-prabhu Irugamayya-Nâyaka, (on the date specified), for the decorations and offerings of the god Irugêśvara, the livelihood of the pûjâri, and distribution of food to guests and the destitute,—made grants of land (specified), washing the feet of (with the usual ascetic virtues) S'ikhaśiva-guru. Also an oil-mill and certain dues (specified).

Usual final verses.

62

Date 1565 A.D.

Obeisance to Gaṇâdhipati. Praise of S'ambhu.

(On the date specified), at the time of the moon's eclipse,—when the master of Kuntala, the middle region 126,000 yôjanas (in extent) of Jambu-dvîpa, situated to the south of Hemâdri mahâ-Mêru ; lord of the throne of Vidyânagarî which Harihara-mahârâya built and consecrated in the name of Vidyâranya-śrîpâda, who was in the form of the Virûpâksha-liṅga, the master of Pampâ on the bank of the Tungabhadra ;—the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Râma-Dêva-Râya-mahârâya, seated on the jewel throne, was ruling the kingdom of the world in peace and wisdom :—

The agent for his affairs, promoter of the Pûvala-vamśa, Hanumi-Nâyaka's sons Billappa-Nâyaka and Kengappa-Nâyaka, caused to be written and given to Liṅgaṇa, younger brother of Appâbhaṭṭa, son of Indrakanti-Āvala-Malli-bhaṭṭa, of the S'rîvatsa-gôtra Āpastamba-sûtra and Yajus-sâkhâ, a *dharma-śâsana* as follows :—You having stated that—"We are old residents, and preserving the places obtained by our ancestors, have been your dependents. The offices of sênabhôva and jyôtisha of the country since brought under the *sist* should be granted to us",—and the former residents affirming that the offices of sênabhôva, jyôtisha, parâhita and others in all the villages belonging to the Sante-Bennûr-sime in the Uchchangi-vênte, were held by you,—we therefore grant them to you, as a gift to Râma, to be enjoyed by you, your sons, grandsons and posterity in regular succession ; and you may take possession of all the dues and rights (specified) belonging thereto in the Sante-Bennûr-sime, according to former custom.

The grant is repeated three times.

Witnesses :—Sun and moon, &c.

Usual final verses. (*signed*)—śrī-Râma.

64

Date 1214 A.D.

Praise of S'ankara and S'ambhu. Usual account of the Hoysaṣas, to Ballāḷa.

Be it well. When, (with usual and other titles), Tribhuvanamālla pratāpa-chakravartti Poy-saḷa-vīra-Ballāḷa-Dēva, with the Seven-and-a-half-Lakh country under his sole umbrella for as long as sun moon and stars endure, was ruling the kingdom of the earth in peace and wisdom :—

A dweller at his lotus feet,—in the time of king Eṇeyaṅga, a subduer by force of enemies who would not submit, was Vaijarasa in the world. To describe his pride ;—when Aggada-Rāya ran into the Bēḍarabanki forest, in front of Hemmāḍi he aimed an arrow at him from his bow, which not only went through his skull, but continuing on, to the amazement of the spectators hit one eye of a kite that was flying in the sky,—this famous king Vayja. For this extraordinary feat he received from Hemmāḍi-Rāya the title *kaṇṇ-ambi* (eye-arrow),—how can I describe the pride of Vaijarasa's achievements in the world ? To the king Vayja who received the title *kaṇṇ-ambi* and to his wife was born the king Nāḍa. To Nāḍanna and his wife Nāgale, by the boon of the three-eyed god, was born the king Vayja. From his saying this is my deity, the only light of my family, character and power,—to Vayja-maṇḍalika, and to his wife Vayjala-Dēvi, from her daily worshipping her deity the goddess Padumāvati,—was born a son, the brave king Barimma. To describe his descent :—a glory of the Gaṅga-vamśa, (with other praises). His wife was Gaṅga-māḍēvi, and they had a son Narasiṃha. May S'rikanṭha grant long life, the lord of Lakshmi all wealth, the cause of the birth of the world, Aja, a good son, through love of the king Bammi-Dēva's son, the king Nārasimha, and increasing boons as long as sun moon and stars endure. The master of elephants the Mālava king, the Lāḷa king with his warriors, shining with masses of horsemen the Gūrjara king, and the Chōḷa king,—he opposed, attacked and on the field of battle fought by himself, on receiving the order from king Ballu,—this king Narasiṃha.

Be it well. When, born in the Gaṅgānvaya renowned in all the world, Koṅḷivarmma dharmma-mahārājādhirāja, boon lord of Kōlāḷa-pura, obtainer of a boon from the goddess Padmāvati, the Gaṅga Gaṅgēya, *jayad-uttaraṅga*, pratāpa-Mahēśvara, lord of Nandagiri, (with various other epithets),—with these names and titles, the mahā-maṇḍalika Nārasimharasa was in the residence of Āsandi, ruling the kingdom in peace and wisdom ;—

A dweller at his lotus feet,—Be it well. With all titles, the Mudugere mahā-prabhu was . . . gaṇḍa ; to whom and to Kēta-gaṇḍi was born Ādi-gaṇḍa. To whom and his wife Ma . . gaṇḍi was born Bila-gaṇḍa. To whom and to Bāga-gaṇḍi were born Rāma-gaṇḍa, Būcha gaṇḍa and Ādi-gaṇḍa. Of them, to the Āsandi-nāḍ mahā-prabhu Rāma-gaṇḍa and Gaṅga-gaṇḍi were born Bila-gaṇḍa, Rāma-gaṇḍa and Nāga-gaṇḍa.

The thus esteemed mahā-nāḷprabhu Mudugere Rāma-Gaṇḍa made Halakālanahalli, constructed the Bilasamudra tank and the Būchasamudra tank, and setting up the liṅga of the god Billēśvara, and erecting a temple, (on the date specified) washing the feet of . . . jiya, for the decorations and offerings of the god Billēśvara, temple repairs, Chaitra, pavitra, perpetual lamp, daily and special ceremonies, made grants of land (specified) by the *ottōḷa* pole. Also grants to Sōmayya, son of Mādhava-bhaṭṭa of the god's Brahmapuri, and to the rāja-guru Kriyāśakti-dēva who consecrated the god. Usual final verses.

Be it well. The rāja-guru Kriyâśakti-dēva and the ^ĀElkôṭi ascetics of ^ĀAsandi-nâḍ, performing the consecration of Īdura's son Haṇḍa to the temple of the god Billêśvara, granted him certain dues (specified).

Be it well. Grants were also made for S'ivadēva-bhaṭṭôpādhyā, *salākācharya*¹ of the god Harihara; and for the *chatra* of the god Billêśvara.

65

Date ? 1100 A.D.

Be it well. (On the date specified), when .. Bakkanna-Voḍeyar's son Ganga Selâr came to Settīhalli-pattana and fought,—the watchman Ere-Permma-Nâyaka's son (with various epithets) Nâge-Nâyaka, fought in Gaṅgu Selâr's army and fell,—on which the watchman and his younger brother, in the joy of their heart, granted for him Bankekeṛe as a *nettaru-godige*.

66

Date ? about 1565 A.D.

Bhūmi-viraktaya's maṭha in the Dummi Thousand.

67

Date ? about 1565 A.D.

Keṅga-Nâyaka granted this land to the tumbler Keṅga, for as long as the moon endures. Imprecation.

69

Date 1562 A.D.

May it be fortunate. Praise of S'ambhu.

(On the date specified), when, (with usual titles), Sadâśiva-mahârâya was ruling the kingdom of the world in peace and wisdom :—

The Dummi-śīme being favoured to ^ĀAyyana-Maluka-Voḍeyar as an *amara*,—^ĀAyyana-Maluka's *thānadâr* Dilâvar-Voḍeyar destroying the children of the farmers, subjects and chiefs in the kingdom,—Sante-Benuâr Hanume-Nâyaka's son Pilapa-Nâyaka and Gaḍayya of Chikka-Gaṅgûr in the Dummi-śīme were being sent to the feet of Maluka-Voḍeyar, when Dilâvar cut off that Gaḍayya's head in a cross road. Maluka-Voḍeyar hearing the report, sent his servant Chimmana-Voḍeyar, and granting the Dummi-śīme to Sante-Bennûr Pilla-Nâyaka, tortured and put to death the former *thānadâr* Dilâvar, and gave Chikka-Gaṅgûr to Gaḍayya's children as a *nettara-godagi*. Imprecations.

71

Date ? 1577 A.D.

(On the date specified), the nâḍigar of Hodigere-śīme, Bankipura Mallapa, (granted) to Timmapa's son Raṅga the Lakshumasâgara village as an *umbāṇi*.

72

Date 1220 A.D.

Praise of S'ambhu and S'ankara.

When a certain king named Sala was with undisturbed mind worshipping the goddess Vâsantikâ of Saśakapura, a fierce tiger, with unshackled body, sprang out, when the Jina-munipa sitting at

¹ A man who answers questions by putting a *salâka* or stick into a book at random and so finding a suitable passage.

the side gave him his *kuñcha* (whisk of peacock's feathers), and said "with this *sele* (cane) hit (ho), Sala, the tiger," from which time the kings became Hoysaḷas. Thenceforth the cane being on their tiger flag, the kings of the Hoysaḷa line seemed in the cane to be holding up (a warning) finger to the fleeing hostile kings in battle. Like a sun rising upon the eastern mountain the Hoysala-vamśa, dispersing the darkness his enemies, &c., was born] the king Vinayāditya. After he had ruled, his son Eṛeyaṅga kept all the world cool in the shade of his white umbrella. In bodily pleasure as greater than Rati's husband (*eṛeyaṅgam*), in great glory than S'achi's husband (*eṛeyaṅgam*), in lofty might of arm than Siri's husband (*eṛeyaṅgam*), did Eṛeyaṅga shine. Their forms like the god of love, unequalled wrestlers, were the sons born to Eṛeyaṅga's wife Échala-Dēvi,—Ballāḷa, B.ṭṭi-Dēva and Udayāditya. Like the flaming central eye of Parahara's three eyes among the three brothers, by his great valour he became the king, in the form of Viṣṇu, the king Viṣṇu. First taking into his arm the Lakshmī of the Hoysaḷa kingdom which was his inheritance, as his strength increased he imposed his commands on all the points of the compass, and seizing Talakāḍu, became the first to the Gaṅga kingdom,—this promoter of the Yadu-vamśa, the king Viṣṇu. To him and to Lakshmī-Dēvi was born, with the glory of the god of love, the king Nārasimha. His glory spread over the lands of his enemies, the vine his sword was nourished with the flesh of hostile armies, his banners fluttered in the wind of the sighs of his enemies' wives, the world was cooled by his white umbrella,—what a marvel was the king Nārasimha. In his clear eyes, the fish ; in his feet, the tortoise ; in his throat, the boar ; in his waist, Nrisimha ; in the sport of acquiring the world, Vāmana (or the dwarf) ; in subduing his enemies, the three Rāmas ; in the force of his own yōga, Buddha ; in putting down the evil, Kalki ;—thus combining in himself the ten incarnations, was born the king Ballāḷa. These elephants are what Magarega (or the Magara king) gave in war ; these are the elephants Chōḷa sent ; these rattling elephants are what Kāḍava-Rāya seized from Pāṇḍya ;—see, said with admiration at Nārasimha's power, trembling on account of their enmity, the envoys of Simhaṇa, Lāḷa and Gauḷa. Saying, what word is this that I am called master of elephants when there are no troops of elephants of which I am master,—the king Nārasimha, marching without stopping for a hundred *gāvudās*, overthrowing formidable enemies in the east, captured the hundred elephants with which Magara came against him, and brought them in with his horse.

Be it well. When (with usual Chāḷukya and Hoysaḷa titles, including) the uprooter of the Magara kingdom, the establisher of the Chōḷa kingdom,—Tribhuvanamalla nissanka-pratāpa-chakravartti Hoysaḷa vira-Nārasimha-Dēva, having the Seven-and-a-half-Lakh country under the shadow of his sole umbrella for as long as sun moon and stars endure, was ruling the kingdom in peace and wisdom :—

A dweller at his lotus feet, (here follows the account of Vayja and his descendants, as in No. 64 above).

Be it well. When, (with titles as in No. 64), the mahā-maṇḍalika Vaijarasa-Dēva was in the residence of Āsandi in peace and wisdom, ruling the kingdom to continue as long as sun moon and stars ;—

A dweller at his lotus feet,—Obeisance to the gurus. Be it well. To the mahā-nāḷprabhu Hiriya-Bela-gāvudā and to Kēta-gauḍi was born the nāḷprabhu Ādi-gauḍa ; to whom and to Mākā-gauḍi was born Bela-gauḍa. To him and to Bāga-gauḍi were born Ādi-gauḍa, Nāma-gauḍa, Kanna-gauḍa, Bamma-gauḍa and .. gauḍa.

Be it well. (With various epithets), the mahā-nāḷprabhu Kallakeṇa Kanna-gauḍa, (on the date specified), having set up the S'ivaliṅga of the god Beḷēśvara, and built a S'iva temple, at the time of the moon's eclipse, washing the feet of Sōmēśvara-guru, for the god's perpetual lamp, offerings, Chaitra and pavitra, made a grant of land (specified).

Be it well. The *ûr-oḍeyi* of Hebbari in the ^AAsandi-vṛitti, Mārkkandā-dēva and a number of gaudas (named), also a number of gaudas (named) of Hoḷalakere-vṛitti, disputing regarding the boundary of Badanahālu, Molahālu and Kallakere, went to the king (*dēva*), when the king had pitched his camp outside Silugōḍu,—and the following was the correct settlement made by Ballāla-Dēva and the five ministers;—The boundary of the two nāds Noṇambavādi and Gaṅgavādi;—for Gaṅgavādi,—Gūliyakallu, the Hādaṅgi hill, Hakiyadone, Taliyakatta; the division runs along the field boundary of Bidarahalli.

Bidare - Hoḷakere in 14d 74

Date 1221 A.D.

Be it well. The maṇḍalika Bammarasa-Dēva, for the decorations and illuminations of the god Beḷēśvara, for temple repairs, Chaitra, pavitra, offerings, perpetual lamp, vessels and cloths, made grants of land (specified). And (on the date specified), at the time of the sun's eclipse, the treasurer Salagayya and the superintendent of customs, Jātayya, granted annual dues for the god. Usual final verses.

73

Date 1180 A.D.

(The first part is gone),

When, (with usual titles), the nissanka-pratāpa-chakravartti [vira-Ballāla-Dēva was in the residence of? Vijayyasamudra, ruling the kingdom in peace and wisdom, to continue as long as sun moon and stars :—

A dweller at his lotus feet, (with various praises) was Ballu-nṛipāla.

Be it well. When, born in the Gaṅgānvaya renowned in all the world, Koṅgulivarmma dharmma-mahārājādhirāja, boon lord of Kōḷāla-pura, obtainer of a boon from the goddess Padmāvatī, the Gaṅga Gaṅgēya, *jayad-uttaraṅga*, (with various other epithets, including) lord of Nandagiri, having the crest of a rutting elephant, sun to the lotus the Gaṅga-kula,—with these names and titles, the mahā-maṇḍalika Bammarasa-Dēva was in the residence of ^AAsandi, ruling the kingdom in peace and wisdom, to continue as long as sun moon and stars;—His son Narasiṃha-bhūpa was celebrated in the world.

Be it well. To the mahā-nāḷprabhu Hiriya Bela-gāvuṇḍa &c. (as in No. 72 above). Kāma-gāvuṇḍa and his brothers set up the S'ivaliṅga of the god ^AAdinātha in Kallakere, constructed a tank, erected a temple, and for the decorations and illuminations of the god, temple repairs and offerings, (on the date specified), at the time of the eclipse of the sun, washing the feet of Kariyaguru-dēva, made a grant of land (specified), and for the perpetual lamp 5 oil-mills. Also certain dues (specified).

Be it well. The *ûr-oḍeya* of Hebbari, &c. (as in No 72 above, but omitting Ballāla before Dēva and the five ministers).

73 (bis)

Date 1432 A.D.

(The first part is gone). When, (with usual titles), Vijaya-Bukka-Rāya-mahārāya's son, vira-pratāpa Dēva-Rāya-mahārāya's *mane-heggade* (on the date specified), set up the god Hanumanta, erected a temple, and for the god made a grant of land (specified). Also for the offerings to the god Bayirava. Usual final verses.

74

Date ? 1168 A.D.

(The greater part of the inscription is effaced).

During the Hoysala period, some chief born to S'ankara-Dêva and Suggavve, washing the feet of... (on the date specified), made for some god a grant of land (specified). Usual final verses.

75

Date ? 1121 A.D.

Saba-Dêva (in the year specified) ran and came from Tâpagundûr. Written by sênabôva Nâgaya.

76

Date ? 1545 A.D.

Praise of S'ambhu. Be it well. (On the date specified), vîra-pratâpa Sadâsîva-Râya-mahârâya's agent Râma-Râj-Oḍeyar granted to the barber Ko the caste tax of the local barbers, with all ceremonies. Imprecation.

77

Date about 1180 A.D.

Praise of S'ambhu. When, (with usual titles), the Hoysala-chakravartti vîra-Ballâla-Dêva was in the residence of Vijayasamudra, ruling the kingdom in peace and wisdom : —

(The rest is all effaced ; apparently relates to the Gaṅga king of Asandi).

83

Date ? about 1680 A.D.

His lotus feet revered by the chief gods, sunrise to the lotuses the hearts of his worshippers, of highest happiness, moonrise to the ocean of nectar dharma,—Paramêśvara, may he grant to us the fulfilment of our desires.

Hampe Virûpâksha being the only refuge, the Harihara lînga's feet the only refuge,—the writing of this śâsana, may it be fortunate.

After the Dvâpara, the names of kings who ruled Jambu-dvîpa during Kali ;—Dharma-Râya ; when he was going to *svargga*, he bound the crown on Pariksha-Râya ; and Pariksha-Râya ruled for 30 years ; his son Janamêjaya ruled for 7 years, after which his *vamśa* came to an end (became *nirvams'a*). His servant (minster, *ûligadava*) Chandagupta-Râya ruled for 500 years.

In the days when Vikrama-Râya was ruling the earth, (there was) Bilâla Sômagonḍa-gauda's daughter ; Chelugur Chelve-Sugandhe was the name of that woman. Attached to Kampala, which in course of time would come to him, was Viragolala, equal in extent to the mountain-chain of Jambu-dvîpa ; the Râja of which, Chelugur Chendamute, his younger brother Bâlamute, Padmaṇa-Nâyaka and Buma Nâyaka, these mighty ones, united with those powerful to curse or bless, and those who were suns in honour, came, having left their land, in the following manner ; —The report of what they were going to do, and that they were abandoning their land, having reached Vikrama, (he said), 'Will they go ? what report is this ? can they carry off a kite or a crow from my country ? I have no intention of letting the woman go.' On telling the report to Baṭi, he said, "Wicked men have

¹The language throughout is very corrupt, and the meaning often doubtful. The record implies a migration from some northern district (?Kampili) into the parts around Channagiri, at the time when the Muhammadans were in the ascendant there (as shown by the reference to Bâbaya), after the fall of Vijayanagar.

become very powerful in the earth ;” and it becoming known to all, they considered, and advised the gaūḍa, saying —“ It is not right that we should fall into this sin, and disgrace the Śiva religion : it is better to escape in whatever way we can.” The gaūḍa, pleased in his mind, sent for his brothers and relatives, and said, “We must at once depart, quick as thought : think that if we get a (bad) name in Jambu-dvīpa it will be ruin to our family.” The cowherd Kēta-gōṇḍa now carried to the gaūḍa the offer, ‘If you give up the woman, I will drive over to you a thousand cows of each colour.’ On hearing that, the gaūḍa was filled with rage, his mustaches danced up and down, his eyes grew red, his brows were knotted together, and he thereupon said ‘Come quickly, those who intend to follow me ; those who will not come, do as you please.’ At this word the tumult of the eighteen castes and the hundred and one families arose, and they yoked their carts. Of carts 700, ga (?gaūḍas) 75, with 6000 of Kampāḷa, and 3000 sheep of Kampāḷa,—these carts, grinding the earth, set out. (Here follow lists of the mānya-mārttaṇḍas, gaūḍas, and āyagāras who went). All these went with the gaūḍa, and broke the ground with their departure, 70 cart-loads of families, who, by means of those who had no carts, threw from time to time food to the kites and crows, and marched on as if to break the world in two, until they came near the Bhāgīrathī.

The report being then carried to the king, he was in a great rage, and ordering out his forces, directed them saying,—“Do not let them go : stop them, seize and bring them back ?” On that, Baṭṭi sent a message, saying, “Cross over the river at once.” Hearing which, Bilala saying (to himself), the people with all their retinue, cows, children, and the poor will be made prisoners on my account,—with fierce valour calling together the chief men, came near to the great river (or Mahānadi), spread his cloth, and said,—“Show me salvation, mother ; I will not leave your protection ; show your merey.” On which, saying, ‘Who is it beseeching me ?’ the great river (or Mahānadi) gave them passage. At that time the king’s army came to seize them, and the fierce in war, the preserver of all the people, the brave Bilala opposed them, and fought for 8 days. Meanwhile the cows, carts and people crossed over, while a stream of blood from those who fell in the attacking force ran to the great river (or Mahānadi). After that, by the favour of various gods (named), they pushed on and halting, blessed (*arisidaru*) Bābaya,¹ as well as all their chief men and children. And building there a village, they named it Arisikere.

After that they formed two divisions. Padmaṇa-Nāyaka and Bāla-Nāyaka with all their party went to the direction of Chennanagiri. When Sōmagōṇḍa-gaūḍa, Chelugur Chandamute, and his younger brothers Kendala and Duma-Rāja, and all their subjects were rising up, the god Bhairava stood there. Going forth, and doing three days’ journey in one, they halted and made an encampment. The early rains (*mungāru*) then set in, and the note of the *kōgilu* (or cuckoo) was heard. They therefore gave the place the name of Kōgalūr and built a village. Thence going forth, they burnt incense (*dūpa*) to the god, and that (place) became Dūpada-maraḍi. And at the place where the leaves on which they ate² fell, they made a village called Bayatānagere. For that village his son named Haṇḍe-Sōmaiya was made the gaūḍa, and he remained there. Then follows a list of village artisans appointed to Kōgalūr by Bilala Sōmagōṇḍa-gaūḍa, who stationed his younger brother Bimagoṇḍa there, and went on with another division. And where the carts with families stopped he made a village named Baiyakākanūr, and appointed to it Bālā-dore. In the same manner Chelugur Chandamute, Kendala and Duma-Rāja met and had a consultation with all the people, and then made the village Nittigere, and appointed to it Sogaḍanōra.

When they were leaving Kampāḷa, the Rāja-līṅga drew itself away and stopped there. The reason for its drawing itself away was that Chelugur Chandamute’s wife became with child. Her

¹The Muhammadan name for the *pañja* or hand with fingers outspread, which represents the five holy persons of Islam.

²The leaf plates used by the Hindus.

two children were called *Dodḍa-Gaṅga* and *Chikka-Gaṅga*, after the *Bhâgirathî*. And in their names were made the villages *Hire-Gaṅgûru* and *Chikka-Gaṅgûru*, and they appointed to them *Hulenôra Malana-gauḍa*. Then *Bilala Sômagonḍa*, with his seven brothers and his attendants, went on to *Yemmadoḍi* to camp, and stopped there permanently, naming it *Yemmiganûr*. They also built villages and hamlets. Where *Kâlarâtre-Kannamma* stopped, they made the village *Kâlalagaṭṭa*. His eldest son (*hire maga*) made *Iliriyûr*. Where the cows lowed, they made *Baiyabâḍa*, and appointed to it the *Keṅguri Kuruba* (or shepherd) *Kêta-gauḍa*. And where the *bâragûr* stayed, they made *Baiyabâragûr*, and appointed to it *Haṭenôra*. In the name of *Kenduḷa Dumma-Râja* they made *Dummi* and also *Gunjinûr*. And in these villages *Bilala Sômagonḍa-gauḍa* and his attendants settled.

I will state the names of the kings who ruled the present kingdom (*adya-râjya*) in the *S'âlivâhana śaka* to the time of their settlement ;—*Sindu Ballâla* ruled ; after him *vîra-Ballâla* ruled ; thus nine *Ballâlas* ruled ; after them the *Siva* king *Krishṇa-Râya* ruled ; *Achyuta-Râya* ruled ; *Dêva-Râya* ruled ; *Mala-Râya* ruled ; *Chôḷa-Râya* ruled ; *Bilama-Râya*¹ ruled.

¹ Perhaps meant for *Bilala Sômagonḍa*, the leader of the migration.

INSCRIPTIONS IN THE SHIMOGA DISTRICT.

SHIMOGA TALUQ.

ಶೀಮೊಗ್ಗ ದಿಷ್ಟಿಕ್ಕಿನಲ್ಲಿರುವ ಶಾಸನಗಳು.

ಶೀಮೊಗ್ಗ ತಾಲ್ಲೂಕು.

1

ಶೀಮೊಗ್ಗದಲ್ಲಿರುವ ಪೂರಗಡೂರ ಸೂರಪ್ಪನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಈ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ—ವರಾಹಮೊಹರು.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- ¹ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಃ
- ²ರಕ್ತಂ ಬಿಜಂ ದ್ರೂಮರೂಪಾರವೇ | ತ್ರೈಲೋ
- ³ಕೃನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರೇರ್ಲೀಲಾ
- ⁴ವರಾಹಸ್ಯದಂಷ್ಟ್ರ್ಯದಂಡಃ ಸಪಾತುಮಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯ
- ⁵ತ್ರಧಾತ್ರೀಭತ್ರೈಯಂದಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮ
- ⁶ಪ್ರತ್ಯೂಹತಿಮಿರಾಪಹಂ | ಯದ್ಗಂಜೋಪ್ಯಗಂಜೋದ್ಭೂತಂಹರಿಣಾ
- ⁷ಏಕಪೂಜ್ಯತೇ | ಅಸ್ತಿಹೀರಮಯಾದ್ವೇಮೈರ್ಮಾಥೈರ್ಮಾನಾನ್ಮಹಾಂ
- ⁸ಬುಧೇಃ | ನವನೀತಮಿವೋದ್ಭೂತಮಪನೀತತಮೋಮಹಃ ||
- ⁹ತಸ್ಯಾಸೀತ್ತ ನಯಃತಪೋಭಿರತುಳ್ಳೈರನ್ವರ್ಥನಾಮಾಬುಧಃಪುಣ್ಯೈ
- ¹⁰ರಸ್ಯಪುರೂರವಾಭುಜಬಲೈರಾಯುರ್ದ್ವಿಪಾಂನಿಷ್ಕೃತಃ | ತಸ್ಯಾಯು
- ¹¹ರ್ನಹುಪೋಸ್ಯತಸ್ಯಪುರೂಯುಧೈಯಯಾತಿಃಕ್ಷಿತಾಖ್ಯಾತಸ್ತಸ್ಯ
- ¹²ಚತುರ್ವಸುರ್ವಸುನಿಭಃಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇದೇವಕೀಜಾ
- ¹³ನಿರಿದೀಪೇತಿಮುಭೂಪತಿಃ | ಯಶಸ್ವೀತುಳವೇಂದ್ರೇಪುಯದೋಃಕೃ
- ¹⁴ಷ್ಣ ಇವಾನ್ವಯೇ | ತತೋಭೂದ್ಭುಕ್ತಮಾಜಾನೀರೀಶ್ವರಕ್ಷಿತಿಪಾಲ
- ¹⁵ಕಃ | ಆತ್ರಾಸಮಗುಣಭಂಶಂಮೌಳಿರತ್ನಂಮಹೀಭುಜಾಂ | ಸರಸಾ
- ¹⁶ದುದಭೂತಸ್ತಾನ್ಮರಸಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾ ಮೋ
- ¹⁷ದೇವಕೀನಂದನಾದಿವ | ಕಾವೇರೀಮಾಶುಬಧ್ವಾಬಹಳಜಲಭರಾಂ
- ¹⁸ಯೋವಿಲಂಘ್ಯೈವಶತ್ಪ್ರಾನ್ಜೀವಗ್ರಾಹಂ ಗೃಹೀತ್ವಾಸಮಿತಿಭುಜ

- 53 ಬಿಭರ್ತಿಮಣಿಕೇಯೂರನಿರ್ವಿಶೇಷಮಹೀಂಭುಜೇ | ಕೀರ್ತ್ಯಾ
54 ಯಸ್ಯಸಮಂತತಃಪ್ರಸೃತಯಾವಿಶ್ವಂರುಚೈಕ್ಯಂವ್ರಜೇದಿತ್ಯಾ
55 ಶಂಕೃಪುರಾಪುರಾರಿರಭವತ್ ಘಾಲೇಕ್ಷಣಃಪ್ರಾಯಶಃ |
56 ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂಃ
57 ಕಾಳೇಖದ್ಗ ಮಧಾದ್ರಮಾಚಕಮಲಂವೀಣಾಂಚವಾಣೀಕ
58 ರೇ | ಯತ್ರತಾಪಜಿತೋಭಾಸುಃಪತತ್ಯಂಬುನಿಧಾಧೃವಂ | ದುಃಸಹಂ
59 ಮನಸಸ್ತು ಪಂಸುತರಾಂಸೋಘಮುಕ್ತಮಃ | ಶತ್ರುಣಾಂವಾಸಮೇ(ತೇ)ದದ(ತ)ಚತಿ
60 ರುಷಾಕಿಂ(ನು)ಸಪ್ತಂಬುರಾಣೀನಾನಾಸೇನಾತುರಂಗತ್ಯತವಸುಮ
61 ತೀರ್ಥಾಃ[ಕಾಸಾಲಿಕಾಸಾಲಿ]ಕಾಸಾಲಿಕಾಭಿಃ | ಸಂಶೋಷ್ಯಸ್ವೈ
62 ರಮೇತತ್ ಪ್ರತಿನಿಧಿಜಲಧಿಶ್ಶೇಣಿಕಾಂಯೋವಿಧತ್ತೇಬ್ರಹ್ಮಾಂ

೨ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 63 ಷಂಸ್ವರ್ನಮೇರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈ
64 ರಮೇಯೈಃ | ಮದ್ದ ತ್ತು ಮರ್ಘಿಸಾರ್ಥಃಪ್ರಿಯಮಿಹಸುಚಿ
65 ರಂಭುಂಜತಾಮಿತ್ಯವೇಕ್ಷ್ಯಪ್ರಾಯಃಪ್ರತ್ಯೂಹಹೇತೋಸ್ತು ಪ
66 ನರಥಗತೇರಾಲಯಂದೇವತಾನಾಂ | ತತ್ತದ್ವಿಗ್ನೈತ್ರವೃತ್ತಾಃಪಿಚ
67 ಬಿರುದಪದ್ಯೈ[ಪದ್ಯೈ]ರಂಕಿತಾಂಸ್ತತ್ರತತ್ಸ್ಮಿತ್ವಾಜಾತಪ್ರತಿಷ್ಠಾಂ
68 ವೃತನುತಭುವಿಯೋಭೂಭೃದಭ್ರಂಕಪಾಗ್ರಾಃ | ಕಾಂಚೀಶ್ರೀಶೈಲಶೋ
69 ಣಾಚಲಕನಕಸಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖೈಷ್ವಾವತ್ಯಾವತ್ಯವರ್ವೇ
70 ಪ್ಸ್ಯತನುತವಿಧಿವದ್ಭಿಯಸೇಶ್ರೀಯಸೇಯಃ | ದೇವಸ್ಥಾನೇಷುತೀರ್ಥೇಷ್ವ
71 ಏಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾ(ನಾ)ದಾನಾನ್ಯೇವೋಪದಾನ್ಯೈರಪಿ
72 ಮಮುಖೈರಾಗಮೋಕ್ತಾನಿತಾನಿ | ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವ
73 ದಂಡಃಸೇವಭುಜಕ್ಷಿತಿರಕ್ಷಣಶಾಂಡಃ | ಭಾಷೇತವ್ವನರಾಯರಗಂ
74 ಡಃರೋಷಕೃದರ್ಥಿ ಪುಯೋರೇಣಚಂಡಃ | ರಾಜಾಧಿರಾಜಾತ್ಯುಕ್ತೋಯೋರಾ
75 ಜಪರಮೇಶ್ವರಃ | ಹಿಂದುರಾಯಸುರತ್ರಾಣದುಷ್ಪಶಾರ್ದೂಲಮದನಃ |
76 ಗಜಾಖುಗಂಡಭೇರುಂಡಾತ್ಯಾದಿಬಿರುದಾಂಸ್ವಿತಃ | ಆಲೋಕಯಮ
77 ಹಾರಾಯಜಯಜೇವೇತಿನಾದಿಭಿಃ | ಅಂಗವಂಗಕಳಿಂಗಾದ್ಯೈರಾಜ
78 ಭಿಃಸೇವ್ಯತೇಚಯಃ | ಸ್ತುತ್ಯಾದಾಯಃಸುಧೀಭಿಃಸವಿಜಯನಗರೇ
79 ರತ್ನಸಿಂಹಾಸನಸ್ಥಿಕ್ಷ್ಮಾಪಾಲಾನ್ಕೃಪ್ಸ್ಯ ರಾಯಕ್ಷಿತಿಪತಿರ
80 ಧರೀಕೃತ್ಯನೀತ್ಯಾನ್ಯಗಾದೀನ್ | ಅಪೂರ್ವಾದ್ರೇರಥಾಸ್ತಕ್ಷಿತಿಪ
81 ತಿಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರರ್ಥಿಸಾರ್ಥಪ್ರಿಯ
82 ಮಿಹಬಹುಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಸಮಿಂದೇ || ಶಕಾಬ್ದೇಶಾಲಿನಾ
83 ಹಸ್ಯಸಹಸ್ರೇಣಚತುಶ್ಚತೈಃ | ಚತುಸ್ತ್ರಂಶತ್ಸಮಾಯುಕ್ತೇಶ್ರೀಮು
84 ಷೇವತ್ರರೇಕ್ರಮಾತ್ | ಪುಷ್ಯಮಾಸೇತಥಾದರ್ಶೇಮಹೋದಯಸಮ
85 ಸ್ವತೇ | ಪುಣ್ಯಕಾಲೇಶುಭೇಯೋಗೇಶ್ರೀವಿರೂಪಾಕ್ಷಸನ್ನಿಧೌ |
86 ತುಂಗಭದ್ರಾನದೀತೀರೇಕೃಪ್ಸ್ಯ ರಾಯೋಮಹಾಮತಿಃ | ಕಂಠಾ

- 87 ಚಾರದ್ವಿಜೇಂದ್ರೇಣಮಾದಪಾಮಾತ್ಮಸೂನುನಾ | ವಿಜ್ಞಾಪ್ತೇಮಾತ್ಮವ
 88 ಯೇಣತಿಪ್ತಸೋಮಸುಧರ್ಮಿಣಾ | ಹರಿತಾನ್ವಯಚಾತಾಯವರಾಪ
 89 ಸ್ತಂಬಸೂತ್ರಣೇ | ಯಾಜುಷಾಣಾಂವರೇಣ್ಯಾಯಮಾಧವಾರಾಧ್ಯ
 90 ಸೂನವೇ | ಶ್ರೌತಸ್ಮಾರ್ತಪ್ರವೀಣಾಯ ಸದಾಪಟ್ಟ ಮರ್ವರ್ತಿನೇ || ವು
 91 ಸಾಧ್ಯಾಯಾಗ್ರಗಣ್ಯಾಯದದಾವಿಶ್ವೇಶ್ವರಾಯಚ | ಶ್ರೀರಂಗರಾ
 92 ಜ್ಯೋತೈವಹೊಂನೂರಸ್ಯಚಸೀಮನಿ | ತುಂಗಭದ್ರೋದ್ರಂತರಾಳೇ
 93 ನಾಡಾಯಡಿತೊರಾಭಿಧೇ | ವಿಠಲರಾಭಿಧಾದ್ಧಾಮಾತ್ಮದ

ಇನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 94 ಶಂಪ್ರಾಚೀಂಸಮಾಶ್ರಿತಂ | ತಥಾ
 95 ದಕ್ಷಿಣತಃಪ್ರತ್ಯಕ್ಷದಿಶಿಬಂಕೀಪುರಾ
 96 ಭಿಧಾತ್ | ಜಂನಾಪುರಾಭಿಧಾದ್ಧಾಮಾದುತ್ತ
 97 ರಸ್ಯಾಂದಿಷ್ಟಿತಂ | ಭಂಡಾರಿಪಲ್ಲಿನಾ
 98 ಮಾನಂಸರ್ವಸಸ್ಯಸಮನ್ವಿತಂ | ಪ್ರತಿನಾಮ್ನೇತಿವಿಖ್ಯಾತಂ
 99 ಕೃಷ್ಣ ರಾಯಪುರಂಸದಾ | ಸರ್ವಮಾನ್ಯಂಚತುಃಶೀಮಾಸಂಯುತಂಚ
 100 ಸಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಜಾಲಾನ್ವಿ
 101 ತಂ | ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಹಿತಮೇಕಭೋಗ್ಯಂಸಭೂರುಹಂ | ವಾಪೀ
 102 ಕೂವತಟಾಕೈಶ್ಚ ಕಚ್ಛೇನಾಪಿಸಮನ್ವಿತಂ | ಪುತ್ರಪಾತ್ರಾದಿಭಿ
 103 ಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಸ್ಯಾಧಮನಸ್ಯಾಪಿವಿ
 104 ಕ್ರಯಾದೇಸ್ತಥೋಚಿತಂ | ಪರೀತಃಪ್ರಯತ್ನೈಸ್ಸಿಗ್ಧೈಃಪುರೋಹಿತಪು
 105 ರೋಗವೈಃ | ವಿವಿಧೈರ್ವಿಬುಧೈಃಶ್ರೌತಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾಂ |
 106 ಕೃಷ್ಣ ದೇವಮಹಾರಾಯೋಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯಪಯೋ
 107 ಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮದಾ | ಅಸ್ಯಾಗ್ರಹಾರವರ್ಯಸ್ಯಚತುಃಶೀಮಾ
 108 ವಿನಿರ್ನಯಃ | ಸರ್ವೇಷಾಂಸುಖಜೋಧಾಯಲಿಖ್ಯತೇದೇಶಭಾಷಯಾ | ಭಂಡಾ
 109 ರಹ(ಳ್ಳಿ)ಯಪ್ರತಿನಾಮಕೃಷ್ಣ ರಾಯಪುರದಚತುಃಶೀಮಾವಿವರ | ಮೂಡ
 110 ಲುಕವಿಲಗೊಂಡಿ ಯಗಡಿ | ತೆಂಕಲುಚೆಂನಾಪುರದಗಡಿಯಮಧ್ಯ
 111 ದಹತ | ಪಡುವಲುಶಿರಿಯೂರತೆವರನೀರುವರಿಯಗಡಿ | ಬಡ
 112 ಗಯಿಶಾನ್ಯಭಂಡೆದಗಡಿ | ತದಿದಮವನೀವನೀಪಕವಿನುತಧರಾಯಸ್ಯ
 113 ಕೃಷ್ಣ ರಾಯಸ್ಯ | ಶಾಸನಮುರುಕವಿವೈಭವನಿಹನಿದಾನಸ್ಯಭೂರಿದಾನಸ್ಯ |
 114 ಕೃಷ್ಣ ದೇವಮಹಾರಾಯಶಾಸನೇನಸಭಾವತಿಃ | ಅಭಾಣೀನ್ಮೃದುಸಂದರ್ಭಂತದಂತಾ
 115 ಮೃಶಾಸನಂ | ಕೃಷ್ಣ ದೇವಮಹಾರಾಯಶಾಸನಂಮಲ್ಲಣಾತ್ಮಜಃ | ತ್ವಷ್ಟಾಶ್ರೀವೀರ
 116 ಷಾಚಾಯೋವ್ಯಲಿಖಿತ ಮೃಶಾಸನಂ | ದಾನಪಾಲನಯೋಮರ್ಧೋದಾಣಾಚ್ಛೇ
 117 ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾ
 118 ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿ
 119 ಪ್ಥಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂ | ಪಪ್ಪಿರ್ವ
 120 ರುಪಸಹಸ್ರಾಣಿವಿಪ್ರಾಣಿಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಏಕೈವಭಗಿನೀಲೋಕೇ

- 121 ಸರ್ವೇಪಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಸ್ತೃತವಸುಂಧರಾ |
 122 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಶೇತುಂನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ |
 123 ಸರ್ವಾನೇತಾನ್ಯಾನ್ವಿನಃಸಾರ್ಥವೇಂದ್ರಾಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ||
 (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ) ಶ್ರೀನಿರುಪಕ್ಷ.

2

ಶೀಮೊಗ್ಗದಲ್ಲಿರುವ ಪಿಕ್ವೇಡರ್ ಕೊಲ್ಲೂರಯ್ಯನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

೪ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 1 ಶ್ರೀಗಣೇಶಾಯನಮಃ | ನಮಸ್ತುಂಗೇಶರಕ್ಷಾಂಭಿಚಂದ್ರಚಾಮರಚಾ
 2 ರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತುಂಭಾಯಶಂಭವೇ || ಹ
 3 ರೇರ್ಲಿಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುಮಃ | ಹೇಮಾದ್ರಿಕಲ
 4 ಶಾಯತ್ರಧಾತ್ರೀಭತ್ರಪ್ರಿಯಂದಧಾ || ಜಯತ್ಯದ್ರೀಂದ್ರಜಾಶಿ ಪ್ಪಸ್ಥಿತಿ
 5 ಕಾಶ್ಯಕಳೇಬರಃ | ಜಗದಾನಂದದಾನಾತಿವಿದಗ್ಧಃಶ್ರೀಸದಾಶಿವಃ |
 6 ಕೋಪಪ್ರಸಾದಾಸಫಲಾಕೃತವಾನಪಿತೃಪುತ್ರಯೋಃ | ಲಕ್ಷ್ಮೀನೃಸಿಂ
 7 ಹೋಜಯತಿಸತ್ಯಚ್ಛಾನಸುಖಾತ್ಮಕಃ | ಅಸ್ತಿಪ್ರಶಸ್ತಃಕೇಳದೀ
 8 ಸದಾಶಿವಮಹೀಪತಿಃ | ಆಚಾರ್ಯಕಂವಿಧತ್ತೇಯದ್ರೀತಿಸರ್ವಮ
 9 ಹೀಭುಜಾಂ | ತದ್ಗರ್ಭಜಾತಸಂಕೇಂದ್ರಾಜ್ಞಾತೋಮಾನಧನೋಮಹಾನ್ | ಸ
 10 ನೋರ್ವೀಶಶಿರೋರತ್ನಭೂತೋವೇಂಕಟಭೂಪತಿಃ | ಗರ್ವಿತಾಹಿತ
 11 ನಂದೋಹವದನಾಬ್ಜನಿಶಾಕರಃ | ಕರ್ನಾಟಧರಣೀವಜ್ರಕವಾ
 12 ಟಾಯಿತವಿಕ್ರಮಃ | ಪ್ರತ್ಯರ್ಥವಸುಧಾನಾಥಮಕುಟೋದ್ಯುನ್ಮರೀಚಿ
 13 ಭಿಃ | ರಂಜಿತಾಂಘ್ರಿಯುಗಃಸತ್ಯಹರಿಶ್ಚಂದ್ರಃಸುಧಾರ್ಮಿಕಃ | ಖ್ಯಾ
 14 ತಶ್ರೀಕೇಳದೀಸದಾಶಿವಮಹೀಪಾಲಾನ್ವಯಾಂಭೋನಿಧೇಃಪೂರ್ಣೇಂದ್ರಃ
 15 ಪ್ರತಿಪಕ್ಷಪಾರ್ಥವಗಜಪ್ರೋದ್ಧಂಡಕಂಠೀರವಃ | ಸಾಜನ್ಯಾಂಬುನಿ
 16 ಧರ್ನಿಧೀಶವಿಭವೋವಿದ್ಯಾವೀಕಾಶ್ರಯೋಭೋಜಃಸತ್ತ್ವವಿಸಂತತೇರ್ವ
 17 ರಗುಣಃಶ್ರೀವೇಂಕಟಕ್ಷಾಪತಿಃ | ಶೇಳತ್ತಾಳವರಾಜರಾಜೇನುದನನ್
 18 ಮಾತಂಗವಜ್ರಾಂಕುಶಃಸಂಖ್ಯಾತಿತಕಿರಾತಮಂಡಲಬಲಧ್ವಂತಾಘ
 19 ಚಂಡದ್ವತಿಃ | ಶಶ್ವದ್ವಕ್ಷಿಣದಿಗ್ವಯೋದ್ಯುತಮಹಾವ್ಲಾಖ್ಯಾಬ್ಧಿವೇಳಾ
 20 ಚಲೋನೀಶೀಮಾರ್ಜಿತವಿಕ್ರಮೋರ್ಜಿತಭುಜಃಶ್ರೀವೇಂಕಟಕ್ಷಾಪತಿಃ |
 21 ಭದ್ರಭೂಮಿಪತಿಸ್ತಸ್ಯತನಯೋವಿನಯೋಜ್ವಲಃ | ಸದಾಶಿವಸದಾಂಭೋಜ
 22 ಭ್ರಮರೀಭೂತಮಾನಸಃ | ಶಿವಪ್ರಸಾದಾತ್ಸಂಜಾತಃಕುಮಾರೋಭದ್ರಭೂಪ
 23 ತೇಃ | ವಿದ್ವಾನ್ವಿವೇಶೀವಿಕ್ರಾಂತೋವೀರಭದ್ರಮಹೀಪತಿಃ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜಾಖ್ಯೋ
 24 ಯೋರಾಜಪರಮೇಶ್ವರಃ | ತಸ್ಯಶ್ರೀವೇಂಕಟಾದ್ರ್ಯಾಖ್ಯಸಿಂಹಾಸನವತೇಪ್ರ
 25 ಭೋಃ | ಸಹಾಯಃಸರ್ವಕಾರ್ಯೋಷುದಕ್ಷಿಣೋಚ್ಚಭುಜಾಯಿತಃ | ಕೀರ್ತಿಪ್ರತಾಪಸಂಪ
 26 ನ್ನೋಧರ್ಮಕಾಮಾರ್ಥತತ್ಪರಃ | ಪಾತುಶಾಹಮಹಾಸೇನಾತ್ರಸ್ತದಕ್ಷಿಣಭೂಭು

ಎನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 27 ಜಾಂ | ಅಭಯಸ್ಥವಿಧಾತೋದ್ಯನ್ನೀತಿಶಾರ್ಯವಿವೇಕವಾನ್ | ರಾಯಸಿಂಹಾಸನಾರೋ
28 ಧೈರಗ್ರಹಾರಾನ್ವೃತಾನ್ವರಾ | ವಿಶಾರ್ಯಪಾಲಯನ್ಧರ್ಮಸೂಕ್ಷ್ಮತತ್ವವಿದಾಂ
29 ವರಃ | ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಸ್ಥಾಪನೋತ್ಸುಕಃ | ಯಡವೋಪಪದೋಪೇ
30 ತಮುರಾರಿಬಿರುದೋಜ್ವಲಃ | ಪ್ರತ್ಯರ್ಥಧರಣೀಪಾಲಕೋಽಪಿಕೋಲಾಹಲಾಭಿಧಃ |
31 ದೇವಗೋವಿಪ್ರಸೇವಾಕೃಚ್ಛಿವಭಕ್ತಶಿರೋಮಣಿಃ | ದಾನಾಂಭಃಪರಿವರ್ಧಮಾನ
32 ಸುಕೃತೋರ್ವಿಜಾಂಬುವಿಶ್ರಾಣನೇಶೋಭಾಯಾಮಪೀರಿರಭದ್ರನೃಪತೇರ್ಹಸ್ತಃಸ
33 ರೋಜಾಯತೇ | ತಸ್ಯೋದ್ಯದ್ಭಜವಿಕ್ರಮಾಖ್ಯಧರಣೀಜಾತಾಂಬುದಾನೇಪುನಃ
34 ಕಾಂತಾನುದ್ರೃತಶಾರ್ಯವೈರಿವನಿತಾನೇತ್ರಂಸರೋಜಾಯತೇ | ಶ್ರೀವೀರಭದ್ರ
35 ಕ್ಷಿನಾಯಕೇನವಿಧೀಯಮಾನಾದ್ವಿಜದಾನಧಾರಾಂ | ದೃಷ್ಟ್ಯಾವೈಯೋವೇಭ
36 ವಿತೇತಿಭೀತಃಸ್ವಾದುಃಸಮುದ್ರಃಸ್ಥಿತವಾನ್ಸುಧಾರೇ | ೨೦ | ತಸ್ಯಸ್ತೇನುಮ
37 ಹಾಮಾತ್ಯಃಸ್ವಾಮಿಕಾರ್ಯಧುರಂಧರಃ | ವೇದಶಾಸ್ತ್ರಕಲಾಭಿಜ್ಞೋರಾಜ
38 ನೀತಿವಿಚಕ್ಷಣಃ | ಪಾಡುಣ್ಯನೈಪುಣ್ಯನಿಧಿಃಶಕ್ತಿತ್ರಯವಿರಾಜಿತಃ |
39 ವಸಿಷ್ಠಗೋತ್ರೇಸಂಜಾತಆಶ್ವಲಾಯನಸೂತ್ರಯುಕ್ | ಬಹುಚಾಂಪ್ರವರೋವಿ
40 ದ್ವಾನೃನಾರೀಸಹೋದರಃ | ಕೃಷ್ಣರಾಯಸ್ವರ್ಣಕೋಶಾಧೀಶನಾರಾಯ
41 ಣಪ್ರಭೋಃ | ನಪ್ತಶ್ರೀರಾಮಕೃಷ್ಣಸೃಪಾತ್ರೋಮಂತ್ರಿಶಿರೋಮಣೀಃ | ಪುರುಷೋ
42 ತ್ವಮಮಂತ್ರೀಂದ್ರನೂನುಃಸರ್ವಗುಣಾಕರಃ | ರಾಮಕೃಷ್ಣಹೃದಯೋಮಂತ್ರೀಶಕ್ರ
43 ಸ್ಯೇವಬೃಹಸ್ಪತಿಃ | ತಸ್ಯಶೀಲಗುಣೈಸ್ತುಷ್ಕೋವೀರಭದ್ರಮಹೀಪತಿಃ |
44 ಸ್ವಪರಂಪರಯಾಪ್ರಾಪ್ತಆರಗಕ್ಷಿತಿಮಂಡಲೇ | ಗಾಜನೂರಾಖ್ಯಸೀಮಾ
45 ಯಾಂತುಂಗಭದ್ರಾತಟೇಶುಭೇ | ನಂದಿಗೇರೀಕೋಲತಡೀಸಖರೇಬಯಲಾಹ್ವ
46 ಯೈಃ | ತಪ್ತೀಕೇರೇಹೆಬ್ಬಯಲನಾಮಾಭ್ಯಾಂಸಹಪಂಚಭಿಃ | ಉಸಗ್ರಾವೈಶು
47 ಭೈರ್ಯುಕ್ತಂತ್ರಿಯಂಬಕಪುರಾಭಿಧಂ | ಅಗ್ರಹಾರಂಸುಪ್ರಸಿದ್ಧಂಚತುಃಸೀ
48 ಮಾಸಮನ್ವಿತಂ | ನಿಧಿಪ್ರಭೃತ್ಯಪ್ಯಭೋಗತೇಜಸ್ವಮೈಶ್ವರೈಃಸಂಯುತಂ | ಆ
49 ಧಿವಿಕ್ರಯಯೋರ್ದಾಸಪರಿವರ್ತನಯೋಕ್ಷಮಂ | ಯಜನಾದಿಕ್ರಿಯಾಪಟ್ಟ
50 ಸತ್ತ್ವಮಾರ್ಗಸಕ್ತಚೇತಸೇ | ವಿದುಷೇರಾಮಕೃಷ್ಣಯಮಹಾಪಾತ್ರಾಯಧೀಮ
51 ತೇ | ಸಹಿರಣ್ಯಾಬ್ದಾನಧಾರಾಪೂರ್ವಮಾಚಂದ್ರತಾರಕಂ | ಸಂತಾನಂ
52 ಸುಖೀಭುಂಜನ್ತಿಷ್ಠೇತಿವೃತರನ್ಮದಾ | ಅಬ್ಧ್ಯಂಗೇಷುಮಹೀನಂಖ್ಯಾಕಾ
53 ಭ್ದೇವಿಪಾವತ್ಸರೇ | ಆಶ್ವಿನೇಮಾಸಿಬಹುಳೇಮಾವಾಸ್ಯಾಯಾಂರವೇದ್ವಿನೇ | ನೂ
54 ರ್ವೋಪರಾಗಸಮಯೇಸಿದ್ಧರ್ಷಿಜನಸೇವಿತೇ | ಕೋಟೀಶ್ವರಂಪಕ್ಷೇತ್ರೇತಿ
55 ರೇಪುಣ್ಯಮಹೋದಧೇಃ | ವಸಿಷ್ಠಗೋತ್ರರುಗ್ವೇದೀಆಶ್ವಲಾಯನಸೂತ್ರಭಾಕ್ |

ಎನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 56 ಸುವರ್ಣಕೋಶಾಧೀಶಶ್ರೀರಾಮಕೃಷ್ಣಖ್ಯಮಂತ್ರಿರಾಟೆ | ವಿವಾಹಾಯದ್ವಿ
57 ಜಾತಿಭ್ಯಸ್ತುಧಾಪನಯನಾಯಚ | ದತ್ವಾಹಿರಣ್ಯಂಪರ್ಯಾಪ್ತಂಕೃತ್ವಾದಾನಾ
58 ಸ್ಯನೇಕಶಃ | ಶ್ರೋತ್ರಿಯೈರ್ಧರ್ಮಶಾಸ್ತ್ರಜ್ಞೈಃಸಂಹಿತೇಂದ್ರೈಃಸಮಂಮುದಾ | ಕ್ಷೇತಾ
59 ಶ್ವದಾನಂನಿರ್ಮಾಯಯಥಾಶಾಸ್ತ್ರಂತದಾಪುನಃ | ವೀರಭದ್ರಾವನೀಶೇನವಾ

- 60 ಪರ್ಣಧಿಯಾತ್ಮನೇ | ದತ್ತಂಸಮಗ್ರಫಲದಂಪಂಚೋಪಗ್ರಾಮಶೋಭಿತಂ | ತ್ರಿಯಂ
61 ಬಕೇಶಗೋಪಾಲಕೃಷ್ಣ ಸಂಜ್ಞಾಪ್ರಸಂನಯೋಃ | ಆಭಿಮುಖ್ಯಸ್ಥಯೋರೀ
62 ಶವಿವ್ಯೋಃ ಸದನಭಾಸುರಂ | ಭದ್ರಾಕಾರಸ್ಯರಾದ್ರಸ್ಯಭದ್ರಸ್ಯಭಜ
63 ಕಾವಳೇಃ | ವೀರಭದ್ರಸ್ಯದೇವಸ್ಯಮನೋಜ್ಞಾಲಯಮಂಡಿತಂ | ಸಿದ್ಧದ್ವಾದ
64 ಶನಿಪ್ತಾಪ್ತಿಯುತವೃತ್ತಿಭಿರನ್ವಿತಂ | ರಮ್ಯಂಸವಸ್ತುಭಿರ್ಗೇಹೈಸ್ತ್ರಿಯಂಬ
65 ಕಪುರಂಶುಭಂ | ಚಿದಾನಂದಘನೋಲಕ್ಷ್ಮೀನೃಸಿಂಹಃಪ್ರಿಯತಾಮಿತಿ |
66 ನಾನಾಶಾಖಾಗೋತ್ರಸೂತ್ರಶ್ರೋತ್ರಿಯೇಭ್ಯಃ ಪ್ರದತ್ತವಾನ್ | ವೀರಭದ್ರಾವನೀ
67 ಶೀನಕರ್ನಾಟಕ್ಷಿತಿಭೂಭುಜಾಂ | ನಿಜರಾಜ್ಯಾಧಿರಾಜ್ಯತ್ವಸಂಸ್ಥಾಪನಪ
68 ಟೀಯಸಾ | ರಾಮಕೃಷ್ಣಾಭಿಧಾನೇನದಕ್ಷಾಗ್ರೇಣಾತ್ಮಮಂತ್ರಿಣಾ | ಕಾರಿ
69 ತಸ್ಯಾಗ್ರಹಾರಸ್ಯಭಾಸ್ವದ್ಭ್ರಾಹ್ಮಣಸಂಸದೇ | ಸಸಂತಾನಂನಿರ್ಭಯೇನಭೋಕ್ತು
70 ಮಾಚಂದ್ರತಾರಕಂ | ಲೇಖಯಿತ್ರಾಸ್ವನಾಮ್ನೈವದೀಯತೇದಾನಶಾಸನಂ | ಸ್ಫು
71 ಟಮಸ್ಯಾಗ್ರಹಾರಸ್ಯಚತುಃಸೀಮಾಕುಟುಂಬಿನಾಂ | ವಿಪ್ರಾಣಾಂನಾಮಗೋ
72 ತ್ರಾದಿಲಿಖ್ಯತೇದೇಶಭಾಷಯಾ | ಸ್ವಸ್ತಿಪ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶ
73 ಕವರ್ಷಂಗೀತನಿಯವಿಪುಸಂವತ್ಸರದಆಶ್ವೀಜಬಿಷಾಂಚದಿವಾರದಲ್ಲ ಶ್ರೀಮದೆ
74 ಡವಮುರಾರಿಕೋಟಿಕೋಲಾಹಲವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪ
75 ಕಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದಕೆಳದೀವೇಂಕಟಪ್ಪನಾಯಕರಪಾತ್ರರು
76 ಭದ್ರಪ್ಪನಾಯಕರಪುತ್ರರು ವೀರಭದ್ರನಾಯಕರು ಚಿನಭಂಡಾರದಪುರುಷೋ
77 ತ್ರಮೈಯನಮಗರಾಮಕೃಷ್ಣ ಪ್ಪಯನಕೈಯ್ಯನೂಯ್ಯೋಪರಾಗಪುಣ್ಯಕಾಲದಲಿ
78 ಮಾಡಿಸ್ತ ತ್ರಿಯಂಬಕಪುರದಅಗ್ರಹಾರದದೇವಸ್ಥಾನಗಳುಬ್ರಾಹ್ಮಣಿಗಸಹ
79 ಕೊಟ್ಟತಾಮ್ರಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆ | ನಮಗೆಕಾಣಾಚಿಯಾದಆರಗದ
80 ರಾಜ್ಯಕ್ಕೆ ಸಲುವಗಾಜನೂರಸೀಮೆವಳಗೆಕೊಟ್ಟಸ್ವಸ್ಥೈಯವಿವರ | ದೇವ
81 ಸ್ಥಾನಗಳಿಗೆತ್ರಿಯಂಬಕೇಶ್ವರದೇವರುಗೋಪಾಲಕೃಷ್ಣ ದೇವರು ವೀರಭದ್ರದೇವರಿ
82 ಗಿಹದದೇವಸ್ಥಾನಕ್ಕೆ ಅಮೃತಪಡಿನಂದಾದೀಪ್ತಿ ಮುಂತಾದದೇವತಾವೇಶಕ್ಕೆ ನಂದಿ
83 ಗೋರಾಗ್ರಾಮಂಕ್ಕೆ ರೇಖೆಗಂಟೆಬ್ಬಯಲಗ್ರಾಮಂಕ್ಕೆ ರೇಖೆಗಂಟೆಉಭಯಂಗ್ರಾ
84 ಮಂಕ್ಕೆ ರೇಖೆಗಂಟೆಅಗ್ರಹಾರಕ್ಕೆ ತ್ರಿಯಂಬಕಪುರದಗ್ರಾಮಂಕ್ಕೆ ರೇಖೆಗಂಟೆ

ಇನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 85 ತಟ್ಟೇಕೇರೇಗ್ರಾಮಂಕ್ಕೆ ರೇಖೆಗಂಟೆನಖರೇಬಯಲಗ್ರಾಮಂಕ್ಕೆ ರೇಖೆಗಂಟೆಅಂತುಗ್ರಾಮಕ್ಕೆ ಗಡಿಂ
86 ಮುಂನೂರುನಾಲ್ವತ್ತು ವರಹಕ್ಕೆ ಉಂಡಿಗೆವಿವರ | ಕಾಸ್ಯಪಗೋತ್ರದಆಶ್ವಲಾ
87 ಯನಸೂತ್ರದರುಕಶಾಖೆಯಜೆಡೆಗೆಲಿಂಗಾಭಟ್ಟರಮಕ್ಕಳುಲಕ್ಷ್ಮಿ
88 ಣಭಟ್ಟರಿಗೆವೃತ್ತಿ ಹರಿತಗೋತ್ರದಆಶ್ವಲಾಯನಸೂತ್ರದರುಕಶಾ
89 ಖೆಯಮಧುರೇಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಮಕ್ಕಳು ವಿಶ್ವನಾಥಭಟ್ಟರಿಗೆವೃತ್ತಿ ಗಾ
90 ಗ್ಯಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಾಃಶಾಖೆಯಕೂಡಲೀರಾಮಾಭಟ್ಟರಮ
91 ಕ್ಕಳುಶಂಕರಭಟ್ಟರಿಗೆವೃತ್ತಿ ಂಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದ
92 ಯಾಃಶಾಖೆಯಹಾರ್ನಹಳ್ಳೀಶೀನರಸಿಂಹ್ಯಭಟ್ಟರಮಕ್ಕಳು ಹರಿಭಟ್ಟರಿ
93 ಗೆವೃತ್ತಿ ಂಭಾರದ್ವಾಜಗೋತ್ರದಆಪಸ್ತಂಬಸೂತ್ರದಯಾಃಶಾಖೆಯಹಾರ್ನಹಳ್ಳೀ

- 94 ಶಂಕರಭಟ್ಟರಮಕ್ಕಳುರಂಗಭಟ್ಟರಿಗೆವೃಂಜಾನದಗ್ನಾಪತ್ನಗೋತ್ರ
 95 ದಲಪಸ್ತಂಬನೂತ್ರದಯಜಾಶಾಖೆಯತೀರ್ಥಹಳ್ಳಿತಿರುಮಲಭಟ್ಟರಮ
 96 ಕ್ಕಳುವೇಂಕಟಾದ್ರಿಭಟ್ಟರಿಗೆವೃಂಭಾರದ್ವಾಜಗೋತ್ರದಲಪಸ್ತಂಬನೂತ್ರದ
 97 ಯಜಾಶಾಖೆಯಕುಸಕೂರತಿರುಮಲಭಟ್ಟರಮಕ್ಕಳುಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಿಗೆವೃಂಕಾಶಿಕಗೋತ್ರ
 98 ದಲಪಸ್ತಂಬನೂತ್ರದಯಜಾಶಾಖೆಯಘಟ್ಟದಹಳ್ಳಿಜೇನಿಭಟ್ಟರಮಕ್ಕಳು
 99 ಶಂಕರನಾರಾಯಣಭಟ್ಟರಿಗೆವೃಂಕಾಶಿಕಗೋತ್ರದಲಪಸ್ತಂಬನೂತ್ರದ
 100 ಯಜಾಶಾಖೆಯತಿರುಮಲಭಟ್ಟರಮಕ್ಕಳುರಘುನಾಥಭಟ್ಟರಿಗೆವೃಂಕಾಶಿ
 101 ಡಿನೈಗೋತ್ರದಲಪಸ್ತಂಬನೂತ್ರದಯಜಾಶಾಖೆಯಸೋಮನಾಥಾವ
 102 ಧಾನಿಗಳಮಕ್ಕಳುರಾಘವನಾಥಾನಿಗಳಿಗೆವೃಂಭಾರದ್ವಾಜಗೋತ್ರದ
 103 ಲಪಸ್ತಂಬನೂತ್ರದಯಜಾಶಾಖೆಯದಾತಾರದದಿನಾಕರಭಟ್ಟರಮಕ್ಕಳು
 104 ನಾಗಾವಧಾನಿಗಳಿಗೆವೃಂಕಾಶಿಕಗೋತ್ರದದ್ರಾಹ್ಯಾಯನನೂತ್ರದಸಾಮ
 105 ಶಾಖೆಯಆದೀಕೇರವನಾಥಭಟ್ಟರಮಕ್ಕಳುತಮನೂತ್ರದರಿಗೆವೃಂಹರಿತಗೋತ್ರ
 106 ದಲಪಸ್ತಂಬನೂತ್ರದಯಜಾಶಾಖೆಯಅರಸೀಕೇರನರಸಿಂಹಪುರಾಣೀಕರಮ
 107 ಕ್ಕಳುಚಿಂತಾಮಣಿದೀಕ್ಷಿತರಿಗೆವೃಂಆತ್ರೇಯಗೋತ್ರದಲಪಸ್ತಂಬನೂತ್ರದಯಜಾ
 108 ಶಾಖೆಯದೇವರುಭಟ್ಟರಮಕ್ಕಳುಕವಿತಿರುಮಲಭಟ್ಟರಿಗೆವೃಂಕಾಸ್ಯಪಗೋ
 109 ತ್ರದಲಪಸ್ತಂಬನೂತ್ರದಯಜಾಶಾಖೆಯಮಲ್ಲಪಗಳಮಕ್ಕಳುಕವಿಶಂಕರಭ
 110 ಟ್ಟರಿಗೆವೃಂಕಾಶಿನ್ಯಗೋತ್ರದಲಪಸ್ತಂಬನೂತ್ರದರುಕಶಾಖೆಯಅಕ್ಷಿಪಂ
 111 ಡಿತರಮಕ್ಕಳುಪರಮೇಶ್ವರಪಂಡಿತರಿಗೆವೃಂಭಾರದ್ವಾಜಗೋತ್ರದಲಪಸ್ತಂಬನೂ
 112 ತ್ರದಯಜಾಶಾಖೆಯಸೂರಾಪಂಡಿತರಮಕ್ಕಳುದೇವಪಂಡಿತರಿಗೆವೃಂಭಾರದ್ವಾಜಗೋ
 113 ತ್ರದಲಪಸ್ತಂಬನೂತ್ರದಯಜಾಶಾಖೆಯಬೆಸಗೆದೊರೆಯಕ್ಕಪ್ಪಪ್ಪಯ್ಯನಮಗವೇಂಕ
 114 ಪಗೆವೃಂಭಾರದ್ವಾಜಗೋತ್ರದಲಪಸ್ತಂಬನೂತ್ರದಯಜಾಶಾಖೆಯಶ್ರೀನಿ
 115 ವಾಸಪ್ಪನಮಗಕೋನವ್ವಗೆವೃಂಭಾರದ್ವಾಜಗೋತ್ರದಲಪಸ್ತಂಬ

ಇನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 116 ನೂತ್ರದಯಜಾಶಾಖೆಯನಾಥವಸ್ವಾಮಿಸೂರೀನಾರಾಯಣಅಯ್ಯನವರಮ
 117 ಗದೇವರಾಯಗೆವೃಂರುಗ್ವೀದವಲಧ್ಯಯನವಪಡಿಸುವವರಿಗೆನಿತ್ಯದಲ
 118 ಹೇಳುವಲುಪಾಧಿಗೆವಿಶ್ವನಾಥಭಟ್ಟರಿಗೆವೃಂಯಜಾರ್ವೇದವನಿತ್ಯ
 119 ದಲಹೇಳುವಲುಪಾಧಿಗೆಹರಿಭಟ್ಟರಿಗೆವೃಂಈಅಗ್ರಹಾರವಮಾ
 120 ಡಿದರಾಮಕ್ಕಪ್ಪಪ್ಪಯ್ಯಗೆಯಜಮಾನವೃತ್ತಿಗೆ | ಸಖರೇಬಯಲಗ್ರಾ
 121 ಮಂಕೇರೇಬೆಂಕೆವೃಂ||ಅಂತುವೃಂ||ಗೆವೃಂ||ಕೆಂ||ಲ
 122 ಗೊಂಪಂಚಕಾರಕಕ್ಕೆ ಗಂಭುಭಯಂಗೊಂಕಾಗ್ರಾಮಗಳರೇ
 123 ಖಪ್ರವಾಣಿಗೆನಪ್ಪವಾದಸಂಬಂಧರೂಘವಮಾಡಿಕುಟ್ಟುವಳಿಯಮಾ
 124 ಡಿಕೊಂಡುಕಾಣಂನೂರಪ್ಪತ್ತೆರಡುಪರಹನನೂಪೂರೈಸಿಕೊಂಡುಹೆಚ್ಚಾಗಿರೇ
 125 ಖಪ್ರವಾಣಿಹುಟ್ಟಿದನುವೃತ್ತಿ ಸಂಖಮೇಲಿತೆಗದುಕೊಳುತಬಾಹದು
 126 ಸತ್ರಕೇಕೋಲತಡೀಗ್ರಾಮಂಕೇರೇಬೆಂಕೆಅಂತುತ್ರಿಯಂಬಕಪುರದ
 127 ಅಗ್ರಹಾರಕೆನಲುವತ್ರಿಯಂಬಕಪುರಮುಖ್ಯವಾದಗ್ರಾಮಂಕೇರೇ

- 128 ಖಗಿಗಿಗನಾನೂರ್ಯಂಬತ್ತೈದು ವರಹನರೇಖೆಯುಭೂಮಿಯಗ್ರಾಮಗಳನು
 129 ಕೆಳದಿಯವೇಂಕಟಪ್ಪನಾಯಕರಪಾತ್ರರುಭದ್ರಪ್ಪನಾಯಕರಪುತ್ರರುನೀ
 130 ರಭದ್ರನಾಯಕರುವಿಪುಸಂವತ್ಸರದಆಸ್ವೀಜಬಿಂಬಯೂಆದಿವಾ
 131 ರಸೂಯ್ಯೋಪರಾಗಪುಣ್ಯಕಾಲದಲಿರಾಮಕೃಷ್ಣಪ್ಪಯ್ಯನಕೈಯ್ಯಮಾಡಿ
 132 ಸ್ತುತ್ರಿಯಂಬಕಪುರದಲಗ್ರಹಾರದದೇವಸ್ಥಾನಗಳುಬ್ರಾಹ್ಮರುಸತ್ರಧ
 133 ಮರ್ಕಸಹಸಹಿರಣ್ಯೋದಕದಾನಧುರಾಪೂರ್ವಕವಾಗಿಸದಾತಿ
 134 ನಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟವಾಗಿಗಿಗ್ರಾಮಗಳಚತುಸ್ಸೀಮೆಯಗಡಿಗಳಲಿ
 135 ಸ್ಥಾಪಿತವಮಾಡಿಸಿಕೊಟ್ಟವಾಮನಮುದ್ರಿಕೆಗಳುಗಳಚತುಸ್ಸೀಮೆಭೂಮಿವಳಗುಳನಿ
 136 ಧನಿಕ್ಷೇಪಜಲಪಾಪಾಣಾಚ್ಛೇದಿಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬಪ್ರಾಪ್ತಿ
 137 ಭೋಗತೇಜಃಸ್ವಾಮ್ಯನುಆಗುಮಾಡಿಕೊಂಡುದೇವತಾಸೇವೆಸತ್ರಧರ್ಮವನುನಡೆಸಿ
 138 ಕೊಂಡುನೀಲುನಿಮಿಸಂತಾನಪಾರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿಆ
 139 ಧಿಕ್ರಯದಾನಪರಿವರ್ತನಗಳಿಗೆನಿಲಿಸಿಕೊಂಡುಸರ್ವಮಾನ್ಯದಲಿಸುಖದಿಂ
 140 ಅನುಭವಿಸಿಕೊಂಡುಬಹಿಯೆಂದುಕೆಳದೀವೇಂಕಟಪ್ಪನಾಯಕರಪಾತ್ರರುಭದ್ರಪ್ಪ
 141 ನಾಯಕರಪುತ್ರರುನೀರಭದ್ರನಾಯಕರುಚಿನಭಂಡಾರದರಾಮಕೃಷ್ಣಪ್ಪ

ಶೀವೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 142 ಅಪ್ಪನವರಮೊಮ್ಮಗಪುರುಷೋತ್ತಮಯ್ಯನವರಮಗರಾಮಕೃಷ್ಣಪ್ಪಯ್ಯನಕೈಯ್ಯಮಾ
 143 ಡಿಸಿದತ್ರಿಯಂಬಕಪುರದಲಗ್ರಹಾರಕ್ಕೆ ಕೊಟ್ಟತಾಮ್ರಶಾಸನ | ಆದಿತ್ಯ
 144 ಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಮದೈರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ವ | ಅಹಶ್ವರಾತ್ರಿಶ್ಚಲು
 145 ಭೇಷಕನಂದ್ಯೋಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಭ್ರೇ
 146 ಯೋನುಪಾಲನಂ | ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾ
 147 ದ್ವಿಗುಣಂಪುಂಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿ
 148 ಸ್ಥೂಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಸ್ಥೂಲವರ್ಗುಷ
 149 ಸಹಸ್ರಾಣಿವಿಷ್ವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಏಕೈವಭಗಿನೀಲೋಕೇಸ
 150 ವರ್ಣಪಾಮೇವಭೂಭುಜಾಂ | ನಭೋಚ್ಛಾನಕರಗ್ರಾಹ್ಯಾವಿಸ್ರದತ್ತಾ ವಸುಂಧರಾ |
 151 ಯಾವದ್ಧಧಾತಿಧರಣೀಂಧರಣೀಧರಾಘೋರಾವತ್ಸಿ ತೀರವಿನಿತಾ
 152 ಕರತಾರಕಾಣಾಂ | ಯಾವತ್ತ್ವಧಾರಭೂಪತೇರ್ಜಯತೀಹತಾವತ್ಶ್ರೀ
 153 ವೀರಭದ್ರನೃಪಧರ್ಮವರಃಸ್ಥಿರೋಸ್ತು | ಪಾರ್ವತೀಪೀನವಕ್ಷೋಜಪರೀರಂ
 154 ಭವಿಷ್ಯನಃ | ಸೌವಿದೀಶಸ್ಯಕೃಪಾನಿತ್ಯಾವೀರಭದ್ರನೃಪೋತ್ತಮೇ |
 155 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ||
 156 ಸರ್ವಾನೇವಂಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇ
 157 ರಾವಃಚಂದ್ರಃ ||

(ಕನ್ನಡ ಅಕ್ಷರದಲ್ಲಿ) ಶ್ರೀವೇಂಕಟಾದ್ರಿ.

3

ಶೀಮೊಗ್ಗದಲ್ಲಿರುವ ನಾಡಿಗ ಮೋಜವ್ವನವರು ತಂದ ಅಂಬಿಗರ ಬಸವನ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರು
- ² ಶಂಕರ್ಗಿಣಿಯವರೋದಿಕ್ಪ್ರತುಸಂವತ್ಸರದ
- ³ ಶ್ರಾವಣಶ್ವಿಂಗಳೂಪ್ರೇಮತ್ಥೆಳದೀಸೋಮ
- ⁴ ಶೇಖರನಾಯಕರೋಮೋಗತುಂಭದ್ರಾನದಿ
- ⁵ ಯಹರುಗೋಲಮುದಲಿಂಗಮುಂತಾದಂ
- ⁶ ಬಿಗರಿಗೆಬರಸಿಕೊಟ್ಟತಾಂಬ್ರಶಾಸನಕ್ರಮವೆಂತ್ತೆಂ
- ⁷ ದರನೀಲುಲುಂಬಳಿಬಿಡಬೇಕೆಂದುಹೇಳಿಕೊಳಲಾ
- ⁸ ಗಿಸೀಮೋಗಕೋಟಹವಾಲ್ವಿದುಹೋಗಿಬಾಹವಾ
- ⁹ ಗ್ರಸ್ತರಕಯರೊಕತೆಗದುಕೊಳುತಹರುಗೋಲ
- ¹⁰ ಹಾಕಿದಾಟಿಸಿಪ್ರಸ್ತುತವೆಂಬಾಗಹೇರಳದಹರು
- ¹¹ ಗೋಲವದಗಿಸಿಕೊಟುಅರಮನೇಸೇವೆವಾಡಿ
- ¹² ಕೊಂಡಿಹಬಗೆಗಾಜನೂರಸೀಮೇವಳಗಣಕೊ
- ¹³ ಲಹಳಿಗ್ರಾಮದಿಂದರೇಖುಪ್ರಮಾಣುಗಂಚಿ
- ¹⁴ ಯಿಸತುನಾಲ್ಕು ವರಹನಭೂಮಿಯನುಲು
- ¹⁵ ಂಬಳಿಯಾಗಬಿಟ್ಟಧೇವೆಯಾಭೂಮಿಗೆಸ
- ¹⁶ ಲುವಚತುರ್ಗಡಿಗನೆಟ್ಟಗಡೀಕಲ್ಲಿನವಳ
- ¹⁷ ಗುಳಯೇನುಂಟಾದಸರ್ವಸಾಂವ್ಯವ

¹⁸ ನೂಪೂರ್ವಮರಿಯಾದೆಯಲಿಆಗು

¹⁹ ಮಾಡಿಕೊಂಡುನಿಂಮಸಂತಾನಸಾರಂ

²⁰ ಪರೆಯಾಗಿಅನುಭವಿಸಿಕೊಂಡುಬಾ

ಹಿಂಭಾಗ.

²¹ ಹದುಪ್ರಾಕುಣೀಮೋಗಮುತ್ತಿ ಗೆಲುಕಟ್ಟೆಬಿಟ್ಟಸಂಮ

²² ಂಧಹಿರಿಕರ್ತರುಶಿವಪನಾಯಕಅಯ್ಯನವರು

²³ ಬರಸಿಕೊಟನಿರೂಪಪ್ರಮಾಣುರಂಗಬೋಯತಿ

²⁴ ಂಮಸಂಣಮರಿಯಮುದಸಹಾಜ್ವಕೆಬಿಟ್ಟ

²⁵ ಬಟ್ಟೆಗಾರಕದತೆರನುತಳವಾರಮುಖಾಂತ್ರ

²⁶ ಬಾಹಬಿಡುವಕ್ಕಲತೆರುಕರಿಹುಡುಗಕೊಡ

²⁷ ಮೋಗತಿಂಮದೊಡಚೆಂನಸಹಾಮೂವರಿಂದಸ

²⁸ ಲುವಕಾಶವರ್ಗದತೆಯಿಆರುಮಂದಿ

²⁹ ಗೂಹರುಗೋಲತ್ತೆರುಸಹಾಬಿಟ್ಟಧೇವೆಯಿ

³⁰ ಪ್ವನುಅನುಭವಿಸಿಕೊಂಡುಅರಮನೇಸೇ

³¹ ವೆಯೇಗತಿಯಾಗಿಯಾಹದುಯಂದುಕೊ

³² ಟ್ಟತಾಂಮ್ರಶಾಸನ | ಶ್ರೀಸದಾ

³³ ಶಿವ

4

ಶೀಮೊಗ್ಗ ಹೋಬಳಿ ಕಲ್ಲೂರಗುಡ್ಡದ ಶಿದ್ದೇಶ್ವರದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಕಡೆ ಬಂಡೇಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 8' 6" × 5' 6"

¹ ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸೃಷ್ಟಿದಾಮೋಘಲಾಂಚನಂ | ಜೇಯಾತ್ಮೈಶೋಕ್ಯನಾಥಸೃಶಾಸನಂಜಿನಶಾಸನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀ

² ಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕುಳಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ

³ ತ್ರೈಲೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತುಮಿರೆ || ಗಂಗಾನ್ಯಯಾವ

⁴ ತಾರಮಂತೆಂದೊಡೆ || ಸಲಿವೃಷಭತಿರ್ಥಕ್ಕಾಲಂಸುಲಲಿತಮೆನಸಕಳಭವ್ಯಚಿತ್ತಾನಂದಂಕಲಿಕಾಲನಿಜ್ಜಿತಂಶ್ರೀಲಲನಾಲಾವಣ್ಯವರ್ಧನಂಕ್ರಮದಿಂದಂ || ಸೊಗಯಿಸುವಕಾಲದೊಳುಕೀರ್ತ್ತಿಗೆಮೂಲಸ್ತಂಭಮೆನಿಸಯೋ

⁵ ಧ್ಯಾಪುರದೊಳುಜಗದಧಿನಾಥಂಪ್ರೆಟ್ಟದನೆಗಣ್ಯನಿಹ್ವಾಕುವಂಶಚೂಡಾರತ್ನ || ಧರೆಗೆಹರಿಶ್ಚಂದ್ರನೃಪೇಶ್ವರನೋರ್ವನಕಾಂತನಾಗಿದೋರ್ವಲದಿಂದಂಬಿರುದರನದಿಪ್ಪಿವಿದ್ಯಾಪದಣಿತೆಯಿಂನೆಹಿದುಸುಖದಿನಿರಪಲ

⁶ ಕಾಲಂ || ವೃ || ಆತನಪುತ್ರನಿಂದುಹರಹಾಸನಿಭೋಜ್ಯಕೀರ್ತ್ತಿಸದ್ಗಣೋಪೇತನುದಾತ್ತಮೈರಿಕುಳಭೇದನಕಾರಿಕಳಾಪ್ರವೀಣನುದ್ಧೃತಮಳಂಸುರೇಂದ್ರಸದೃಶಂಭರತಂಕವಿರಾಜಪೂಜಿತಂಬ್ಯುತನತರ್ಕ್ಯಪುಣ್ಯ

- ⁷ನಿಳಯಂಸುಜನಾಗ್ರಣಿವಿಶ್ರುತಾನ್ವಯಂ || ರಿಜುಶೀಳಯುಕ್ತೆಯೆನಿಸಿದವಿಜಯಮಹಾದೇವಿತನಗೆಸತಿಯನೆವಿಬುಧವ್ರಜಪೂಜ್ಯಂಭರತಂಭಾವ ಜಸದೃಶಂತಾನೆಸಕಳಧಾತ್ರೀತಳದೊಳು ||
- ⁸ಅವಿಜಯಮಹಾದೇವಿಗೆಗಲ್ಲು ದೋಹಳಂನೆಗಳೆ || ವೃ || ತರಳತರಂಗಭಂಗುರಸಮನ್ವಿತೆಯೆಂಝಪಳಕ್ರವಾಕಭಾಸುರಕಳಹಂಸಪೂರಿತ ಯನುದ್ಘಲತಾಂಕಿತಗಾತ್ರೆಯೆಂಮನೋಹರನವ
- ⁹ಶ್ರೀತ್ಯವಾಂದ್ಯಶುಭಗನ್ನ ಸಮೀರನಿವಾಸೆಯಂತಳೋದರಿನೆಜಿಗಂಗೆಯೆನಲಿದುವಿನಾವಭಿವಾಂಜ್ಞೆಯನೆಯೆ ತಾಳ್ಪಿದಳು || ಕಳಹಂಸಯಾನೆಸ ಲರುಂಕೆಳದಿಯರೊಡನೋಗಿಪೂಣ್ಣ ಗಂಗಾನದಿಯಂ
- ¹⁰ವಿಳಸಿತಮಂಪೊಕ್ಕು ನಿರಾಕುಳದಿಂದೋಲಾಡಿಸಾಡಿಗಾಡಿಯನಾನ್ತಳು || ಅನ್ನು ಮನದಲಂಪುಪೋಗೆಗಂಗಾನದಿಯೊಳೋಲಾಡಿನಿಜಗೃಹಕ್ಕೆ ವಂದುನವಮಾಸನೆಜಿಮಪುತ್ರನಂಪಡಿದಾತಂಗೆ || ಗಂಗಾನದಿಯೊ
- ¹¹ಳುವಿಂದುಲತಾಂಗಿಮಗಂಬಡಿದಳಪ್ಪ ಕಾರಣದಿಂದಂಮಾಂಗಳ್ಯನಾಮವೊಂದುದಿಳಾಂಗೆನೆಗಧಿಸತಿಗೆಗಂದತ್ತಾ ಬ್ಯಾನಂ || ಆಗಂದತ್ತಂಗೆ ಭರತನೆಂಬಮಗಂಪುಟ್ಟಿದನಾತಂಗೆಗಂದತ್ತ ನೆಂಬಂಪುಟ್ಟಿ || ಗುಣನಿಧಿಗೆಗಂದ
- ¹²ತ್ತಂಗೆಣುಗಿನಪುತ್ರಂವಿವೇಕನಿಧಿಪುಟ್ಟಿದಯಾಗ್ರಣಿಯಾಗಿ ಹಂಶ್ಚಂದ್ರಂಪ್ರಣತನೈವೇಂದ್ರಂಧರಿತ್ರಿಯೊಳುಶೋಭಿಸಿದಂ || ಮತ್ತಮಾನ್ಯಪೋ ತ್ತಮಂಗೆಭರತನೆಂಬಸುತಂಪುಟ್ಟಿದನಾತಂಗೆಗಂದತ್ತ ನೆಂಬಮಗ
- ¹³ನಾಗಮಿನ್ನು ಗಂಗಾನ್ವಯಂಸಲುತ್ತ ಮಿರೆ || ಹರಿವಂಶಕೇತುನೀಮಿಶ್ವರತೀರ್ಥಂವತ್ತಿ ಸುತ್ತ ಮಿರೆಗಂಕುಳಾಂಬರಭಾನುಪುಟ್ಟಿದಂಭಾಸುರ ತೇಜವಿಪ್ಲು ಗುಪ್ತ ನೆಂಬನೃಪಾಳಂ || ಆಧರಾಧಿನಾಥಂಸಾಮಾಜ್ಯಪದ
- ¹⁴ವಿಯಂಕೈಕೋಣ್ಣ ಹಿಚ್ಚ ತ್ರಪುರದೊಳುಸುಖವಿದ್ದು ನೇಮಿತಿರ್ಥ ಕರಪರಮಾದೇವನಿರ್ವಾಣಕಾಲದೊಳೈಂದ್ರಧ್ವಜವೆಂಬಪೂಜೆಯಂಮಾ ಡಿದೇವೇಂದ್ರನೊಸದು || ಅನುಪಮದೈರಾವತಮಂಮನೋನುರಾಗದೊಳೆ
- ¹⁵ವಿಪ್ಲು ಗುಪ್ತಂಗಿತ್ತಂಜಿನಪೂಜೆಯಿಂದೆಮ್ಮುತಿಯನನಗ್ಗೈಮಂಪಡೆಗುಮೆಂದೊಡುಳಿದುದುಪಿರಿದೇ || ಅವಿಪ್ಲು ಗುಪ್ತ ಮಹಾರಾಜಂಗೆಪೃ ಥ್ವೀಮತಿಮಹಾದೇವಿಗಂಭಗದತ್ತ ನುಂಶ್ರೀದತ್ತ ನುಮೆಂಬತನಯರಾಗೆಭಗದ
- ¹⁶ತ್ತಂಗೆಕಳಿಂಗದೇಶಮಂಕುಡಲಾತನುಕಳಿಂಗದೇಶವನಾಳ್ವ ಕಳಿಂಗಂಗೆನಾಗಿಸುಖದಿಂದಿರೆ || ಇತ್ತಲುದಾತ್ತಯಶೋನಿಧಿಮತ್ತ ದ್ವಿಪಮಂ ಸಮಸ್ತ ರಾಜ್ಯಮುಮಂಶ್ರೀದತ್ತ ನೃಪಂಗಿತ್ತಂಭೂಪೋತ್ತಮನೆನಿಸಿದ್ದ ವಿಪ್ಲು ಗುಪ್ತ ನ
- ¹⁷ರೇಂದ್ರಂ || ಅನ್ನು ಶ್ರೀದತ್ತ ನಿಂದಿತ್ತ ಲಾನೆಯುಂಡಿಗೆಸಲುತ್ತ ಮಿರೆ || ಪ್ರಿಯಬನ್ಧು ವಮ್ಮೈನುದಯಿಸಿನಯದಿಂದಂಸಕಳಧಾತ್ರಿಯಂಪಾಳಿಸಿದಂಭ ಯಲೋಭದುಲ್ಲಭಂಲಕ್ಷ್ಮಿ ಪ್ರಿಯವತಿಮುಖಾಬ್ಜ ಪೂ ಮಂಡಿತಹಾಸ || ವ ||
- ¹⁸ಅನ್ತಾ ಪ್ರಿಯಬನ್ಧು ಸುಖರಾಜ್ಯಂಗಿಯುತ ಮಿರೆ ತತ್ಸಮಯದೊಳುಪಾರ್ಶ್ವಭಟ್ಟರಕರ್ಗಿ ಕೇವಳಜ್ಞಾನೋತ್ಪತ್ತಿ ಯಾಗಿ ಸಾಧಮೈರೇಂದ್ರಂ ಬಂದುಕೇವಳಪೂಜೆಯಂಮಾಡೆಪ್ರಿಯಬನ್ಧು ತಾನುಂಭಕ್ತಿ ಯಿಂಬಂದುಪೂಜೆಯಂ
- ¹⁹ಮಾಡಲಾತನಭಕ್ತಿ ಗಿಂದ್ರಂಮೊಚ್ಚಿ ದಿವ್ಯವಸ್ತ್ರಯ್ದು ತೊಡಿಗೆಗಳಂಕೊಟ್ಟುನಿಮ್ಮಯದೊಳುಮಿಥ್ಯಾದೃಷ್ಟಿಗಳಾಗಲೊಡಸದೃಶ್ಯಂಗಳಕ್ಕು ಮೆಂದುವೇಳ್ವ ವಿಜಯಪುರಕ್ಕ ಹಿಚ್ಚ ತ್ರಮೆಂಬವಸರನಿಟ್ಟುದಿವಿಜೇಂ
- ²⁰ದ್ರಂಪೋಪುದುಮಿತ್ತ ಲುಗಂಗಾನ್ವಯಂಸಂಪೂಣ್ಣ ಒಚಂದ್ರನನ್ನೆ ಚ್ಚಿ ವತ್ತಿ ಸುತ್ತ ಮಿರೆತದನ್ವಯದೊಳುಕಂಪೆಮುಖೀಪತಿಗೆಪದ್ಮನಾಭನೆಂ ಬಮಗಂಪುಟ್ಟಿತನಗೆತನೂಭವರಿಲ್ಲದೆಮನದೊಳುಚಿನ್ನಿ ಸುತಮಿದ್ದು ಸದ್ಮಪ್ರಭನಾ
- ²¹ರ್ಪಿನಕಣಿಕಾಸನದೇವತೆಯಂಪೂಜಿಸಿದಿವ್ಯವಂತ್ರದಿಂದಸಾಧಿಸಿದ || ಅನ್ನು ಸಾಧಿಸಿಸಾಧಿತವಿದ್ಯನಾಗಿಪುತ್ರರೀರ್ವರಂಪಡೆದುರಾಮಲಕ್ಷ್ಮಣ ರೆಂಬವಸರನಿಟ್ಟು || ಪರಮನ್ನೇಹದೊಳಿಬ್ಬ ರಂನಡವೆಲೀಲಾಮಾತ್ರದಿಂಚಂ
- ²²ದ್ರನನ್ನಿ ರೆಸಂಪೂಣ್ಣ ಕಳಾಂಗರಾಗಿಪಳೆಯಲಿದ್ಯಾಬಲೋದ್ಯೋಗಮುರ್ವರೆಯೊಳುಚೋದ್ಯಮೆನಲುಸಲುತ್ತ ಮಿರೆಕೀರ್ತಿ ಶ್ರೀದಿಕಾಭಾಗ ದೊಳುಪರದಾಣಾಗಜಮಂಪಳಂಚೆಲೆಯೆಲಕ್ಷ್ಮಿ ಭಾರದಿಂದೊಪ್ಪಿದರೆ || ಅನ್ನು ಸುಖ
- ²³ದಿಂದಿಪ್ಪೈದುಮುತ್ತ ಲಾಜ್ಞ ಸಿಯಪುರಾಧಿಸತಿಮುಖೀಪಾಳ || ತೊಡವುಗಳೇಡಿಯಟ್ಟಿದೊಡೆಸದ್ಮನಾಭಂತ್ರತಾನ್ತ ನನ್ನೆ ರೌದ್ರವೇಶಮಂಕೈ ಕೋಣ್ಣ ಎಮಗದನಟ್ಟುಲಾಕಾಗದುತಮಗೆತುಡಲಯೋಗ್ಯಮಲ್ಲಸನ್ನ ಮಿರಲೈಳು
- ²⁴ಸವರಕ್ಕೆ ವಂದನಪ್ಪಡಿನಿಂವಿಾರ(ಣ)ದೊಳಾಂತಿಱಿದುವೀರರಸಮಂಪುಜಿವೆಂ || ಅನ್ನು ನುಡಿದಡೆಮಂತ್ರವರ್ಗದೊಳುಳೋಚಿಸಿತಂನಂತಂಗೆ ಯಂಕನ್ನೆ ಯುಂನಾಲ್ವತ್ತೆಂಬರಾಪ್ತ ರಪ್ಪವಿಸ್ರಸನ್ನ ನಮುಂಜರಸುಕಳುಡೊಡವದ್ದ ಒಕ್ಕಿಣಾಭಿನುಖರಾ
- ²⁵ಗಿಬರತ್ತುಂರಾಮಲಕ್ಷ್ಮಿ ಣಗ್ಗಿ ದಡಿಗೆಮಾಧವರೆಂದುಪಸರನಿಟ್ಟುನಿಚ್ಚ ಪಯಾಣದಿಂ || ಬಂದವರ್ಗ ಳುಚಿತಪದಮನು . ದಲೆಯ . . . ನ ಮಳಲಕ್ಷ್ಮಿ ಪ್ರೀತಿತ್ತಾ ನನ್ನ ನಮಂಪೇರೂರಂಮನ್ನಾರನಮೇರುಪುಷ್ಪಗನ್ನಾದ್ರಿಯಮಂ || ವ ||

- ²⁶ ಅನ್ನು ಗಂಗೆರೂರಂಕಣ್ಣ . ಯತಃಕಾರ್ತೀರದೊಳುಬೀಡಂಬಿಟ್ಟುಚೈತ್ಯಲಯಮಂಕಂಡುನಿರ್ಬ್ಬರಣ ಗೆಯ್ದುಸ್ತುತಿಯಿ
ನಿಸಮಸ್ತವಿದ್ಯಾಪಾರಾವಾರಪಾರಗರಂ | ಜಿನಸಮಯಸುಧಾಂಭೋಧಿಸಂ
- ²⁷ ಪೂರ್ಣಚಂದ್ರರಂ | ಉತ್ತಮಕ್ಷಮಾದಿಶಕುಶಲಧರ್ಮನಿರತರಂ | ಚಾರಿತ್ರಭದ್ರಧನರಂವಿನೇಯಜನಾನಂದ ಸ್ನಮು . ಮುದ್ರಿ
ತಯಶಃಪ್ರಕಾಶರಂ | ಸಕಳಸುವದ್ಯದೂರರಂ | ಕ್ರಾಣೂಗ್ಗಣಾಂಬರಸಹಸ್ರಕಿರ
- ²⁸ ಣರಂ | ದ್ವಾದಶವಿಧತಪೋನುಷ್ಠಾನನಿಷ್ಕಿಂತರಂ | ಗಂಗೆರಾಜ್ಯಸಮುದ್ರರಣರಂ | ಶ್ರೀಸಿಂಹನಂದ್ಯಾಚಾರ್ಯರಂಕಂಡುಗುರುಭಕ್ತಿಪೂರ್ವ್ವ
ಕಂವಂದಿಸಿತಂಮುಬಂದಭಿಪ್ರಾಯಮೆಲ್ಲಮಂತಿಳಿಯಪೇಳಿಕೈಕೊಣ್ಣವರ್ಗಸಮಸ್ತವಿದ್ಯಾ
- ²⁹ ಭಿಮುಖವ್ಯಾಧಿಕೆಲವಾನುದವಸದಿಂಪದ್ಯಾವತೀದೇವಿಯಂಭಕ್ತಿಪೂರ್ವ್ವಕಮಾಹ್ವಾನಂಗೆಯ್ದು ವರಂಬಡೆದುಖಳ್ಳಮುಂಸಮಸ್ತರಾಜ್ಯಮ
ನವರ್ಗಮಾಡಿ || ಮುನಿಸತಿನೋಡಲವಿದ್ವಜ್ಜನಪೂಜ್ಯಂಮಾಧವಂಶಿಳಾಸ್ತಂಭಮು
- ³⁰ ನಾದ್ದನುಗೆಯ್ದು ಪೊಯ್ಯಲದುಪ್ರಣ್ಣನೆಮುಖುದುದುವೀರಪುರುಷರೇನಂಮಾಡರು || ಆಸಾಹಸಮಂಕಂಡು || ಮುನಿಸತಿಕಣ್ಣಿಕಾರದೇಸ
ಳೊಳುನಿಜಿಪಟ್ಟಮನೆಯ್ದು ಕಟ್ಟಿಸಜ್ಜನಜನವಂದ್ಯರಂಪರಸೀಸೇಯನಿಕ್ಕಿ ಸಮಸ್ತಧಾತ್ರಿಯಂ
- ³¹ ಮನಮೊಸೆದಿತ್ತು ಕುಂಚಮನಗುರ್ವ್ವಿನಸೇತನವಾಗಮಾಡಿಬರ್ಪನಿತುಪರಿಗ್ರಹಂಗಳತುರಂಗಮುಮಂನಿಜಮಾಗೆಮಾಡಿದರು || ಅನ್ನು ಸಮ
ಸ್ತರಾಜ್ಯಮಂಮಾಡಿಬುದ್ಧಿಯನವರ್ಗನಿಂದುಪೇಳ್ವರು || ನುಡಿದುದನಾರೊಳಂನುಡಿದು
- ³² ತಪ್ಪಿದೊಡಂಜಿನಶಾಸನಕ್ಕೊಡಂಬಡದಡಮನ್ಯನಾರಿಗೆರೆದಟ್ಟಿದಡಂಮಧುಮಾಂಸಸೇವೆಗೆಯ್ದಡಮಕುಲೀನರಪ್ಪವರಕೊಳ್ಳೊಡೆಯಾದಡಮ
ರ್ಥಿಗತ್ತಳಮಂಕುಡದೊಡಮಾಹವಾಂಗೇದೊಳೊಡಿದಡಂಕುಡುಗುಂಕುಲಕ್ರಮಂ ||
- ³³ ಎಂದುಪೇಳ್ವ || ಉತ್ತಮಮಪ್ಪನಂದಗಿರಿಕೋಟೆಪೊಳಲ್ಪು ವಳಲವಾಂ . ತೊಂಬತ್ತಉಸಾಸಿರಂವಿಷಯಮಾಸ್ತನನಿದ್ಯೆಜಿನೇಂದ್ರನಾಜಿ
ರಂಗಾತ್ತಜಯಂಜಯಂಜಿನಮತಂಮತಮಾಗಿರೆಸಂತತನಿಜೋದಾತ್ತತೆಯಿಂದಮಾದಡಿಗ
- ³⁴ ಮಾಧವಭೂಭುಜರಾಜ್ವರಂವಿಯಂ || ಮತ್ತಮಾನಾಡಿಂಗೇಸೇವೆ || ಉತ್ತರದಿಕ್ಕುಟುವಧಿಗಿತಾಗೆಮೊದಕ್ಕುಲೆಮೊಡತೊಂಡೆನಾಡತ್ತಪರಾ
ಸೆಗಂಬುನಿಧಿಚೀರಮೆನಿಪ್ಪೆಡೆತಂಕಕೊಂಗುಮತ್ತಿತ್ತೊಳಗುಳ್ಳವೈರಿಗಳನಿಕ್ಕಿ ಪರಾವೃತಗಂಗಳವಾ
- ³⁵ ಡಿತೊಂಭತ್ತಉಸಾಸಿರಂದಲಿನೆಮಾಡಿದರಿಂತುಟುಗಂಗೆರುಜ್ಜುಗಂ || ಅನ್ನು ಧರತ್ರಿಗಧಿಸತಿಯಾಗಧಡಿಗಮಾಧವರೇವ್ವರುಂಕೊಂಕಣವಿಷಯ
ಸಾಧನಾನಿಮಿತ್ತಂಬರುತ್ತಂಮಂಡಲಿಯಂಕಂಡರದಪ್ರಭಾವಮೆಂತೆನೆ || ನುತ
- ³⁶ ಮಾಹೇಂದ್ರಪುರಂಧರಾತಳದೊಳೊಪ್ಪುತ್ತಿದ್ದವಿಖ್ಯಾತಿಯಿಂ ಕೃತಕಾಲಂಮದನಾಪುರಂನೆಗಳೆಮಿಕ್ಕಾತ್ರೇತೆಯೊಳುಸಜ್ಜನಸ್ತುತಮಂಡಾಲ
ಪುರಂತ್ಯತೀಯವೆಸರಿದ್ವಾಪಾರದೊಳುಸನ್ನತೋನ್ನತಿಯಿಂಮಂಡಲಿಯಂಬ
- ³⁷ ರಿಂತಕಲಿಕಾಲಂ ಸಂದುದಿನೀಪುರಂ || ಅನ್ನಾನಾಲ್ಪಯುಗಕ್ಕಂನಾಲ್ಪವೆಸರಿದೊಪ್ಪುವಮಂಡಲಿಯಬಹಿಬ್ಬರ್ಗದೊಳುಸಾಗನ್ನಮಂ
ಕೂಡೆಸಸರಿಸುವಸಹಸ್ರಸತ್ರವಪ್ಪಲದ್ವತಾವರಗಳೆನಾನಾಜಲಚ್ಚರಿಯುಲಿಸದಿಂದೊ
- ³⁸ ಪ್ಪುವಹೆಗೆ ಷಿಯಂಕಂಡುಬೀಡಂಬಿಟ್ಟುತದ್ಗಿರಿಯರಮ್ಯಮಂಕಂಡುಚೈತ್ಯಾಲಯಮಂಮಾಡಿಮೆಂದುಕ್ರಾಣೂಗ್ಗಣತಿಳಕ್ಕರ್ಪಣಂಹನಂದ್ಯಾ
ಚಾರ್ಯಪ್ಪೇಳೆಮಹಾಪ್ರಸಾದಮೆಂದುಚೈತ್ಯಾಲಯಮಂ
- ³⁹ ಮಾಡಿಸಿಕೆಲವಾನುದವಸದಿಂಕೋಳಲಕ್ಕೆ ಪೋಗಿಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ ಗಂಗಾಸ್ವಯಂವೆಚ್ಚಿವತ್ತಿಸುತ್ತಿರೆದಡಿಗಂಗೆಮಾಧವ
ನೆಂಬಸುತನಾಗಿರಾಜ್ಯಂಗೆಯ್ಯಲಾತನಮಗಂಹರಿವಮ್ಮನಾತನಪುತ್ರಂವಿಪ್ಪೊ
- ⁴⁰ ಗೋಪನೆಂಬನಾಗಿಮಿಧ್ಯಾತ್ವಕ್ಕೆ ಸಲ್ಲದುವನ್ನಾತೊಡವದೃಶ್ಯಂಗಳಾಗಿಪೋಗೆ ಯಾತನಮಗಂ ಪೃಥ್ವಿಗಂಗೆಂಸಮ್ಯಗಿದೃಷ್ಟಿಯಾತನಮಗಂ
ಬಿರುದರಂತಡಂಗಾಲುವೊಯ್ದಿಗಿಡಿಸುವತಡಂಗಾಲಮಾಧವನಾತ
- ⁴¹ ತನಮಗಂ || ಅವಿನೀತಗಂಗೆನೆಂಬಂಭುವನಕ್ಕುಧಿನಾಥನಾಗಿಪುಟ್ಟುಬುಧಗುಣವಮಂಪುಟ್ಟಿಸಿದಮಾಧವರಾಯನಮಮ್ಮನಬ್ಧಿಯಂತೆಗ
ಭೀರಂ || ಅನ್ನು ಶತಜೀವಿಂಬಾದೇಶಮಂಕೇಳ್ವ || ಭರದಿಂದಂಚುಚ್ಚರ್ವಾಯ್ದಂಪೋಗ
- ⁴² ಳೆಬುದ್ಧಜನಂಬದಕಾವೇರಿಯೊಳುಭೀಕರಮಾಗಲು ನೀರಲಕ್ಷ್ಮೀನಯನಕುಮುದಿನೀಚಂದ್ರಮಂನಿನ್ನು ನೋಡಲುಪರಿವಾರಂತಂನೇತ್ತಿಪ್ರ
ಭೆಬಳಸಿದಿಶಾಭಾಗಮಂಚೋದ್ಯಮಾಗಲುಸರಮಶ್ರೀಜೈನಪಾದನೆಲಸೆ
- ⁴³ ಹೃದಯದೊಳುಮೇರುಶೈಲೋಪಮಾನಂ || ಅನ್ನು ಚುಚ್ಚರ್ವವಾಯ್ದುಬದುರ್ಕಿದನಾತನನ್ವಯದೊಳುದುರ್ವ್ವಿನೀತಗಂಗೆನಾತಂಗೆಮುಷ್ಣ
ರನೆಂಬನಾದನಾತಂಗೆಶ್ರೀವಿಕ್ರಮನಾತನಮಗಂಭೂವಿಕ್ರಮನಾತನಮಗಂದಿನ್ನರ್ವ
- ⁴⁴ ಕಾಮ್ರೀವಿಜಗರವರೊಳು || ಎಜಿಯನಮಗನೆಜಿಯಂಗನಾತನಿಂದುದಯಿಸಿದಂಶ್ರೀವಲ್ಲಭನಾತಂಗೆಶ್ರೀಪುರುಷನಾದನಾತಂಗೆವಮಾರನೆಂಬ
ನಾತಂಗೆಮಾರನೆಂಬನುದಯಂಗೆಯ್ದಂ || ಅವಯವದಿಂದೆ

- ⁴⁵ ಸಾಧಿಸಿದಮಾಳವವೇಳುವನೆಯ್ದಿ ಗಂಗಮಾಳವವನಲಕ್ಷ ರಂಬರೆದು ಕಲುನಿಜಿಸುತ್ತೆ ಕಳಲ್ವಿ ಚಿತ್ರಕೂಟವನುಜಿಕನ್ನ ಮಜ್ಜೆಯನೃಪಾನು
ಜನಂಜಯಕೇಶಿಯಂಮಹಾಹವದೊಳೆ ಮಾರಸಿಂಹ
- ⁴⁶ ನೃಪನಿಕ್ತಿ ನಿಮಿಚ್ಚಿದನಾತ್ಮ ಶೃಯ್ಯಮಂ || ತನಯಂಶ್ರೀಮಾರಸಿಂಹಂಗನುಪಮದಜಗತ್ತುಂಗನಾದಂಜಗತ್ಪವನಲಕ್ಷ್ಮೀ ವಲ್ಲಭಂಗಿನ್ನುದಿ
ಯಿಸಿನೆಗಳ್ಳಂ ರಾಚಮಲ್ಲಾ ವನೀಶಂಮನುಮಾಗ್ಗಂ ಗಂಗೆಚೂಡಾಮಣಿಜಯ
- ⁴⁷ ವನಿತಾಧೀಶಭೂವಲ್ಲಭೇಶಂಜಿನಧಮ್ಮಾಂ ಭೋಧಿಚಂದ್ರಂಗುಣಗಣನಿಳಯಂರಾಜವಿದ್ಯಾಧರೇಂದ್ರಂ || ಅನ್ತಾತನಮಮ್ಮಂದಿಮ್ಮರಂಗಳ
ಯ್ಯಂಬೂತುಗಪೆಮ್ಮಾಡಿ ತದಪತ್ಯನಿಜಿಯಸಂತತ್ಪುತವೀರವೆಡಂಗನೆಂ
- ⁴⁸ ಬಂಗೆ | ಉದಯಂಗೈಯ್ದಂವಿದ್ಯಾಸುದೇಶಿಶಂವಾರರೂಪನುಚಿತವಿಳಾಸಂವಿದಿತಸಕಳಾತ್ಥಶಾಸ್ತ್ರಂವೃದುವಾಕ್ಯಂರಾಚಮಲ್ಲನಹಿತರಮಲ್ಲ ||
ಅನ್ತಾ ರಾಚಮಲ್ಲನಿಜಿಯಂಗನಾತನಮಂಗಂಬೂತುಗನಾ
- ⁴⁹ ತನಮಗಂಮರುಳದೇವನಾತನಾತ್ಮಜಂಗುತ್ತಿ ಯಗಂಗನಾತನಿಂದಂವರೆಯೇಜ್ಜಿದಮಾರಸಿಂಗನಾತನಸುತಂಗೋವಿಂದರನಾತನಪುತ್ರಂನೈಗೊ
ಟ್ಟವಿಜಯಾದಿತ್ಯನಾತನಿಂದಂರಾಚಮಲ್ಲನಾತನಿಂವಾರಸಿಂ
- ⁵⁰ ಗನಾತನಸುತಂಕುರುಳರಾಜಿಗನಾತನಿನ್ನಂಗವ್ವದಗಂಗಂಗೋವಿಂದರನತಮ್ಮನಮಗನಪ್ಪಮಮ್ಮಗೋವಿಂದರಂ || ತೆಂಗನುಡಿದಳದುಕಿ
ಜ್ಜಿಂಕಾಂಗಂಮಿಡುಕದಿರಲೆಡದಕಯ್ಯೊಳ್ಳದಮಾತಂಗಮನೆಪಿಡಿದುನಿಲಿಸಿದಗಂಗಂ
- ⁵¹ ಸಾಮಾನ್ಯನೃಪನೆರಕ್ಕನಗಂಗ || ತದನುಜಂಕಲಿಯಂಗನಾತನಿದುತ್ತರೋತ್ತರಂಗಂಗಾನ್ವಯಂಸಲುತ್ತುಮಿರೆಕ್ರಾಣೂಗ್ಗಣದಾಚಾಯ್ಯಾ
ವತಾರವೆಂತೆಂದೊಡೆ || ದಕ್ಷಿಣದೇಶನಿವಾಸೀಗಂಗಮಹೀಮಣ್ಣೊಕ್ಕಕು
- ⁵² ಕನಮುಧರಣ || ಶ್ರೀಮೂಲಸಂಘನಾಥೋನಾಮ್ನಾ ಶ್ರೀಸಿಂಹನನ್ನಿಮುನಿ || ಅವರತದನನ್ನರಂಅರ್ಹದ್ವಲ್ಯಾಚಾರ್ಯರಂಜೆಟ್ಟದಮಾಮು
ನನ್ನಿಭಟ್ಟಾರಕುರುಂಬಾಳಚಂದ್ರಭಟ್ಟಾರಕುರುಂಮೇಘೇಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರುಂಗು
- ⁵³ ಣಚಂದ್ರಪಣ್ಣಿತದೇವರವರಿಂದ | ಎಳೆಗುಣರೂಪಿಯೊಳ್ಳಗ್ಗಿಳಿಸಿಗುಣರೂಪವಿಕಾಶವಾಗ್ರಚ್ಚಿಯಿನ್ನುಚ್ಚಳಿಸೆವದನೇಂದುಪೆಂಪಂತಳೆದಂ
ಗುಣನನ್ನಿ ದೇವಶಬ್ದಬ್ರಹ್ಮ || ಅವರಿಂಬಳಿಕಮಕಳಂಕಸಿಂಹಾಸನನಮು
- ⁵⁴ ನಳಂಕರಿಸಿನೆಗ್ದರತಾಕ್ರ್ತಿಕಚಕ್ರೇಶ್ವರರುಂ | ವಾದೀಭಸಿಂಹರುಂ | ಪರವಾದಿಕುಳಕಮಳವನಮದಮಾತಂಗರುಂ | ಬಾಧ್ಯವಾದಿತಿಮಿರ
ಪತಂಗರುಂ | ಸಾಂಖ್ಯವಾದಿಕುಳಾದ್ರಿವಜ್ರಧರರುಂ | ನೈಯಾಯಿಕಾ
- ⁵⁵ ಚಾರ್ಯಭೂಷಾತಕುರಾರರುಂ | ಮೀಮಾಂಸಕಮತಘನಾಘನಪ್ರಚ್ಛಾಪವನರುಂ | ಸಿದ್ಧಾಂತವಾದ್ಧಿವದ್ಧನಸುಧಾಕರರುಂ | ಸಕಳ
ಸಾಹಿತ್ಯಪ್ರವೀಣರುಂ | ಮನೋಭವಭಯರಹಿತರುಂ |
- ⁵⁶ ಜಿನಸಮಯಾಂಬರದಿವಾಕರರುಮಪ್ಪ ಶ್ರೀಮೂಲಸಂಘದಕೊಣ್ಣುಕುನ್ನಾನ್ವಯದಕ್ರಾಣೂಗ್ಗಣಮೇಷಪಾಪಾಣಗಚ್ಚದಶ್ರೀಮತುಪ್ರಭಾ
ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರವರಿಪ್ಪೈರು || ಅನವದ್ಯಾಚಾರಮ್ಮಾಘನನ್ನಿಸಿದ್ಧಾಂತ
- ⁵⁷ ದೇವರಧಿಕೃತಜಿನಶಾಸನಸಂರಕ್ಷಕರೆಸಿದಜ್ಜಿನಮತಸದ್ಧಮ್ಮದಸಂಪದಂನೆಗಳ್ಳಿನೆಗಂ || ಅವರಚಿಪ್ಪೈರು || ಚತುರಾಸ್ಯಂಚತುರೋಕ್ತಿಯಿಂ
ಪ್ರಭುತೆಯಿಂದೀಶಂಗುಣವ್ಯಾಪಕಗ್ಗಿತ್ತಿಯಿಂವಿಪ್ಪು ಸುಬುದ್ಧಿವಿಸ್ತರ
- ⁵⁸ ತೆಯಿಂಬಾಧ್ಯಂದಲೇ ಜೈನಸದ್ಧತಿಯಿಂದಿದ್ದುಮಿದೇವಿಚಿತ್ರತರಮೋ ಚಾತುರ್ಯಮಾದೀಸಮುನ್ನತಸಿದ್ಧಾಂತವಿಭೂಷಣಂಗಿನಿಸಿದಂ ಶ್ರೀ
ಮತ್ಪ್ರಭಾಚಂದ್ರಮಂ | ಅವರಸಧಮ್ಮೈರು || ನುತಸಿದ್ಧಾಂತ
- ⁵⁹ ಮನನ್ನಬೀರ್ಯಮುನಿಗಂಬುದ್ಧಾಕ್ಷರಾಕಾರದಿಂಸತತಂ ಶ್ರೀಮುನಿಚಂದ್ರದಿವ್ಯಮುನಿಗಂಸಂವರ್ತಿ ಸುತ್ತಿಕ್ಕುಮಪ್ರತಿಮಂತಾನೆನೆಪೆಂಪುವೆ
ತ್ತುಮುದಿತೋದಾತ್ತಜ್ಞಗದ್ವಂದ್ಯರೂಜ್ಜಿತರುದ್ಯೋತಿತವಿಶ್ವರ
- ⁶⁰ ಪ್ರತಿಹತಪ್ರಜ್ಞಮ್ಮಹೀಭಾಗದೊಳೊ || ಅವರಚಿಪ್ಪೈರು || ವಾದಿನನದಹನಹುತವಹವಾದಿಮನೋಭವವಿಶಾಳಹರನಿಪಿಳಾಕ್ಷಂವಾದಿಮದರದ
ನಿಬಿದುವಂಭೇದಿಪಮೃಗರಾಜಜಯತುಶ್ರುತಕೀರ್ತಿಬುಧಂ ||
- ⁶¹ ಕವಿಗಮಕಿವಾದಿವಾಗ್ಗಿಗಳವಂದಿರಂಗೈಲ್ದ ಕನಕನನ್ನಿತ್ಯೈವಿದ್ಯವಿಳಾಸಂತ್ರಿಭುವನಮಲ್ಲವಾದಿರಾಜಂದಲೆನಿಸಿದಂನೃಪಸಭೆಯೊಳೊ || ಅವರಸ
ಧಮ್ಮೈರು || ಚಾರಿತ್ರಚಕ್ರಿಸಂಯಮಧಾರಿಕ್ರಾಣೂಗ್ಗಣಾ
- ⁶² ಗ್ರಗಣ್ಯಂಸದಯಶ್ರೀರಮಣಂಸಿದ್ಧಾಂತವಿಶಾರದನತಿವಿಶದಕೀರ್ತಿಮಾಧವಚಂದ್ರಂ || ಅವರಚಿಪ್ಪೈರು || ವರಶಾಸ್ತ್ರಾಂಬುಧಿವದ್ಧನಹರಿಣಾಂ
ಕಂಬಿರುದವಾದಿಮದವಿಸ್ಥಳಂನಿರುತಂತಾನೆನೆಲೆದಂಧರೆಯೊಳೊತ್ಯೈವಿದ್ಯ
- ⁶³ ಬಾಳಚಂದ್ರಯತೀಂದ್ರಂ || ಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಚಿಪ್ಪೈರು || ವಸುಮತಿಗೊಳ್ಳುವೆತ್ತಧನಳಾತಪವಾರಣವಾಗಿಕ್ಕೀರ್ತಿಸುತ್ತಿಸು
ವುದುಪೆಂಪುವೆತ್ತಮಹಿಮೋನ್ನತಿಮೇರುಗಿಮಂಡಪಂದಲಾಗೆನವುದುಗುಣಪ್ರತಿಮಾಕ್ತಿ

- ⁶⁴ಕಮಾಲೆಯಲೀಲೆಯಂಸಮರ್ಥಿಸುವುದುಸಜ್ಜನಕ್ಕೆ ಸಹಜಾತಮನಲುಬುಧಚಂದ್ರದೇವರ || ಕರವಂವಾರುಣಿಗೆಂದುನೀಡಿಬಿಡುಂದಿನಿಸ್ತೇಜ
ಮೆಯಿದ್ದರ್ದತನ್ನಿರವಂನೋಡದನತ್ವದಪ್ರಭುತೆಯಂತಾಂತ್ಯದೋಶಾಕರಂದೊರೆಯೇಪೇಳೆನು
- ⁶⁵ತಂಕಳಂಕರಹಿತಂಸದ್ವೃತ್ತದಿಂದಂತಿರಸ್ಕರಿಸಂಚಂದ್ರನನೊಳ್ಪುವೆತ್ತಬುಧಚಂದ್ರಂಸಂತತೋತ್ಪಾಹದಿ || ನುಡಿಗಳುಸತ್ಯಸುಸನ್ನಿಭೂಷ
ಣಗಣಯೆತ್ತಂಸುರತ್ನಂಗಳಂಮಡಗಿಟ್ಟಪ್ರಕರಂ ಡಕಂತನುತಪ್ರೀಭಾಮಿನೀಭಾಸಿಯೆಂದಡೆ
- ⁶⁶ದುರ್ಗೀತ್ರಿಯನಾನುಮತ್ತಿ ನಶರದ್ದರ್ದೋಧರಸ್ವೃತ್ಯರೇಸಡಿ ಯೇಸದ್ಭುಧನೇವ್ಯನಪ್ಪಬುಧಚಂದ್ರಬ್ರಾಹ್ಮತಯೋಗೀಂದ್ರನೊಳು || ಸುರ
ಧೇನು ಪ್ರತಿರೂಪಮಂತಳೆದೋಗೀವ್ಯಾಣಭೂಜಾತವೀಧರಯೊಳುತಾಪಸರೂಪದಿನೆಲ
- ⁶⁷ಸತೋಪೇಳೆಂಬಿನಂಬಪ್ಪದಂಕರದರ್ಥಿಪ್ರಕರಕ್ಕೆ ಕೊಟ್ಟವಿಪ್ರಳೇಕ್ಶೀತ್ರಿಯಂತಾಂತ್ಯದನಿರುತಂತ್ರೀಬುಧಚಂದ್ರದೇವಮುನಿಸಂವಾತ್ಸ
ಲ್ಯರತ್ನಾಕರಂ || ಇಂತೆನಿಸಿಗದ್ದರ್ದಚಾಯ್ಯಪರಮೇಷ್ಠಿಗಳನ್ವಯತಿಳಕರುಂಜಿನಸದ್ಭಿನಿಮ್ನಾಪಣ
- ⁶⁸ರುಮಪ್ಪಬುಧಚಂದ್ರಸಂಕಿತದೇವರುಪ್ರವರ್ತಿಸುತ್ತಿರೆ || ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ || ಜಯಜಾಯಾವಲ್ಲಭನನ್ವಯವಾರಿಧೀತ
ರೋಚಿಭುವನಸ್ತುತ್ಯಂಪ್ರಿಯಮೂರ್ತಿ ಜಿನಪದಾಬ್ಜದ್ವಯಭೃಂಗಂಬಮ್ಮದೇವಭುಜಬಳಗಂಗಂ || ಅಂತೆ
- ⁶⁹ನಿಸಿಗದ್ದರ್ದರ್ಮದೇವಭುಜಬಳಗಂಗವೆಮ್ಮಾಡಿದೇವಮಣ್ಣಲಿಯಪಟ್ಟ (ದ) ಮೇಲೆಮುನ್ನಂದಡಿಗಮಾಧವಮ್ಮಾಡಿಸಿಬಸದಿಯಂ
ತಮ್ಮಗಂಗಾನ್ವಯದವಪ್ಪಡಿಸಲಿಸುತ್ತಂಬರಲುತದನನ್ನರಮರವೆನಾಗಿಮಾಡಿಸಿಮಣ್ಣಲಿಸಾಸಿ
- ⁷⁰ರವೆಡೊಡೊಯೆಪ್ಪತ್ತಬಲಸದಿಗಲೆನ್ನಪ್ಪುವಮುನ್ನದುವಕ್ಕುಂಪಟ್ಟಬಲಸದಿಯಪ್ರತಿಬದ್ಧವಾಗಿವಮಾದೇಯಮ್ಮಾಖ್ಯವಾಗಿಬಿಟ್ಟದತ್ತಿ
ಟ್ಟೆಕೆಹಿಸವ್ವಭಾಧಾಪರಿಹಾರಮತ್ತಂಬಸದಿಯಂತೆಂಕಣಕೆಹಿಯಕೆಳಗಿತಳವೃತ್ತಿಗದ್ದೆಗಳೆಯಮತ್ತ
- ⁷¹ಲಮೂಷುಳ್ಳಲಿಗಳೆಯಮತ್ತಲಾಲುಮಿನುಪಟ್ಟದತೀರ್ಥದಬಸದಿಗಲಿಸುತ್ತಮಿರೆಆತನತನೂಭವರು || ಜಯಲಕ್ಷ್ಮೀಪತಿವಾರಸಿಂಗ
ನನುಜಂಸತ್ಯಂಪ್ರಿಯಂಸನ್ನನನ್ನಿಯಗಂಕ್ಷತಿಪಾಳಕಂತದನುಜಂತೇಜಸ್ವಿವಿಕ್ರಾಂತಚಕ್ರಯು
- ⁷²ತಂರಕ್ತಸಗಂಗನಾತನನುಜಂವೀರಾಗ್ರಗಣ್ಯಂತದನ್ವಯಲಕ್ಷ್ಮೀಗೃಹದೀಪಕಂಭುಜಬಳಗಂಗಂಭೂಪಾಳಕಂ || ಆಮಾರಸಿಂಗದೇವಂಆ
ರ್ದ್ರವಳ್ಳಿಯೆಂಬೂರುಮಂಬಸದಿಯಾಗ್ಗೆಯಕೊಣಹಿಯೆಂಬೂಡಲುಗದ್ದೆಗಳೆಯಮ
- ⁷³ತ್ತಲೊಂದುಪದ್ದಲೆಮತ್ತಲೆರಡುಮಂಬಿಟ್ಟಂ | ಮಾಘನದಿಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡ ಮಾರಸಿಂಗದೇವಂಮತ್ತನಾತನಮ್ಮಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ
ಂತದೇವರಗುಡ್ಡನನ್ನಿಯಗಂಗದೇವಂಸಿರಿಯರಗೆಯೆಂಬೂರುಮಂಆಗದ್ದೆಯಂತೆಂಕಣಕೊಳದಕೆಳಗೆಗ
- ⁷⁴ಳೆಯಮತ್ತಲೊಂದುಪದ್ದಲೆಮತ್ತಲೆರಡುಮಂಬಿಟ್ಟಂ || ಬಮ್ಮದೇವಸಕವಾರಸಿಂಗನನ್ನಿಯಗಂಗಂ ೯೭೬ವಿಜ ೯೮೭ಸುರ್ಗಸಾಮ್ಯಅನ
ಂತವೀರ್ಯಗಿಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂರಕ್ತಸಗಂಗಂನನ್ನಿಯಗಂಗಂಬಿಟ್ಟಗದ್ದೆಯಂತೆಂಕಲುಹರಕೇರಿಯಸೀಮೆವರಂಬಿಟ್ಟಗದ್ದೆಗಳೆಯ
- ⁷⁵ಮತ್ತಲೊಂದುಪದ್ದಲೆಗಳೆಯಮತ್ತಲೆರಡುಮಿನ್ನೀವೃತ್ತಿಮಣ್ಣಲಿಯ ಹೊಲದಭೂಮಿಮಿನ್ನೀಹನ್ನೆರಡುಮತ್ತಲುಪದ್ದಲೆಯಸೀಮೆ ಮೂಡ
ಣದೇವತಳವೃತ್ತಿಯಗದ್ದೆ || ತಂಕಹರಕೇರಿಯಸೀಮೆಯನಟ್ಟಕಲ್ಲುಗಳುಹಡುವಲುಬಿಟವ
- ⁷⁶ಳ | ಬಡಗವೊರಸರಕೊಳ | ಮತ್ತಂಕಟಕದಗೋವಂರಕ್ತಸಗಂಗಂಹೂಲಿಯಕೆಹಿಯಗದ್ದೆಯುಮದಟಸುತ್ತಣಪದ್ದಲೆಯುಮಂಬಿಟ್ಟನ
ದಟಸೀಮೆಮೂಡಲುಚಿಕ್ಕಬಣಜೆಗನಕೆಹಿ | ತೆಂಕಲುತಟ್ಟಿಕೆಹಿಯಗುಡ್ಡೆಯಬಡಗ
- ⁷⁷ಹಡನೀರ್ವರಹಡುವಲುನಟ್ಟಕಲ್ಲಿಂಬರಲುಗುಡ್ಡೆಯಮೂಡಣೀರ್ವರ | ಬಡಗಲುಬಡಗಣದಿಂಬಿನೀರ್ವರಚಿಕ್ಕಬಣಜೆಗನಕೆಹಿಯಬ
ಡಗಣಕೋಡಿ || ಮುನಿಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಂ || ಭುಜಬಳದಿಂಶತ್ರುಮಹೀಭುಜಕುಜಮಂಕಿತ್ತುಮು
- ⁷⁸ತ್ತಿ ಕೋಂಟೆಗಳಂಕೊಂಡಕಿತಬಳನೆನಿಸಿದ್ಧರ್ದಂಭುಜಬಳಗಂಕ್ಷತೀಕನವನಿಪತಿಳಕಂ || ಇಂತೆನಿಸಿಗದ್ದರ್ದಭುಜಬಳಗಂಗವೆಮ್ಮಾಡಿ
ದೇವಂಸಕವರ್ಪಂ೧೦೭೭ನೇವರ್ಪಜಿತುಪಾಲ್ಕುಣಮಾಸದಂಸುಕ್ರವಾರದಂದುಮಣ್ಣಲಿಯಪಟ್ಟದತೀರ್ಥದಬಸದಿಯನಿತ್ಯ
- ⁷⁹ನಿವೇದ್ಯಪೂಜೆಗಂಟಿಯಗ್ಗಾರಹಾರದಾನಕ್ಕಂಬಿಟ್ಟದತ್ತಿ ಹೆಗ್ಗಣಗಲೆಯೆಂಬೂರಂ ಸರ್ವಭಾಧಾಪರಿಹಾರಂಮಾಡಿಬಿಟ್ಟನಾಪೂರಸೀಮೆಮೂ
ಡಲುಕೀಳೂರಹಳ್ಳವನ್ನುಬರಲುಜಾದನಕೊಳ | ತೆಂಕಲುತಾಹಿಯಕೆಹಿ | ಹಡುವ
- ⁸⁰ಲುಬಿದಿರಕೆಹಿ | ಬಡಗಲುಕಣ್ಣನೋಗಿಯಹಳ್ಳ | ಮತ್ತಂದೇವಗ್ಗಿಬಿಟ್ಟತಳವೃತ್ತಿಹರಕೇರಿಯಕೆಹಿಯೊಳಗೆಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು
ಹರಕೇರಿಯಕೆಹಿಯಹಡುವಣಕೊಳನಕೆಳಗಿಸಾಲಕಿಯಿಮತ್ತಲೊಂದು | ಅಲ್ಲಿಂಬಡಗಲುಬೆ
- ⁸¹ದ್ದಲೆಮತ್ತಲೊಂದುಅದಟಸೀಮೆತೆಂಕಲುಆಕೊಳನತೆಂಕಣಕೋಡಿಯನೀರ್ವರ | ಹಡುವಲಾಕೊಳನಬಡಗಣಕೋಡಿ | ಬಡಗಲುನಟ್ಟ
ಕಲ್ಲು | ಇನ್ನೀಬಸದಿಯಾಗ್ಗಲಲಪಟ್ಟದಬಲಗುನಿಧಿನಿಕ್ಷೇಪತಣ್ಣಕವತ್ತಿಯೆಂಬಿವಂಸರ್ವಭಾ
- ⁸²ಧಾಪರಿಹಾರಂಮಾಡಿಬಿಟ್ಟರು || ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡನನ್ನಿಯಗಂಗವೆಮ್ಮಾಡಿದೇವ || ಅಭುಜಬಳಗಂಗಂನೃ...ದೇವನಭಾ
ಜಿತಂಮಗವುಟ್ಟದನಾಣ್ಣಾನತದಿಕ್ಟಂರಾಚ್ಯಾಭಿಷವಾಧಿಸತಿಯನಿಸನನ್ನಿಯಗಂಗಂ ||

- ⁸³ ದೆಸೆಗಳನೆಯ್ದಿ ಪರ್ವದನೆಲಕ್ಕೆ ದತಾಂ ನೆಲಗಟ್ಟಿನಿಪ್ಪ ಬಿಟ್ಟಿಸೆವುದು ತೋಳೊಳೆಡೆ ನೆಯಗಣ್ಣರಮಿಸೆಯ ಮೇಲೆಮೇಲೆವತ್ತಿ ಸುವುದುಗಣ್ಣಗೆ
ವ್ಯದಜನಂಬಜವಾಗಿ ಯಬಾಯನೆಯ್ದಿ ಬತ್ತಿ ಸುವುದುತೇಜಮೇನಧಿಕನಾದನೊ
- ⁸⁴ ನನ್ನಿ ಯಗಂಗಳೊಳುಜಂ || ಪದನಖದೊಳುದಕಾನನತೆನಮ್ಮ . ಧಿಮುಖಾಂಕದಿಂಜಯಾಸ್ಪದಭುಜದಲ್ಲಿಪಣ್ಣು ಖತೆದುಜ್ಜೆ ಯಕ್ಕತ್ತಿ ಧರ
ತ್ವದಿಂಚತುವ್ಯದನತವಕ್ತ್ರದೊಳುಚತುರವಾಣಿಯನೊಪ್ಪಿರಲೆನ್ನು ನೋರ್ಪುಡಭ್ಯು
- ⁸⁵ ದಯಮನೆಯ್ದಿ ದತ್ತು ಪಲವುಂಮುಖದಿಂದವೆತ್ತಿ ಗಗನೊಳು || ದಿಗಿಭಮನೊತ್ತಿ ಕೀಳಿಡಿಪನಗ್ಗ ದಕೇಸರಿವೇಲೆವಾಯ್ದ ದಂಸುಗಿಯೆತಳ
ಪ್ರಹಾರದೊಳೆಮಗ್ಗಿ ಪನುಂಗುಬದಿಂದವಿಾಂಟುವನಗಮನಿವಂಕವುಂಗುಡಿವತೆಂಗುಡಿವಂನ
- ⁸⁶ ನೆಂಬುಬೋಳಮಂನೇಗುಬದಪಂತಿದೋಳವ . ನೇಳಿಪನೆಂಬುದುಮಾರಸಿಂಗನ || ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೊಂಗುಳೆವಮ್ಮ ಧಮ್ಮ ಧಮಹಾರಾ
ಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ | ಕೋಳಾಲಪುರವರೇಶ್ವರಂ | ನಂದಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಚ್ಚನಂಚ
- ⁸⁷ ತುರವಿರಿಂಚನಂಪದ್ಮ ವತೀದೇವಿಲಬ್ಧ ವರಪ್ರಸಾದವಿಚಿಕಿಳಾವೋದಂನನ್ನಿ ಯಗಂಗಂ | ಜಯದುತ್ತರಂಗಂ | ಗಂಕುಳಕುಮಳಯಕರ
ಚ್ಚಂದ್ರಂಮಣ್ಣಿಕದೇವೇಂದ್ರಂ | ದಪ್ಪೋದ್ಧತಾರಾತಿವನಜವನವೇದಣ್ಣಂ | ಕುಸುಮ
- ⁸⁸ ಕೋದಣ್ಣಂ | ಗಣ್ಣರಗಣ್ಣಂ | ದುಟ್ಟರಗಣ್ಣಂ | ನಾಮಾದಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ನ ನಿಯಗಂಗಳೆಮ್ಮಾಡಿವೇವಂತಮ್ಮಜ್ಜಂಬ
ಮ್ಮದೇವಂಮಾಡಿದವುಣ್ಣು ಲಿಯಪಟ್ಟದತೀರ್ಥದಬಸದಿಯಂಕಲುಮೆಸನಾಗಿಮಾ
- ⁸⁹ ಡಿಸಿದಪಟ್ಟದಬಸದಿಗಸಕವರ್ಪಂಚಿನಿಯ ಕುಭಕ್ತೃತ್ವಂವತ್ಸರದಭಾದ್ರಪದಮಾನದಸುಧ್ಯಾಬ್ರಹ್ಮಸತ್ವಿವಾರದನ್ನ ಕುರುಳಿಯಬಸದಿಯಾದಿ
- ⁹⁰ ಯಾಗಿಪಂಚವಿಂಶತಿಚೈತ್ಯಾಲಯಮಂಧಮ್ಮ ಪ್ರಭಾವನೆಯಿಂದಮಾಡಿದಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತ ದೇವರಶಿಷ್ಯ ಮ್ಮುಖವಾಗಿಬಿಟ್ಟವೃತ್ತಿಬ
ಸದಿಯಮುಂದೆಗದ್ದೆ
- ⁹¹ ಗಳಿಯಮುತ್ತ ಲೊಂದುಪದ್ದ ಲೆಗಳೆಯಮುತ್ತ ಲೆರಡುಬಸದಿಯಹಳ್ಳಿಯ ಸುಂಕಮುಮಂಚಿಟ್ಟರು ಮತ್ತಂನನ್ನಿ ಯಗಂದೇವನುಂಪಟ್ಟಮಹಾ
ದೇವಿ
- ⁹² ಕಂಚಲದೇವಿಯರುಂಪದ್ಮಾ ವತೀದೇವಿಗೆಹರಸಿ ಹೆಮ್ಮಾಡಿವೇವನಂಹಡೆದು ಕಾಣಿಕೆಯಂತನಾಳ್ವನಾಡೂಗ್ಗೊಳೊಳುಕರಮಿತಪಣವಂಕೊ
ಟ್ಟರಾಚಂದ್ರಾರ್ಕು
- ⁹³ ತಾರಂಬರಂ || ಬುಧಚಂದ್ರಪಣ್ಣಿತವೇವರಗುಡ್ಡಂ || ಮುನಿಸಿದಿಗ್ದನ್ನಿ ದಂತಂಗಳನವಯವಯದಿಂದೊತ್ತಿ ದೇಗಂಗಳೆಲ್ಲೆಂಬಿನೆಂಕಿತ್ತೆತ್ತ ನೇ
ತಾರಗೆಗಳನದ
- ⁹⁴ ಟಿಂದಾಲಿಕಲ್ಲಂದದಿಂಸೂಸನೆವಾರ್ಧಿ ವ್ರಾತವಂಸುಹೃನೆತವುನಿಗಂಮೀರನೇಕೋಪದಿಂಪೊಯ್ಯನೆಪೆಟ್ಟಂಪೆಟ್ಟುಬಿಟ್ಟುಗಿರೆಸಮರದೊಳೇನೀರ
ವೆಮ್ಮಾಡಿವೇ || ಸ್ವದತ್ತಾಂ
- ⁹⁵ ಪರದತ್ತಾಂನಾಯೋಹರೇತ್ಸವಸಂಧರಾಂ | ಪಪ್ಪಿವ್ಯರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

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ಅದೇಹೋಬಳ ಬಸವನಗಂಗೂರು ಗಂಗಾಧರೇಶ್ವರದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' X 3'.

- ¹ ನಮಸ್ತುಂಗಶಿವಶ್ಚಂಬಿಚಂದ್ರಾಕಾಮುರಾರನೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಸತ್ಯವಾಕ್ಯಕೊಂಗ
ಳಿವಮ್ಮ
- ² ಧಮ್ಮ ಧಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕೋಳಾಲಪುರವರಾಧೀಶ್ವರಂನಂದಗಿರಿನಾಥಂದಳಿತರಿಪುಯಾಥಂ
- ³ ಮದಗಜೇಂದ್ರಲಾಂಚ್ಚನಂ[ಚನಂ]ಪದ್ಮ ವತೀದೇವಿಲಬ್ಧ ವರಪ್ರಸಾದವಿಚಿಕಿಳಾವೋದಂಗಂಗಂಗೋಯಂಸತ್ಯರಾಧೇಯಂಜಯದುತ್ತರಂ
ಗಸದ್ಗುಣ
- ⁴ . . . ಪರಿಪಂಧಿಪಾರ್ಥಗಡಗತೀರ್ಥರಥ್ಯಗಂಗಾಪ್ರನಾಹಂವಾರವನಿತಾಸಂಮೋಹಂಗಂಕುಳಕೀಖರಸಮ್ಯಕ್ತ್ವರತನ್ನ ಕರಮಪ್ಪದ
- ⁵ ಡಿಗಿಮಾಧವ . . . ಡಾನ್ವಯೆಜಯದುತ್ತರಂಗರಕ್ತ ಸಗಂಭುಜಬಳಗಂವೀರಗಂಗಳನ್ನಿ ಯಗಂಗಳೆಮ್ಮಾಡಿವೇವನಿಂದಿತ್ತ ಲುನು
- ⁶ ಲಳಾನ್ವಯದೊಳೊ ||

- 7 ಚೋಳನಜಾಬುಮಾಳವನಗೋಳ್ಪುರಿಬೀರನನಟ್ಟಿಲೆಂಬಮಾತಾಳಿವರಾಳನಂತುಳಿವಗಂಧಗಜಂಬುಚ . ನಳೆಯಂಬುನೇಪಾಳನ ಬೆನ್ನಚಂ
ಮೈಟೆಗೆಯಿಂ
- 8 ನೆಡೆತಂದನೆವೀರವಿಪ್ಪ ಭೂಪಾಳಕನೆಂಬಸಂಭ್ರಮವೊವೈರಿನಿಪಾಳರಮಂಡಳಂಗಳೋಳ || ವ || ಅವಿಪ್ಪ ವರ್ಧನತನೂಜನೆನೆದನಾರಸಿಂ
- 9 ಹಭೂಪಂಗೇಚಲದೇವಿಗಂ || ವಿ || ಕಲಿಕಾಲಕ್ಷತ್ರಪ್ರತ್ರಪ್ರಬಳಿತರದುರಾಚಾರಸಂದೇಹಡಿ ದಂಪೊಲೆಪೊದ್ದಲಪುಸಿಪೇಸರದಿ
- 10 ವಳದಮಹೀಕಾಂತೆಯಂರಕ್ಷಿಸಲಣಂಜಲಜಾಹ್ನಂತಾನೆಂಬ . ಪುದಸಿದವೊಲುವೀರಬಲ್ಲಾಳುದೇವಂಕುಲ . . ಜನಾಚಾರ . .
- 11 ಪವರಸುದಯಂಗೈಯ್ದನಾಶ್ವರ್ಯ್ಯಶೌರ್ಯ್ಯಂ || ವ || ಅಂತುಸುಖಸಂಕಥಾವಿನೋದದಿಂದೋರಸಮುದ್ರದನೆಲವೀಡಿನೊಳುರಾಜ್ಯಂ
- 12 ಗೆಯುತ್ತುಮಿರೆ || ಧರಗಿರಲುಕೊಡೆಯೊಂದುಪ್ರಪ್ಪಿಶರರಿಬ್ಬರದ್ರಿಷ್ಟಿಗಳುಮೂಜುಸತ್ಪರುಷನ್ನಾಲ್ವರುತಾನಾವಾರಿಧಿಗ
- 13 ಳಯ್ದ ರತೆವಾಟರಿತೂತ್ವರವೇಳಾಮುನಿಮುಖ್ಯರೇದಸೆವಿಾರಿದದಂತಿಯೊಂಬರಿದಚ್ಚರಿಮರಾನಿಸಳ್ತನಲನೆಗಳ್ಳಪಂ
- 14 ಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಪೊಡೆವಟ್ಟುಳುಚೋಳಬಾಕೊಲ್ಲಣಿಗಲೆಕಾಳಿ ಮ್ಮರಚೇರುನಡೆಕೊಯೊರಕ್ಕೆ ನೀಂಗಡಿಯೊಳಭರದಿಂ
- 15 ವೀಳಪಾಂಚಾಳಬೀಡಂ ನಡೆಸಂದಾದ್ರೀಸಪ್ಪೋಗಗ್ಗಣಿಸೆನುತೆಬೆಸಂಪೇಳರಾಕ್ಷೇಪದಿಂದಂ ಪಡೆವಳ್ಳಂವೀರಬಲ್ಲಾಳನವಿಜಯ(ಯ)ಶೋಯಾತ್ರೆ
ಯೊಳುವೇತ್ರಹಸ್ತ
- 16 ರು || ಕಡವಸತಬಾಳಸಹಕಾರದತಂಣೆಳಲಾಶ್ರಿತಾಳಿಗಾಭೀಳನುಯಾಹಿನಿಪ್ಪರಘಣಿಪ . . ದಮೆಯಿನೆಳಲುಧ್ವತಾರಿಗುನಿಳಿತಪುದೆ
- 17 ನೆಳಲುಜಯಲಕ್ಷ್ಮೀಯನಿರ್ವವೀರಬಲ್ಲಾಳನತೋಳಬಾಳುನೆಳಳಾದುದುಧಾತ್ರಿಗೆವಜ್ರಪಂಜರಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀ
ವಲ್ಲಭಂಮಹಾ
- 18 ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದನಕುಳಾಂಬರದ್ಯುಮಣಿಸಂವೃಕ್ತ್ವಚೂಡಾಮಣಿವಾ
ಸಂತಿಕಾದೇವಿ
- 19 ಯರಿಂ ಲಬ್ಧವರಪ್ರಸಾದರುಂ ಮಿಗಮದಾಮೋದಂ ಮಲೆರಾಜಂಜಮಲೆಪರೊಳುಗಂಡಂ ಗಂಡಭೇರುಂಡಂ ಏಕಾಂಗವೀರಸನಿವಾರಿಸಿದ್ದಿಗಿರಿ
ದುರ್ಗಮಲ್ಲವೈರೇಭ
- 20 ಕಂಠೀರವನಿಸ್ಸಂಕಹೊಯ್ಯುಣಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರು ದೋರಸಮುದ್ರದನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿ
ನೋದದಿಂದರಾಜ್ಯಂ
- 21 ಗೆಯುತ್ತುಮಿರೆ || ತತ್ತ್ವದಪದ್ಮೋಪಜೀವಿಯುಪ್ಪಮಧುಸೂದನದೇವನುದಿತೋದಿತಾನ್ವಯವೆಂತಂದಡಿ || ಹಡವಳಗೊಗ್ಗಿತಾನೆಗಳ್ಳರಕ್ಕಸ
ಗಂಗನರಾಜ್ಯವಿಸ್ತರ
- 22 ಕ್ಕಡುಗಲಿಗಂಡರಾಚಣನೂಜ್ಜಿತಕೀರ್ತಿವಿಳಾಸಮೂರ್ತಿಯಂಪೊ . . ಯಲರಾತ್ಮಜೀವಿತರ ರನತಕಲ್ಪಮಹೀಜನೆಂದುಕಳ್ಳಂತವಿ
. ಹ್ನಂಪೊಗಳೆಮೂರ್ತಿಸಿದರ
- 23 ಕ್ಕಸದರ್ಶಿವಲ್ಲಭ || ವಚನ || ಅಂತೆನಿಸಿದನೆಗಳ್ಳಪಾರುಶಪತಾಕನುಂ ಪ್ರಮದಾವಳೋಕನುಂಸುಕವಿಜನಾವೇಷ್ಟಿತನುಂವೈರಿಲತಿ
ಕಾಲವಿತ್ರನುಂನನುಮಾಗ್ಗದೊಳು
- 24 ಅಶಿತಯಂನುನುಮಾಗ್ಗಪಡವಳಗೊಗ್ಗಿಗಂ || ಪಡವಳಗೊಗ್ಗಿಗಂನೆಗಳ್ಳಮೈಲವೆರಾಣಿಗಮಾತಪುಟ್ಟಿದಂಮುಡಿಯಣನತ್ತಿ ದಾತ್ತಯಶನಾಹ
ವಧೀರನುದಾ
- 25 ರಸಂಪದಂಜಡರಿಗಬ್ಬಮೂರ್ತಿಮಕರಧ್ವಜಮಾಂತನಮೇರುಸುಸ್ಥಿರನುಡಿರಾ . . . ಳ್ದಿನೆಗಳ್ಳನನಿಯಗಂಗನರಾಜ್ಯಭೂಕಣಂ || ಮತ್ತ
ವಾತನುಂಸಬ್ಬಕಾಬ್ಯಸಂನೇಬ್ಯ
- 26 ಪ್ರರಶನುಂ ಸಂಪಕ್ವಾಮಿತ್ರಗೇಯರನೋತ್ಪರ್ಣಹರುಶನುಂ ಆಶ್ರಿತಜನನಿಧಾನದಾರಿದ್ರದಾವಾನಳಂಸ್ವವಣ್ಣತಾಪನಿವಾರಕನುಂನಿಜವಂಶವ
ನಜವನವಿಕಸನ
- 27 ಪ್ರಕರಶನುಮೆನಿಸಿದನೆಗಳ್ಳ ಪಡವಳಮುಡಿಯಂಣಂಗೆಂಜಕ್ತಲೆಮಹಾಸತಿಗೆಂವಿಭುವಿಂತುಪುಟ್ಟಿದಂ || ಜಳನಿಧಿಗಿಂದ್ರಸಿಂಧುರವದೇನೊ . . ಡ
ವೊಲು ತ
- 28 ದಿಂಪೊಡರಿಪದಾನದಿಂದಮಮಚಂದ್ರಸಲಕ್ಷಣಚಾರಮೂರ್ತಿ ನ.ತಥೈರ್ಯ್ಯದೇಅಧಿಕಶೌರ್ಯ್ಯದಿನೀವಿಭುಗಂಗನೂಜ್ಜಿ
ತಂ || ಆತಿಗಂಭೀರದಿನತ್ಪುದಾರ . . .
- 29 ತ್ವದಿಂಅನೂನೋಪಾಯಸನುಮಂತ್ರದಿಂಸ್ಥಿತಿಸಂಮೋಹನಮೂರ್ತಿಯಂಜಳಧಿತಾಂಕಲ್ಪದ್ರುಮಂಪಡ್ಡಜಸತು

- 30 . . . ತನಿಗಂಗಳೂಂಜಿರೊಪಾವತಿ . ಜಕಲಾಂಬಿಕೆಯಪುತ್ರಂ . . . ನೂರ್ಪ್ಪಡೀಧಾತ್ರಿಯೊಳು || ಗುರುಕಾವಾಂಢಕದಮನನಿರುಪ
ಮುಖಾಣಾಕ್ಯಭಟ್ಟಿಯೊಗಂ
- 31 ಧರನಿಂಪರಿಕಿಪಡಿವಮಂತ್ರಜ್ಞಂಧರೆಯೊಳುಮುಡಿಯಣ್ಣ ಸೂನುಕುವಿಭುಗಂಗೆಂ || ಮಾ . . . ನಳೆನದಳನೇತ್ರನುಂಸಲ್ಲಲಿತಗಾತ್ರನುಂಕಾಯ್ವ
. . . . ಸ್ತುತಿ
- 32 ಯುಂವಾಚಕವಾಚಸ್ವತಿಯುಂಮೂರ್ತಿ ಮಕರಧ್ವಜನುಂಕೀರ್ತಿ ಗರುಡಧ್ವಜನುಮೆನಿಸಿದಗಂಗಳೊಂ || ನಯವಿದನೆಂದುಸತ್ಯವಿದನೆಂದುಕ
ಳಾವಿದನೆಂದುಸಾಯ್ವ
- 33 ಬೊಳುಭಯರಹಿತಾತ್ಮನೆಂದುವರಚಾರುಚರಿತ್ರನುದಾರನೆಂಬಪ್ಪೇಮ್ಮೆಯನೆಲೆಕೀರ್ತಿ ಗಾಣ್ಣನೆನೆಧಾರಿಣಿಬಿಟ್ಟಿ ಪುದೆಯೆದ್ದ ಸಜ್ಜ ನಾಶ್ರಯಗುಣ
ಮೇರು
- 34 ವಂಮುಡಿಯಣಾತ್ಮ ಜಗಂಗನನುತ್ತ ರೋತ್ತ ರಂ || ಗುಣವತಿಯೆಂದು ತಿಯೆಂದುಕಳಾವತಿಯೆಂದು
ವಪ್ಪತೆಸಲೆಪುಂ
- 35 ಧರೆಯೊಳುಸಮನಪ್ಪಡಪ್ಪತಾಫಣಿರಾಜನಂಸುರವಧೂಜನ..ನಪುದೆಯೆದ್ದ ಸಜ್ಜ ನಾಗ್ರಾಣಿವಿಭುಗಂಗೆನಗ್ಗ ದಮನೋಹರಿವಿಜ್ಜಲಿರಾಣಿಯಾಜಗಂ ||
. . . .
- 36 ಪರಿಕಿಪೋಡೀಗಳೇಗಳಿನಕಾಳ್ಪತಿಯಕ್ಕುಳನೆನ್ನು ಪೋಲಿಪಂಪರಮವವಿತ್ರೆ ಕಮಳನೇತ್ರೆಯನುತಕಮ್ಮ ಪಾತ್ರೆಯಪರಮಗುಣಾಢ್ಯ
ಯುವಾಸ ಯಂಚಿ
- 37 ಕಾಂತೆಯಕರಂವರಗುಣಿಯೆಂದುಕೀರ್ತಿ ಗಮವಪ್ಪೇಮ್ಮೆಯನೇಂಪೋಗಳ್ಳೆಂಧರಿತ್ರಿಯೊಳ್ || . . . ರಿಜಾಸನಿಯೆಪೆತ್ತ ಸಿರಿಯಂಕಾಸ್ತು
ಭಮಂಕಾ
- 38 ಮಧೇನುವನನ್ನಾ ಸುರತರುಗಂಗಳನಕಾಂತೆಗೆನಿರುಪಮಮ ಗಂಮುಡಿಗನೊಸೆದುದಯ್ನಿದಂ || ಹರಿಗಂರುಗ್ಗಣಿಗಂಮನೋಭವಭ
ವಂಗಾಗಾರಿಗಂಪಣ್ಣ
- 39 ಬಂಪುರುಹೂತಂಸಚಿದೇವಿಗಂಮಗಜಯಂತಂಪುಟ್ಟುಪೋಂದನ್ನದಿಂಪರಮಾನಂದದಗಂಗಳೊಂಗೆಂಸತಿವಿಜ್ಞಾದೇವಿಗಂಪುಟ್ಟಿದಂಸುರರೂಪಂಮ
ಧುಸೂದನಂಸೋಗ
- 40 ಯಿಪಂಸಾಜನ್ಯಕಂದಾಂಕುರಂ || ಗೊರವಬ್ರಾಹ್ಮಣರಾಸ್ರಿತರ್ಬ್ವಿಡವರಿಪ್ಪಪ್ಪುಂಡಿತಪ್ಪುತಕಪ್ಪಿರಿಯಗ್ಗ ಯಕವಾಡಕಕ್ಕುಳಧಕರಂ
ತಾನರ್ತ್ತಕ ಡಿಗಳ್ಳು
- 41 ರಣಾಯಾತದಿಗಂಬರಬ್ಬು ಧಿರರುಂದ್ರಪೋಡಶ . . . ದೆತಾಂಕರೆದೀವಂಮಧುಸೂದನಂಸೋಗಯಿಪಂಭೂಲೋಕಕಲ್ಪದ್ರುಮಂ || ಸ್ಥಿರತರ
ಮೂರ್ತಿ ಗಂವಿಬು
- 42 ಧನೇಬ್ಬುವಾಹೋನ್ನ ತರೂವೆಗಂಮಹೋತ್ಸ ರಮಧುಸೂದನಾನ್ವಿತಯಶೋವಧುಗಂವರಸಿದ್ಧ ಸಾರಸೋತ್ಸ ರಕವಿಚಿತ್ತ ಜಾತ. . ತಂಪಾಶ್ವರಬು
ಧಾಕ್ತಿ ಗೆವೋಲಿವಾಗ್ಯವೊಪ್ಪಿರ
- 43 ಲೆನೆಗುಂಪಯೋಧಿರವಿಚಂಧ್ರರಿಳಾವಧುಮೇರುನಿಲುವಿನಂ || ಮಂಡಳಿನಾಡೊಳಗೆಸೆಲುದುಬಿಂಡಳಿ ಪುರವೆನಿಸಿನೆಗಳ್ಳ ಮುದುಗಂಗಳುರಂಗಂಡರ
ತೀರ್ಥಂಗೆಂಗಳನಬಂಡಿ
- 44 ತವೆನೆವಾಡಿದನೆಸೆವಗಂಗಳೇಶ್ವರಮಂ || ಸುರುಚಿರಮತ್ಸ್ಯ ಕೂಮ್ಮದ್ರಿಢಸೂಕರನಾನರಸಿಂಹರಾಮನಾವರರಘೋರಾವರಾಮಮ. . . .
ಸುನಾಮ
- 45 ನಕಲ್ಪಿ ತ್ರಿವಿಕ್ರಮೋರುಂಜಿತಲಕ್ಷ್ಮಿ ನಾರಾಯಣನೂಜ್ಜಿತಪುಣ್ಯ ದಶಾವತಾರತಾನಿರುಪಮಗಂಗಳೂನುಮಧುಸೂದನ(ನ)ಂತಿರಲಭಿವಾಂಞ
ತಾತ್ಥಮಂ ||
- 46 ಸ್ಥಿರವತುನ್ನ ತರಮ್ಯವೆಂದೆನಿಪುವಾಹಮಾರ್ಯಾಚಳಂತಾರಭೂಧರಹೇಮಾದ್ರಿಸಮಾನಸಾಮ್ಯವಿಣ್ಣೆಂಬಂತಾವಗಂನೋರ್ಪ್ಪಡಿಂಪರಮಾ
ತ್ಥಂಮ
- 47 ಧುಸೂದನಂಪ್ರಭುಲಸಗ್ಗಂಗಳೇಶ್ವರದ್ವಾರಮಂಧರೆಯೊಳುನಿಮ್ಮಿಗಿಸೆಂಪುಪೆತ್ತು ದನಿಸುಂತ್ರೈಳೋಕ್ಯಸಂವೋಹನಂ || ಶ್ರೀಮತುನಕವ
- 48 ಪರ್ ೧೧೩೯ ತೆನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದವೈಶಾಖಸುಧ್ಯಾಶೋಮವಾರದಂದುಸ್ವಸ್ತಿ ಶ್ರೀಮಂನಾಳ್ಪಭುಮಧುಸೂದನದೇವಂ
- 49 ತಂಮಯ್ಯನಜಸರಗಂಗಳೇಶ್ವರದೇವರದೇವಾಲ್ಯವಂಮಾಡಿಸಿಆದವರಶ್ರೀಕಾರ್ಯಕೆಆಮಿತ್ರರಾಸಿಗುರುಗಳಮೊಮ್ಮ ಸೋ

⁵⁰ಮೇಶ್ವರಗುರುಗಳಕಾಲಂಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಮಾಡಿಬಿಟ್ಟದತ್ತಿ ಗಂಗಸಮುದ್ರದಕೆಜಿಯಕೆಳಗೆಗಡ್ಡೆ ಕಂಬಚಿಂಟಕೆಜಿಯೊ

⁵¹ಳಗೆ(ಬೆದ್ದಲಿ)ಕಂಬಚಿಂಟದೇವರನಂದಾದೀವಿಗೆವಿಳ್ಳಕೆಯಿಕಂಬಚಿಂ || ಶ್ರೀ

6

ಅದೇ ಹೋಬಳಿ ಹರಕೆರೆ ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದಲ್ಲಿ ವಾಯವ್ಯದಿಕ್ಕಿನ ಕಂಭದಲ್ಲಿ.

ಮೇಲ್ಭಾಗ.

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಭುಜಬಳಗಂಗವೆಮ್ಮಾಡಿಬಮ್ಮ
- ²ದೇವಮಂಡಲಿಯತೀರ್ಥದಪಟ್ಟದಬಸದಿಗೆಬಿಟ್ಟದತ್ತಿ ತಟ್ಟಕೆಜಿಬಸ
- ³ದಿಯಂತೆಂಕಣಕೆಜಿಯಕೆಳಗೆತಳವೃತ್ತಿ ಗೆದ್ದೆಗಳೆಯಲುಮತ್ತಲು
- ⁴ಮೂಱುಮತ್ತಂಕೆಜಿಯಂತೆಂಕಲುಬಿಟ್ಟಬೆದ್ದಲಿಗಳೆಯಲುಮತ್ತಲಾಱುಮತ್ತ
- ⁵ಮಾತನಪಟ್ಟದರಸಿಗಂಗಮಹಾದೇವಿಬಿಟ್ಟವೃತ್ತಿ ಸೂಳೆಯಬಯಲು | ಮ
- ⁶ತ್ತ ಮಾತನಮಗಮಾರಸಿಂಗದೇವಬಿಟ್ಟವೃತ್ತಿ ಅದ್ರವಳ್ಳಿ | ಮತ್ತಮಾ
- ⁷ತನಬಿಟ್ಟತಳವೃತ್ತಿ ಬಸದಿಯಾಗ್ನೀಯಕೋಣಜಿಯಿಂಮೂಡಲುಗ
- ⁸ದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು | ಬೆದ್ದಲಿಗಳೆಯಮತ್ತಲೆರಡುಮತ್ತಮಾ
- ⁹ತನತಮ್ಮ ಸತ್ಯಗಂಗಬಿಟ್ಟವೃತ್ತಿ ಸಿರಿಯೂರು | ಮತ್ತಮಾಗದ್ದೆಯಿಂ
- ¹⁰ತೆಂಕಲುಬಿಟ್ಟತಳವೃತ್ತಿ ಗೆದ್ದೆಗಳೆಯಮತ್ತಲೊಂದುಬೆದ್ದಲಿಗಳೆಯಮ
- ¹¹ತ್ತಲೆರಡು | ಮತ್ತಮಾತನತಮ್ಮ ರಕ್ತ ಸಗಂಗಹೂಲಿಯಕೆಜಿಯಗದ್ದೆಯು
- ¹²ಮದಱುಮತ್ತಣಬೆದ್ದಲಿಯುಮಬಿಟ್ಟ | ಮತ್ತಂಹರಕೇರಿಯಸೀಮೆಸಯ್ಯಾಂತಬಿ
- ¹³ಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದುಬೆದ್ದಲಿಗಳೆಯಮತ್ತಲೆರಡು | ಮತ್ತಮಾತನತ
- ¹⁴ಮೃಭುಜಬಳಗಂಗಕೆಗ್ಗಣಲಿಯಬಿಟ್ಟ | ಹರಕೇರಿಯವೃತ್ತಿಯಕೆಜಿಯೊ
- ¹⁵ಳಗೆಬಿಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು | ಮತ್ತಮಾಕೆಜಿಯಿಂಹಡುವಣಕೊಳದಕೆಳಗೆ
- ¹⁶ಬಿಟ್ಟಸಾಲಕೆಯಿಗಳೆಯಮತ್ತಲೊಂದು | ಮತ್ತಮಾಕೊಳದಿಂಬಡಗಲುಬಿಟ್ಟಬೆದ್ದ(ಲಿ)
- ¹⁷ಗಳೆಯಮತ್ತಲೊಂದು | ಮತ್ತಮಾತನಮಗಮಾರಸಿಂಗದೇವನನ್ನಿಯಗಂಗವೆ
- ¹⁸ಮ್ಮಾಡಿಬಸದಿಯಮುಂದೆಬಿಟ್ಟಗದ್ದೆಗಳೆಯಮತ್ತಲೊಂದು | ಮತ್ತಂಬಸದಿಯ
- ¹⁹ಬಡಗಣಹೆಗೆ ಜಿಗಿಸರಿದಕಾಲಕೆಳಗೆಬಿಟ್ಟಬೆದ್ದಲಿಗಳೆಯಮತ್ತಲೆರ

ಕೆಳಭಾಗ.

- ²⁰ಡುಮದಕ್ಕೆ ಸೀಮೆಮೂಡಣಕೊಳ | ಹಡುವಲುಮೊರಸರಕೊಳ | ಮತ್ತಂಬಸದಿಯ
- ²¹ಹಳ್ಳಿಯನುಂಕಮೆಂಬಿಟ್ಟ | ಮತ್ತಂತನ್ನಳ್ಳನಾಡೂರ್ಗೊಳುಪದ್ಧಾಂತದೇವಿ
- ²²ಗೆಕಾಣಿಕೆಯಂಕೊಟ್ಟುಕರಗಿಮಿತಪಣಮನಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂ ||
- ²³ಮತ್ತಂವೀರಗಂಗನಪಟ್ಟಕ್ಕೆ ಹಿರಿಯಕೆಜಿಯಕೆಳಗೆಬಿಟ್ಟಗದ್ದೆ
- ²⁴ಗಳೆಯಮತ್ತಲೊನ್ನು | ಅಗದ್ದೆಯಹಡುವಣಕೊಳದ
- ²⁵ಕೆಳಗೆಸಾಲಕೆಯಿಗಳೆಯಮತ್ತಲೊನ್ನು | ಅಕೊಳದ
- ²⁶ಹಡುವಣಕಾಲಿಂಮೇಲೆಬೆದ್ದಲಿಗಳೆಯಮತ್ತಲೊನ್ನು ||

7

ಆದೇ ಗ್ರಾಮದ ಮಠದ ನಿವೇಶನದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2' x 1' 3".

¹ಶ್ರೀಗುರುಲಿಂಗಸ್ವಾಮಿಯವರಪಾದವೇ²ಗತಿಶುಭಮಸ್ತು || ಓಂನಮಃ ||³ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭಿಚಂ⁴ದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ⁵ಕ್ಯನಗರಾರಂಭಮೂಸ್ತಂಭಾಯ⁶ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದ⁷ಯಶಾಲಿನಾಹನಶಕವರಸಸಾ⁸೧೬೬೪ಯ | ಶುಭಕ್ರತುನಾಮಸಂ |⁹ಮಾರ್ಗಸಿರಬೃಯೂಬುಧವಾರ¹⁰ಶ್ರೀಮತ್ಕೃಷ್ಣದೀಪೋಮಶೇಖರನಾಯಕರ |¹¹ಮಾವನಿರ್ವಾಣ್ಯಯನವರಗೆಹೋಳೇಬಸ¹²ವೈಯನಭಕ್ತ ಹರಕೇರಿತುಂಗಾತೀರದಸ್ಥ¹³ಳದಲುಗುರುಲಿಂಗಸ್ವಾಮಿಯವರ | ಸಮಾ¹⁴ಧಿಮೇಲಿಕಟ್ಟಸ್ತ ವಿರಕ್ತ ಮುಟಕೆಹಯಿನೂರೊ¹⁵ಳಗೆಕಟ್ಟಸ್ತ ಬಸವನವಡು¹⁶ಗುರುಬಸವಸ್ವಾಮಿಯರಮುಖಾಂತರ

8

ಆದೇಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗೆ ಉತ್ತರಶಂಕರಗೊಂದಿಯಬಳಿ ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳ ಹಂಕಲಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 1' 6" x 1'.

¹ಹಗರಣದಮು²ನೆಯಕೊಡಗಿಗೆ³ಆಳುಪಿದವರುಕ⁴ತ್ತೆಯ . . ಯತಿಂ⁵ಬೋರುಕಳವೆ ೧೧

9

ಆದೇ ಹೋಬಳಿ ಮಂಡಳಮಠದ ನಿವೇಶನದಲ್ಲಿ ಯಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲಿನಲ್ಲಿ

¹ಶ್ರೀಮತುವಿಕ್ರಮವಚರದಲಿನಿಲಿಸಿದುಕಲಿದೇವಚಿಕಮಗಸಾಳಪೂಜೆ

10

ಅದೇ ಹೋಬಳಿ ತಟ್ಟೆಕರೆ ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' 6" x 3' 3".

¹ಸ್ವಸ್ತಿ ಸಕವರ್ಷಂ ೧೦೦೦ನೆಯ²ಕ್ರೋಧನಸಂವತ್ಸರದಚೇಪ್ಪಬಹು³ಳಚ್ಚೆಟ್ಟವಡ್ಡ ವಾರಂಶಾಶನನಿಂದುದು⁴ಶ್ರೀಮತ್ಪರ(ಮ)ಗಂಭೀರಸ್ಯಾದ್ಯದಾವೋಘಾಂಭನಂಜೀಯಾತ್ಮೈಶೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ || ನಮೋವೀತರಾಗಾಯ

ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯ . .

⁶ತಿಳಕಂಚಾಳುಕೃಷ್ಣಭರಣಂಶ್ರೀಮತ್ಪುಷ್ಪಭವನಮಲ್ಲದೇವಕ್ವಲಾಘ್ರಣದನೇವೀಡಿನೊಳ್ಳುಬದಿರಾಜ್ಯಂಗೆಯುತ್ತಮಿ . . .⁷ಜೀಯಾತ್ಮನಸ್ತುಕಕುಖಾಂತರವತ್ತಿ ಕೀರ್ತಿ ಕಿರೀಟಾಕ್ಷಯಕುಳವಾರಿಧಿವರ್ಧನೇಂದುಃ ಕೈಳಾಶಶೈಲಜಿನಧರ್ಮಸುರಕ್ಷಣಾತ್ಥಂ ಭಾಗೀರಥೀ

ವಿ . . .

- ⁸ತೋದ್ವಿತೀಯಃ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಧೀಶ್ವರಿಕ್ಷಪ್ತಾಂತಕುಳಗಗನಗಭಸ್ತಿ ಮಾಳಿನೀಪರಾಕ್ರಮಾಕ್ರಾಂತಕನ್ಯಕುಬ್ಜಾಧೀಶ್ವರಚರೋ . . .
- ⁹ಚಮುಖೋಪಾತ್ಥಿವಪಾತ್ಥಃ | ಸಮರಕೇಳೇಧನಂಜಯೋಧನಂಜಯಃ | ತಸ್ಯವಲ್ಲಭಾಗಾಂಧಾರಿದೇವೀತತ್ಸತೋಹರಶ್ಚಂದ್ರಃ | ರೋಹಿ . . .
- ¹⁰ದಡಿಗಮಾಧವಾಪರನಾಮಧೇಯಃ || ಆಗಂಗಾನ್ವಯದರಸುಗಳೆಲ್ಲವೇಳೆಗೂ ವಾಡಿದಚಂದ್ರನಂತುದಿತೋದಿತವಾಗಿಪಲ
- ¹¹ಜ್ಯೋಗೈಯ್ಯುತಿ ರತದನ್ವಯಾಂಬರದ್ಯುಮಣಿಯುಂಗಂಗಳೂಡಾಮಣಿಯುಮೆನಿಸಿದಭುಜಬಳಗಂಗವೆಮ್ಮಾಡಿ . . .
- ¹²ಗುಣಿಬೇಳ್ವೃತ್ಥಿಜನಕ್ಕೆ ದಾನಮಣಿದೋಗ್ಗಂಪೂರ್ವದ್ಧಾತುತನಿಘೃಣವೈರಿಪ್ರಕರಕ್ಕೆ ಬಲ್ಲ ಣಿಕಳಾವಿಸ್ತನವಾರಾಸಿಪ್ಪ . . .
- ¹³ವೇಷ್ಪ್ರಿತಯಶಂವಿಕ್ರಾಂತತುಂಗಂಸೃಪಾಗ್ರಣಿಯಾದಂಕಲಿಗಂಗದೇವನಸುತಂಶ್ರೀಬಮ್ಮಭೂಪಾಳಕಂ || ಕಂದ
- ¹⁴ವ್ಯಾಬಾಹಾಪರಿಘದಿನಂಸೃಪರನಲೆದುಸೆಲೆಯಾಳ್ವಯ್ಯವ್ಯವರಬಣ್ಣಿ ಸಲೆಸದಂಗಳರಭೀಮಂಲೋಕದೊಳಗೆಭುಜಬಳಗ . . .
- ¹⁵ಚಯನಿಸಿದವೆಮ್ಮಾಡಿಬಮ್ಮದೇವಂಗಂಪಾಣ್ಯಕುಳೋದ್ಭವೆಯೆನಿಸಿದಗಂಗಮಹಾದೇವಿಯಾಗ್ಗಂರತ್ನತ್ರಯಂಪುಟ್ಟುವಂತೆ . . .
- ¹⁶ವೃ || ಶ್ರೀಮಾರಸಿಂಗನವನೀತಳರಜ್ಜುಪಾಳಂಕಾಮೋಪಮಂಭಗಿರತಾನ್ವಯರತ್ನದೀಪಂಭೀಮಪ್ರತಾಪನಹಿತಾ
- ¹⁷ಸಾಮಾನ್ಯನಲ್ಲಮದಿತೋದಿತನೇಕವಾಕ್ಯಂ || ಆತನಣ್ಣು ಮಾಪ್ಪುಂಲೋಕವಿಖ್ಯಾತಮಾದತದನಂತರದೊಳ || ಸ್ವಸ್ತಿ ಸತ್ಯ . . .
- ¹⁸ಸಮ್ಮಧಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಸರಮೇಶ್ವರಂಕುಪಳಾಳಪುರವರೇಶ್ವರಂ | ನಂದಗಿರಿನಾಥಂರಾಜಮಾನ್ದಾತಂ | ಪದ್ಮಾವತೀಲಬ್ಧವರ
ಪ್ರ . . .
- ¹⁹ಚಕಿಳಾಮೋದ | ನಸತೀಸಹೋದರಂವೀರವೃಕೋದರಂ | ಸಮ್ಯಕ್ತರತ್ನ ಕರಂಜಿನಪಾದಸೇಖರಂ | ಮದಗಜೇಂದ್ರಬಾಂಛನಂಚತುರವಿ . .
- ²⁰ಗಂಗಾಂಗೇಯಂಶಾಚಾಂಜನೇಯಂ | ಗಂಗಳಕುಳಕಮಳಮಾತ್ಮಕಣ್ಡಿದುಟ್ಟುರಗಣ್ಡಿಂ | ನನ್ನಿಯಗಂಗಂಜಯದುತ್ತರಂಗಂ | ಶ್ರೀಮನ್ಮಹಾಮು
²¹ಣ್ಣೋಶ್ವರಂ ತೃಭುವನಮಲ್ಲಗಂಗೆವೆಮ್ಮಾಡಿದೇವಗ್ಗಂ [ಗಂ]ಗವಾಡಿತೊಂಭತ್ತ ಉಸಾಸಿರಮಂ ಬಾಯ್ಕೀಳಿಸಿ ತದಾಭ್ಯಂತರದ ಮಣ್ಣಳಿಸಾ
ಸಿರಮಂಶ್ರೀ
- ²²ಮತೃಭುವನಮಲ್ಲದೇವದ್ಧಯೆಗೆಯ್ಯೆನಿಧನಿಧಾನಮೋಳಗಾಗಿತ್ಯಭಾಗಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂದೆಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತಿರೆ || ಕಂದ ||
- ²³ಶ್ರೀಗೇನಲೆಯಾಗಿವಚನಶ್ರೀಗಾಗರಮಾಗಿಜಭುಜಾಜ್ಜಿತವಿಜಯಶ್ರೀಗರುಹನಾಗಿತ್ತೀಶ್ರೀಗಧಿಸತಿಯಾಗಿಸುಖದಿನಿರೆ
- ²⁴ಗಂಗಂಸೃಪಂ || ವೃ || ನುಡಿದುದೆನ್ನಿ ಮಾಡಿದುದೆನಿಸಿಮಿತ್ತು ದೆರಾಮರೇಸುಮಾಪ್ಪಿಡಿದುದೆವಜ್ರಲೇಪಮುಪದಿಪ್ಪುದೆಮ್ಮತ್ಯುಪ
- ²⁵ರೋಪಕಾರದೊಳ್ಳುಡಿದುದೆಬಟ್ಟುಪಣ್ಣುಣಮೆಯೊನೆ ಧಮ್ಮದೊಳೊಂದಿನನ್ನ ಪೋಲ್ವುಡೆವನೃಪೇಂದ್ರನಾವನಬಿಳಾವನಿಯೊಳ್ಕಲಿಗಂಗಳೂ
ಪತೀ ||
- ²⁶ಸ್ಥಿರನೇಮೇರುಗಿರಿದ್ರದೊಳ್ಳುಣಮಂಗಳಂಭೀರನೇವಾರ್ಧಿಯೊಳ್ಳುರುಡಿಪ್ಪಂಕಲಿಯೇಸುರೇಂದ್ರಸುತನಂಮೆಚ್ಚಂಮಹಾದಾನಿಯೇಸುರಭೂಜ
- ²⁷ಕೊಟ್ಟುಹಿಗಟ್ಟುವಂಚದುರನೇಪಾಂಚಾಳನಿಮಿಕ್ಕ ನಂದಿರದೀಗಧರೆಬಣ್ಣಿ ಕುಂರಣಜಯಪ್ರೋತ್ತಂಗನಂಗಂಗನಂ || ಕ || ಅಮಳಚರಿತ್ರಂಪುರ
ಪೋತ್ತಮ
- ²⁸ನೆನಿಸಿದಗಂಗಳೂಪನಾತನತಮ್ಮಂವಿಮಳಯಶಂಗೋವಿಂದರನಮೋಘವಾಕ್ಯಂಕುಮಾರಚೂಡಾರತ್ನಂ || ಅಂತೀರ್ವ್ಯರಂಸುಖದಿಂರಾ
ಜ್ಯಂಗೆ
- ²⁹ಯ್ಯುತಿರೆ || ಕ || ಧಮ್ಮಕೃಷ್ಣಮ್ಮಂದಯೆಗಿತವಮ್ಮನೇಸಿಪ್ಪೇಷ್ವಕಳಭೂಜಂಗೋತ್ರಾಸಿಮ್ಮಂಕುಳೋತ್ತಮಂಪೊಲಿಯಮ್ಮನನ
ಲ್ಲುಗುಣ
- ³⁰ಕೆಮ್ಮಚ್ಚರಮುಂಟೇ || ಆಗುಣೋತ್ತಮನೆನಿಸಿದಪೊಲಿಯಮ್ಮಂಗಳರಮಣೀರತ್ನ ಮೆನಿಸಿದಕೆಳೆಯಪ್ಪೆಗಂಸುಪ್ರತ್ಯೇಕುಳದೀಪಕವಿನಿಸಿಮೊ
- ³¹ಕ್ಕಯ್ಯಂಪುಟ್ಟುಸಮತ್ಥನಾಗಿಮಾಣ್ಣಲಿಯುಕೆಂಬಗಾವುಣ್ಣನಮಕ್ಕಳುಕಾಳೆಯಪ್ಪೆಯುಂಮಲ್ಲಿಯಪ್ಪೆಯುಮಂಮದುಮೆಯಾಗಿಕಾಳಪ್ಪೆ
- ³²ಗಾವಿತಿಗೆಗುಜ್ಜುಣಂಪುಟ್ಟುತಂದೆಗೆಪದಿಮ್ಮಡಿಗಾಗಿವೆಮ್ಮಾಡಿಗಾವುಣ್ಣನೆಂಬದಸರಂಪಡೆದಂ | ಮಲ್ಲಿಯಪ್ಪೆಜಿನದಾಸನೆಂಬಮಗನಂ
- ³³ಪಡೆದಳಂತೀರ್ವ್ಯಮ್ಮಕ್ಕಳ್ಳವರಸುನೊಕ್ಕಯ್ಯಂಸುಖದಿನಿಪ್ಪುದುಂ ಗಂಗೆಮ್ಮಾಡಿದೇವತ್ತಲಟ್ಟಿಕೆಹಿಗಿಬಿಜಯಂಗಿಯು ಸಮಸ್ತಾಧಿಕಾ
ರಮಂ
- ³⁴ಕುಡಿದೇವೇಂದ್ರಂಗೆಬ್ರಹ್ಮತಿಯಂತುಬಲೀಂದ್ರಂಗೆಭಾಗ್ಗವನಂತಂತೆಸಮಸ್ತರಾಜ್ಯಭರನಿರೂಪಿತಮಹಾಮಾತ್ಯಪದವೀವಿರಾಜಮಾ
- ³⁵ನಮಾನೋನ್ನತಪ್ರಭುಮಂತೋತ್ಸಾಹಶಕ್ತಿತ್ರಯಸುಪನ್ನಂಮಹಾಮಹಿಮೋತ್ಪನ್ನಂ | ಸುಜನಜನಾಧಾರಂಚಾನ್ಯವಪ್ರಾಕಾರಂ | ಪು
- ³⁶ರುಷರತ್ನ ಕರಂಸರಬಳಭೀಕರಂ | ಪತಿಕಾರ್ಯಭಾರಕ್ರಮನಸಹಾಯವಿಕ್ರಮ | ನುಸಾರ್ಜನಾಚಾರ್ಯನಚಿತಧೈರ್ಯಂ . .

- ³⁷ಕ್ಷಾರಸಮುದ್ರಂ ಲಂಚಕಾಯಮುಖಮುದ್ರಂ | ಪತಿಗೆಕಳಸಂಜಯುಲಕ್ಷ್ಮೀನಿಕ್ಷೇಪಂ | ಕೋದಣ್ಣ ಪಾತ್ಥಂ ಸಂಜನ್ಯತೀತ್ಥಂ | ಜಿನಿಮಾ ದಾರಾಧಕಂ |
- ³⁸ಕಲಿಯುಗಸಾಧಕಂ | ಗಂಗನಕನುಮಂತಂ | ಜಯುಲಕ್ಷ್ಮೀಕಾಂತಂ | ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಪಿರಿಯವೆಗ್ಗ ಡೆನೊಕ್ಕಯ್ಯಂ || ವೈ ||
- ³⁹ಪಾತ್ಥಿವರಂ ನಿರಾಕರಿಸದಾನಗುಣೋಕ್ತಿ ಯಿನತ್ತಿ ಗತ್ಥಮಂಪ್ರಾತ್ಥಿ ಸದೀವಕಾರಣದವೆಗ್ಗ ಡೆನೊಕ್ಕು ಣನೀಪರೋಪಕಾರಾತ್ಥವಿ:ದಂಶರೀ ರಮೆನಿಪೊಂ
- ⁴⁰ದುಪುರಾಣವಚೋಕ್ತಿ ಯಿಂದಮಪ್ರಾತ್ಥಿ ತದಾನದಿಂದನೆಗಳ್ವನ್ನ ತಿಸಂದುದಿಳಿತಳಾಗ್ರದೊಳ್ || ಮಾಗ್ಗ ದೊಳೊಪ್ಪೆನೊಳ್ಗು ಣದೊಳೊಪ್ಪೆನೊಳುಪ್ಪಿ
- ⁴¹ನೊಳಾದುದೊಂದುವೆಂಪಾಗ್ಗ ಮಸಾಧ್ಯಮಿಂತಿಜುವಕಾವಗುಣಂಗಳೆ ಸಾಜಮೆಂದುಕೇಳ್ವ ಗ್ಗ ದೆಗೊಣ್ಣು ಪೇಂಕರಿಸೆ ರಾಜಗುಣಕ್ಕುಳವಟ್ಟು ನೊಕ್ಕು ನಂ
- ⁴²ವೆಗ್ಗ ಡೆಯೆಂಬುದೇಧರಕೆಮಾಗ್ಗ ಡೆಯಂಪತಿಗೇಕಸಾಧನಂ || ವೆಗ್ಗ ಡೆತನಮಂಬಲ್ಲು ಬಳ್ಳ ಮನಣಮಜುರುಳಿದಮಾತ್ಮನೊಕ್ಕುಂ
- ⁴³ವೆಗ್ಗ ಡೆಗಂಗನಮನೆಯೊಳ್ಳುಗ್ಗ ಡೆಗಂಗರದಮೊನೆಯೊಳೆನೆಮೆಚ್ಚ ದರಾರ್ || ಕಿಜುದಿಜಲಳವಡದಮನಂನೇಜಿಪಿರಿದಕ್ಕು ಸೆಗೆಯ್ವು
- ⁴⁴ಬುದ್ಧಿಯಿನಂತಂತೆಜಿವಿಡಿಬಾಜೊನ್ನ ದಂದಿನಪಜಿಯಂದದನೊಕ್ಕು ನುತ್ತುರೋತ್ತರವಾದಂ || ಅಗಳಿಸಿದಕೆಜಿಗಿಮಾಡಿಸಿದಗಚ್ಚೆಗಿತ್ತಿ ಸಿದ ದೇವತಾ
- ⁴⁵ಗೃಹಕುಟುಂಬಗೆಗನ್ನ ದಾನದೆಡೆಗೀಜಗದೊಳ್ಳುವಣಿಲ್ಲದೇಂಕೃತಾತ್ಥನೊನೊಕ್ಕುಂ || ಸರಸಿಧಿಬಳಸಿದುಬೆಂಬಂತಿರಲಿತ್ತಾ ತಟ್ಟೆಕೆಜಿ
- ⁴⁶ಯವೆಗ್ಗ ಡೆಜಿಸುತ್ತಲಿಯನಡುವಮರಸೈಳದದೊರೆಯಿಸಿದತೆಜಿದಬಸದಿಸೊಗಯಿಸಿತೋಕ್ಕುಂ || ಪಿರಿಯಮಗಂಗು
- ⁴⁷ಜ್ಜುಣಂತರಾಯವಾಗಿಣ್ಣ ನಾತನೆಯ್ದುಗೆಸಗ್ಗಂ ಬರಲಿಂದುನೊಕ್ಕು ವೆಗ್ಗ ಡೆಹರಿಯೆತ್ತಿ ಸಿದನೆರಡುಜಿನಮಂದಿರಮಂ || ತನಗೆಸರಹಿತಮೆ ಹಿತಮೆಂ
- ⁴⁸ದನುಮಾನಿಸೊಕ್ಕು ನೊಲ್ಲು ಮಾಡಿಸೆವಿಶ್ವಾಸನಿಯೊಳಗೆನೆಲ್ಲವತ್ತಿ ಯಜಿನಭವನಂತಿವಿಮಾನಮಂಪೊಲ್ಲಿ ಕ್ಕುಂ || ಆನೆಲವತ್ತಿ ಯತಟ್ಟೆಕೆ ಜಿಯೆ
- ⁴⁹ರಡುಂಬಸದಿಯುಮಂಜಿನದಾಸಂಗೆಸರೋಕ್ಷವಿನಯಮಾಗೆಮಾಡಿಸಿದ ವೆಗ್ಗ ಡೆನೊಕ್ಕು ಯ್ಯನಪರೋಪಕಾರಾತ್ಥಕ್ಕುಂ ವೀರಕ್ಕುಂ ವಿತರಣಕ್ಕುಂ ಶ್ರೀಗಂ
- ⁵⁰ವೆಮ್ನಾ ಡಿದೇವಮ್ನೇಚ್ಚಿ ರುಗಳೆಗುಡಿಚಾಮರಮೇಘಾಡಂಬರಾದಿರಾಜ್ಯಚಿಹ್ನೆಂಗಳನಿತ್ತ ದಕ್ಕೆ ತೆಲ್ಲಂಟೆಯೆಂದುಮೊದಲಮೂಲಧನತಟ್ಟೆಕೆಜಿ
- ⁵¹ಕೀಳೂರುಅಜಿಯೂರುಹಜಿಗೆಕಡವುರುಸೀಮೋಗತಜಿಕ್ಕೇರಿಹೆನ್ನ ವುರದಗಾವುಣ್ಣ ವೃತ್ತಿ ಯುಮನಿಸ್ವತ್ತು ಕುದುರೆಗವಯ್ಯೂ ರಾಳಗ್ಗ
- ⁵²ಳನಿತ್ತೂ ಗ್ಗ ಳಸಿದ್ಧಿಯವನಿತ್ತು ಚಂದ್ರಾಕ್ಷು ತಾರಂಬರಂಸವ್ವನಮಸ್ಯಮಾಗೆಪನಸವಾಡಿಯಂಬಿಟ್ಟುನಿತುಮಾಹುಮೆಯಂ
- ⁵³ತಾಳಿದವೆಗ್ಗ ಡೆನೊಕ್ಕು ಯ್ಯಂಮೂಲಸಂಗದಕ್ರಾಣೂಗ್ಗ ಣದಮೇಷಪಾಪಾಣಗಚ್ಚೆದಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಿ ನಿಗರಗುಡ್ಡ ನಾ
- ⁵⁴ಗಿನಾಲ್ಕುಂಬಸದಿಯಂ ಮಾಡಿಸತಟ್ಟೆಕೆಜಿಯಬಸದಿಯಂಪೂಜಿಸುವರಾಗಣಗಚ್ಚೆದಸ್ಥಾನಪತಿಗಳ್ಗೆ ತಮ್ಮ ಬಳಿಯಲ್ಲಟ್ಟೆ
- ⁵⁵ಕೆಜಿಯುಕೆಳಗೆಗಚ್ಚೆಗಳೆಯಮುತ್ತ ರೊಂದುವಳಗೆಜಿಯಲುಬೆಟ್ಟಿ ಲೆಮುತ್ತ ರೊಂದುಅಲ್ಲಿಪಜಿಕಾರಗ್ಗ ಳಗ
- ⁵⁶ಚ್ಚೆಗುಣಗನಮುತ್ತ ಮೂಣುಬೆಟ್ಟಿ ಲೆಗಳೆಯಮುತ್ತ ರೊಂದು | ಕುಂಬಾಣಗ್ಗ ಳಗಚ್ಚೆಗುಣಗನಮುತ್ತ ರೊಂದುಬೆಟ್ಟಿ ಲೆಗು
- ⁵⁷ಣಗನಮುತ್ತ ರೊನ್ನ ತಟ್ಟೆಕೆಜಿಯಅಂಗಡಿಯತೆಜಿಯುಂಸುಂಕಮುಂಬಸದಿಗೆಗಂಗೆವೆಮ್ನಾ ಡಿದೇವಂಬಿಟ್ಟು ||
- ⁵⁸ಯಿಾಧಮ್ನು ಮಂರಕ್ಷಿಸಿದಾತಂಸಾನಿರಕುಟಿಯೆಂದಾನಂಗೆಯ್ದುಂಕಿಡಿಸಿದಂಗೆಯೊಳ್ಳೊಸಿರಕುಟಿಯೆಂತಿದಂ ||
- ⁵⁹ಸನ್ನಿವಿಗ್ರಹದಾಮರಾಜಂಸಾನಗಬ್ಬ ಮಂವೇಳ್ವ ಬರದಂಪ್ರೇಯ್ದುಂಸಾನೊ ಜನುಂಪದ್ವನುಂಮಂಗಳಶ್ರೀ ||

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ಅದೇ ಹೋಬಳಿ ಗಾಜನೂರು ಗ್ರಾಮದ ಮಲ್ಲನ ತೋಟದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

¹ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗಳಿರಕ್ಕುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂ

²ಭಮೂಲಸ್ತುಂಭಾಯಶಂಭವೇ ||

5 (ಪಟ್ಟಿಗಳು ಕಾಣುವದಿಲ್ಲ.)

- ⁸ದಲುಅರಗದರಾಜ್ಯಕೆಸಲುವಗಾಜನೂರ ಅರಗದದೇವ
⁹ಪದಂಣಾಯಕವೊಡೆಯರಮಕ್ಕಳುತಿಂದು . . ವೊಡೆಯರುಮಾಗಣಿಯಾಳುವಾಗ . . .
¹⁰ಲಿಗಾಜನೂರಗ್ರಾಮದಲು ಬಯಲಿನ . . . ಮಂಡಲರಾಜ್ಯದವೊಳ
¹¹ಗಣ ವೇಂಕಟನಾಯಕ
¹²ರಂಗನಾಥ
¹³ ವರಗದ್ದೆಯಸಮೀಪದಲುದಣು
¹⁴ ಹಂದಿಗೆ . . ಕಟ್ಟೆಯ ಎನ್ನು ಅಕ್ಷರದಲೂ
¹⁵ ಹಾಗದ
¹⁶ಚಿಂನವರದ
¹⁷ಗಾಜನೂರಗಲುಡತಂದು ಕಟ್ಟೆಯನಾಗೆಯ
¹⁸ ಚತುಸೀಮೆ
¹⁹ಸ್ಥಾನಪ್ರತಿಷ್ಠೆಯಮಾಡಿಕೊಟ್ಟಿರುಯಿಧಾರಾಪೂರ್ವಕಕ್ಕೆ . . . ಕೊಟ್ಟಿರುಅಳುಪಿದ
²⁰ . . ವಾರಣಾಸಿಯಲಿಸಹಸ್ರಗೋವನುವಧಿಸಿದಪಾತಕಬ್ರೂಣತತ್ಯಾಶ್ರಿತ
²¹ವಹುದುದಾನಪಾಲನೆಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ರೇಯೋನುಪಾಲನಂದಾನಾಸ್ವರ್ಗಮವಾವ್ವೇ
²²ತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ ||
²³ಯಾದೇವಸ್ಥಾನ ಕಡದುನಿಲಿಸಿದೇವಾಲ್ಯವನಿಲಿಸಿದಾತಗಾಜ
²⁴ನೂರಮಲ್ಲೋಜಯ್ಯನಮಗಂಗೆಯೋಜನುಬರದಶಾಸನಕ್ಕೆ ಆದೇವತೆ . . ಶು
²⁵ಭಮಸ್ತೂ ||

12

ಅದೇ ಹೋಬಳಿ ಗೋಂದೀಚಟ್ಟನಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯಕೋಡಿಯಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 1' 7".

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| ¹ ಸ್ವಸ್ತಿ ಸವಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾಮಣ್ಣಳೇಶ್ವರತ್ರಿ | ⁶ ಜೊಪ್ಪಣನೆತ್ತಿ ಬರಲುಹಲಸೂರಕಾಳಗದಲು |
| ² ಭುವನವಲ್ಲಭುಜುಳಗಂಗಮ್ಮಾರ್ಡಿದೇವರ್ಗ | ⁷ ತನ್ನ ಧರಮಂಸ್ವಾಮಿನೋಡುತ್ತಿ ರಲುಚಂಬವಾಣಸಿಮಗ |
| ³ ಶ್ರೀಮಚ್ಚಾಳುಕೃಷ್ಣಮವರ್ಸ ೪೬ನೆಯಶಾರ್ಬರಿಸಂವತ್ಸ. | ⁸ ಅವರಜಬೂತಬೈಗೆಪಟ್ಟದಲೇಂಕಬಮ್ಮಯನಾಯಕಂಸು |
| ⁴ . ಚೈತ್ರಸುಧೃಢಆದಿವಾರದಂದುಶ್ರೀಮನ್ಮಹಾಮ | ⁹ ರಲೋಕಪ್ರಾಪ್ತನಾದ |
| ⁵ ಣ್ಣಳೇಶ್ವರಪೊಯಶಳಬಿಟ್ಟದೇವನದಣ್ಣಾಯಕ | |

13

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 2ನೇ ವೀರಕಲು.

ಪ್ರಮಾಣ 4' x 1' 6".

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| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕೃಷ್ಣಮವರ್ಸದ೪೬ಶುಭಕೃ | ⁴ ಯಗಂಗೆಮ್ಮಾರ್ಡಿದೇವರು ಐವಿಯ |
| ² . ಸಂವತ್ಸರದಭಾದ್ರಪದಶುಭಂಆದಿವಾರದಂದು | ⁵ ಸುರ |
| ³ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಳೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲನನ್ನಿ | ⁶ ಲೋಕಪ್ರಾಪ್ತನಾದ |

14

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಶಾಸನ.

¹ಸ್ವಸ್ತಿ ಸಮ ಲ್ಲಭ
(4 ಪಟ್ಟಿಗಳು ಕಾಣುವದಿಲ್ಲ).
⁶ಶ್ರೀಮನ್ಮ
⁷. . ದೇವರು ಮಣ್ಣಿಗಳೆಷ್ಟು
⁸ರಂತ್ರಿಭು
⁹ಮಿರ ಚಾಳುಕ್ಯ
¹⁰ವಿಕ್ರಮಕಾಲದ . . ನೆನುಭಾನುಸಂವತ್ಸರದಕಾತ್ರಿ ಲೇಕಕುಡ್ಡ
¹¹ಶ್ರೀಬ್ರಹ್ಮವಾರದನ್ನು ಲಿಂಗಪ್ರತಿಷ್ಠೆಯಮಾಡಿದೇವಾಲ್ಯ
¹²ಮಂಕಳಸನಿಮ್ಮಾಣಮಾಡಿಪ್ರೀಮತುವರ್ವತವಳ್ಳಿ

¹³ಯಜಗದಿನ್ನು ಪಣ್ಣಿತರಕಾಲಂಕಚ್ಚೆ ಧಾರಾಪೂರ್ವಕಂ
¹⁴ಮಾಡಿಜಕ್ಕೆ ಲ್ಲಸ್ವರದೇವರಿಗತಾಂಕಟ್ಟಿಸಿದಪಿರಿಯಕೆಜಿಯ
¹⁵ಮೊದಲೇರಿಯಕಳಗೆಗಳೆಯಲರೆಮತ್ತಲಗಪ್ಪೆಗಳೆಯ
¹⁶ಮೊನ್ನು ಮತ್ತರುಬೆಟ್ಟ ಲಿಂಗಿತುಮಂಪ್ರತಿಪಾಳಿಸುವರುಇ
¹⁷. . . ನಕೆಡದಪ್ರತಿಪಾಳಿಸಿದವರುವಾರಣಾಸಿಕುರು
¹⁸ಕ್ಷೇತ್ರದಲುಸಹಸ್ರಭೋಜನವಂಮಾಡಿಸಹಸ್ರಕವಿಲೆಯಂಕೊ
¹⁹ಛಪ್ಪಲಕುಡ್ಡಮ್ತ ಮನಳಿದವವರುವಾರಣಾಸಿಯಂಸಹ
²⁰ಸ್ರಬ್ರಾಹ್ಮಣಮಂಸಹಸ್ರಕವಿಲೆಯನಕೆದಬ್ರಹ್ಮ
²¹ತಿ ||

15

ಅದೇ ಹೋಬಳಿ ಮೇಲಿನ ಹುಣಸವಾಡಿ ಈಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟು ನೀರಕಲ್ಲು.

¹. . ನಯದಿನ . . ದೆವಾಕುಶ್ರೀಯಂಸತ್ಯದೆ . . . ಪ್ರತಾಪದ . . ನಿ
². . ಯನುದಾರಕೀತ್ತಿ ಫ್ರೀಯಂತಳದೆಸೆದನೆ
³. . . ಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ೪೩ನೆಯಸುಭಕ್ತಿ
⁴ರದಕಾತ್ರಿ ಲೇಕಸುಡ್ಡಬಿದಿಗೆಆದಿವಾರದಂದುಶ್ರೀಮತ್ತಿಭುವನ
⁵ಮಲ್ಲನನ್ನಿ ಯಗಂಗೆಪೆಮ್ಮಾಡಿಡೀವರುನೋಡಿಮೆಚ್ಚಿ ಬಿಚ್ಚಳಿಸುತ್ತಿರೆ ||
⁶ಸಾಹಣಿವಾರಕಿಂಘಂಸನ್ನೋಹಮ ಬಿಡದೆಕೊಂದುಮೆಚ್ಚಿ ಸಿಪಲ
⁷ರಂಬಾಹಾಬಳದಿಂಪರಿಯಮಹಾಹವದೊಳ್ಳಿ ನ್ನು ದೇವಲೋಕಕ್ಕೊಡಂ ||

16

ಅದೇ ಹೋಬಳಿ ಕಡೋಕಲ್ಲು ಗ್ರಾಮದ ಮಹಮ್ಮದ ಇಸೂಫ್ ಸಾಬರ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಂಭದಲ್ಲಿ.

ಹಳಗನ್ನಡಕ್ಷರ ಪ್ರಮಾಣ 5' X 1'

¹ ಶ್ರೀಕವುಪೆವೊ	|	³ ಮೇಸ್ವರದೇವರಿಗೆ
² ಡಿಯನಾರಸಿಂ	|	⁴ ಬಿಟ್ಟಹೆ

17

ಅದೇ ಗ್ರಾಮದ ಪಟೇಲ್ ಚೆನ್ನಪ್ಪನ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟು ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' X 1' 8".

¹ ಧಾತುಸಂವತ್ಸರದಮಘಶುಖ	|	³ ಪ್ಪ . . ಗೆಬರಸಿಕೆ ಸಿದಕಾರ್ಯಚಿನದಕಂತೆ
² ಶ್ರೀಮತ್ತ್ಯಾದೀಚೆನಮಾಜಿಯವರೂದೇವ	|	⁴ ಗಾಜನುರ ದೇವರಿಗದಂಡಿಗುಂಭಳಿಭಗಿಗಾ

- ⁵ಜನೂರಿಸೀಮೆಕಡುಕಲುಗ್ರಾಮಂಕೇರೇಕೆಗನ್ನಿಸಾಗಿದ
⁶ವತ್ತಲುತ್ತರವುಗ್ರಾಮದಬಸವೇಶದೇವರಿಗೆ . . .
⁷ಭಯಹಣಲುಮ . . . ಡರೇಕೆಗಣಲುತ್ತರದಿಂದಗಾ
⁸ಡುಂಬಳಿಯಿಂದಗನ್ನಡಗಿಲುಂಬಳಿಯಿಂಗಂ
⁹ಲುಭೆಯಂಗೆ 'ಒಲುಭೆಯಂಗೆಂ'
¹⁰ . . . ವರಗಂಸುಯಿಸಣವಿನಗ್ರಾಮವಂನುಸಿ
¹¹ವಾರ್ಪಿತವಾಗಿಬಿಟುಯಿಭೂಮಿಗೆಲಿಂಗಮುದೈಸಿಲಸ್ತು ಪಿ

(ಮುಂದೆ ಬರೆದಯಿಲ್ಲ).

- ¹²ತವಮಾಡಿಸುವಲಿಗೆ[ಬ]ಗೆಮಜಾರಿಂದಲುಗೆಜನವಂ
¹³ನಕ್ಕುಹಿಸಿಆದೆವೆಡವುಗ್ರಾಮದವರಕರಿಸಿಕೊಂಡುಗ
¹⁴ಡಿ . ಕಾರಬರದರೀತಿಯಿಳನಮಾಡಿಟ್ಟುಸಿಲಸ್ತು ಪಿತವ
¹⁵ಮಾಡಿಸಿಕೊಟುಯಿಕಗದವನೇನಭವರಕ[ಡಿ]
¹⁶ಡಿತ್ತಕೆಬರಸಿತಿರಿಗಿಯಿವರವಸಕೆಕೊಡುವ
¹⁷ದಗಿ

18

ಅದೇ ಹೋಬಳಿ ಕಾಶೀಪುರ ಗ್ರಾಮದ ರಾಮಶಾಸ್ತ್ರಿ ಹೆಂಡತಿ ಅಚ್ಚಮ್ಮನ ಹೊಲಬದಿವಿನಬಳಿ ನೆಟ್ಟಿರುವಕಲ್ಲು.

- ¹ಶುಭಮಸ್ತು ನಿರ್ವಿಘ್ನ ಮಸ್ತು || ನಮಸ್ತುಂಗತಿ
²ರಕ್ತಂ ಬಿಚ್ಚಿದ್ರಾಚಾರವರವೇತ್ರೇಲೋ
³ಕೃಷ್ಣನಗರಾರಂಭಮೂಲಸ್ತು ಭೂಯಶಂಭವೇಸ್ವಸ್ತಿ ಶ್ರೀ
⁴ಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷ |
⁵ಗೃಹಾಂತಿವಿಜಯಸಂವತ್ಸರದಆಶ್ವೀಜ
⁶ಶುಭಗಯಲೂ | ಶ್ರೀಮತುಅಯಿನಿರ್ವಾಣೈ

- ⁷ಯನವರು | ಗಾಜನೂರಿಸೀಮೆಸ್ತುಳದಸೇನಭೋವಮರಿ
⁸ಬಸವೇಶನೇನೊಂಮಗಮರಿಯಂಣನು | ಹರಕೆರಿತ್ತುಂಗ
⁹ಭದ್ರಾತ್ತಿರದಲ್ಲೂಬ್ರಾಹ್ಮಣರುಗಳಿಗೆಮನೆಗಳಕಟ್ಟಿಸಿಕೊಟ್ಟು |
¹⁰ವಾರ್ಪಿತವಾಗಿನಡಸುವಅಗ್ರಹಾರದಧರ್ಮಕೆಲು
¹¹ತ್ತಾರವಮಾಡಿಸಿಕೊಟ್ಟುಕಾಶೀನಾಥಪುರದಗ್ರಾಮಕ್ಕೆ
¹²ಲಾಸ್ಥಾಪಿತಮಾಡಿಸಿಅದೆ |

19

ಅದೇ ಹೋಬಳಿ ಕುಸ್ಕೂರು ಅಗ್ರಹಾರದ ಭೀಮೇಶ್ವರದೇವಸ್ಥಾನದ ರಂಗಮಂಟಪದೊಳಗೆ
 ವಾಯವ್ಯಮೂಲೆಯಲ್ಲಿ ನೆಟ್ಟ ಶಾಸನ.

ಪ್ರಮಾಣ 5' × 1' 10".

- ¹ಶ್ರೀಭೀಮನಾಥಸೇರಣಾ || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
²ಭೃದೇಯಾತ್ಮಸಕವರುಷಗಂಧಿನಯಸಾ
³ಮೃಗಂವತ್ಸರದಜೇಷ್ಠಶುಭಗಯಲಿ | ಸ್ವಸ್ತಿ ಶ್ರೀಮ
⁴ತುಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಯಿಸಣಶ್ರೀವೀರಬ
⁵ಲ್ಲಾಳದೇವರಸರುದೋರಸಮುದ್ರದಲುಸುಖಸಂಕ
⁶ತಾವಿನೋದ(ದ)ಲುಹತುಸ್ಸಮುದ್ರಮುದ್ರಿತಪ್ರಕೃತವಾಗಿ
⁷ರಾಜ್ಯಂಗೆಯಿವಲ್ಲಿಆರಾಯನಮನೆಯಸಂಧಿವಿಗ್ರಹಿ
⁸ಲಬಂಣ್ಣ ನವರಬಲುಮನುಸ್ಯದೇವಪ್ಪಹರಿಯಪ್ಪನ
⁹ವರುಹಡವೆಕನಾಡಿಂಗೆಸವ್ವಾಧಿಕಾರಿಗಳಾಗಿದಲ್ಲಿ
¹⁰ಗಂಗಮಂಡಲಿಹಡವಳಿಕನಾಡಆಠುವತ್ತುಗವುಡುನೂಜಿ
¹¹ವೃತ್ತ ಸ್ತಾನಸಾರಿದೇಳುನೂರುಗವಜಿಗಂಡರುಮುಂ
¹²ತಾಗಿಆಕುಸುಗೂರಲುನೆರೆದುಹಡವಳಿಕನಾಡಸವ್ವಾಧಿಕಾರಿ

- 13 ದೇವಪ್ಪಹರಿಯಪ್ಪನವರಿಗೆಸ್ವಯಂಭುಲಿಂಗದಬೃಹ್ಮೇತ್ರಘಟಿತ
- 14 ಸ್ತಾನಯಾಭೀಮನಾಥದೇವರಿಗೆನೀವುಮುಂತಾಗಿಆಜುವತ್ತುಗೆ
- 15 ವ್ರಾಡುನೂಜಿಪ್ಪತ್ತು ಸ್ತಾನವೂಹದಿನೆಂಟುಸಮಯವೂ
- 16 ನೆರದುಸರ್ವಲಾಭಯಿಲ್ಲೆಂದುಸರ್ವಮಾನ್ಯವಾಗಿಯಾದೇವ
- 17 ರಿಗೆಕೊಟ್ಟದಂಮ್ಮಸ್ವರುಚಿಯಿಂದಧಾರಾಪೂರ್ವಕವಾ
- 18 ಗಿಬಿಟ್ಟದಂಮ್ಮನಾಡವೊಪ್ಪಶ್ರೀಭೀಮನಾಥಮಲಪ
- 19 ರೊಳುಗಂಡಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ ||

20

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕಡೆ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮ(ತು)ವಿಕ್ರಮ ಕಾಲದೊನೆಯದುಂದುಭಿ
- 2 ಸಂವತ್ಸರ
- 3 ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೋಸ್ವರಂನನ್ನಿಯ . .
- 4 ಸರಪೆಮ್ಮ ಮುದುಕ . . . ಪವಾಡಿಯಕುದಾಣ
- 5 ರಸನ ಕಮಜೋವನುಂಜೋವಂಮಣ
- 6 ಲಿಯಕೆ ದಲುಸ್ವಾಮಿಕಾರ್ಯಕೆ
- 7 ಳ್ವರನಿಜಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ || ಮಂಗಳಮಹಾ

21

ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಬಸವನ ಅಂಕಣದ ಉತ್ತರಕಡೆ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 2' × 1' 6".

- 1 ಕ್ರೋಧಿಸಂವತ್ಸರದವಾಘಬಂಜಿಸೋಮವಾರದಲು
- 2 ನ . . . ನಾಯಕರುಗಾಜನೂರಸೀಮೆಸಮಸ್ತ ಪ್ರಜೆಗಳುಎರ್ಗನ
- 3 ಹುರಬಸವಪ್ಪನಾಯಕರಬಾಣಗಲುಡರುಉತ್ತ
- 4 ರಾಜಿಬಸವಪ್ಪನ ಣಗಲುಡಸಿ
- 5 ಪ್ಪಗಲುಡಬಸವಿ ಸ . . . ವೀರಣ
- 6 ಸಮಸ್ತಗಲುಡಪ್ರಜೆಗಳು
- 7 ಬಿನ್ನಹಸ್ಥಾನಿಕ
- 8 ತಂಮಣನುಗಣಾಚಾರದಕಟ್ಟುಗೆಯರ್ತವಹಣ
- 9 ವನುಸಿವರಾತ್ರಪ್ರಣ್ಯಕಾಲದಲೂಧಾರಾಪೂರ್ವಕ
- 10 ವಾಗಿನಂದಾದೀಪ್ತಿಗೆ . . . ಉಯಿರ್ತರ್ಗಿಹಣವಿ . . .
- 11 ನಂದಾದೀಪ್ತಿಯನುನಡಸುಡುಯಿರ್ಧಂಮಾಅಳುಪಿದರಮಾ . . .

¹²ವವಾಣುದುತಂದೆತಾಯವಾರಣಾಸಿ

¹³ಪ್ರಜಾನು ಯಾಧರ್ಮವನುನಡಸುವದೆಂದುಕೊಟ್ಟಶಾಸನ

22

ಅದೇ ಹೋಬಳಿ ಅರಕೇರಿ ಜಿಲ್ಲಾರ ತೆವರಿನಮೇಲೆ ನಟ್ಟ ವೀರಗಲ್ಲು 1ನೇದು.

ಪ್ರಮಾಣ 4' X 3'.

¹ಸ್ವಸ್ತಿ ಸಕವರಪ್ಪ ಅಯ್ಯ ನೆಯರುಧಿರೋದ್ಧಾರಿಸಂವತ್ಸರಂಪ್ರವತ್ತಿಸೆಕನ್ನರದೇವ

² ಫೀವೀರಾಪ್ರಾಂಗೆಯುತ್ತಿರೆ ನ್ನುಗಸಾನ್ತ ಇಂಜ ಯ . . .

³ ದ್ಯುಳಿಗನಾಡಅಱಿಗೇರಿಯನಾಱು ವುಣ್ಣ ಗೆಲ್ಲೂರಮಾರಗಾವುಣ್ಣ

⁴ ಕೆಜಿಯಗಾವುಣ್ಣ ಪಸಿದುದೇಗುಲವಮಾಡಿಸಿದೊಂಆತನತಮ್ಮ

⁵ ಬೆಟ್ಟುಗತುಱುಗಳೊಳ್ಳತ್ತು

⁶ ರಿಯಾಗೋವಿಗಾವುಣ್ಣ ಕಲ್ಲಮಾಡಿಸಿದ

23

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 2ನೇ ವೀರಕಲ್ಲು .

ಪ್ರಮಾಣ 6' X 1' 10".

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮಾಱುಳ್ಳುಕೃವಿಕ್ರಮಕಾಲದಚಿಂತೆ ನೆಯಮನ್ನದ

² ಸಂವತ್ಸರದಂದುಶ್ರೀಮನ್ನಹಾಮಂಡಳೇಸ್ವರತ್ರಿಭುವನವು

³ ಲ್ಲಪೆಮ್ಮಾಡಿಗನ್ನರದೇವರಸವಸ್ತು ಪ್ರಸ್ತು ಸಹಿತ

⁴ ರಪ್ರಸನ್ನಹಾಸಾಮಂತವಡವಲೆವಪ್ಪತ್ತಿಱಮ

⁵ ನೆಯಬಂವರಸನಮಗಮನೆಯಗೊಗ್ಗ ರಸನನಬಿಡಿ

⁶ ಸಿಕ್ರಿತಿಯು ಕೊಂಡುಹೊಗಿನಡೆದೊಂಕೊಂಡನಬಿಡಾ

ಳ್ಳ ನಕಯ್ಯಲುಸತ್ತು ಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದನಾ

⁸ ತನತಮ್ಮ ಮನೆಯುಡವರಸಂತನನಡಪಿದವ

⁹ ಳೆಯರುಆಚಿತಡಕೆತನುಪಟ್ಟ ವಳೆಯಮರಣನಕೂ

¹⁰ ಡೆಕಾದುಕಲ್ಲಮಾಡಿಸಿಳೆಯರಿವ್ವರಿಗಂಬಿಟ್ಟಗಲ್ಲೆ ಮ

¹¹ ತ್ತಲುಪೆಟ್ಟಿಲೆಮತ್ತಲು 8 ಗೊಗ್ಗ ರಸಗೇಚತ್ತಕೆ

¹² ಅರಕೇಜಿಯಲುಬಿಟ್ಟಗಲ್ಲೆ ಕಮ್ಮಾಳಿಬೆಟ್ಟಿಲೆಕಮ್ಮಾಳಿಂ

¹³ ಎಲವ್ವೆಯಲುಬಿಟ್ಟಗಲ್ಲೆ ಕಮ್ಮಾಳಿಬೆಟ್ಟಿಲೆಕಮ್ಮಾಳಿಂ

¹⁴ ಈಧಮ್ಮಾಮಂತಪ್ಪದಪ್ರತಿಪಾಳಿಸುವಬಟ್ಟಮರಸ

¹⁵ ಈಧಮ್ಮಾವಂ

¹⁶ ನಳಿದವಗಂಗಿ

¹⁷ ಯತಡಿಯ

¹⁸ ಲುಕವಿಲೆಯ

¹⁹ ನಳಿದ

24

ಅದೇ ಹೋಬಳಿ ಭೈರೆಕೊಪ್ಪದ (ಬೇಚಿರಾಕ್ ಕೋಟೆಹಾಳು) ಹನುಮಂತಯ್ಯನ ಹೆಕ್ಕಲಿನಲ್ಲಿ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8' X 3'.

¹ಸ್ವಸ್ತಿ ಸತ್ಯವಾ ಕೊಬ್ಬಣಿವಮ್ಮಾಧಮ್ಮಾಮಹಾರಾಜಾಧಿರಾಜಪ

² ರವೇ ನ್ನಿಗಿ ಇಲಪುರಪರಮೇಶ್ವರಶ್ರೀಮತ್ಪ್ರಮೋದನಡಿ

- ³ಗಿಳ್ವೊಧಿವೀರಾಜ್ಯ ಬಗ್ಗೆಯೆಕೋಟೆ . ಮಣ್ಣಿ ಲಿನಾಡುಸಾಸಿರಮುಮನಾಳೆಗಬ್ಬ ನ್ನರ
- ⁴ದತುಣುಗೊಳೊಳಂಕಟದ . . ಅಳ್ಳಮ್ಮ ಗವ್ವಣ್ಣ ರಮಗಜೋಳನಿಳ್ಳ ಜಿತೇನಲಭ್ಯತೇ
- ⁵ಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಬ್ಬ ನಾಕ್ಷಣವಿಧ್ವಂಸನಿಕಾಯೇಕಾಚಿನ್ತಾ ಮರಣೇರಣೇ
- ⁶. . ಸೇ. . ನೃನ. . . ಸೀಳ್ವಿ ದಆಯ್ದು ಗನುಮಾಳನುಂಮಾರಗನುಂನಾಗ
- ⁷. . . ಮುದ್ದನುಬಡನೆಸಿಧಿಸಿದರೆ

25

ಅದೇ ಹೋಬಳಿ ಕೋಟೆಗಂಗೂರ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ಗರುಡಕಂಭದಕಟ್ಟೆ ಕಲ್ಲಿನ ಮೇಲೆ.

- ¹ಶ್ರೀಮುಖಸಂವತ್ಸರದಕಾರ್ತಿಕಶುಕ್ಲದಶಮಿ
- ²ಕೋಟೆಗಂಗ. || ಸಂವತ್ಸರಕ್ಕೆಗೆ |

26

ಅದೇಹೋಬಳಿ ಮತ್ತೂರ ಅಗ್ರಹಾರದಲ್ಲಿ ಪಟೆಲ್ ತಿರುಮಲಾವಧಾನಿಗಳಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.

7 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ—ವರಾಹಮೊಹರು.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- ¹ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗೇಶಿರಶ್ಚುಂಭಿಕಂದ್ರಚಾ
- ²ಮರಳಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ |
- ³ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಃಸಪಾತುಪಃ | ಹೇಮಾದ್ರಿಕಲ
- ⁴ಶಾಯತ್ರಧಾತ್ರೀಭ್ರತೃತ್ರಿಯಂದಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಿಮಪ್ರ
- ⁵ತ್ಯಾಹತಿಮಿರಾಪಹಂ | ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂಹರಿಣಾಪಿಚಪೂ
- ⁶ಜ್ಯತೇ | ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ವೇಮೈರ್ಮಾಥ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ | ನವ
- ⁷ನೀ(ತ)ಮಿವೋದ್ಭೂತಮಪನೀತತಮೋಮಹಃ | ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋ
- ⁸ಭಿರತುಲೈರನ್ಯರ್ಥನಾಮಾಬುಧಃಪುಂಜೈರಸ್ಯಪುರೂರವಾಭುಜಬ
- ⁹ಲೈರಾಯುದ್ವಿಪಾಂನಿಘ್ನೇತಃ | ತಸ್ಯಾಯುರ್ನಹುಷೋಸ್ಯತಸ್ಯಪರುಷೋಯು
- ¹⁰ಧೇಯಯಾತಿಃಕ್ಷಿತಾಖ್ಯಾತಸ್ತಸ್ಯತುತುರ್ವಸುರ್ವಸುನಿಭಃಶ್ರೀದೇವ
- ¹¹ಯಾನೀಸತೇಃ | ತದ್ವಂಶೇದೇವಕೀಜಾನಿದ್ವಿದೀಪೇತಿಮಭೂಪತಿಃ | ಯ
- ¹²ಶ್ವೇತುಳುನೇಂದ್ರೇಪುಯದೋಕ್ತೃಷ್ಣ ಇವಾನ್ವಯೇ | ತತೋಭೂದ್ಭುಕ್ತಮಾಜಾ
- ¹³ನಿರೀಶ್ವರಕ್ಷಿತಿಪಾಲಕಃ | ಅತ್ರಾಸಮಗುಣಾಭ್ರಂಶಂಮೌಳಿರ
- ¹⁴ತ್ವಂಮಹೀಭುಜಾಂ | ಸರಸಾದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಾವನಿಪಾಲಕಃ | ದೇ
- ¹⁵ವಕೀನಂದನಾತ್ಕಾಮೋದೇವಕೀನಂದನಾದಿವ | ಕಾವೇರೀಮಾರುಬಧ್ವಾ
- ¹⁶ಬಹುಳಜಲರಯಾಂಯೋವಿಲಂಘ್ಯೈವಶತ್ರುಂ ಜೀವಗ್ರಾಹಂಗೃಹೀತ್ವಾ
- ¹⁷ಸಮಿತಿಭುಜಬಲಾತ್ತಂಚರಾಜ್ಯಂತದೀಯಂ | ಕೃತ್ವಾಶ್ರೀರಂಗಪೂರ್ವಂ
- ¹⁸ತದಪಿನಿಜವಸೇಪಟ್ಟಣಂಯೋಬಭಾಸೇಕೀರ್ತಿಸ್ತಂಭಂನಿಶಾಯ

- 52 ಪ್ರಯಶಃ | ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪ್ರ
53 ದ್ವಭೂಕಾಳೀಬಿಡ್ಗ ವಃಧಾದ್ರಮಾಚಕಮಲಂವೀಣಾಂಚವಾಣೀಕ
54 ರೇ | ಶತ್ರುಣಾಂವಾಸಮೇತೇದದತತತಿರುಷಾಕಿನ್ನು ಸಪ್ತಾಂಬುರಾಶೀನ್ನ
55 ನಾನೇನಾತುರಂಗತ್ರುಟತವಸುಮತೀಧೂಳಿಕಾಪಾಳಿಕಾಭಿಃ | ಸಂ
56 ಕೋಪ್ಯಸ್ವೈರಮೇತತ್ಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾಂಯೋವಿಧತೇ
57 ಬ್ರಹ್ಮಾಂಡಸ್ವರ್ಣವೇರೂಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈರಮೇಯೈಃ |
58 ಮದ್ದತ್ತಾ ಮರ್ಥಿಸಾರ್ಥಾಶ್ರಯಮಿಹಸುಚಿರಂಭುಂಜತಾಮಿತ್ಯವೇತ್ಯ
59 ಪ್ರಾಯಃಪ್ರತ್ಯೂಹಹೇತೋಸ್ತಪನರಥಗತೇರಾಲಯಂದೇವತಾನಾಂ |
60 ತತ್ತದ್ವಿಜ್ಞೃತವೃತ್ತಾಪಿಚಬಿರುದಪದ್ಮರಂಕಿತಾಂಸ್ತತ್ರತತ್ರಸ್ತಂ
61 ಭಾನ್ವಾತಪ್ರತಿಷ್ಠಾನ್ವೃತನುತಭುವಿಯೋಭೂಭೃದಭೃಂಕಷಾಗ್ರಾಃ | ಕಾಂಚೀ
62 ಶ್ರೇಣೈಲಶೋಣಾಚಲಕನಕಸಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖ್ಯೋಷ್ಣಾವೃತ್ತಾ
63 ವೃತ್ಯಸರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೇಯಸೇಯಃ | ದೇವಸ್ಥಾನೇಷು
64 ತೀರ್ಥೇಷ್ವಪಿಕನಕತುಲಾಪೂರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇನೋ
65 ಪದಾನ್ಯೈರಪಿಗಮಮಖಿಲ್ಯಿರಾಗವೋಕ್ತಾನಿತಾನಿ | ರೋಷ
66 ಕೃತಪ್ರತಿಪಾರ್ಥಿವದಂಡಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ | ಭಾ
67 ಪೇತಪ್ಪವರಾಯರಗಂಡಸ್ತೋಷಕೃದರ್ಥಿಪುಯೋರಣಾಚಂಡಃ | ರಾ
68 ಜಾಧಿರಾಜಾತ್ಯುಕ್ತೋಯೋರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡ
69 ಶ್ಚ ಪರರಾಯಭಯಂಕರಃ | ಇಂದುರಾಯಸುರತ್ರಾಣೋದುಷ್ಪೃಶಾದೂರ್ಲ
70 ಮರ್ದನಃ | ವೀರಪ್ರತಾಪಇತ್ಯಾದಿಬಿರುದೈರುಚಿತೈರ್ಯುತಃ | ಆಲೋ
71 ಕಯಮಹಾರಾಯಜಯಜೀವೇತಿವಾದಿಭಿಃ | ಅಂಗವಂಗಳಿಂಗಾ
72 ದೈರಾಜಭಿಃಸೇವ್ಯತೇಚಯಃ | ಸ್ತುತ್ಯಾದಾಯಗ್ನುಧೀಭಿಃಸವಿಜಯ

ಇನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 73 ನಗರೇರತ್ನ ಸಿಂಹಾಸನಸ್ಥಃಕ್ಷ್ಮಾಪಾಲಾನ್ಕೃಪ್ಣರಾಯಕ್ಷಿ
74 ತಿಪತಿರಧರೇಕೃತ್ಯನೀತ್ಯಾ ನೃಗಾದೀನ್ | ಆಪೂರ್ವಾದ್ರೇರ
75 ಥಾಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋ
76 ರರ್ಥಿಸಾರ್ಥಾಶ್ರಯಮಿಹಬಹುಳೇಕೃತ್ಯೇತಾರ್ಥಸಮಿಂಧೇ |
77 ಶಾಲಿವಾಹನನಿರ್ಣೀತೇಶಕಾಬ್ದೇದಶಭಿಃಶತೈಃ | ಚತುಶ್ಚ
78 ತೈಶ್ಚತುಶ್ಚತ್ವಾರಿಂಶತಾಗಣಿತೇಕ್ರಮಾತ್ | ಸ್ವಭಾನುವತ್ಸರೇ
79 ಪುಷ್ಯಮಾಸೇಮಕರಸಂಕ್ರಮೇ | ಹಸ್ತಕ್ಷೇಭೌಮವಾರೇಚಕೃಷ್ಣಾ
80 ತೀರೇತಿಪಾವನೇ | ಆಶ್ವಲಾಯನಸೂತ್ರಾಯವಸಿಷ್ಠಾನ್ವಯ
81 ಭೂಷಿಣೇ | ರುಕ್ತಾಶಾಧ್ಯಾಯಿನೇವೇದವೇದಾಂತಾಗಮವೇದಿ
82 ನೇ | ವಿಶ್ವಮೋದನಃಲಾಯವಿಶ್ವಸಾಯವಪುಷ್ಪತೇ | ಆ
83 ಶ್ವಾರ್ಪಿತಜಾಪಾಂಪುಂಸಾಂಆಶ್ವನೈಕವಿಧಾಯಿನೇ | ಹಣ್ಣೆತಿಪ್ಪ
84 ರಸಾಂಭೋಧಿಪುರ್ಣಚಂದ್ರಾಯಭೂಷ್ಣವೇ | ಭೂಸುರಾಯಹೃದಿಧ್ಯುತ

- 85 ವಿಷ್ಣು ವೇರಿಪುಜಿಷ್ಣು ವೇ | ಸರ್ವಾತಿಶಯಿನೇಸರ್ವಮಂಗಲಾ
 86 ಶ್ಲೇಷಶೋಭಿನೇ | ವಿಭವೇತ್ಯಯಂಬಿಕಾಖ್ಯಾಯವಿರೋಧಿಪುರ
 87 ಭೇದಿನೇ | ಪ್ರಾಜ್ಞಸ್ಯರಗರಾಜ್ಯಸ್ಯಗಾಜನೂರುಸ್ಥಳ
 88 ಸ್ವೇತ | ಗಂಗಮಂಡಲಿನಾಡೋಶ್ಚ ಭೂಪಣಂಭುವಿವೃತಂ |
 89 ಪ್ರಾಚ್ಯಂಶ್ರೀತುಂಗಭದ್ರಾಯಾಃಸೋಳೇಪೈಲೇಶ್ವರದಕ್ಷಿಣಂ | ಸೋ
 90 ಗಾನೇನಾಮಕಾತ್ ಗ್ರಾಮಾದ್ರಾಮನಾಥಾಲಯಾದಪಿ | ಪಶ್ಚಿ
 91 ಮಾಶಾಂಸ್ಥಿತಂಗ್ರಾಮಾತ್ಕು ಸುಗೋರೋಶ್ಚ ವಿಶ್ವತಾತ್ |
 92 ಗ್ರಾಮಾಚ್ಚ ಹೊನ್ನ ಹಳ್ಳಿ ಖ್ಯಾತುರಸ್ಯಾಂಧಿಶಿಫಿ
 93 ತಂ | ಖ್ಯಾತಾಂಗ್ರಾಮಟಿಕಾಮೂರುಕಡುವೂರಂಸ್ವಸೀಮ
 94 ಯಾ | ಸಹಿತಾಂಚದಣಾಯಕಹೊಸಹಳ್ಳೀಮುಪಾಶ್ರಿತಾಂ |

ಇನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 95 ಕೃಷ್ಣರಾಯಪುರಂಚೇತಿಪ್ರತಿನಾಮಸಮಾಶ್ರಿತಂ | ಸ
 96 ವರ್ದಾಸರ್ವಸಸ್ಯಾಧ್ಯಂತಮತ್ತೂರುಗ್ರಾಮಮುತ್ತುಮಂ |
 97 ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಂಯುತಂಚಸಮಂತತಃ |
 98 ನಿಧಿನಿಕ್ಷೇಪಸಾಪಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾ
 99 ಸ್ವಿತಂ | ಅಕ್ಷೀಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಏಕಭೋಗ್ಯಂ
 100 ಸಭೂರುಹಂ | ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚ ಕಚ್ಛೇನಾಪಿ
 101 ಸಮನ್ವಿತಂ | ಪುತ್ರಸೌತ್ರಾದಿಭಿಃಭೋಗ್ಯಂಕ್ರಮಾದಾ
 102 ಚಂದ್ರತಾರಕಂ | ದಾನಸ್ಮಾಧಮನಸ್ಮಾಪಿವಿಕ್ರ
 103 ಯಸ್ಯಾಪಿಚೋಚಿತಂ | ಪರೀತಃಪ್ರಯತ್ನೈಸ್ಸಿದ್ಧಿಃ
 104 ಪುರೋಹಿತಪುರೋಗಮೈಃ | ವಿವಿಧೈರ್ವಿಬುಧೈಃಕೃತ
 105 ಪಥಿಕೈರಧಿಕೈರ್ಗಿರಾಂ | ಕೃಷ್ಣಾದೇವಮಹಾರಾಯೋನಾ
 106 ನನೀಯೋಮನಸ್ಸಿನಾಂ | ಸಹರಣ್ಯಪಯೋಧಾರಾ
 107 ಪೂರ್ವಕಂದತ್ತವಾನ್ಮದಾ | ಯಸಶ್ಚಯಜಮಾನೋಸಾ
 108 ತ್ರ್ಯಂಬಕಃಪ್ರಭುಶೇಖರಃ | ತತ್ರೈವವತ್ಸರೇಮಾಸಿತ
 109 ತ್ರ್ಯವಸಮಯೇಶುಭೇ | ಕೋಟೀಶಾನ್ವಯಮೂರ್ಧನೋಧ
 110 ನೋಮಾನೋಮನೀಷಿಣಾಂ | ಪಟದರ್ಶನಾಂಬುಧೇಃಪಾ
 111 ರದೃಶ್ಯಾವಿಶ್ವಾಧಿಕೋಗುಣೈಃ | ಮಹಾತ್ಮಾಮಾಧವಾರಾ
 112 ಧ್ಯಮಹಾಂಭೋನಿಧಿಚಂದ್ರಮಾಃ | ವರಾಪಸ್ತಂಬಸೂತ್ರೋ
 113 ಯೋಯಾಜುಃಪೋಹರಿತಾನ್ವಯಃ | ತಸ್ಮೈಹರಿಹರಾರಾ

ಇನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 114 ಧ್ಯಾನತಿಖ್ಯಾತಾಯಧೀಮತೇ | ಪ್ರಾದಾದ್ಗ್ರಾಮಟಿಕಾಮೂರುಕ
 115 ಡವೂರುತಿವಿಶ್ವತಾಂ | ಆಶ್ವಲಾಯನಸೂತ್ರಾಯಶ್ಲಾಘೈಕಾಶ್ಯ
 116 ಪಗೋತ್ರಿಣೇ | ಋಕಶಾಖಾಧ್ಯಾಯಿನೇವೇದವೇದಿನೇಗುಣಶಾ
 117 ಲಿನೇ | ಹೊಸಹಳ್ಳಿ ಮುರೇಕಟ್ಟಿಸಂಕಲಾಪುರನಾಮಕಂ || ತ್ರ್ಯಂ

- 118 ಬಕೋವ್ಯತರದ್ಧಂಡಾಭಯಾಭಯಚ | ವಿಂಶತ್ಯಭ್ಯ
119 ಧಿಕಂವೃತ್ತಿ ಶತಮತ್ರಸಮಾಶ್ರಿತೇ | ತ್ರಿಂಶದ್ವೃತ್ತಿವಿವಿಹಾಯಸ್ವಾ
120 ವಿಪ್ರೇಭ್ಯೋವ್ಯತರತ್ವರಾಃ | ಮತ್ತೂರುನಾಮಧೇಯೇಸ್ತಿನಗ್ರಾಮೇತೇತೇಮ
121 ಹೀಸುರಾಃ | ವೃತ್ತಿ ಮಂತೋವಿಲಿಖ್ಯಂತೇವೇದವೇದಾಂಗಪಾರಗಾಃ | ಶ್ರೀಪಾದಾ
122 ನಾಂರೋರತ್ನಂಶ್ರಿಂಗೇಯೋಡಯನಾಮಕಃ | ವಧ್ಯ ನಸರಾಧೀನಚೇ
123 ತಾಸ್ತೃತ್ಯಕವೃತ್ತಿ ಕಃ | ತೀರ್ಥಹಳ್ಳಿಮರಾಧೀಶಪುರೀಶ್ರೀಪಾದಶೇಖರಃ |
124 ವದಿತಾಶೇಷಾಸ್ತೃತ್ಯೋವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ವತೇ | ಯಾಜುಷೋಮಾಧವಾ
125 ರಾಧ್ಯಸೂನುಹರತಗೋತ್ರಜಃ | ಸೂರಿಹರಹರಾರಾಧ್ಯೋವೃತ್ತಿ ಮೇಕಾ
126 ಮಿಹಾಶ್ವತೇ | ಯಾಜುಷೋಲೋಹಿತಶ್ರೀಮಾನ್ಕಾಂಕ್ಷಾಸ್ವಯಸಂಭವಃ | ಅ
127 ಸ್ತೇಷ್ವತಿಪ್ತ ವ್ಯಾಸಾಯಸತಿಶಾಸ್ತ್ರಾರ್ಥಸಂಶಯಃ | ಪದ್ಮನಾಭಾಧ್ಯರೀಂದ್ರ
128 ಸ್ಯಸೂನುಸೂರಿಪುರೋಗಮಃ | ಸರ್ವಕೃತುಸ್ತಸಿಂಹಾಖ್ಯೋದೀಕ್ಷಿತೋತ್ರ
129 ದ್ವಿವೃತ್ತಿ ಕಃ | ಶ್ರೀದಂಡಾಭಳಭಟ್ಟಸ್ಯಸೂನುಕಾಶ್ಯಪಗೋತ್ರಜಃ | ದಂಡ
130 ತಿಂವರಸೋತ್ರೈಕಾಂಬಹ್ಯುಚೋವೃತ್ತಿ ಮಶ್ವತೇ | ಸೂನುರಾಭಳಭಟ್ಟಸ್ಯ
131 ಸುಧೀಕಾಶ್ಯಪಗೋತ್ರಜಃ | ತಿಂವಾಭಟ್ಟಾಹ್ಯಯೋತ್ರೈಕಾಂವೃತ್ತಿ ಮಾಪ್ನೋತಿ
132 ಬಹ್ಯುಚಃ | ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭಿತ್ತೋಲಿಂಗಣಾರಾಧ್ಯನಂದನಃ | ವೃತ್ತಿ ದ್ವ
133 ಯಮಿಹಾಪ್ನೋತಿತಿವ್ಯಾಭಟ್ಟೋತ್ರಬಹ್ಯುಚಃ | ಸೂನುಸ್ತಪ್ತಾಭಟ್ಟಸ್ಯಯಾ
134 ಜುಷೋಗೌತಮಾನ್ವಯಃ | ನಾಗಾಭಟ್ಟಾಹ್ಯಯೋಧೀಮಾನ್ವೃತ್ತಿ ಮೇಕಾಮಿಹಾ
135 ಶ್ವತೇ | ಅತ್ರೈಕಾಮುಪಮನ್ಯುಶ್ರೀನಸಿಪ್ತಾನ್ವಯಸಂಭವಃ | ಸೂರಿಭ
136 ಟ್ಪೋಶ್ವತೇವೃತ್ತಿಂಬಹ್ಯುಚೋಲಕ್ಷ್ಮಣಾರ್ಯಜಃ | ಅವಧಾನಿಸುತೋಧೀ
137 ಮಾನ್ಯಾಜುಷಕಾಶ್ಯಪಾನ್ವಯಃ | ತಿವ್ಯಾ ವಧಾನೀವೇದಜ್ಞೋವೃತ್ತಿ
138 ಮೇಕಾಮಿಹಾಶ್ವತೇ | ಚನಸಾರಾಧ್ಯಸೂನುಶ್ರೀಲಖ್ಯಣಾರಾಧ್ಯ

ಚಿನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 139 ನಾಮಕಃ | ಯಾಜುಷೋತ್ರಾಶ್ವತೇವೃತ್ತಿ ಮೇಕಾಂವಾಧೂಲಗೋತ್ರಜಃ | ಧೀ
140 ಮಾನ್ವೇವರಭಟ್ಟಾಖ್ಯೋಚಾಚವೇಯಸುಧೀಸುತಃ | ಬಹ್ಯುಚಶ್ರೀ
141 ಭರದ್ವಾಜಗೋತ್ರಜೋತ್ರೈಕವೃತ್ತಿ ಕಃ | ಸೂನುರಖ್ಯಣಭಟ್ಟಸ್ಯ
142 ತಿಂವ್ಯಾಭಟ್ಟಸತಾಂವರಃ | ಭಾರದ್ವಾಜಾನ್ವಯೋತ್ರೈಕಾಂಯಾಜುಷೋವೃ
143 ತ್ತಿ ಮಶ್ವತೇ | ಆತ್ರೇಯಗೋತ್ರಸಂಭೂತೋಬಹ್ಯುಚೋದಂಡಪಾತ್ರಜಃ |
144 ಅತ್ರೈಕಾಮಶ್ವತೇವೃತ್ತಿಂರಾಮಭಟ್ಟೋಮಹಾಮತಿಃ | ಬಹ್ಯುಚಃಕಾಶಿ
145 ಕಶ್ರೀಮದ್ವಿಶ್ವಾಮಿತ್ರಾನ್ವಯೋದ್ಭವಃ | ತಂವಾಭಟ್ಟೋಶ್ವತೇತ್ರೈಕಾಂ
146 ವೃತ್ತಿಂಶ್ರೀಚಾಡಿಭಟ್ಟಜಃ | ನಿತುಂದಿನಾನ್ವಯೋದ್ಭಿತ್ತೋಯಾಜುಪಶ್ಚನ್ನಪಾ
147 ಧ್ಯರೀ | ಶ್ರೀರಂಗನಾಥಭಟ್ಟಸ್ಯಸೂನುರತ್ಯೈಕವೃತ್ತಿ ಕಃ | ವಾಜಿವೇಯಾಧ್ಯ
148 ರೀಂದ್ರಸ್ಯಸೂನುಸ್ತಿರಮಲಾಧ್ಯರೀ | ಯಾಜುಷೋತ್ರಾಶ್ವತೇವೃತ್ತಿ ಮೇಕಾಂಲಾ
149 ಹಿತಕಾಂಕ್ಷಃ | ಯಜ್ಞೇಶದೀಕ್ಷಿತೋತ್ರೈಕಾಂವೃತ್ತಿಂಕೇಶವಯಜ್ವಜಃ | ಯಾಜು
150 ಷೋಲೋಹಿತಶ್ರೀಮತ್ಕಾಂಕ್ಷಾಸ್ವಯಜೋಶ್ವತೇ | ಕೇಶವಾಧ್ಯರೀಸೂನುಸ

- 151 ವರ್ತುತಮಹಾಧ್ವರೇ | ಯಾಜುಪ್ರೇಭರದ್ವಾಜಗೋತ್ರಜೋತ್ರದ್ವಿವೃತ್ತಿ ಕಃ |
 152 ಸೂನುಃಕೇಶವಭಟ್ಟಸ್ಯಪುರಾಪೋತ್ತ ಮದೀಕ್ಷಿತಃ | ವಾಧೂಲಗೋತ್ರಜೋತ್ರೈಕಾಂ
 153 ಯಾಜುಪೋವೃತ್ತಿ ವ.ಶ್ನುತೇ | ಶ್ರೀಲಕ್ಷ್ಮೀಪತಿಭಟ್ಟಾಖ್ಯೋಯಾಜುಪೋವತ್ಸಗೋತ್ರಜಃ |
 154 ಸೂನುಃಕೇಶವಭಟ್ಟಸ್ಯವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನುತೇ | ನಂದನೋನಂತಭಟ್ಟಸ್ಯಯಾ
 155 ಜುಪೋಹರಿತಾನ್ವಯಃ | ಧೀಮಾನಾದಿತ್ಯಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನುತೇ | ಸೂ
 156 ಲ್ಲಿಪ್ತ ರುಮಲಾಭಿಖ್ಯೇಸದರ್ಶನಭಟ್ಟಜಃ | ಅತ್ರೈಕಾಮಶ್ನುತೇವೃತ್ತಿಯಾ
 157 ಜುಪೋವತ್ಸಗೋತ್ರಜಃ | ಸೂನುಃಕೇಶವಭಟ್ಟಸ್ಯಲಕ್ಷ್ಮೀನಾಥಾಹ್ವಯಃಸುಧೀಃ | ವೃತ್ತಿ
 158 ಮೇಕಾಮಿಹಾಪೋತಿಯಾಜುಪೋವತ್ಸಗೋತ್ರಜಃ | ಶ್ರೀನಾರಾಯಣಭಟ್ಟಸ್ಯಸೂನುರಾ
 159 ತ್ರೇಯಗೋತ್ರಜಃ | ಯಾಜುಪ್ರೇಕೃಷ್ಣಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನುತೇ | ಸೂನುಃ
 160 ಶಿಂಗರಿಭಟ್ಟಸ್ಯಬಹ್ವೃಚಕಾಶ್ಯಪಾನ್ವಯಃ | ನರಹರಾಹ್ವಯೋಧೀಮಾನ್ವೃತ್ತಿ ಮೇ
 161 ಕಾಮಿಹಾಶ್ನುತೇ | ವಸಿಷ್ಠಗೋತ್ರಸಂಭೂತೋನಾರಸಿಂಹಾಧ್ವರೇಂದ್ರಜಃ | ಯಜ್ಞೇಶ್ವರಾ
 162 ಹ್ವಯೋತ್ರೈಕಾಂವೃತ್ತಿ ಮಾಪೋತೀಬಹ್ವೃಚಃ | ಶ್ರೀನಾರಸಿಂಹಭಟ್ಟಸ್ಯಸೂನುಃಶ್ರೀ
 163 ವತ್ಸಗೋತ್ರಜಃ | ಕಾಣೋಲಕ್ಷ್ಮಣಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನುತೇ |

೫ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 164 ಅತ್ರೇಯಗೋತ್ರಸಂಭೂತೋನಾಗಾಭಟ್ಟಸ್ಯನಂದನಃ | ಬಹ್ವೃಚಃಸೂರಿಭಟ್ಟಾ
 165 ಖ್ಯೋವೃತ್ತಿ ದ್ವಯಮಿಹಾಶ್ನುತೇ | ಸೂನುಃಪ್ರಸನ್ನಭಟ್ಟಸ್ಯರಾಮಾಭಿಷ್ಟೋಮ
 166 ಹಾಮತಿಃ | ಕಾಂಡಿನೈಗೋತ್ರಜೋತ್ರೈಕಾಂಬಹ್ವೃಚೋವೃತ್ತಿ ಮಶ್ನುತೇ | ಸೂನುಃಶಿಂ
 167 ಗರಿಭಟ್ಟಸ್ಯಗೌತಮಾನ್ವಯಸಂಭವಃ | ಅತ್ರೈಕಾಂಹರಿಭಟ್ಟಾಖ್ಯೋವೃತ್ತಿಂಪೋಧಾಯನೋ
 168 ಶ್ನುತೇ | ಸೂನುರ್ವಾಮನಭಟ್ಟಸ್ಯಸೂರಿಶಾಂಡಿಲ್ಯಗೋತ್ರಜಃ | ಆರ್ಯಃಶ್ರೀಹರಿಭಟ್ಟಾಖ್ಯೋ
 169 ಬಹ್ವೃಚೋತ್ರೈಕವೃತ್ತಿ ಕಃ | ವರೋಪಮನ್ಯುಗೋತ್ರಃಶ್ರೀಕಾಳಮೇಘಸುಧೀಸುತಃ | ಯಾ
 170 ಜುಪಸ್ತೃಗರಾಜಾಖ್ಯೋವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನುತೇ | ಬಹ್ವೃಚೋನಿಡಗೂರುಶ್ರೀವಿರು
 171 ಪಣ್ಣರಸನಂದನಃ | ತಿಪ್ಪಾಭಿಷ್ಟೋಶ್ನುತೇತ್ರೈಕಾಂವೃತ್ತಿಂಶ್ರೀವತ್ಸಗೋತ್ರಜಃ | ಸೂರಿಃ
 172 ಪಂಡಿರಿಭಟ್ಟಾಖ್ಯೋವ್ಯಾಸನಾರಣಭಟ್ಟಜಃ | ವಿಶ್ವಾಮಿತ್ರಾನ್ವಯೋತ್ರೈಕಾಂಬಹ್ವೃಚೋ
 173 ವೃತ್ತಿ ಮಶ್ನುತೇ | ಸಾಮಗೋಮಳೇಗ್ರೀಮತ್ಸಂಕಪ್ತಸ್ಯತನೂದ್ಭವಃ | ಹರಿ
 174 ತಾನ್ವಯಜೋತ್ರಶ್ರೀತಿಮ್ಮಭಟ್ಟೋದ್ವಿವೃತ್ತಿ ಕಃ | ಆಶ್ವಲಾಯನಸೂತ್ರಶ್ರೀ
 175 ವೀರಯೋಗೌತಮಾನ್ವಯಃ | ವೃತ್ತಿ ಮೇಕಾಮಿಹಾಪೋತಿಸುಧೀಸ್ತಿ ಮ್ಮರಸಾತ್ಮ
 176 ಜಃ | ಸೂನುಃಕೋನೇರಿಭಟ್ಟಸ್ಯಧೀಮಾಂಸ್ತಿರುಮಲಾಹ್ವಯಃ | ಆತ್ರೇಯಗೋತ್ರ
 177 ಜೋತ್ರೈಕಾಂಬಹ್ವೃಚೋವೃತ್ತಿ ಮಶ್ನುತೇ | ಸೂನುಃಶ್ರೀರಾಮಭಟ್ಟಸ್ಯಭಾರದ್ವಾಜಾ
 178 ನ್ವಯೋದ್ಭವಃ | ವೃತ್ತಿ ದ್ವಯಮವಾಪೋತಿಸಿಂಗಾಭಿಷ್ಟೋತ್ರಯಾಜುಪಃ | ಸೂನುಃಕೇಶ
 179 ವಭಟ್ಟಸ್ಯಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ | ಶ್ರೀದೇವಪರಮಾಳಾಖ್ಯೋಯಾಜುಪೋತ್ರೈ
 180 ಕವೃತ್ತಿ ಕಃ | ಬಹ್ವೃಚಃಶ್ರೀಭರದ್ವಾಜಗೋತ್ರೋರುಪ್ಪರಸಾತ್ಮಜಃ | ಶ್ರೀಕೋ
 181 ನಮರಸಾಭಿಷ್ಟೋವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನುತೇ | ಭಂಡಾರವಿಲಾಧೀಂದ್ರಭಾ
 182 ರದ್ವಾಜಾನ್ವಯೋವಿಭುಃ | ಲಕ್ಷ್ಮೀನಾರಾಯಣಾಭಿಷ್ಟೋಯಾಜುಪೋತ್ರದ್ವಿವೃತ್ತಿ
 183 ಕಃ | ಭಾರದ್ವಾಜಾನ್ವಯಃಕಾಮರಸತಿಮ್ಮರಸಾತ್ಮಜಃ | ಬಹ್ವೃಚೋತ್ರಾಶ್ನು

- 184 ತೇವೃತ್ತಿ ದ್ವಯಂತಿಮರಸಃಪ್ರಭುಃ | ವಸಿಷ್ಠಗೋತ್ರಗೋಳೂರುಶ್ರೀರಾಮರ
185 ಸನಂದನಃ | ವಿಭುರ್ನರಸಾಭಿಖ್ಯೋಬಹ್ವಚೋತ್ರದ್ವಿವೃತ್ತಿ ಕಃ | ಅನ್ನ
186 ದಾತಯಸೂನುಃಶ್ರೀವಸಿಷ್ಠಾನ್ವಯಸಂಭವಃ | ಧೀಮಾನ್ದೇವರಯಾಭಿಖ್ಯೋ
187 ಬಹ್ವಚೋತ್ರದ್ವಿವೃತ್ತಿ ಕಃ | ಆಶ್ವಲಾಯನಸೂತ್ರಃಶ್ರೀಮಾದ್ಗಲ್ಯಾನ್ವಯಸಂ

೫ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 188 ಭವಃ | ನಾಗಯೋತ್ರಾಶ್ವತೇವೃತ್ತಿ ಮೇಕಾಂಚಿಕೃತಸಾತ್ವಜಃ | ಶ್ರೀಗಂಗಾಧ
189 ರಭಟ್ಟಸ್ಯಸೂನುಃಕಾಶಿಕಗೋತ್ರಜಃ | ಎಕಾಂಲಕ್ಷ್ಯಣಭಟ್ಟೋತ್ರಯಾ
190 ಜುಷೋವೃತ್ತಿ ಮಶ್ವತೇ | ಯಾಜುಷಸ್ತಿಪ್ತಾಭಿಖ್ಯಶ್ವತೇ ಹೆಬ್ಬರುಮಾತ್ಮ
191 ಜಃ | ಅತ್ರೈಕಾಮಶ್ವತೇವೃತ್ತಿ ಸುಧೀರ್ಘಗರತಗೋತ್ರಜಃ | ಶ್ರೀನಾರ
192 ಸೀಹದೇವಸ್ಯಸೂನುಃತಿಮ್ವೈಯುನಾಮಕಃ | ವಸಿಷ್ಠಗೋತ್ರಜೋತ್ರೈಕಾಂ
193 ಬಹ್ವಚೋವೃತ್ತಿ ಮಶ್ವತೇ | ಸುಧೀರ್ಘಗರತಗೋತ್ರಃಶ್ರೀಮತಿಪ್ತರ
194 ಸಾತ್ವಜಃ | ಬಹ್ವಚೋತ್ರಚತುರ್ವೃತ್ತಿರೇತಿಶ್ರೀವತ್ಸಗೋತ್ರಜಃ | ನಾಗಾಭ
195 ಟ್ಪಾತ್ಮಜೋಧೀಮಾನ್ಬಹ್ವಚೋಗೌತಮಾನ್ವಯಃ | ವೃತ್ತಿತ್ರಯಮಿಹಾಪ್ನೋ
196 ತಿನರಸಪ್ಪಸತಾಂವರಃ | ಶಾಂಡಿಲ್ಯಗೋತ್ರಭೂರಾನೇಗೊಂದೀಗಂಗ
197 ರಸಾತ್ವಜಃ | ಶ್ರೀವೀರಮರಸಾಭಿಖ್ಯೋಯಾಜುಷೋತ್ರೈಕವೃತ್ತಿ ಕಃ |
198 ಬಹ್ವಚೋಮಣಿಯೂರಶ್ರೀರಂಗಪ್ತರಸನಂದನಃ | ವಸಿಷ್ಠಾನ್ವಯಜೋ
199 ತ್ರೈಕಾಂವೃತ್ತಿಂತಿಮ್ವರಸೋಶ್ವತೇ | ಉದಯಾಚಲದೇವಣ್ಣ ಸೂನುರ್ನರಸಯಾ
200 ಹ್ವಯಃ | ವಸಿಷ್ಠಗೋತ್ರಜೋತ್ರೈಕಾಂವೃತ್ತಿ ಮಾಪ್ನೋತಿಬಹ್ವಚಃ | ಶ್ರೀರಂಗವ
201 ಟ್ಪಾಣಾಮಾನ್ವಯಃತಿಮ್ವಯಾತ್ಮಜಃ | ಅತ್ರೈಕಾಮಶ್ವತೇವೃತ್ತಿಯಾಜುಷೋ
202 ಕಾಶ್ಯಪಾನ್ವಯಃ | ಧೀಮಾನ್ಮುಕುಂದದೇವಾಪ್ನೋಶ್ರೀಮಾಚ್ಛಾಡರಸಾ
203 ತ್ವಜಃ | ಬಹ್ವಚೋಶ್ರೀಭರದ್ವಜಗೋತ್ರಜೋತ್ರೈಕವೃತ್ತಿ ಕಃ | ಸೂರಿಪ್ಪ
204 ದಿರಸೂತ್ರಃಶ್ರೀವರದ್ವಯುತನೂಭವಃ | ವೃತ್ತಿಮೇಕಾಮಿಹಾಪ್ನೋತಿಬಟ್ಟಪ್ಪಃ
205 ಕುಶಕಾನ್ವಯಃ | ಸೂರಿಪ್ಪರುಮಲಾಖ್ಯಸ್ಯಸೂನುಪ್ಪರುಮಲಾಹ್ವಯಃ |
206 ಭಾರದ್ವಾಜಾನ್ವಯೋಧೀಮಾನ್ಬಾಜುಷೋತ್ರೈಕವೃತ್ತಿ ಕಃ | ಸೂನುರ್ಮಾಧವಭ
207 ಟ್ಪಸ್ಯಧೀಮಾನಾಭಕಯಾಹ್ವಯಃ | ಶ್ರೀವತ್ಸಗೋತ್ರಜೋತ್ರೈಕಾಂವೃತ್ತಿ
208 ಮಾಪ್ನೋತಿಯಾಜುಷಃ | ಸೂನುದೇವರಭಟ್ಟಸ್ಯಯಾಜುಷೋಹರಿತಾನ್ವಯಃ |
209 ಧೀಮಾನ್ಪ್ಪರುಮಲಾಭಿಖ್ಯೋವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ವತೇ | ನಂದನಶ್ಚೌಡಿ
210 ಭಟ್ಟಸ್ಯವಿಷ್ಣು ವೃದ್ಧಾನ್ವಯೋದ್ಭವಃ | ಬಹ್ವಚೋಮಾಧವಾಭಿಖ್ಯೋವೃತ್ತಿ ಮೇ
211 ಕಾಮಿಹಾಶ್ವತೇ | ಸೂರಿರ್ನಾಗಸಮುದ್ರಸ್ಯನಂಜಯೋನಂಜಯಾತ್ಮಜಃ |
212 ವಿಶ್ವಾಮಿತ್ರಾನ್ವಯೋತ್ರೈಕಾಂವೃತ್ತಿ ಮಾಪ್ನೋತಿಬಹ್ವಚಃ | ಗರ್ಗಗೋತ್ರ

೬ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 213 ಸಮುದ್ರಾಶ್ವತೇನಯನಾದೀಕ್ಷಿತಾತ್ವಜಃ | ಹಸ್ತಿಗಿರ್ಯಾಧ್ವರೀವೃತ್ತಿ
214 ಮತ್ರೈಕಾಂಯಾಜುಷೋಶ್ವತೇ | ಸೂರೇಶಿಂಗರಯಾಖ್ಯಸ್ಯಸೂನುರ್ಮಾಧೋ
215 ಲಗೋತ್ರಜಃ | ಶ್ರೀಶಿಂಗವರಮಾಳಾಖ್ಯೋಯಾಜುಷೋತ್ರೈಕವೃತ್ತಿ ಕಃ |
216 ನಂದನಕೃಷ್ಣಾಭಟ್ಟಸ್ಯಕೌಂಡಿನ್ಯಾನ್ವಯಸಂಭವಃ | ಸೂರಿರ್ನೇದಾಂತಿ

- 217 ಭಟ್ಟಬೋಯಾಜುಪೋತ್ರೈಕವೃತ್ತಿಕಃ | ಶ್ರೀಗಂಗಾಧರಭಟ್ಟಬೋಧೀ
 218 ಮಾನ್ವಂಚರಸಾತ್ವಜಃ | ಭಾರದ್ವಾಜಾನ್ವಯೋತ್ರೈಕಾಂವೃತ್ತಿ ಮಾಪ್ನೋತಿ
 219 ಬಹ್ವೃಚಃ | ಓಪೈಯ್ಯಸ್ಯಾತ್ವಜೋಧೀಮಾನ್ಯಾಜುಪಾಕಾಶ್ಯಪಾನ್ವಯಃ | ಅಂ
 220 ಣಾಜಿನಾಮಧೇಯೋಸ್ತಿನ್ವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನತೇ | ಶ್ರೀಯಃಜ್ಞೇಶ್ವರ
 221 ಭಟ್ಟಸ್ಯಸೂನುಕಾಶಿಕಗೋತ್ರಜಃ | ಯಾಜುಪಾಕಲ್ಲಿನಾಥಾಬೋವೃತ್ತಿ
 222 ಮೇಕಾಮಿಹಾಶ್ನತೇ | ಕಾಶ್ಯಪಾನ್ವಯಸಂಭೂತೋಬಹ್ವೃಚಃ | ಅಂಗಯಾತ್ವಜಃ |
 223 ವೃತ್ತಿ ಮೇಕಾಮಿಹಾಪ್ನೋತಿಶ್ರೀರಾಮಾಯಣನಾಗಯಃ | ಸಿಹಪ
 224 ನಂದನೋಧೀಮಾನ್ವಹ್ವೃಚಃಕಾಶ್ಯಪಾನ್ವಯಃ | ಗ್ರಾಮೇಸ್ತಿನ್ವತ್ನತೇ
 225 ವೃತ್ತಿ ಮೇಕಾಂವರ್ಸಯಾಹ್ವಯಃ | ಶಾಂಡಿಲ್ಯಗೋತ್ರಸಂಭೂತಃಸಂಗುಭಟ್ಟ
 226 ಸ್ಯನಂದನಃ | ಬಹ್ವೃಚೋಮಲುಭಟ್ಟಬೋವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನತೇ |
 227 ಲಿಂಗಾಭಟ್ಟಾತ್ವಜೋಧೀಮಾನ್ವಹ್ವಚಃಕಾಶ್ಯಪಾನ್ವಯಃ | ತಿಪ್ಪಭಟ್ಟೋಶ್ನ
 228 ತೇತ್ರೈಕಾಂವೃತ್ತಿ ಮಾಚಾರತತ್ಪರಃ | ಶ್ರೀನಾರಸಿಂಹಭಟ್ಟಬೋವರಸ
 229 ಪ್ಪತನೂದ್ಭವಃ | ಅತ್ರೈಕಾವತ್ನತೇವೃತ್ತಿಂಬಹ್ವೃಚಃಕಾಶ್ಯಪಾನ್ವಯಃ |
 230 ಆಲಿಲೈರರ್ಚಮಾನಸ್ಯಗ್ರಾಮದೇವಸ್ಯಶಾರ್ಙ್ಗೀಣಃ | ಏಕಾವೃತ್ತಿ
 231 ರಹಗ್ರಾಮೇಸಃಧಾಹಾರಾಯಕಲ್ಪಿತಾ | ಮುನಿಭಿಸ್ತಯಮಾನಸ್ಯ
 232 ಗ್ರಾಮದೇವಸ್ಯಧೂರ್ಜಟೀಃ | ಕಲ್ಪಿತಾವೃತ್ತಿ ರತ್ನೈಕಾನುಧಾಹಾರೇ
 233 ಜಗತ್ಪತೇಃ | ಲಿಖಿತಾಸುತತಸ್ತು ಸುದ್ವಿಜಾನಾಮತ್ರವೃತ್ತಿ
 234 ಪು | ಲಿಖ್ಯಂತೇಭೂಸುರಾಃಕೇಚಿದ್ಭಜಮಾನಸ್ಯ ವೃತ್ತಿ ಪು || . .
 235 ಧ್ವೀತರಾನ್ವಯೋದ್ಭುತಃತಿಪ್ಪಾಭಟ್ಟಸ್ಯನಂದನಃ | ಶ್ರೀವಿಶ್ವನಾ
 236 ಥಭಟ್ಟಬೋಬಹ್ವೃಚೋತ್ರೈಕವೃತ್ತಿಕಃ | ಸೂರಿಹರಯಣಾರಾಧ್ಯ
 237 ಸೂನುರ್ನಾಗಯನಾಮಕಃ | ಬಹ್ವೃಚಃಶ್ರೀಭರದ್ವಾಜಗೋತ್ರಜೋತ್ರೈ

ಒನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 238 ಕವೃತ್ತಿಕಃ | ಓಪೈಯ್ಯಸ್ಯಾತ್ವಜೋಧೀಮಾನ್ಯಾಜುಪಾಕಾಶ್ಯಪಾನ್ವಯಃ |
 239 ನಂಜೈಯ್ಯನಾಮಧೇಯೋಸ್ತಿನ್ವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನತೇ | ಗ್ರಾಮಸ್ಯ
 240 ಸ್ಯೈವಸೀಮಾನೋದಿಕ್ಷಾಪ್ರಾಚ್ಯಾದಿಪುಕ್ರಮಾತ್ | ತತ್ತಚಿಕ್ಷುಸಮಾ
 241 ಯುಕ್ತಾ ಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ || ಭೀಮನಡಿಗೆದೈಯಸೂಳೆಬಯ
 242 ಲಗಡಿಯಕರಿಯ[ಕ]ಲ್ಲೆರಬಡಗಲುಊರಗಡವೂರುಗ
 243 ಡಿಯಧದೈಣೆಯಿಶಾನ್ದಲುಕೂಗುವನಕಲ್ಲೊತ್ತಿದಿ
 244 ನಂಮೂಡಣಗುಡ್ಡೆ ಮೂಡಲುಸಂತೆಕಡವೂರಗಡಿಯಲನು
 245 ಏನಕಲ್ಲುಆಗ್ನೇಯದಲುಸೋಗಾನೆಗಡಿಯಭೂತಾಃ
 246 ಯಕಲ್ಲುವತ್ತಂಚಗ್ನೇಯದಲುವಿದಿಕ್ತಂಕಾಚನಕಟ್ಟಿಕೊರ
 247 ಲಹಳ್ಳಿಯಗಡಿಯಹೊಸಕಟ್ಟೆಬಳಗರೆತೆಂಕಲುಕಾಚ
 248 ನಕಟ್ಟೆಯಗಡಿಯಒಣಿಯಲದಮರನ್ನೆರುತ್ಯದಲು
 249 ಕುಸಗೂರುಗಡಿಯಹಳ್ಳವಾಯಾವ್ಯದಲಯರೈಕನಲದಅರ್ಕೇ
 250 ಶ್ವರದೇವರುಬಡಗಲುಈಶ್ವರಪುರದಲೂರಬಳಿಯಹತ್ತಿರಿ

- 251 ಣಹುಣಿಸೆಮರಕಾಶಾನ್ಯದಲೂಕಾಶ್ವರವರದಹೊಲವೇರಿಯ
 252 ಚಿಕ್ಕ ಕುಂಟೆಯಬತ್ತಿ ರಣಬದಹುಮಾಡಲುಹರಿಗೆಯಹೊ
 253 ಲವೇರಿಯಸಗಿಆರಿಯಬೆಂಕೆಮತ್ತ ಎವಿಕ್ಕಿಕ್ಕು ಗಿಮೂಡಲು
 254 ತೊಪ್ಪೇನಘಟ್ಟದಬಲ್ಲವತ್ತ ದಕ್ಕಪ್ಪೆಯಬತ್ತಿ ರಣಹಕ್ಕ ಲಬರಹು
 255 ಆಗ್ನೇಯದಲುಸಂತೆಕಡವೂರನವಿಲಪೊಮ್ಮ ನಸರುಹಿನಪೊ
 256 ತೆಗಟ್ಟಿ ತೆಂಕಲುಮತ್ತೂ ರುಗಡಿಯಕೂಗುವಕ್ಕಲ್ಲಸಮಾಪದಹೆದ್ದಾರಿ
 257 ಯಬತ್ತಿ ರಣಹರಿಯಕ್ಕಲ್ಲಹಾಸರೆಮತ್ತಾ ವಿವಿಕ್ಕಿ ತೆಂಕಲುಮು
 258 ಡೆ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಘಟ್ಟರಸಮಾಪದಹೆದ್ದಾರಿನೈರುತ್ತದ
 259 ಲಸೂಳೆಬೈಲರಾಸನರೆವತ್ತಿ ರಣಬತ್ತಿ ನಮೊದಲು
 260 ಪಡುವಲತುಂಗಾದೇವೀರು

೭ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 261 ತದಿದಮವನೀವನೀಪಕವಿನುತಧರಾಯಸ್ಸಕ್ಕಪ್ಪ ರಾಯಸ್ಸು ! ಶಾಸನಮು
 262 ರುಕವಿವೈಭವನಿವಹದಿದಾನಸ್ಯಭೂರಿದಾನಸ್ಯ ! ಕೃಷ್ಣದೇವಮಹಾರಾಯ
 263 ಶಾಸನೇನಸಭಾಪತಿಃ | ಅಭಾಣೀಂಮೃದುಸಂದರ್ಭಂತದಿದಂತಾಂಬ್ರಶಾಸನಂ | ಕೃಷ್ಣ
 264 ದೇವಮಹಾರಾಯಶಾಸನಂಮಲ್ಲಣಾತ್ಮಜಃ | ತ್ವಷ್ಟಾಶ್ರೀವೀರಣಾಚಾರ್ಯೋವೈಲಿ
 265 ಬ್ರಿತ್ತಂಚ. . . . ದಾನಪಾಲನುಯೋರ್ಮಧ್ಯದಾನಾಭೈಯೋನುಪಾಲನಂ | ದಾ
 266 ನಾಸ್ತುರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂಪು
 267 ಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಪ
 268 ಲಂಭವೇತು | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂನಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಪಿರ್ವ
 269 ಪ್ಪಸಹಶ್ರಾಣಿವಿಪ್ರಾಯಾಂಜಾಯತೇಕ್ರಮಿ | ಏಕೈವಭಗಿನೀಲೋಕೇ
 270 ಸರ್ವೇಪಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾವ
 271 ಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ಯಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾ
 272 ಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭಯೋ
 273 ಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ||
 274 ಶ್ರೀವಿರುಪಕ್ಷ

27

ಅದೇ ಹೋಬಳಿ ಯರಗನಹಾಳು ಅಗ್ರಹಾರದಲ್ಲಿ ನಾರಾಯಣಾವಧಾನಿಗಳ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಇಪತ್ರಗಳು — ನಾಗರಾಕ್ಷರ.

೧ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 1 ಕುಭಸುಸ್ತು ನಮಸ್ತುಂಗಿರಶ್ಚಂಭಿಕಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈ
 2 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ರಕ್ಷಾಯೈಜಗತಾಂಭೂಯಾದ್ಧ
 3 ಯಾಳುದ್ವಿರದಾನನಃ | ಇಂದ್ರಾದಿದೇವನಿಕರೈಃಸ್ತುಯಮಾನಃಸದಾ
 4 ವಿಭುಃ | ರತ್ನಸಿಂಹಾಸನಾಸೀನೋಧೀರಶ್ಚಂಡಸರಾಕ್ರಮಃ | ರಾಜಾಧಿರಾಜಸ್ತೇ

- ⁵ಜಸ್ವೀಯೋರಾಜಪರಮೇಶ್ವರಃ | ವೈರಿಮಂಡಲದೋರ್ಧ್ವಂಷಚಂಡಬಂಡನಕೇನ
⁶ರೇ | ರಾಮದೇವೋಮಹಾರಾಯಃ ಸರ್ವಶಾಸ್ತ್ರವಿಶಾರದಃ | ತಸ್ಮಿನ್ಶಾಂತಿ
⁷ಭೂಪಾಲೇಧರಣೀಂಸಕಲಾಮಿವಾಂ | ತಸ್ಯಾಸನ್ನನುಜೇವಿನೋಜಿತತ
⁸ಮಾಮಾನ್ಯಾಪ್ರಜಾಪಾಲಕಾಸ್ತನ್ಮಧ್ಯೇಜಿತಶತ್ರುಭೂಪನಿಕರಃಕೇಂಗಾಭಿ
⁹ಧೋಭೂನ್ಮೃಪಃ | ಸತ್ಯಂತೇನಮಹೀತಳಂರಿಪುವಧೂನೇತ್ರಾಂಬುಭಿಃಪ್ಲವಿತಂತತ್ಸೂ
¹⁰ನುಶ್ಚ ಪರಾಕ್ರಮಿವರಗುಣೋನಾಮ್ನಾಹನೂಮಾನಭೂತ್ | ವದಾ
¹¹ನೈಸ್ತಿಸ್ತಿನಭಾವೇಕೃತಸಕಲದಾನೇಶುಭದಿನೇಕದಾಚಿತ್ತಸ್ಯಾಸೀನ್ಮತಿ
¹²ರವನಿದಾನೇಶೃತಫಲೇವಿವಾಹೇಸಾಸೂನೋರ್ಭುವನತಿಲಕಂಗ್ರಾಮ
¹³ಮಮಲಂದದೌಧಾರಾಪೂರ್ವಂವಿಜಯಿಬಿಳಿಗೇಪುಷ್ಪವಿದುಷ್ಣೋ | ಸೋಯಂಭೂ
¹⁴ಮಿಸುರಃಸದಾಶಿವಸದದ್ವಂದ್ವಾರ್ಚನೇತತ್ಪರೋವೇದಾಂತಾರ್ಥವಿಶಾರತುಧ್ವ
¹⁵ಹೃದಯಃಸತ್ತೀರ್ಥಗಾಮಿಸದಾತ್ಯಾಗೇಯೇನಮಹೀತಳೇವಿತರಣೀಕನೋಪವಿ
¹⁶ಸ್ತೌರಿತೋಗಾಂಭೀರ್ಯಚಪಯೋನಿಧಿರ್ಹನಿತರಾಂಭೇಜೇಸ್ಯಸಾಮ್ಯಂನವಾ | ವಿಶ್ವಾಮಿ
¹⁷ತ್ರಸ್ಯಗೋತ್ರೋಯಂಭೋಧಾಯನಸಃಸೂತ್ರವಾನ್ | ಯಜುರ್ವೇದೀಮಹಾಪ್ರಜ್ಞೋಧೀಮಾನ್ಗಂ
¹⁸ಗಾಧರಾತ್ಮಜಃ | ವೇದಾಂಬುಧಿಶರಕ್ಷೋಣಿಗಣಿತೇಶಕವತ್ಸ
¹⁹ರೇ | ದುರ್ಮತೃಪ್ಯೇವತ್ಸರೇಚಮಾಸೇಮಾಧವನಾಮಕೇ | ಶುಕ್ಲಪ
²⁰ಕ್ಷೇತ್ರೀಯಾಯಾಂಶುಭೇಚಸ್ಥಿರವಾಸರೇ | ಪುಟ್ಟಪಾಖ್ಯೋಮ
²¹ಹೀದೇವೋವಿದ್ವಜ್ಜನಶಿರೋಮಣಿಃ | ಆರಗಾಖ್ಯಸ್ಯವೇಂತ್ಯೇಚ
²²ಗಾಜನೂರೋಕ್ಷಸೀಮನೀ | ಗಂಗೇಮಂಡಲನಾಡಾಚತುಂಗಭದ್ರಾ
²³ನದೀತಟೇ | ವಿದ್ಯಮಾನಂಮಹಾಗ್ರಾಮಂಸ್ವೀಕೃತಂಭೂ
²⁴ಮಿಪಾಲಕಾತ್ | ಯರಗ್ಗಹಾಸ್ವಿತಿಖ್ಯಾತಂಸೇವ್ಯಂ
²⁵ಚವಿಭುಧೋತ್ತಮೈಃ | ಮಲ್ಲೇಶದೇವತಂಜೈವಪ್ರ

ಏನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- ²⁶ತಿವಾಮ್ನಾತುಶಂಕರಂ | ಉಪಗ್ರಾಮೇಣಸಹಿತಂಕಾಳಿಕೋಪ್ಪಾಭಿಧೇನ
²⁷ಚ | ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಂಗಳ್ಯಹಾರಾಮಾದಿಸಂಯುತಂ | ನಿಧಿನಿಕ್ಷೇಪಸಂಪಾಣಸಿದ್ಧ
²⁸ಸಾಧ್ಯಜಲಾನ್ವಿತಂ | ಲಕ್ಷೀಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಶುಭವೃಕ್ಷಾದಿಸಂಯುತಂ | ವಾಹೀ
²⁹ಕೂಪಕಟಾಕೃಶ್ಚಕಞ್ಚರಾಮೈಶ್ಚಸಂಯುತಂ | ಪುತ್ರಪಾತ್ರಾದಿಭಿರ್ಭೋಗ್ಯಂ
³⁰ಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಾಧಿಕ್ರಯಯೋಗ್ಯಂಚಯೋಗ್ಯಂಚಪರಿ
³¹ವರ್ತನೇ | ಪುಟ್ಟಪಾಖ್ಯೋಮಹೀದೇವೋಮಾನನೀಯೋಮನಸ್ಸಿಭಿಃ | ಸಹರಣ್ಯಪಯೋ
³²ಧಾರಾಪೂರ್ವಕಂಬ್ರಹ್ಮವಿತ್ತಮಃ | ಸ್ವಯಂದದೌಚವಿಪ್ರೇಭ್ಯೋದಶಭ್ಯೋಬ್ರಹ್ಮಣೋತ್ತ
³³ಮಃ | ಕೃತ್ವಾಚತಸ್ಯಘೋಷಸ್ಯಸಂಭಾಗಂವೃತ್ತಿನಾಮಕಂ | ಆದೌಹರಿತಗೇತ್ರಯಚ
³⁴ಪಸ್ತಂಬಸ್ಯಸೂತ್ರವಾನ್ | ತಸ್ಮೈಹರಿಹರಾಧ್ಯಸೂನವೇಯಜುಷಾಯಚನೀಲಕಂಠಾ
³⁵ಖ್ಯವಿದುಃಪವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ರಾಮಾನಭಾಗವಗೋತ್ರೋಯ
³⁶ಆಶ್ವಲಾಯನಸೂತ್ರವಾನ್ | ಬಹ್ವೃಚೋನಾರಸಿಂಹಾಖ್ಯತನಯೋವೇದ
³⁷ಪಾರಗಃ | ತಸ್ಮೈಲಕ್ಷ್ಮಣವಿದುಃಪವೃತ್ತಿಮೇಕಾಂಪ್ರದತ್ತವಾನ್ | ವಿದ್ಯಾ

- 38 ನಹರಿತಗೋತ್ರೋಯಚಪ್ಪಲಾಯನಸೂತ್ರವಾನ್ | ವಿದ್ವತ್ತ ಮ್ಮಣಸೂನುಶ್ವ
39 ಚೌಡಿಭಟ್ಟಾಭಿಧೋಲುಧಃ | ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯವೃತ್ತಿ ಮೇಕಾಂಪ್ರದತ್ತ
40 ವಾನ್ | ವಿದ್ವಾನ್ವಾಧೂಲಗೋತ್ರೋಯಚಪಸ್ತಂಭಸ್ಯಸೂತ್ರವಾನ್ | ಯಾಜುಷೋಮಾ
41 ಧವಾರಾಧ್ಯತನಯೋತಿವಿಚಕ್ಷಣಃ | ಲಕ್ಷ್ಮಣಾರಾಧ್ಯವಿದುಷೇ
42 ವೃತ್ತಿ ಮೇಕಾಂಪ್ರದತ್ತ ವಾನ್ | ವಿಶ್ವಾಮಿತ್ರಾಖ್ಯಗೋತ್ರೋಯೋದ್ರಾ
43 ಹ್ಯಾಯಣಸುಸೂತ್ರವಾನ್ | ಸಾಮಶಾಖೀಮಲ್ಲಿಭಟ್ಟತನಯೋ
44 ಧೀಮತಾಂವರಃ | ತಸ್ಮಾಅಪ್ಪಜಿವಿದುಷೇವೃತ್ತಿ ಮೇಕಾಂಪ್ರ
45 ದತ್ತ ವಾನ್ | ಭಾರದ್ವಾಜಾಖ್ಯಗೋತ್ರೋಯಚಪಸ್ತಂಭಸ್ಯಸೂತ್ರವಾನ್ | ಯ
46 ಜುರ್ವೇದೀತೋಟಿಭಟ್ಟತನಯಃಕೃಷ್ಣನಾಮಕಃ | ತಸ್ಮೈಬ್ರಾಹ್ಮ

೩ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 47 ಣವರ್ಯಾಯವೃತ್ತಿ ಮೇಕಾಂಪ್ರದತ್ತ ವಾನ್ | ಮುನಿಶಾರ್ಗವ
48 ಗೋತ್ರೋಯಚಪ್ಪಲಾಯನಸೂತ್ರವಾನ್ | ಬಹ್ವೃಚೋಹರಿಭ
49 ಟ್ಟಸ್ಯಪ್ರತ್ನಸ್ತಿ ರುಮಲಾಭಿಧಃ | ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯ
50 ವೃತ್ತಿ ಮೇಕಾಂಪ್ರದತ್ತ ವಾನ್ | ವಿಶ್ವಾಮಿತ್ರಾಖ್ಯಗೋತ್ರೋಯೋದ್ರಾ
51 ಹ್ಯಾಯಣಸುಸೂತ್ರವಾನ್ | ಛಂದೋಗೋಪ್ಪಣಭಟ್ಟಸ್ಯತನಯೋವೇಂ
52 ಕಟಾಭಿಧಃ | ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯವೃತ್ತಿ ಮೇಕಾಂಪ್ರದತ್ತ ವಾನ್ !
53 ಧೀಮಾನ್ತಾ ಶ್ಯಪಗೋತ್ರೋಯೋಪೋಧಾಯನಸೂತ್ರವಾನ್ | ಯಾಜು
54 ಷೋನಾರಸಿಂಹ್ಯಾಖ್ಯತನಯೋವೇದಪಾರಗಃ | ತಸ್ಮೈನೃಸಿಂಹ್ಯ
55 ಭಟ್ಟಾಯವೃತ್ತಿ ಮೇಕಾಂಪ್ರದತ್ತ ವಾನ್ | ವಸಿಷ್ಠಗೋತ್ರೇಚೋತ್ಪಂ
56 ನಚಪ್ಪಲಾಯನಸೂತ್ರವಾನ್ | ಬಹ್ವೃಚಸೂರಿಭಟ್ಟಸ್ಯತ
57 ನಯೋಮಲ್ಲಿಭಟ್ಟಕಃ | ತಸ್ಮೈಬ್ರಾಹ್ಮಣವರ್ಯಾಯವೃತ್ತಿ ಮೇ
58 ಕಾಂಪ್ರದತ್ತ ವಾನ್ | ಗ್ರಾಮಸ್ಯಸ್ಯಚತುಸ್ಸೀಮಾಲಿಖ್ಯಂತೇದೇಶಭಾ
59 ಪಯಾ | ಮೂಡಲು ಬಚೇನಕೊಪ್ಪದಕೊಲ್ಲಹಳ್ಳಿಹಳ್ಳಗಡಿಂ
60 ದಂಪಡುವಲುಕುಸಕೂರಕೆರೆಕೋಡಿಂ ದಂತಂಕಲುಕಾ
61 ಳೇಕೊಪ್ಪದಯದ್ದ ಮೊದಡಿಂ ದಂಬಡಗಲು
62 ಹೊನ್ನ ಹಳ್ಳಗಡಿಂ ತೀಚತುಸ್ಸೀಮಾವಿನರ | ಸಾಕ್ಷೀಣೋ
63 ತ್ರವಿಲಿಖ್ಯಂತೇಸೂರ್ಯಚಂದ್ರಮುಖಾಃನುರಾಃ | ಆದಿತ್ಯಚಂ
64 ದ್ರಾವನಿಲೋನಲಕ್ಷ್ಯ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ವ |

೩ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 65 ಅಹಶ್ವರಾತ್ರಿಶ್ವ ಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಸ್ಯಚಾನಾತಿ
66 ಸರಸ್ವ ವೃತ್ತಂ | ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಪಾಮೇವಭೂಭು
67 ಜಾಂ | ನಭೋಜ್ಞಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವನುಂಧರಾ |
68 ದಾನಪಾಲನಯೋರ್ವಧ್ಯೇದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ | ದಾ
69 ನಾತ್ಸರ್ವಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವ
70 ದತ್ತಾ ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾ ನುಪಾಲನಂ | ಪ

- 71 ರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ | ಸಾ
 72 ಮಾನೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾ
 73 ಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನಭಾವಿನಃಪಾರ್ಥಿ
 74 ವೇಂದ್ರಾನ್ಭಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ | ಶ್ರೀಗೋಪಾಲಕೃಷ್ಣ
 75 ಶ್ರೀರಾಮ

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ಅದೇ ಹೋಬಳಿ ಸಕ್ರೆಬೈಲ್ ಗ್ರಾಮದ ಪಟೇಲನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
 2 ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
 3 ಭ್ಯುದಯಶಾಲಿನಾಹನಶಕವರುಷಾರ್ಷಿಣೀಯಸಾಧಾರಣ
 4 ಸಂವತ್ಸರದಚೇಷ್ಟ್ಯಶುಗಲುಶ್ರೀಮತ್ಸಜನಶುದ್ಧಚಿವಾಚಾರಸಂಪಂ
 5 ನದ್ರಾವಾಪುರ್ವಿಮಹಾಮಹತ್ತಿ ನವಳಗಾದಕುಪ್ಪಸ್ತಕಂಠಮನೋಹರದೇ
 6 ವರಶಿಷ್ಯರುಕೇಂಪುನಂಜೇದೇವರಿಗ್ಶ್ರೀಮದ್ಧೇವಮುರಾರಿಕೋ
 7 ಟೇಕೋಳಾಹಳವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪಕಶಿವಗು
 8 ರುಭಕ್ತಿಪರಾಯಣರಾದಕೇಳದೀನದಾಶಿವರಾಯನಾಯಕರವಂ
 9 ಶೋಭ್ಯವರಾದಸಂಕಣನಾಯಕರಪ್ರಪೌತ್ರರುಸಿದ್ಧಪ್ಪನಾಯಕರ
 10 ಪಾತ್ರರುಃಪಪ್ಪನಾಯಕರಪುತ್ರರಾದಸೋಮಶೇಖರನಾಯಕರೂಕೋ
 11 ಟ್ವಧರ್ಮಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆಬಿದಿರೂರಬಾಳೇಕೊಪ್ಪದಲ್ಲೂ
 12 ನಂಮಹೇಸರಲ್ಲಮಠವಕಟ್ಟಿಸಿನಿಮಗೆಶರಣಮಾಡಿದವಶೀಕ್ರತ
 13 ಮಠದಧರ್ಮಕೇಹೇರುವಮಾನ್ಯದವತ್ತು ನಡೆಗಲಯಿವತ್ತುಯೆತ್ತಿ
 14 ನಮಾನ್ಯವನೂಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟದೇವೆಯಾಯೆತ್ತಿ ನಲೂತಾನು
 15 ಜೀವಿಸುಅಡಕೆಮೇಣಸುರುಲ್ಲಪಟೆಬೋಬರಿಕವಾಡಅಕ್ಕಿ ಭತ್ತ ರಾಗಿ
 16 ಉಪ್ಪುಹುಳಿಬೆಲ್ಲಯೆಂಣೆತುಪ್ಪವಿದಳಬೂಸಕಾಯಿಕತ್ತ ಹೋಗೇಸೋ
 17 ಪುಜವಳಮುಂತಾಗಿ | ಯಿಕ್ಕೇರಿದುರ್ಗವಸುದಾರಸಕ್ಕರೇವಟ್ಟಣಕಾಮನದು
 18 ಗ್ಗದಹೋಬಳಿಘಟ್ಟದಕೆಳಗಣಹೋಬಳಿಚಂಡಾವರದಸುಂಕಸಹಾ
 19 ಯಾತಾಣೆಗಳಲ್ಲಿಯೆತ್ತು ಗಳವರ್ನವಯಸಬರಿಸಿಹೇರಿಕೊಂಡುಪಡ್ಡರು
 20 ಸನ ಧರ್ಮವನೂನಡಸಿಕೊಂಡು |

ಹಿಂಭಾಗ.

- 21 ನಿಂಮಶಿಷ್ಯಪರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
 22 ಗಳಾಗಿ ಸುಖದಿಂಆನುಭವಿಸಿಕೊಂಡುಬಾಹದುವಿಂ
 23 ದುಕೊಟ್ಟಯೆತ್ತಿ ನಮಾನ್ಯದಧರ್ಮಶಾಸನ | ದೇವಸಾಕ್ಷಿ
 24 ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಮಿದೌರ್ಭೂಮಿರಾಪೋಹು

- ²⁵ದಯಂಯಮುಶ್ಚ | ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಕಸಂಧ್ಯೇಧರ್ಮ
²⁶ಶ್ಚ ಜಾನಾತಿನರಸ್ಯುತ್ಥಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
²⁷ದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಮವಾಪ್ನೋತಿಪಾಲನಾ
²⁸ದೇಕ್ಷುತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನು
²⁹ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಫಲಂ
³⁰ಭವೇತ್ || ಶ್ರೀಸದಾಶಿವ

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ಆದೇ ಪಟೇಲನ ವಶದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

೨ ಪತ್ರಗಳು.

೧ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- ¹ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರೂಪೇ | ತ್ರೈಲೋ
²ಕೃನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
³ಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರುಷ೧೬೩ನೆಯಖರಸಂವತ್ಸರ
⁴ದಪಾಲ್ಗುಣಬಿಂಜಾಶ್ರೀಮತ್ಸಜನಶುಭಶಿವಾಚಾರಸಂಪನ್ನದ್ವಾ
⁵ವಾಪುಃಪ್ರಾಣಮಹಾಮಹತ್ತಿ ನವಗದಚರಮೂರ್ತಿಮಹೇಶ್ವರಮೇಲಣಗ
⁶ವಿಬಸವಲಿಂಗದೇವರಶಿಷ್ಯರುಬಸವಲಿಂಗದೇವಲಿಂಗದೇವಮುರಾ
⁷ರಿಕೋಟೇಕೋಳಾಹಳವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪಕಶಿವ
⁸ಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದಕೆಳದೀಸದಾಶಿವರಾಯನಾಯಕರ
⁹ವಂಶೋದ್ಭವರಾದಸಿದ್ಧಪ್ಪನಾಯಕರಪ್ರಪೌತ್ರರುಶಿವಪ್ಪನಾಯಕರಪಾ
¹⁰ತ್ರರುಸೋಮಶೇಖರನಾಯಕರಧರ್ಮಪತ್ನಿಯರಾದಲೇಕನಂಮಾಜಿ
¹¹ಯವರಪುತ್ರರುಬಸವಪ್ಪನಾಯಕರುಬಸಿಕೋಟ್ಯಭೂದಾನಧರ್ಮ
¹²ಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆಯಿವರಿಗೆಉತ್ತರಕೋಟ್ಯಸ್ವಸ್ಥಿಗೀಶಾಸನವ
¹³ಬರಸಿಕೋಡಬೇಕೆಂದುಮರಿಯಪ್ಪನವರುಹೇಳಿದ್ದರಿಂದಬರಸಿಕೋಟ್ಯ
¹⁴ದುಗಾಜನೂರಸೀಮೇತ್ರಿಯಂಬಕಪುರದಅಗ್ರಹಾರದಿಂದಲೋಕಯನು
¹⁵ತನಯಜಮಾನಿಕೆಉತ್ತಿ ಬಗ್ಗಿಉತ್ತರವಾದಸ್ವಸ್ಥಿಯವಳಗೆಉತ್ತರಕೋಟ್ಯದು
¹⁶ಸಖರಬಯಲಗ್ರಾಮದಿಂದವಿಂಗಡಿಸಿಕೊಟ್ಟದುಗಂಗೆವಿವರಬೀಜಖಂಚಿಕ್ಕೆ
¹⁷ಖಂಚಿ ಗಳಿಗುಂಗಂಚಿಕಮುಳಕೇರೇಗ್ರಾಮದಿಂದಬುರಾನಖಾನೆಗೆಉಂಬಳಿ
¹⁸ಉತ್ತರಕೋಟ್ಯದಬಗೆಲಯವನಮಕಳುಮಯಿದುನಖಾನಬುಡಣಾಖಾನಪಾ
¹⁹ದುಖಾನಶಾಖಾನಖಾನಸಹಕೋಟ್ಯದುಗಳಿಯಿಂದಿರಬೆಕಪಲುಡಖಾನಮಗಳ
²⁰ಬುಡಖಾನನುತನಪಾಲಿಗೆಬಂದಭೂಮಿಯವಳಗೆಕೊಟ್ಟದುಗಿ||ಉಭಯಂ

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- ²¹ಗಂ||ಕವಿವರಬೀಜಖಂ||ಕಗಿ||ಕುಂಮರಿಯಿಂದಗಂ||೩||ತಾಶಾವಗ
²²ನಿಂದಗಂ||೩||ವಟ್ಟಿನಲುಕೂಡಿದಹೆಚ್ಚಿ ಗೆಯಿಂದಗಂ||೩||ಅಂತುಗಂ||

- ²³ ಉಭಯಂಗ ೧೧ | ಯಡತೊರೇಸೀಮೆಸಿದ್ದಾ ಪುರದಗ್ರಾಮದಿಂದಗೌಡಮ
²⁴ ರಿಯನುತನ್ನ ಉಂಬಳಿಯಿಂದಶರಣಮಾಡಿದಬಗೆಲಗುಳವೆದ್ದಿ ಭಟ್ಟನ
²⁵ ನಾರಸಿಂಹಭಟ್ಟಗೇಣವಳಿಗ್ರಾಮದಿಂಉತ್ತರಗಣಕವಿವರಮೆಲು
²⁶ ವಾಸೆಯಾಗತೆತ್ತು ಬಾಹದುಗಂ ೧೦ಯಿತನಹೆಡತಿಯೆಲಕನುಕ್ರ
²⁷ ಯಕೆಕೊಟ್ಟು ಬಗೆಲಗಂ | ಉಭಯಗಣನೊಳರಮನೆಗೆವೆಪಿ
²⁸ ಕೊಂಡುಬದಲಿಗೆಗ ಉಭಯಂಗ ೯ಕವಿವರಕ್ರಯಗ೦೦ಯಿ
²⁹ ಪತಯಿರಡವರಹನುಅರಮನೆಗೆತೆಗದುಕೊಂಡುಬಾಹುತ್ವ ರಕೊಟ್ಟ
³⁰ ದುಗಂ ೧೦ಯಿವರಕ್ರಯಕೆತೆಗದುಕೊಂಡಬಗೆಲಬೇಣವಳಿಗ್ರಾ(ಮ)
³¹ ದಸಿ ಸಿ ಗೆಕೊಡಿಸಿಬದಲಿಗೆಬಾಹುತ್ವ ರಕೊಟ್ಟದುಗಂ | ಉಭ
³² ಯಂಗ ೯ಉಭಯಂಗ೦ | ಮೂವತ್ತು ವರವರಹನಸ್ವಸ್ಥೆ
³³ ಯನುಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟವಾಗಿಯಾಭೂಮಿಗೆನೆಟ್ಟಲಿಂಗಮು
³⁴ ದ್ರಕಲ್ಲಿನೊಳಗುಳ್ಳನಿಧಿನಿಜ್ಜೇಪಜಲಪಾಷಾಣಾಶ್ವೀಣಿಗಾಮಿ
³⁵ ಸಿದ್ಧಸಾಧ್ಯಂಗಗಳೆಂಬಅಷ್ಟಭೋಗತೇಜಸ್ವಿವ್ಯಂಗಗಳೂಭೂಮಿಯಲಿ
³⁶ ಸಸ್ಯಾರಾಮಮುಂತಾಗಿಯೇನುಅಧಿಕಫಲವಾಹಂತೆಹಳಗುಮಾಡಿ
³⁷ ಕೊಂಡುನಿಂತುಶಿಷ್ಯಪಾರಂಪರ್ಯವಾಗಿಆಚರಂದ್ರಾರ್ಕಸ್ಥಯಿಗಳಾ
³⁸ ಗಿಸುಬದಿಂಅನುಭವಿಸಿಕೊಂಡುಯಿಹರೆಂದುಬರಸಿಕೊಟ್ಟಭೂದಾ
³⁹ ನಧರ್ಮ ಶಾಸನಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಮದ್ವಾರ್ಭೂಮಿರಾಪೋ
⁴⁰ ಹೃದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾ

೦ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- ⁴¹ ಶಿನರಸ್ಯಭೃತ್ | ದಾನಪಾಲನಯೋರ್ವಾಧ್ಯೇದಾನಾಭ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾ
⁴² ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಜ್ಯಂಪ
⁴³ ರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಶ್ಚಲಂಭವೇತ್ | ಯತ್ರಯೋಗೀಶ್ವರಃ
⁴⁴ ಕುರ್ಯಾತ್ಪುತಿವಲಿಂಗಾರ್ಚನಂಸಕ್ರುತ್ | ವಸಂತಿತತ್ರತೀರ್ಥಾಸಿನವಾಣಿಸತ
⁴⁵ ತಂಗುಹರಸ್ಯಪ್ರೀಣನಾರ್ಥಂತ್ವತಿವಭಕ್ತಾಯದೀಯತೇ | ದಾನಂತದ್ವಿಮ
⁴⁶ ಲಂಪ್ರೋಕ್ತಂಕೇವಲಂಮೋಕ್ಷಸಾಧನಂ || ಕ್ರೀ ಸ ದಾ ಶಿ ವ

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ಬೆಂಕೀಪುರದ ಹೋಬಳಿ ಬೆಂಕೀಪುರ ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀನರಸಿಂಹದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ
 ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 6' x 1' 6".

- ¹ ರಸಿಂಹಾಯನಮಃ | ನಮಸ್ತುಂ
² ಶ್ರೀಲೋಕ್ಯ ಮೂಲ
³ ಭೃದಯಯುಧಿಸ್ಥಿರವಿಕ್ರಮ

- 4 . . . ಸಂದಕಲಿವರ್ಷಕಿಂಗಳಿನೆಂದೆ
- 5 . . . ಗರ್ಗಿಸಿರಬುದ್ಧಗುಣಂಜಾರಿಸಂಗಮೇಶಪರ
- 6 . . . ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಹರಿಹರ
- 7 . . . ಮಹಾರಾಯರುಶ್ರೀವಿರೂಪಾಕ್ಷಸೀಮೆ
- 8 . . . ಯಾನಗರದನೇಲವೀಡಿನಲುವರ್ನಾಶ್ರಮಧರ್ಮಂಗ
- 9 . . . ಹಕಾಲದಲುಟಮಹಾರಾಯರನಿರೂ
- 10 . . . ನಾಳುತಿ ಹಬ್ರಾಹ್ಮಣ್ಯಕುಲಸಂಭಾವಿತ
- 11 . . . ಮಹಾಮೂರ್ತಿಮನೋಹರರಪಸಿರು
- 12 . . . ಯದದಕ್ಷಿಣಬಾರಣಾಸಿಮಹಾವರಾಹಸಂಭೂತ
- 13 . . . ಚಕ್ರಾಂತಮಹಾತೀರಸಂಮಂಧಿಯಪ
- 14 . . . ಲಕ್ಷ್ಮೀಮನೋಹರಶ್ರೀಮದ್ಭಕ್ತಜನಬ್ರಜಶ್ರೀಮದ್ವೇದ
- 15 . . . ನಮದಭವಬ್ರಹ್ಮೇಂದ್ರಾದಿಸಮಸ್ತರುಷಿಜನಪ್ರತಿಪಾಲ
- 16 . . . ಹದೇನರದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಂಗಳೆಗೆದತ್ತವಾದದೇವ
- 17 . . . ತೆಂದರೆ || ಶ್ರೀನರಸಿಂಹಂಗಾಲೆಯವನಾಬಹುರತ್ನಸುನರ್ನ
- 18 . . . ಚರ್ಚನೆಮಹಾವಿನಯೋಗವನೋಂತುಭಕ್ತಿಯಿಂದಾನಾ
- 19 . . . ಲವತೀತಧೀರಚತುರಮಾನವದಾನೇತತ್ಪ್ರಭೆಯನಾ
- 20 . . . ನುಂ || ಎಜಿಪಂಮನ್ಮುಪನಸುತಂಜಗವಜಿವಂ
- 21 . . . ಅಹಿಲದೀಪಸೇವೆಯನೆಜಿವಮಾಡಿದಲಖರಾಜನು
- 22 . . . ಕವಲಾಂಬಕನೋಲಿದೀಯತತ್ಪರಂಪರೆಯಂ
- 23 . . . ಲಕ್ಷ್ಮಮಿಯಸಂಭ್ರಮದೆಜಿವಲಖನುಪಕುಮಾ
- 24 . . . ಸಂಗಮೇಶವಂಶಾದಿಮಹಾರಾಯರಯಜ್ಞಪ್ರತಾಪ
- 25 . . . ನಿಷ್ಕರಂದುಷ್ಪನ್ನಿಗ್ರಹಸಿದ್ಧಪ್ರತಿಪಾಲಕರುಂಬಸ
- 26 . . . ಬಿಳರಂವಿಷ್ಣುಭಕ್ತಿವಿರಚಿತಾಲಂಕೃತರುಂಜೇಷ್ಠ
- 27 . . . ಹರಾಜನಕ್ರತಪ್ರತಿ . . . ನೋದ್ಭುತೋವ್ಯಾ . . . ಪೆಂಮಡಿ
- 28 . . . ನರಸಿಂಹಂ || ಶ್ರೀಮನ್ಮಹಾನಾಯಕಾಚಾರ್ಯರುಮಸ್ಸ
- 29 . . . ದಯೆಹಲಖನಾಯಕರುದುಂಮಿಯನಾಡುಬಾಣೂರ
- 30 . . . ನಾಡನೂಳುವಕಾಲದಲುಬಂಕಿಯಪುರದಕಾಲುನಳಿ
- 31 . . . ಯಪ್ರಾಂತದಲುಮಹಾಅರಣ್ಯವಾಗಿಯಿದಹಳುವನೂ
- 32 . . . ಯನುಸ್ಥಲನಿರ್ದೇಶವಮಾಡಿತಟಾಕಪ್ರತಿಷ್ಠೆಯಮಾಡಿಲ
- 33 . . . ನಾದಿಯಲುಕಟ್ಟಿಸಿದನಾರಸಿಂಹಪುರದಗ್ರಾಮಂಟ . . . ಕದಮೂ
- 34 . . . ಲಕ್ಷ್ಮೀಪುರಗ್ರಾಮಂಉಭಯಂಗ್ರಾಮಯೆರಡಹಲಪ್ಪಭೋಗತೇಜ
- 35 . . . ಯಸಕಲಸ್ವಾವ್ಯವನೂಶ್ರೀಲಕ್ಷ್ಮಮಿನಾರಸಿಂಹದೇವರಿಗೆಸಮರ್ಪಿಸಿ
- 36 . . . ನೈವಾಗಿನಡದು . . . ಯೆರಡುಪುರವಗವುಡಪ್ರಜೆಗಳುಮಾಡುವಮದುಮೆಯಸುಂ
- 37 . . . ಯೆಪೆಪಿಂಡಿಹಸುಯೆಂಮೆಕೋಣಕುದುರೆನಡಿ . ಬಂಡಿಯೆತ್ತಿ ನಸುಂಕಲಪುರದ
- 38 . . . ಸೀಮೆಯಲುಡದತೋಟತುಡುಕೆಕಬ್ಬಿ ನಾಲೆ . . . ಸುಂಕಬಂಕಿಯಪುರ

- 39 ಬೆಲುದೇವರಿಗೆನಡೆವಮಾಂಸ್ಯದತೋಟದಅಡಕೆಯಸುಂಕಪ್ರತಿವಾಕೆ
 40 ಕ್ಕೆ ಬಂದಯೆತ್ತಿ ನಹೇಬರಿನಸುಂಕಅಂತುಯಿಪ್ಪುಟಸುಂಕಬಾರಂದೂ
 41 ರೆಲುದೇವರಿಗೆನಡೆವಮಾಂಸ್ಯದತೋಟದಅಡಕೆಯಸುಂಕಅಪುರದಲಯಿಸತ್ತು
 42 ಗೆ ಸುಂಕಯಿಪ್ಪುಟಲಯೇನುಹುಟ್ಟುವಧರ್ಮವನುಅಮಹಾರಾಯರ
 43 ನಿರೂಪದಿಂಅಸಿದಪಂಣಗೆ ಸರಸಹಬಂಕಿಯಪುರದತಾಣೆಯದಸುಂಕ
 44 ಗುತ್ತಿಗೆಯಮಾಡುವಹೊಳೆಯಹೊರಸುಂಕಅಗಸ್ತಗೋತ್ರರುಕುಶಾಖೆಯಿದಂಣನ
 45 ಮಗನಾಗಣಗೆ . . . ಯಜುಶಾಖೆಯಭಾರದ್ವಾಜಗೋತ್ರದ
 46 ಮಾರ್ಕಂಡೇಯ ಲಕ್ಷ್ಮಮಿನಾರಸಿಂಹದೇ
 47 ವರಶ್ರೀಪಾದಾಸನು ಧಾರಾಪೂರ್ವಕದಿಂದಕೊಟ್ಟಸಿಂಧರಧರ್ಮಶಾಸನಕ್ಕೆ ಶುಭಮಸ್ತು
 48 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಪ್ರೇಯೋನುಪಾಲನದಾನಾತ್ವರ್ಗಮವಾವ್ವೇತಿಪಾಲನಾ
 49 ದೇಶ್ಯತಂಪದಂ || ವಾಚಾದತ್ತಂಮನೋದತ್ತಂಧಾರಾದತ್ತಂ . . . ಯತೇಷ್ವಪ್ಪವರುಷಸಹ
 50 ಸ್ರಾಣಿವಿಪ್ಪಯಾಂಜಾಯತೇಕ್ರಿಮಿ || . . . ಭಿಂತಟಾಕಕೂಪಂಪ್ರಸಾರಾ
 51 ಜ್ಯಂತರಣಾಗತ ಬ್ರಾಣಂದೇವಗೃಹಚರ್ಚೇರ್ನಯಬುಧರೇ . .
 52 ಪೂರ್ವಚತುರ್ಗುಣಂ ! ಯೇಕ್ಯವಭಗಿನೀಲೋಕೇಸರ್ವೇಶಾಮೇವಭೂಭುಜಾಂನಭೋ
 53 ಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾದೇವದತ್ತಾ ವಸುಂಧರಾ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ
 54 ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ || ಸರ್ವಾನೇತಾಂಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾಂಭೂಯೋಭೂಯೋ
 55 ಯಾಚತೇರಾಮಚಂದ್ರಃ || ಖಾನಸರುತ್ತಮಸಮಯಜ್ಞವೈದಾಂತಸಂಪನ್ನಸದ್ಭಾವಾಚಾರ
 56 ಸುಗೋತ್ರಕೊಪ್ಪಿಸ್ವರು . . . ಸಂತಾನವಂಕಪುರೀದೇವಸ್ಥಾನಸುಸಂಪದಾಧಿಪತಿತತ್ಪರಂಪ
 57 ರಾಸಂ . . ವಂತಂಪುರುಷೋತ್ತಮಾರ್ಯಸುತನೆಂದಾಚಿನಪಾಚಾರ್ಯಂ
 58 ತತ್ಪ್ರೀತಾಂಬರವಿಪ್ಪವಾಮನಮುರಧ್ವಂಸಿನೃಕಂಠೀರವಃ(ತ)ತ್ಪಾದಾಂಬುಜಸೇ
 59 ವಸಂಹಿತನಾಚೆಂನಪ್ಪ
 60 ತಸ್ತಾನಸಂರಕ್ಷಕರ್ತೃತತ್ಪಾಲಾ ಬಲವಾ . .
 61 ನವಿಪಂವಿಪಮಿತ್ಯಾಹುರ್ಬಹ್ವಸ್ವಂವಿಪಮುತ್ಯೇತೇವಿಪಮೇಕಾಕಿನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂ
 62 ಪ್ರತೃಪಾತ್ರಕಂ | ಜ್ಞಮಿಕಾಂತಕ್ರೂಪಾಜಲಧಿಸರ್ವ . . ಚಿತ್ತಮ
 63 ನೇನಂತರಂಗದಲ್ಲಿನಿಲಿಸಿದಂತೀಶುಭಶಾಸನಕ್ರಮವನಿರ್ಮಿಸಿದಂ || ಧರ್ಮಗಂಟ
 64 ಕನಕುಲವದುನಿರ್ಮೂಲವನೆಯಿದಿನರಕವಾರ್ಧಿಯೊಳುಂಧರ್ಮಸಹಾಯಿಗಳಕು
 65 ಲನಿರ್ಮಲಸುಭಾಗ್ಯದಾಯವಕ್ಕೆ . . ವಕ್ತುಂ | ಯಿಂತುಸಕಲಲೋಕೈಕನಾಥ
 66 ಶ್ರೀಲಕ್ಷ್ಮಮೀರಮಣಿನಿರ್ವಿತಶಾಸನಕ್ಕೆ ಶುಭಮಸ್ತು ಮಂಗ
 67 ಳಮಹಾಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾನುದ ಪೇಪೀಲ್ ವುಸುಮಾರ್ಸಾಹೇಬರ ಉಂಬಳಿ ಹೊಲದಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 4' 6" X 1' 6".

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷಸಾವಿರದ

² ಮೂನೂರುಅವೈತಯೇಳುಸಂದವರ್ತಮಾನಪಾರ್ಥಿವಸಂವತ್ಸ

³ ರದಶ್ರವಣಸುಧಂಠುಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜ

⁴ ವರಮೇಶ್ವರಶ್ರೀವೀರಹರಿಹರರಾಯಮಹಾರಾಯರು

- ⁵ವಿಡ್ಯಾನಗರದಲ್ಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಂದಿರಾ
- ⁶ಜ್ಯಂಗೈಯುತ್ತು ವಿಹಲು
- ⁷ ಧಾರಾಪೂರ್ವಕವಾಗಿ
- ⁸
- ⁹
- ¹⁰ ಬಿದರೆಯಸಿಂಗಯನಾಯ್ಕನುಲಕ್ಷ್ಮೀ
- ¹¹
- ¹²
- ¹³ದಾನಂವಾಪಾಲನಂವಾಧದಾನಾಶ್ರೀಯೋನುಪಾ
- ¹⁴ಲನಂದಾನಾತ್ಸರ್ವಗಮವಾಪ್ನೋತಿಪಾ

- ¹⁵ಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿ
- ¹⁶ಗುಣಂಪ್ರಣ್ಣಂಪರದತ್ತಾನುಪಾ
- ¹⁷ಲನಂಪರದತ್ತಾ ಪಹಾರೇಣ
- ¹⁸ಸ್ವದತ್ತಂನಿಶ್ಯಲಂಭವೇತು
- ¹⁹
- ²⁰ ತಂಮಮಾ
- ²¹ತಾಪಿತ್ತುಗಳನುವಾರಣಾಸಿಯಲಿ
- ²² ಹೋಹರುಸಹಸ್ರ
- ²³ಗೋ ನುವಾರಣಾಸಿಯಲಿವಧಿ
- ²⁴ಸಿದಪಾತಕಕ್ಕೆ ಹೋಹರು

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ಅದೇ ಹೋಬಳಿ ಹುತ್ತುಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಶಾನಭೋಗ ರಾಮಪ್ಪನ ಹೊಲದಲ್ಲಿದ್ದ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿಪ್ರೀತಿಪ್ರದ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
- ²ಸ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಟಾ
- ³ಳುಕ್ಯವರಿಪದಗಂನೆಯಅನಂದಸಂವತ್ಸರ
- ⁴ದವೈಶಾಖಬಹುಳಪಾಡಿನಬುಧವಾರದಂದು
- ⁵ ದೇವರಿಗಂ ಗಂ
- ⁶ಪುಟ್ಟಿದಸುವ್ರತ ದಾನಸ್ನಾನಪೂರ್ವ

- ⁷ಕಂಮಾಡಿಸೂರ್ಯಲೋಕಪ್ರಾಪ್ತನಾದಂ || ಆ
- ⁸ತನಸತಿದೇವಿಯುಕ್ತಂಪುರುಷಬ್ರಹ್ಮತಮಂಕೈಕೋಂ
- ⁹ಣ್ಣ ಮಂಡಲಿಸಾಸಿರದವಿಡತೋಜಿನಾಡಲುತ್ತು
- ¹⁰ವದಗ್ರಾಮದಲುಸುರಲೋಕಪ್ರಾಪ್ತಳಾದಳ್ | ಆ
- ¹¹ ಕಲ್ಲು
- ¹²ನಿಳುಗುಡ್ಡದ

33

ಅದೇ ಹೋಬಳಿ ನೇರ್ಲಕೆರೆ ಗ್ರಾಮದ ಪೂರ್ವಕಡೆ ಕರೀಮುಟ್ಟಿಮೇಲೆ ಹುಟ್ಟು ಗುಂಡಿನಲ್ಲಿ ಬರೆದಿರುವದು.

ಹಳಗನ್ನಡಪ್ರ.

- ¹ಗಂದಗುಡಿಯಮೋಮೋಜತನ

- ²ಗುಂಡು

34

ಅದೇ ಹೋಬಳಿ ಅಂತರಗಂಗೆ ಗ್ರಾಮದ ಪೂರ್ವಬಾಗಲ ಮೊಳಗಡೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1'4" × 1'3".

- ¹ನಮಸ್ತುಂಗೇರಿಕ್ಕುಂಬಿಚಂದ್ರಪಾ
- ²ಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
- ³ಲಸ್ತಂಭಾಯಕಂಭವೇ || ಸಾಧಾರಣಸ
- ⁴ವತ್ಸರದಚೈತ್ರಬಿಳಿಲುಹೊಂನ

- ⁵ಹಳೆಯರಾಮಿನಾಯಕನಮಗಳೇ
- ⁶ತಿನಾಯಕನಮಗಳಂತರಗಂಗೆ
- ⁷ಸಂಣೆಯರುಗ್ರಾಮಗೌಡಿಕೆ

35

ಅದೇ ಹೋಬಳಿ ತಿಮಲಾಪುರದ ಕೆರೆವೊಳಗೆ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 3' x 1' 3".

¹ಯಾಕೆರೆನೀರುಪು

²ಪ್ರಪ್ರಮಾಣ

³ನಿಂತುತಿಮಲ

⁴ಪುರಕ್ಕೆ ಸಲ್ಲ

⁵ಜೀಕೂ ||

36

ಅದೇ ಹೋಬಳಿ ಹಿರಿಯೂರು ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳುದೇವರುದೋರಸಮುದ್ರದನೆಲವೀಡಿನಲಸುಖಸಂಕಥಾ
- ²ವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತ ಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ಹಿರಿಯಪ್ಪನುಮಂ
- ³ಡಲಿಸಾಯರದನಾಳ್ಪಭುವಡ್ಡವೈವಹಾರಿಯಡವಿಗೋಡೆಯಹೊಯ್ಸಳಗೋ
- ⁴ಯಿಸೆಟ್ಟಿಯರಸುಪುತ್ರಕಲ್ಲಿಸೆಟ್ಟಿಯಕುವ(ರ)ಬಲ್ಲಗಾನುಂಡನಾವೂರತುಣು
- ⁵ವಹಳ್ಳಿಯಗಂಡುಯ್ಯಲಿಸಾವ್ವರಿಸಂವತ್ಸರದಶ್ರಾವಣಸುದ್ದಂಗಳಿಬುಧವಾರದಂದುಸೀಬಯ್ಯಹರಿದುಹಲರಂಕೊಂದು
- ⁶ತುಣುವೆಲ್ಲಂನುಗುಟ್ಟಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ || ಶ್ರೀ || ಮತ್ತ
- ⁷ ರಂನೋಡಿದುಮೂದಲಿಹಲರಂಕೊಂದುಸ್ವಾಮಿಕಾಯ್ಯ . . ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ||

37

ಅದೇ ಸ್ಥಳದ ೨ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕೃಷ್ಣವಿಕ್ರಮವರ್ತದಳಾನೆಯರಾದ್ರಸಂವತ್ಸರ
- ²ದಳಶ್ವಯುಜಸುದ್ದಪಾಡಿವಳದಿವಾರದಂದು ಶ್ರೀಮನ್ಮಹಾ
- ³ಮಣ್ಣಳೇಶ್ವರಂನನ್ನಿ ಯಗಂಗೆಮೋಡಿದೇವರನಾಡೊಳಗೆಮೆ
- ⁴ಹಾಪ್ರಭುಅಡವಿಗಾವೆಯಸಿಂದಗಾಮುಣ್ಣಿನ . ಕುಕ್ಕಲು
- ⁵ತೆಲ್ಲಿಗೆಬಿಟ್ಟುಮಯ್ಯನಮಗಂಗೋತ್ರವಿತ್ರಂಲೋಕಿಗುಂಡಿಗೆ
- ⁶ಬೆರಂ . . . ಕಂಪೋಗಿಣ್ಣಿಲ್ಲಿಗ್ರಾಮದತುಣುವಂತೊಣ
- ⁷ಹರಕಾಳಯಳಪ್ರಯ್ಯಲಿಂಗೇಣಗಿಮೇಲಾಳಂನಿಣಿ
- ⁸ದುಕುದುರೆಯಂಪಿಡಿದುತಂಮಕೂಸನಕಯ್ಯನಾಕೊಲುಮ
- ⁹ಗುಳೆಳೆವರಿದುಮಾಬ್ಬಲಮನಕಾದಿಸಿತುಣುವಂಮ
- ¹⁰ಗುಚ್ಚಿತ್ತೆಲ್ಲಿಗಬಮ್ಮಂನುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ || ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದ ೩ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

- ¹ವಿಭ(ವ)ಸಂವತ್ಸರದಜೇಷ್ಠ ಸುಂಸೋಅಡವಿಗಾವೆ
- ²ಯಶ್ರೀಸಿದ್ಧೇಶ್ವರದೇವರಸಾಧಾರಾಧಕರುಮಪ್ಪ
- ³ನಾಡಿದಾಸೆಯನಮಗಂಬಾರಿಕೆಬೆದ್ದ ಮ್ತ

⁴ನುತನಗಂಮುಕ್ತಿಪದಾರ್ಥವಾಗಿ . . ಪು

⁵ . . . ಮನದಿಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ || ಶ್ರೀ

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ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ಶಾಸನ.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 4' 6" × 2' 4".

- ¹ನಮಸ್ತುಂಗಕಿರತ್ತಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈಳೋಕ್ಯನಗರಾರಂಭಮೂ
- ²ಲಸ್ತಂಭಾಯಶಂಭವೇ || ಗತಿ ||
- ³ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧಿವ್ಯವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಸ
- ⁴ತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರವಿಜ .
- ⁵ ರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ||
- ⁶ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಉತ್ತಮಮಸ್ವನಂದಗಿರಿಕೋಟಿಪೊಳಲ್ಕು ವಳಾಲ
- ⁷ತೊಂಭತ್ತ ಉಸಾಸಿರವಿಶಯಮಾಪ್ತ ನನಿದ್ಯಜನೇಂದ್ರನಾಜಿರಂಗಾತ್ತ ಜಯಂಜಯಂಜಿನಮತಮತ
- ⁸ಮಾಗಿರಿಸಂತತನಿಜೋದಾತ್ತ ತೆಯಿಂದಮಾದಡಿಗಮಾಧವಭೂಭುಜರಾಳ್ವ ರುವ್ಯಯಂ ||
- ⁹ಉತ್ತರದಿಕುತಟಾವಧಿಗೆತಾಗೆನೊದಕ್ಕ ಲೆಮೂಡತೊಂಡೆನಾಡತ್ತ ಪರಾಕಿಗಂಬುನಿಧಿ . ಪೇರೊಳೆಯಪ್ಪ . . .
- ¹⁰ ಕೊಂಗುಮತ್ತಿತ್ತೊಳಗುಳ್ಳವೈರಿಗನಿಕ್ಕಿ . ರಾವ್ರಿತಗಂಗವಾಡಿತೊಂಭತ್ತ ಉಸಾಸಿರಂ . . . ಮಾಡಿ
- ¹¹ . ಗಂಗರುಜ್ಜುಗಂ || . . ಉದಗಂಗನಿಂ . ಯ . . ಹರಿವರ್ಮ . ವಿಷ್ಣುನೃಪನಿನಿಜ . . .
- ¹² ಮಯಗಂಗನೃಪಾಳಂ || ರುಶಂ . ರಮಾದಂ . . .
- ¹³ ತುನೂಪ . ದ್ವಿಳನದ್ವೀಪದೊಳರಿನೃಪಕೋಪಾನಳಶಿಖೆಯೆನಿಪ್ಪವಿಜಯ
- ¹⁴ ಯೇಉದವನಾಸಿಂಗ . . . ಕುಳರಾಜಿಗಂಪೆಸರ್ವೊತ್ತ ಮರುಳಂತನೃಪತಿಳಕನದಿಗ್ಜಯ
- ¹⁵ ಸತ್ಯವಾಕ್ಯನಚಳಿತಧೈರ್ಯಂ || ಗರ್ವದಗಂಗಂವಸುಧೆಯೊಳೋರ್ವನೆಕಲಿಚಾಗಿಶಾಚಿ . ರೆ .
- ¹⁶ ಗಂಗಂದೋರ್ವ . . . ಮಜಿರಮನಗುಚ್ಚಿ . ಕಲಿರಾಚಮಲ್ಲಭೂಭುತ್ರಿಳಕಂ || . ತಂಗಂ . ಉವಂ
- ¹⁷ ಯಮಮುಂ ಳುವನಾಮದಕರಿಯಂಪಿಂಗದೆನಿಲಿಸುವಸಾಹಸತಂಗಂಕೇವಳಮ
- ¹⁸ನೋ ಗಂಗಂ || ನಿನೆಗರ್ಧಗಂಗವಂಶೋದ್ಭವರೋಳಾ ಗನಾಮಗಂಚುಚ್ಚು ವಾಯ್
- ¹⁹ಗಂಗನಾತನಸುತಂಪುಟ್ಟ ನಾತನತನೆಯಂಶ್ರೀವಿಕ್ರಮ ನಪುತ್ರಂಭೂ
- ²⁰ || ಶ್ರೀಪುರುಷಂ ಅಂತಾರಾಜನತನೆಯಸಿವಮಾರದೇವಂತತ್ತ ನೂಭವಕೇತಯಪೆಮ್ಮಾಡಿತ ತ್ರಂ
- ²¹ ರುಗಪೆಮ್ಮಾಡಿ ತದಾತ್ಮಜಂಮರುಳದೇವಗುತ್ರಿಯಗಂಗನಾತನಮಗಂವಾರಸಿಂಗನಾತನಮಗಂಯ
- ²²ಉಯಂಗದೇವನಾತನಮಗಂಬಮ್ಮದೇವಯಂತೀಗಂಗವಂಶೋಜ್ಜಾತರುರಾಜ್ಯಂಗೈಯೈಮತ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಿ
- ²³ದೇವರಗುಡ್ಡ ಭುಜಬಳಗಂಗಪೆಮ್ಮಾಡಿಬಮ್ಮದೇವ ಶರಣಂ
- ²⁴ ದೇವ ಆತನಪಟ್ಟಮಹಾದೇವಿಯಂತೆಂದೆಡೆ
- ²⁵ ಯೆನಿಸಿದ ಮಹಾದೇವಿಯಪುತ್ರ ತೊಡವುಟ್ಟದವಾರಸಿಂಗಂ ಗಂಗಭುಜ
- ²⁶ಒಳಗಂಗಭೂಭುಜರಾಜ್ಜೀಸಿದ ಪರ್ಮನಿರಂತರಂ || ಸ್ಥಿರನೇಮೇರುಗಿರಿದ್ರದೊಳುಸೊಸುವಂ
- ²⁷ಪುರುಡಿರ್ಪಂಕಲಿಯೇಸುರೇಂದ್ರಸುತನಮೇಚ್ಚಂಮಹಾದಾನಿಯೇಸುರಭೂಜಕ್ಕೊ ಉಗಿಟ್ಟವಂಚದಾರನು
- ²⁸ ದಿರದೀಧಾರಿಣಿಬಣ್ಣಿ ಕುಂರಣಜಯಪ್ರೋತ್ತಂಗನಂಗಂಗನಂ || ನುಡಿದುದನನ್ನಿ ಮಾಡಿದುದೆ
- ²⁹ಶಾಸನ ಮಾರ್ಪಿಡಿದುದೆವಜ್ರಲೇಪ ಁದಮೈತ್ತುಪರೋಪಕಾರದೊಳ್ಳಡೆದುದೆಬಟ್ಟಿಸ
- ³⁰ ಮೆಯ್ಯನೆ ವೋಲಿದು ನಡೆವನೈದ್ರನಾನನಿಖಾವನಿಯೊಳುಕಲಿಗಂಗಭೂ

- 31 ಅತನಪಟ್ಟಮಹಾದೇವಿಸದ್ಗಿಗಳೂಪನಮಗಳುಗಂಗಮಹಾದೇವಿಗಮಗ್ರತನೂಜ
- 32 ನ ಮೊಂತೆಂದೆಡೆ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತೆಡೆದೊಹಿಲೆಯಪ್ಪತ್ತರನಾಳ್ವ ಭೂಜಿನೇಂದ್ರಪಾದಾರವಿಂದಾಮೃತಬ್ರಿಂಗನನ್ನಿದಸಂದಗಾವುಂ .
- 33 ನಂದಗಿರಿನಾಥ ರಿಪುಯೂಥಮದಗಜೇಂದ್ರಲಾಂಚ್ಚನಚತುರವಿರಂಜನಸದ್ವಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದ
- 34 ವಿಚಕಿಳಾಮೋದನನಿಯಗಂಜಯದುತ್ತರಂಗಂಗಳಕುಳಕುವಳಯಶರತ್ಕಂದ್ರಮಂಡಳಿದೇವೀಂದ್ರದರ್ಪೋದ್ಧಾರಾ
- 35 ಗಂಡರಗಂಡದುಟ್ಟರಗಂಡನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ನಂನಿಯ
- 36 ಗಂಗವೆಮ್ಮಾಡಿ ದೇವ ಹಳ್ಳಿಯವೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರೆತತ್ಪಾದಪದ್ಮೋಪ
- 37 ಜೀವಿ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತೆಡೆದೊಹಿಲೆಯಪ್ಪತ್ತರನಾಳ್ವ ಭೂಜಿನೇಂದ್ರಪಾದಾರವಿಂದಾಮೃತಬ್ರಿಂಗನನ್ನಿದಸಂದಗಾವುಂ .
- 38 ಡನಾತನಮಹಾಸತಿಮಹೇಶ್ವರಗಣಾಗ್ರಗಣೈಯೆನ್ನಿದನಾಗಗಾವುಂಡಿಯುಂ | ವೀರಗ್ರಾಮೆಯಲಿ
- 39 ಸುಖದಿಂಜೀವಿಸುತ್ತಿರೆ | ಚಾಳುಕ್ಯವಿಕ್ರಮಸಂವತ್ಸರದ ನೆಯಶುಭಕೃತ್ಸಂವತ್ಸರದುತ್ತ
- 40 ಸಂಕ್ರಮಣಸೂರ್ಯಗ್ರಹಣಬೃಹದೀಶ್ವರಪ್ರಾಣಕಾಲಬ್ರಹ್ಮಮತ್ತಿಧ್ಯೇಶ್ವರದೇವರಾಜಾಯ್ವಬ್ರಹ್ಮೇ
- 41 ಶ್ವ ದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂವಾಡಿಯಾ ಭೋಗಕ್ಕಂಚಾರದಾನಕ್ಕಂಜೀಣೋರ್
- 42 ಮೂಡಲು ಬಡಗಲುಗಂಗನ
- 43 ಲಾಪದ್ವಲೆಕಮ್ಮಮೂವತ್ತು ಹಡವಳಗಟ್ಟದೊಳಗೆಪದ್ಧ ಮತ್ತರುಮೂಟು
- 44 ಯೆಂದುಯಿಹಲೋಕಕ್ಕೆ ಬ್ರಾಹ್ಮಿಯಂಪರಲೋಕ ಸುಖಮಂಯಾಜ್ವಿಕೊಂಡ ಧರ್ಮವ
- 45 ಪ್ರತಿಪಾಳಿದಸಾಯಿರಕವಿಲಿಯಂಕೋಡುಂಕೋಳಗುಮಂಸುಮರ್ಣದಿಂಕಟಿಸಿಶ್ರೀವಾರಣಾಸಿಕುರುತ್ತೇತ್ರ
- 46 ದಲು ದುಗಳ್ಗೆ ದಾನಂವಾಡಿದಫಲವಕ್ಕು ಈಧರ್ಮಕ್ಕೆ ಪ್ರತಿ ನಾದವಂಯಿಂತೀಸ್ಥಳದಲಿಕವಿಲಿಯುಮ
- 47 ನಾಬ್ರಾಹ್ಮಣರವಂತನಸ್ವಹಸ್ತದಲಿಗಿದಂತಸ್ಸಫಲವನೆಯ್ಯಂ ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂ
- 48 ಧರಂಪಷ್ಪಿವರ್ಷವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ವಯಾಂಜಾಯತೇಕಿಮಿ |

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- 49 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಸಹಸ್ರದಿಂಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಂಬರದ್ಯುಮಾಣಿ
- 50 ಸಂಯಕ್ತ ಚೂಡಾಮಾಣಿಮಲಸರೋಳುಗಂಡಗಂಡಪ್ರಚಂಡ ಕ್ಷತ್ರಿಯಧರ್ಮನಿರ್ಮಳಪರಿಪೂರ್ಣಾಣ್ಣವಂ
- 51 ಕದನೈಯ್ಯ ಭೈರವಂಬಾಸಂತಿದೇವೀಲಬ್ಧವರಪ್ರಸಾದನುಮಪ್ಪಹೊಯ್ಯಳದೇವನವೆಮ್ಮೇವಂತೆಂದೆಡೆ || ನೀಳಗಿರಿಹಡಿಯಘ
- 52 ಟ್ಟಂಯೇಳುಂಮಲಿಕಂಚಿತುಳುವರಾಜೇಂದ್ರಪುರಂಕೋಳಲಬಯಲನಾಡುಮನಾಳಾಸದೇಕೊಂಡವಿಷ್ಟುವರ್ಧನದೇವಂ || ವ || ಮತ್ತ
- 53 ಮೊಂತೆಂದೆಡೆ || ತಳಕಾಡುಗಂವಾಡಿನೊಳಂಬವಾಡಿಕೊಂಗುನಂಗಲಿಬನವಸೆ ಹಲಸಿಗೆವೆ ಗ್ರಾಮೇಶುಚ್ಚಂಗಿಬಳ್ಳರೊ
- 54 ದ್ದವಲ್ಲೂರುಯಿಂತೀಸಮಸ್ತದುಗ್ಗಂಗಳಂತದೈವರಮುಮಂತಂನ ಸರಾಕ್ರಮ ಕೊಂಡುವೀರಲಕ್ಷ್ಮಿಯುಮಂಜಯಲಕ್ಷ್ಮಿ
- 55 ಯುಮಂಲಕ್ಷ್ಮಿಯುಮಂಯಾಜ್ವಿಯಿಹಲೋಕಬ್ರಾಹ್ಮಿಯುಮಂಪರಲೋಕಸುಖಮುಮಂಪಡದೀಮಹಾಮಂಡಳೇಶ್ವ
- 56 ರಂವಿಷ್ಟುವರ್ಧನಹೊಯ್ಯಳದೇವಂಪ್ರಧ್ವೀರಾಜ್ಯಂಗೈಯೆ || ಯಾತನಪುತ್ರಂವೀರನಾರಸಿಂಹದೇವನಾತನಗ್ರತನೂ
- 57 ಜಂವೀರಬಲ್ಲಾಳುದೇವರದೋರಸಮುದ್ರದನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರೆ ||
- 58 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತೆಡೆದೊಹಿಲೆಯಪ್ಪತ್ತರನಾಳ್ವ ಭೂವಡವೊಪ್ಪವಹಾರಿ
- 59 ಜಿನೇಂದ್ರಪಾದಾರಾಧಕರುಮಪ್ಪಹೊಯ್ಯಳಗೊಯ್ದಿ ಸೆಟ್ಟಿಯಾಯನಗ್ರತನೂಜಂಬಲ್ಲಗಾವುಂಡನಾತನತಂಮ
- 60 ಜೊಪ್ಪಗಾವುಂಡನಂತೀಸುಪುತ್ರವೈರಸುದೀರ್ಘಾಯು ಯಂತೆದ್ದರಸರೋಪಕಾರಾರ್ಥದಿಂಸುಖ
- 61 ದಿಂಜೀವಿಸುತ್ತಿದೊಂದುದಿವಸಂಸಿದಧರ್ಮಕಥನವಂಕೇಳ್ದಿ ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಂಕನೆಯಸಾವರ್ಷರಸಂವತ್ಸರದುತ್ತರಾಯಣ
- ಸಂಕ್ರಾಂತಿ
- 62 ಸೂರ್ಯಗ್ರಹಣವಿತಿಪಾತಮಿಂತೀಸುದಿನಂಕೂಡಲುಶ್ರೀಧ್ಯೇಶ್ವರದೇವರಂಭೋಗಕಂನಿವೇದ್ಯಕ್ಕಮಹಾರದಾನಕಂಜೀಣೋರ್
- ಧಾರಕಂ

- 63 ಮುಂದಿನದೇವಸ್ಥಾನದಗದ್ದೆಯಹಿರಿಯಹಳ್ಳಿ ಹಳೆಯಲುಗದ್ದೆ ಕಂಬಿಹಸ್ತು ||
 64 ದಯೆಯಿಂದಿಡನೆಯ್ದಿ ಕಾವಪುರ್ವಗಾಯಂಮಹಾಶ್ರಿಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದಕಾಯ್ವಪಾಹಿಗುರುಕ್ಷೇತ್ರದೊಳುವಾರಣಾಸಿಯೊಳೆ
 65 ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂಕೊಂಡುದೊಂದಯಸಂಸಾಗ್ಗುವೆ . . . ಸಾಕುಪಪುರೋಹಿತರಂಧಾತ್ರಿಯೊಳು ||

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- 66 ದುಂದುಭಿಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ದ ಪಾಡಿನನೋಮವಾರದಂದುಬೊಪ್ಪಗೌಡಗೋವಿಂದಗೌಡಹಡವಳ
 67 ಕಂಸಿದ್ಧೇಶ್ವರದೇವದೇವಾಲೃದಖಂಡಸ್ಥಿತಜೇಷ್ಠೋದ್ಧಾರಕ್ಕ ಆಹಾರದ
 68 ಕಂಬಹಸ್ತುಂಧ ಲೆಕಂಬಿಹಸ್ತುಂ ಬಳ್ಳಿವಿ
 69 ಕೆತೋಟಕಂಬಮೂಝಿಯಿದ
 70 ದಾವಣಬರದಮಾಲೋ
 (ಭೂಮಿಯಲ್ಲಿ ಹೂಳಿಕೊಂಡ ತುಂಡಿನಲ್ಲಿ.)

- 71 ಆಬಡಗಣ
 72 ಕೆಜಿಯಬಡಗಣಮಂ . . . ದೇವರ
 73 ಯಿಂಬಟ್ಟು
 74 ಬಿಟ್ಟುಮಹಾಪುಂಜಯನುಪಾರ್ಜಿಸಿ

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ.)

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ಅದೇ ಗ್ರಾಮದ ಸಾಲೇರ ಪುಟ್ಟಬಸವನ ಮನೆ ಹಿತ್ತಲ್ಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 9" × 1' 10".

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಚಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
 2 ಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ನಮಸ್ತು ಭುವನಾಶ್ರಯಂಪ್ರೀತಿಪ್ರೀತ್ಯವಲ್ಲಭಂಮಹಾ
 3 ರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ
 4 ಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತ
 5 ರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂಸಲ್ವತ್ತ ಮಿರೆ . . .
 6 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೊಂಗುಳಿವರ್ಮಧರ್ಮಮಹಾರಾಜಾಧಿ . .
 7 ಕೋಳಾಲಪುರವರೇಶ್ವರನಂದಗಿರಿನಾಥ
 8 ಚತುರವಿರಂಚನಸದ್ವಾವತೀದೇವೀಲಬ್ಧವರ
 9 ಯಗಂಗಜಯದುತ್ತರಂಗ . . . ಗಂಗಳಕುಳಕುವಳಯ ಮಂಡಳಿಕದೇವೇಂದ್ರಂ . . .
 10 ತಾರಾತಿವನಜವನವೇದಂಡ . . . ಕೊ
 11 ಪ್ರಸ್ತುತಸಹಿತಂಶ್ರೀಮಂನನ್ನಿ ಯಗಂಗಳವರ್ಮಾಡಿದೇವರಡಹಳ್ಳಿಯವೀಡಿನಲುಸು . . .
 12 ಖತಾವಿನೋದದಿಂದರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ಗಂಗ
 13 ಯನಾತನಗ್ಗ್ರತನೂಜಂಹಡವಳಹೆಮ್ಮಾಡಿದೇವರಸರುಸುಖದಿಂಜೀವಿಸುತ್ತಿದ್ದೊಂ
 14 ದುದೇವಸಂವತ್ಸರಧರ್ಮಕಥನಂ
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- 16 . . ಹಡವಳ . . . ಚಾಕಬ್ಬೆ ಕೆಪ್ಪಿಯಬಡಗಣಪ . . . ಗದ್ದೆ ಕಂಬ
 17 . . ಕೆಪ್ಪಿಯಬಡಗಣಕೋಡಿಯಿಂಪದ್ದಲೆ . . . ಯಿಂತೀಭೂ
 18 ಮಿಯನನಿಯಗಂದೇವಂಕುಡೆಪಡೆದುತನೊ . ಭಾಗಿಸಿಂಗಗವುಡನಸನ್ನತದಿಂ
 19 ಯಿಹಲೋಕಕ್ಕೆ ಬ್ರಾಹ್ಮತಿಯಂಪರಲೋಕಕ್ಕೆ ಸುಖಮನಾಜ್ಞೆ ಸಿದಂಮಂಗಳಮಹಾ
 20 ಶ್ರೀ ಶ್ರೀ || ದಾನಂವಾಪಾಲನಂವಾಪಿದಾನಾಚ್ಛ್ರೇಯೋನುಪಾಲನದಾನಾಸ್ವರ್ಗಮ
 21 ವಾಪ್ಪೋತಿಸಾಲನಾದಚ್ಯುತಂಪದಂ ||

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ಸ್ವಸ್ತಿ ಸಮಧಿಗತಮಚಮಹಾಶ

- 22 ಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಂಬರದ್ಯುಮ
 23 ಣಿಸಮಕ್ಷಪ್ತಚೂಡಾವಂಣಿಮಲಪರೂಳುಗಂಡಕದನಪ್ರಚಂಡಶಾಚಗಾಂಗೇಯಕ್ಷತ್ರಿ
 24 ಯಧಮ್ತ್ರನಿಮ್ತ್ರಳಪರಿಪೂರ್ಣಾರ್ಣವಂಕದನೈಕಭೈರವಂವಾಸಂತಿಕಾದೇವೀಲಬ್ಧವರಪ್ರಸಾ
 25 ದನುಮಸ್ವಹೂಯ್ಸಳದೇವನವೆಮ್ಮೆಯೆತಂದಡೆ || ನೀಲಗಿರಿಹಡಿಯಘಟ್ಟಂ
 26 ಯೇಳುಂಮಲೆಕಂಚಿತುಳ್ಳುರಾಜೇಂದ್ರಪುರಕೋಳಾಲಬಯಲುನಾಡುಮ
 27 ನಾಳಾಪದೆಕೊಂಡವಿಪ್ಲವಧ್ವನದೇವಂ || ಆತನಸುಪುತ್ರಂವೀರನಾರಸಿಂಘಭೂಪಾ
 28 ಳನಾತನಗ್ರತನೂಜಂವೀರಬಲ್ಲಾಳದೇವರುದೋರಸಮುದ್ರದನೇವೀಡಿನಲುಸುಬ
 29 ಸಂಬಿತಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಶ್ರೀ
 30 ಮತೆಡೆದೊಪ್ಪತ್ತು ಮಂಡಲಿಸಾಯಿರದನಾಳುಪ್ರಭುನೇಮವೆ
 31 ಗ್ಗಡೆಯಾತನಮಗಂಚಿಣ್ಣಿಗಲುಡಮಹಾಪ್ರಭುಹೊಯ್ಸಳಗೊಯ್ದನೆ
 32 ಟ್ಟಿಯರಾಯನಗ್ರತನೂಜಂಬಲ್ಲಗಾಂಡನಾತನತಂಮ್ಮಂಪ್ರ
 33 ಭುಶೇನಸೆಟ್ಟಪ್ಪಯ್ಯನಿಂತಿವರುವೆರಸಿಸುಖದಿಂಜೀವಿಸುತ್ತ ಮಿದ್ಧರ್
 34 ನಂದನನಂವತ್ತರದಾಶಾಡಸುದಂಗುಕರ್ಕಟಕಸಂಕ್ರಮಣದಬಾದೇವರಿಗೆ
 35 ಗದ್ದೆ ಕಮ್ಮಡಂನ್ನೆರಡುಗಂತಾವರೆಯಕೆಪ್ಪಿಯಕೆಳಗೆಯಾಕೆ
 36 ಪ್ಪಿಯವೊಳಗೆಪದ್ದಲೆಕಂಬಮೂವತ್ತು ತಿಂಮಂಬಾಗವಾಡಿಯ
 37 ಸೋಮೇಶ್ವರಪಂಡಿತರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂವಾಡಲಾ .
 38 ತಂನಮಗಳಆಸ್ಥಾನಮಂಗೋಳಿಬೀಡಿನದಾಸಯಜೇಯರಮಗನಾಗ
 39 ರಾಸಿಗೆಕೊಟ್ಟಂ | ನಾಗೊಯ್ದನೆಟ್ಟಯಬೆಸವಗಂಅಕ್ತ ಸಾಲೆಚಟ್ಟೋಜನತಂಮ್ಮಂ
 40 ಮಲೋಜಲೂರಿಂದಬಡಗಲುಕೆಪ್ಪಿಯಂಕಟ್ಟಿಸಿದಂದೇವಾಲ್ಯವಂವಿತ್ತಿಸಿದಂ
 41 ಆಧರ್ಮಮಂಪ್ರತಿಪಾಳಿಸುತ್ತಿದ್ದಂಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
 42 ದಯೆಯಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾಯ್ವಪುರ್ವಂಗಾಯುಂಮಹಾಶ್ರೀಯುಮ
 43 ಕ್ಕೆ ಯಿದಂಕಾಯದಕಾಯ್ವಪಾಪಿಗುರುಕ್ಷೇತ್ರದೊಳುವಾರಣಾಸಿ
 44 ಯೊಳೆಕ್ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಢ್ಯರಂಕೊಂದುದೊಂದುಯಶಂ
 45 ಸಾರುಗುಮೆಂದುಸಾಪ್ತದವುದೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು || ಸ್ವದತ್ತಂ
 46 ಪರದತ್ತಂವಾಯೋಹರೇದ್ಧಿ ವಸುಂಧರಾಶಿಷ್ಯವರ್ಷಸಹಸ್ರಾಣಾಂವಿಷ್ಣುಯೋಜಾಯತೇಕ್ರಿಮಿ ||

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ಪಟೇಲನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" X 2' 2".

- ¹ನಮಸ್ತುಂಗೇಶ್ವರಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಶೋಕ್ಯನಗೆ
- ²ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || . . . ಮಗೆ
- ³. ಗತಿ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಪ್ರೀತಿಧೀವಲ್ಲಭಂಮು
- ⁴ಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರ
- ⁵ಯಕುಳತಿಳಕಂಚಾಳುಕೃಪಾಭರಣಂಮತ್ತಿ ಭುವನವಲ್ಲದೇವರು ವಿಜಯರಾಜ್ಯ
- ⁶ಮುತ್ತ ರೋತ್ತ ರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂಸಲುತ್ತು ಮಿರೆತ
- ⁷ತ್ವದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೂಂಗುಳಿವಮ್ಮಧಮ್ಮಮಹಾರಾಜಾಧಿರಾ
- ⁸ಜಂಪರಮೇಶ್ವರಕುವಳಾಲಪುರವರಾಧೀಶ್ವರಂನಂದಗಿರಿನಾಥದಳಿತರಿ
- ⁹ಪ್ರಯುಧಮದಗಜೇಂದ್ರಲಾಂಚನಚತುರವಿರಂಚನಸದ್ಮಾ ವತೀದೇವೀಲಬ್ಧ ವರಪ್ರಸಾ
- ¹⁰ದವಿಚಕಿಳಾಮೋದನನಿಯುಗಂಗಳಯದುತ್ತು ರಂಗಗಂಗಳಕುಳಕುವಳಯಶರತ್ಕಂ
- ¹¹ದ್ರಮಂಡಳಿಕದೇವೇಂದ್ರದಪ್ಪೋದ್ಧ ತಾರಾತಿವನಜವನವೇದಂಡಕುಶ್ಮಕೋದಂಡಗಂಡರಗಂಡದು
- ¹²ಟ್ಟರಗಂಡನಾಮಾದಿಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಶ್ರೀಮಂನನಿಯುಗಂಗಳವಮ್ನಾಡಿಡೇ
- ¹³ವರಡೆಹಳ್ಳಿಯಬೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿರೆ ||
- ¹⁴ತತ್ವದಪದ್ಮೋಪಜೀವಿ || ಹಡವಳಗಂಗಳಯನಾತನಗ್ರತನೂಜಂಹಡವಳವೆ
- ¹⁵ಮ್ನಾಡಿಡೇವರಸುಸುಖದಿಂಜೀವಿಸುತ್ತಿ ದ್ವೊಂದುದೇವಸಂಶಿವಧರ್ಮಾ ಷ್ವೊಡ
- ¹⁶ವಿಗಾಶ್ವಯ್ಯಶ್ರೀಕಮಲೇಶ್ವರದೇವರದೇಗುಲಮಂಗಲ್ಪಗ್ರಹನಿಲು ಸಿಯ
- ¹⁷ಕಲುಗೇಲವಂಮಾಡಿಸಿಅದೇವರನಿವೇದ್ಯಕ್ಕೆ ಚಾಕಿಯಕೆಜಿಯಕೆಳಗೆಗಂಗಳ . . .
- ¹⁸ಯಲುಗದ್ದೆ ಬೆದಲೆಯಾಗಿ ಕಂಬಂಅವೈಯಕೆಜಿಯಕೆಳಗೆಗದ್ದೆ ಬೆದಲೆಕಂಬಂ
- ¹⁹ಯಿಂತೀಭೂಮಿಯಂನನಿಯುಗಂಗಳದೇವಂಕೋಡೆಸಡೆದುತಂಗೋಭಾಗಿಸಿಂಗಗಾವುಂಡನಸನ್ಮತ
- ²⁰ದಿಂಬಿಟ್ಟಹೋಕಕೆಶ್ವಾತಿಯಂಪರಲೋಕಕೆಸುಖಮಂಯಾಜ್ಞೆಸಿಕೊಂಡಮಂಗಳಮಹಾ
- ²¹ಶ್ರೀಶ್ರೀದಾನಂ(ವಾ)ಪಾಲನಂವಾಃದಾನಾಚ್ಛ್ರೀಯೋನುಪಾಲನಂ | ದಾನಾತ್ವಗ್ಗಮವಾಪ್ನೋತಿ
- ²²ಪಾಲನಾದಚ್ಯುತಂಪದಂ ||

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- ²³ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಾಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ
- ²⁴ದ್ವಾರಾವತೀಪುರವರಾಧೀ ವಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತ್ವಚೋಡಾ
- ²⁵ಮಣಿಮಲಪರೋಳುಗ ಚಂಡಶಾಚಗಾಂಗೇಯಕ್ಷತ್ರಿಯಧರ್ಮನಿರ್ಮಳ
- ²⁶ಪರಿಪೂರ್ಣಾನ್ನವಕದನೈ ತೀದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದನುಮಸಹೋಯ್ಸೋದೇ
- ²⁷ವನವಮ್ಮಯಂತೆ ರಿಹಡವೆಗಟ್ಟುವಳುಮಲಿಕಂಚಿತುಳ್ಳುರಾಜೇಂ
- ²⁸ದ್ರಪುರಂಕೋಳಾಲ ದುಮನಾಳಾಸದೇಕೊಂಡವಿಷ್ಣು ವರ್ಧನದೇವ .
- ²⁹ಆತನಸುಪ್ರತನೀರನಾರ ಪಾಳನಾತನಗ್ರತನೂಜಂವೀರಬಲ್ಲಾಳದೇವಂದೋರ
- ³⁰ಸಮುದ್ರದನೀವೀಡಿನಲುಸುಖಸಂಕತ್ವಾ ವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿರೆ || ತ

- ³¹ತ್ವದವದ್ವೋಪಜೀವಿ || ಸ್ವಸ್ತಿಶ್ರೀಮತು . . . ದೊಜೆಯಪತ್ತು ಮಂಡಲಸಾಯಿರದನಾಳ್ವಭುನೇಮ
³²ವೆಗ್ಗಡೆಆತನಮಗಚೆಣ್ಣಿಗೌಂಡವಾಹಪ್ರಭುಹೊಸಣಗೋವಿಮಸೆಟ್ಟಿಯರಾಯನಗ್ರ
³³ತನೊಜಂಬಲ್ಲಗೌಡನಾತನತಮಂಪ್ರಭು . ಮಸೆಟ್ಟಿಪೊಪಯ್ಯನಿಂತವರುವೆರೆಸಿಸು
³⁴ಖದಿಂಜೇವಿಸುತ್ತಮಿದ್ಧುನಂದನಸಂವತ್ಸರದಲತಾಡಸುಧಂಗುರುವಾರಕರ್ಕಟಕ
³⁵ಸಂಕ್ರಮಾಣದಲಾದೇವರಿಗೊಮ್ಮೆಕಾಜ್ಜುನಗುರುಗಳಕಾಲಂತೋಳುದುಧಾರಾಪೂ
³⁶ವ್ಯಕ್ತಮಾಡಿಲಧಮ್ಮವಂಪ್ರತಿಪಾಳಿಸುವರುಯಿಹಲೋಕಕ್ಕೆ ಸುಖಮಂಪರಲೋಕಕ್ಕೆ
³⁷ಗತಿಯಂಪಡವರೂವಂಗಳಮಹಾಶ್ರೀಶ್ರೀ || ದಯೆಯಿಂದಿಂತಿದನೆಯ್ದಿಕಾಯ್ತಿ
³⁸ಪದಮಂಗಾಯಂವಾಹಾಶ್ರೀಯು . . ಯಿದಂಕಾಯದೆಕೊಳ್ಳಪೊಗಿಗುರು
³⁹ಕ್ಷೇತ್ರದೊಳುವಾರಣಾಸಿಯೊಳೆಂಕೊಟ್ಟಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಡ್ಯರಂಕೊಂ
⁴⁰ದುದೊಂದುಯೆಶಮಂಸಾಗ್ಗುಮೆಂದದುಸಾಣಿದಪುದೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿ
⁴¹ಯೊಳು || ಸ್ವದತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಸಪ್ಪಿವ್ಯಾರುಶನಹಸ್ಯಾ
⁴²ಣಿವಿಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ವಾಗುದತ್ತಂಮನೋದತ್ತಂಧಾರಾದತ್ತಂಥಾಭೈ
⁴³ವಚನರಕಾನನುವತ್ಸ್ಯಂತೇಯಾವತ್ಸ್ಯಂದ್ರದಿವಾಕರಾ ||

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ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡೇರಿ ಗ್ರಾಮದಲ್ಲಿ ಗೌಡನುಂಬಳ ಹುಣಶೇಮರದ ಬುಡದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" × 1' 8".

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| ¹ ಸರ್ವಧಾರಿಸಂವಚರದಪುಶ್ಯಬಂಲು | ¹⁰ ಮಾಡಿಕೊಂಡುಸರ್ವಮಾಂನೃವಾಗಿನಿನಪುತ್ರಪಲು |
| ² ಶ್ರೀಮತುರಾಘವತ್ತಿಂಮರ್ದಯ್ಯನವರನು | ¹¹ ತ್ರಭಿಲ್ಯಧಿಯಾಗಲನುಭವಿಸಿಕೊಂಡುಸುಖದ |
| ³ ಪುರದಕಲ್ಲಗೊಂಡಗುಡಗೆಕ್ಕೊಟಕೆರ್ವಮಾಂನೃ | ¹² ಲಿಯಿರಲ್ಲಳವನು \| ಯಾವಾಂನೃಕ್ಕೆಆರೊಬ್ಬ |
| ⁴ ದಗದೆಯ್ಯಕ್ರಮವೆಂತೆಂದರೆ \| ನೀನುನಂ | ¹³ ರುಅಳುಪಿದರೂತಮಮಾತ್ರಾಗಳಿಗಿಅಳುಪಿ |
| ⁵ ಮೆಬಂಕಿಯಪುರದಸೀಮೆಯೊಳಗಾದದೊ | ¹⁴ . ರು \| ತಂಮತಂದೆತಾಯನೊವಾರಣಾಸಿಲಿಕೊಂಡ |
| ⁶ ಡ್ಡೇರಿಯಕೆರ್ವಯಕಟಿಸಿರೂಪುವಾಡಿಸಿದಕ್ಕೆಕೊ | ¹⁵ ಪಾವಕ್ಕೆಹೋಹರೂ \| ಎದುಕೊತಕೆರ್ವಮಾಂನೃ |
| ⁷ ಟ್ಟಗದೆಕೆರ್ವಯಕಳಗೆಮಂಣುಖಂಡುಗಕೆರ್ವಮೇಲೆ | ¹⁶ ಗದೆಯಸಾಶಾನಕ್ಕೆಶುಭಮಸ್ತುಮಂಗಳಮಹಾ |
| ⁸ ಮಂಣುಖಂಡುಗಿಂತುಮುಖಂಆಕ್ಷರದಲೂಮಣು | ¹⁷ ಬಳಿಕೆಮಲ್ಲಿಗೌಂಡನಬರಹ ಕಂಮಾಣ . . ಬಡಿಗಿಮ . . |
| ⁹ ಖಂಡುಗಬೀಜವರಿಯಗದೆನುನೀನುಗೆಯಿಸಿರೂಪ | ¹⁸ ಜಾಞಾರಅಕ್ಕಸಾಲೆಹಲಗೆ ಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಗಂಗೂರಿಗೆ ಶೇರಿದ ಚಮಟೇಹಾಳು ಪಾಳುಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಉತ್ತರ ದಿಕ್ಕಿನಲ್ಲಿ ಬಿದ್ದಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1' 6".

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| ¹ ಶ್ರೀಮತುವಿಭವಸಂವತ್ಸರದ | ⁴ ಮಹಾಜನಂಗಳತಂಮ್ಮಹೆ |
| ² ಪಾಲ್ಕುಣಸು ವ ಶ್ರೀಮತು | ⁵ ಕೆಯಿಡಿಯನು ದೇವಾಸಹೊಣ |
| ³ ಕೊಟನಮಡುವಿನಶ್ರೀಮದಸೇವ | ⁶ ತಾಗಿಬಿರಿಯನಾಯ್ಕನಮಗಳು . |

- 7 ಕಾಚಮನಾಯ್ಕ ತಿ . ತಮ್ಮ ಹರಿ
8 ವಾಣಿಕ್ಯ ಕೊಟ್ಟ ದುಕೆಯಿಕ್ಕಿಗೊಸಾ
9 ಪು . ನುತೆತ್ತು ಪುಬದಿಂ
10 ಬಾಳುವಳುಯಿದುಕೆಅಳುಹಿದ

- 11 ದುಕ್ಕಯ . . . ಕರಡುಗು
*12 ಕೂಟನಮಡುವಿನಹಳ್ಳಿಯ
13 . . ಉಡ . ತಾನ . ಯಮುಂತಾಗಿ
14 ಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಾಬನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಭದ್ರಾನದಿಯ ನೀರಿನ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' X 2' 3".

- 1 ಒಂನಮಃವಾಯನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾರ
2 ಕೃನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೇತು | ನಮಸಿದ್ಧಿಭೃಗುರುಪ್ಪ . . .
3 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ಧಮಹಾವಂಡಳೇಸ್ವರಂಶ್ರೀಮ
4 ವತೀಪುರವರಾಧೀಸ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯಮ
5 ಣಿಸಮ್ಪೂರ್ವಜೋಡಾವಣಿಮಲಸರೊಳುಗಂಡಕದನಪ್ಪ
6 ಚಂಡಸಂಚಗಾಂಗೇಯಕ್ಷತ್ರಧರ್ಮನಿಮ್ಮಳಪರಿಪೂರ್ಣಾರ್ಣವಂಸತ್ಯರಾಧೇಯ
7 ಕದನೈಕಭೈರವಂಬಳಿಕ . . . ರೆಕಾಣರಣರಂಗಧೀರಬಿರಾಡಮಣ್ಣಿ
8 ಕಕುರುಂಗಳಕಟ್ಟಿರವವೈರಮಂಡಿಕಚತು ವನ . ಡವನ
9 ಮಸ್ತ ಲೋಕ್ಪ್ರೇಕನಾಥಶ್ರೀಪುರುಷೋತ್ತಮದೇವರಪಾದಾಬ್ಜಭ್ರಂಗಸಾ
10 ಹನೋತ್ತಂಗನನೇಕನಾಮದಿ ಶ್ರೀಮನ್ಮಹಾವಿಠ್ಠಲೇಸ್ವ
11 ರತ್ರಿಭುವನಮಲ್ಲಗಂಗಳೊಯ್ಯಳ . . ವೀರಬಲ್ಲಾಳದೇವರುಕೊಂಗು
12 ನಂಗಲಿತಳಕಾಡುಬನವಸೆಹಾನುಂಗಲುಹಲಸಿಗೆಳ್ಳುವಲನೋಣಂ
13 ಬವಾಡಿಉಚ್ಚಂಗಿಗೊಂಡಗಂಡಭುಜಬಲವೀರಬಳಾ(ಳ)ದೇವರುದೋರನಮು
14 ದ್ರದನಲೀಡಿನೊಳುದುಪ್ಪನಿಗ್ರಹಸಿಪ್ಪಪ್ರತಿಪಾಳನಂಗಿಯ್ವಿ ಸುಖಸಂಕ
15 ಛಾವಿನೋದದಿಂರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂ
16 ದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಸಲುತ್ತುಮಿರೆ || ತತುಪಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಶ್ರೀ
17 ಮದಿಸಿಂಗನಾಯಕಮಾಕನಹಳ್ಳಿಯಮೂಲಸ್ತಾನದೇವರಿಗೆ
18 ಮಾಧವಪಂಡಿತರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿ
19 ಬಿಟ್ಟದತ್ತಿಮತ್ತಲೋಕಂಬಳಿಂ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇ
20 ದಿವಸೋಧರಾಪ್ಪಸ್ವಿರ್ವರ್ಪಸಹಸ್ರಾಣಿಮಿಷಮಾಂಡಾಯತೇಕ್ರಿ
21 ಮಿ || ಯಂತೀಧರ್ಮಂಕೆಡಿಸಿದವನುಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೊಂದ
22 ಪಂವಕ್ಕು

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಗೊಪ್ಪೇನಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" × 2'.

(ಮೇಲೆ 19 ಪದ್ಯಗಳು ಸುತರಾಂ ಸವಿದು ಹೋಗಿವೆ.)

- 20 ಸಾವಿರ
 21 ಬೊಪ್ಪಗೌಡರವಿಭು ಶ್ವೇತ್ವರಸ್ತಾನಮಂ . . .
 22 ಬಿಟ್ಟಭೂ
 23 ಬೊಪ್ಪೆಯನಹಳ್ಳಿ ಇದ ಮೊಘೆ . . .
 24 ಗಂಗೂರು ಅರಕಜಿ ನೋಮೇ
 25 ಸ್ವರದೇವರಿಗಸ್ಥಾನ ಹಳ್ಳಕಿಳ್ಳ
 26 ಹಡವಳಿಕೆಯ ಯಲು
 27 ಯಮಾಳೆಯನಹಳ್ಳಿ ಶ್ರೀಗೊ ಮಠದ . . .
 28 ದಹೋಳಿಯ ಸ್ತಾನ ಅದೇವರಿಗಭೂ
 29 ಕೆಜಿಯಪಡುವಣಕೋಡಿಯಲಿ
 30 ಕಂಬಂ ಯೊಂದು ಪ್ರತ್ಯೇ
 31 ನಿವೇಶನ || ಸ್ವದತಂ |

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ಅದೇ ಹೋಬಳಿ ಗೋಣೀಬೀಡು ಹೊಳೆ ಬಳಿ ಗೌಡ ರುದ್ರಪ್ಪನ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ನೀರಗಲ್ಲಿನತುಂಡು.

¹ಹಲರಬೆಸದಿಂದ ಹಡಿಯರ ರಾಹುತಹೋ

²ಹಲ್ಲಿವಾಡಿದ ನೀರತ್ವ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

(ಮೇಲುಭಾಗ ವಡೆದು ಹೋಗಿದೆ.)

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ಅದೇ ಹೋಬಳಿ ಸಿದ್ದಾಪುರದ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1' 10".

¹ಬಂನಮಸ್ತುಂಗನಿರಸ್ತುಂ ಬಿಜೆನ್ದ್ರ ಚಾಮರಾಜಾರವೇತ್ರೈ

²ಶೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ಥಂಭವಾಯಸ್ವಯಂಭು

³ವೇ ||

⁴ಸ್ವಸ್ತಿ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರ

⁵ಮೇಸ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಸ್ರಯಕುಳತಿಳ

⁶ಕಂಶ್ರೀಮತುತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯ

⁷ರಾಜ್ಯಮುತ ರೋತ್ತರಾಭಿವಿಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚನ್ದ್ರ

⁸ತಾರಂಬರಂ ಸಲ್ಲತ ಮಿರಶ್ರೀಮತ್ತಿ ಭುವನಮ

⁹ಲ್ಲಕೋಳಾಲಪುರವರಾಧೀಸ್ವರಂ ಪದ್ಮಾ (ವ) ತೀಲಬ್ಧವರಪ್ರಸಾದ

¹⁰ದುಟ್ಟರಗಂಠಾ ಭುಜಬಳಗಂಗೆವೆಮ್ಮಾಡಿ ದೇವರುಗಂಗೆವಾ

¹¹ಡಿತ್ತೊಂಬತ್ತ ಉಸಾಸಿರಂ ಮೇಘಾಘ್ರಮಂಡಲಿಸಾಸಿರಮುಮಂ

¹²ಸುಕಸಂಕತಾವಿನೋದದಿಂ ರಾಜ್ಯಂವಗೈಯ್ಯುತ್ತ ಮಿರತತ್ಪಾದ

¹³ಪದ್ಮೋಪಜೀವಿಗಳವ್ವಶ್ರೀಮತುಬಟ್ಟಗಾವೆಯಚಟ್ಟಗಾಮುಂ

¹⁴ಣ್ಣೆಗೆಪುಟ್ಟದಲ ಡಿಯಕೇತಗಾಂಮುಣ್ಣ ಶ್ರೀಮತುಚಾ

¹⁵ಳುಕ್ಕುವಿಕ್ರಮಕಾಲದಮೂವತ್ತ ನೆಯಸರ್ವಜಿತುಸಂ

¹⁶ವತ್ಸರದಪಾಲ್ಗುಣಸುದ ಪೂರ್ಣಮಿವಡ್ಡ ವಾರದಂದು

- 17 ಶ್ರೀಕಣ್ಣ ಪಟ್ಟಿ ತರಕಾಲಂಕರ್ಚಿ ಕೆ. ಗೆಧಾರೆಯನೆಹಿ
- 18 ದುಹೆಗ್ಗ ಡೆಗೇತಣ್ಣ ನುಸಿದ್ವೇಸ್ವರದೇವಗ್ಗೇ ಪಡಿಸ
- 19 ಲಿಕೆಭೋಗನಿವೇದ್ಯ ಕೆಬಟ್ಟದತ್ತಿ ದೇಗುಲದಿಂದೆಕ
- 20 ಗಲಹಳ್ಳದಂತೆಕಲುಮುಂಡ್ಲ ಲಿಗಡಿಯಲುನು
- 21 ತ್ರಲಿಗದ್ದೆ ಲಿಗದ್ದೆ ಗುಣಿಗನಮತ್ತಲಂ
- 22 ಇನ್ನು ಪ್ರವಾಣಿನಲುಧಮ್ಮ ಮಂಪ್ರತಿಪಾಳಿ
- 23 ದಂಗೆಂಗಗಾಮಣ್ಣ ಸಕಳೋಬ್ಬೀಸ್ತು ತಮಪ್ಪಧಮ್ಮ ಮಂ

- 24 ನಿದಂಕಾಯ್ವುಪುರುಷಂಗಾಯ್ವುಯುಂಮೈಸ್ವ
- 25 ಯ್ಯುಮುಮಕ್ಕು ಇದಂಕಾಯದೆಕಾವಪಾಪಿಗಂ
- 26 . . . ಮಾವಾರಾಣಿಸಿಕ್ಕುರುತ್ತೇತ್ರಂಗಳೋವಕ್ಕಿ ಸ
- 27 ಪ್ರರಂವೇದಾಧ್ಯರಂಕೊಂದಪಾತಕನಕ್ಕು
- 28 ವಸ್ಥಾನಮುಮಂ || ಸ್ವದತ್ತಪ
- 29 ತಿವಸುಂದ್ರರಾಪ್ಪಿಬರ್ಷ . . .
- 30

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಟ್ಟ ವಿರಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ
- 2 ಣವೀರಬಲ್ಲಾಳದೇವರ
- 3 . . . ಸುಖಸಂಕತಾವಿನೋದ
- 4 ತ್ತವಿರಲುವಿಳಂಬಿಸಂವತ್ಸರದಸ್ರಾ
- 5 ಆದಿವಾರ

- 6
- 7 ಬಿಟ್ಟಿಬೋವಂಕಾದಿರುಮುಗುಚಿಗ್ಗ ಸ್ತನದ . . .
- 8 ರಂವಂಗೊಂಡಕೇತಗೊಂಡಮಾದಿಗೊಂಡಕಮಗೊಂಡನಲುಗೊಡುಗ
- 9 ಳಂಬಿಟ್ಟಿಬೋವನಮಕ್ಕು ಳಿಗೇಚಂದ್ರತರಸಲುವಂತಾ
- 10 ಗಿಬಿಟ್ಟಿಗದಬೆದಲಿಕಂಬಂಕಾದಮ್ಮ ನಂದೆನರಕ

(ಮೇಲ್ಭಾಗ ಬಡದು ಹೋಗಿದೆ.)

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ಅದೇ ದೇವಾಲ್ಯದ ಮುಂದೆ ಕಂಚುವಾಳದ ಮರದ ಕೆಳಗಿನ ವಿರಕಲ್ಲು.

- 1 . . . ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂ
- 2 . . . ಬಲ್ಲಾಳದೇವರಸರದೋರಸ

- 3 . . . ನಲುಸುಖಸಂಕತಾವಿನೋದದಿಂರಾಜ್ಯಂ
- 4 ಗಿಯುತ್ತ

(ಮೇಲ್ಭಾಗ ಬಡದು ಹೋಗಿದೆ.)

*54

ಅದೇ ಹೋಬಳಿ ಸೋಗಾನೆ ಅಗ್ರಹಾರದ ಶಂಕರ ದೇವಸ್ಥಾನದೊಳಗೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 2' 2".

- 1 ನಮಸ್ತುಂಗೈರಚ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ! ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ! ನಿತ್ಯೋದ್ಭಾಸಿಮೃತಾಳಕೋ ಮಲನಿಜಪ್ರೇತ್ತಂಗ
- 2 ದಂಷ್ಟ್ರೋತ್ತಿ ತಂಕ್ಷೋಣೀಚಕ್ರಮುಖಿಪ್ರಸಾರಿತಪಯಃಪೂರಾಭಿರಾಮಂನುಹತ್ ! ಸಾನಂದಂವಿಕಸತ್ಯರೋರುಹಧಿಯಾಸದ್ಯುಸರೋಜಾಲ ಯಾಮಾರೂಢಾ
- 3 ಮವಲೋಕ್ಯಜಾತಹಸಿತಪೋತ್ರೀಹರಿಸಪಾತುವಃ ! ಅಸ್ತಿ ಸರ್ವತ್ರವಿಖ್ಯಾತಃಭೂಭುಜಾನಾಂಶಿಖಾ

*ಆಕ್ಷರಗಳು ಕಾಣುವದಿಲ್ಲವಾಗಿ ಗ್ರಾಮಸ್ಥರ ನಾಗರಾಕ್ಷರದ ಪ್ರತಿಯಿಂದ.

- ⁴ಮಣಿಃ | ವೀರಪ್ರತಾಪಪುತ್ರಶ್ಚ ದೇವೀಗರ್ಭಾಭಿಚಂದ್ರನಾಃ | ಇಕ್ಷ್ವಾಕುಣಾಂಯಥಾರಾಮಾಃಯದೂನಾಂಕಮಲಾಪತಿಃ | ತಥಾಶ್ರೀವೀರಬ
- ⁵ಲ್ಲಾ ಬ್ಲೋಯಶಸ್ವೀಭುವಿವಿಶ್ರುತಃ || ಧರ್ಮೇಚಾಸ್ಯಯುಧಿಷ್ಠಿರೋಭುಜಬಲೇಪಾರ್ಥೋದ್ವಿಷಾಂಸ್ತು ತತಃಪ್ರಾಚ್ಯೇಭಾರ್ಗವರಾಮವನ
- ⁶ಸಹರಶ್ಚಂದ್ರಶ್ಚ ಸತ್ಯೇಭವತ್ | ಶೌರ್ಯೇಶಂತನುಜೋಭುವಿಶ್ರುತಿರವತಾಯುಗುಣೇದೋಣೋಜೋಬಿದಾಯೇಚಾರ್ಕ
- ⁷ಸೂನುಃಪ್ರಥಿತಗುಣಣೋವೀರಬಲ್ಲಕ್ಷ್ಮಿತೀಶಃ || ಏವಪೂಜಾರತಃಶ್ರೀಮಾನ್ಕಾತ್ರಧರ್ಮಧುರಂಧರಃ | ವದಾನ್ಯಾಸಾಂಶಿಖರಿ
- ⁸ವಭೋಗೀರತಿಪತಿಯಥಾ || ವೀರಶ್ರೀಬಲ್ಲರಾಯಃಪ್ರಥಿತಗುಣಗಣೇಶಸಳಾಶ್ಯೇಪುರೀಂದ್ರೇತಸ್ತಿನಿಂಹಾಸನಸ್ಥಃಸಮುದಿತ
- ⁹ಹೃದಯಕೀರ್ತಿಮಾನ್ಯಾಜವರ್ಯಃ | ನೀತ್ಯಾರೀತ್ಯಾನಿರಸ್ಯಂನಳನಹುಪಸ್ಯಗಾನಸ್ಯವನ್ಯಾನಾಧಾನ್ಯಾನಾಸೇತೋರಾಸುಮೇರೋರವ
- ಸಕಲಮುಹೀಂಪ್ರಾ
- ¹⁰ಜ್ಯರಾಜ್ಯಂಶಾಸ || ಪುತ್ರಪಾತ್ರೈಃಪರಿವೃತಃಸಾಮಂತೈಃಸಚಿವೈಸ್ತಥಾ | ಸಮಂಶಾಸತಿಭೂಚಕ್ರಂಬಲ್ಲಾ ಲಾಖ್ಯೋಮುಹೀಪತಿಃ || ಸಕದಾ
- ಚಿದಗಾದ್ರಾ
- ¹¹ಜಾದೋರ್ವಾಸಾಶ್ರಮಮಂಡಲಂ | ತತ್ಪ್ರವತುಂಗಭದ್ರಾಯಾಸ್ತಿರೇಚೈವಾತಿಪಾನೇ | ದಾನಾನಿವಿವಿಧಂದತ್ವಾಬ್ರಾಹ್ಮಣೇಭ್ಯೋಬಹೂನಿ
- ¹²ಚ | ತತಶ್ಚ ಭೂಮಿದಾನಂಚದತ್ವಾತ್ವಾಚಂದ್ರತಾರಕಂ | ಶಾಲಿವಾಹನನೀರ್ತೇಶಕಾಬ್ಧೇದಶಭಿಃಶತ್ರುಃ | ಏಕಶತಸ್ತ್ರಯಃ
- ¹³ಪಂಚಭಕಾಬ್ಧೇಗಣಿತಕ್ರಮಾತ್ | ಶ್ರೀಮುಖೇವತ್ಸರೇಮಾಘೇಪಾರ್ಣವಾಸ್ಯಾಂಶುಭೇದಿನೇ | ಭಗರುಕ್ಷೇಂದುವಾರೇಚತುಂ
- ¹⁴ಗಾತ್ರೀರೇಶಿಶೋಭನೇ | ಚಂದ್ರೋಪರಾಗಸಮಯೇಶ್ರೀಭೀಮೇಶ್ವರಸಂನಿಧಾ | ರುಗ್ಯಜಃಸಾಮಾಶಾಖೇಭ್ಯೋಬ್ರಾಹ್ಮ
- ¹⁵ಣೇಭ್ಯೋಮುದಾನ್ವಿತಃ | ರಾಜ್ಯಸ್ಯಾರಗವೇಂಶಸ್ಯಸ್ವರ್ಗಾಮಸ್ಯೈವ ಸ್ಯಚ | ಗಂಗೆಮಂಡಲನಾಡೋಶ್ಚ ಭೂಷಣಂಭುವಿ
- ¹⁶ಪ್ರಶುತಂ | ಪ್ರಾಚ್ಯಾಂಮತ್ತೂರಗ್ರಾಮಸ್ಯದುಂದುಲೇಸ್ಯಚದಕ್ಷಿಣಂ | ಪ್ರತೀಚೀಂಸ್ತು ಮಾಮಾಂಶಿಖರಿಯೂರಸ್ಯಚವಿಶ್ರು
- ¹⁷ತಾತ್ | ಗ್ರಾಮಸ್ಯಜಾಲಿಧಾರಸ್ಯಉತ್ತರಸ್ಯಾಂಧಿಶ್ಛಿತಂ | ಸ್ಥಾಪ್ಯಂಗ್ರಾಮಹಿಕಾಂಶೀಮಾಮುಪಗ್ರಮೈಃಸುಶೋಭನಾಂ |
- ¹⁸ಜೋಸಲೇಶಪುರಂಚೇತಿಪ್ರತಿನಾಪುಸವನಾಶ್ರಿತಂ | ಸರ್ವದಾಸರ್ವಸಸ್ಯಾಧ್ಯಂಸೋಗಾಣೇಗ್ರಾಮಮುತ್ತಮಂ | ಸರ್ವಮಾನ್ಯಂಚ
- ¹⁹ತುಃಸೀಮಾಸಂಯುತಂಚಸಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಿಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ || ಅಕ್ಷಿಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಪ್ರಥಮೈಃಗೃಂಸು
- ²⁰ಭೂರುಹಂ | ವಾಹೀಕೂಪತಟಾಕೈಶ್ಚ ಕಛೇನಾಪಿಸವನ್ವಿತಂ | ಪುತ್ರಪಾತ್ರಾದಿಭಿರ್ಭೋಗೈಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಸ್ಯಾಧ
- ಮನಸ್ಯಾ
- ²¹ಏವಿಕ್ರಯಸ್ಯಾಪಿಚೋಚಿತಂ | ಪರೀತೈಃಪ್ರಯತೈಃಸ್ತಿಗೈಃಪುರೋಹಿತಪುರೋಗಮೈಃ | ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ಚೋತಾಪ್ರತೀಕಾರಾದಿಕೈ
- ²²ರ್ಗರಾ | ವೀರಬಲ್ಲಾ ಲರಾಜೇಂದ್ರೋಮಾನನೀಯೋಮಹಾಮತಿಃ | ಯತಶ್ಚೇವೇಕಾದಶಧಂಕೃತ್ವಾತೇಭ್ಯಃಪೃಥಕ್ಪೃಥಕ್ | ಸಹರಣ್ಯವ
- ²³ಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ತದಾ | ವಿಬುಧೈರ್ನೀಯಮಾನಸ್ಯಾಗ್ರಾಮದೇವಸ್ಯಚಕ್ರೀಣಃ | ತ್ರಿನಿಷ್ಕು ಸಂಖ್ಯಕಾಭೂಮಿ
- ²⁴ರ್ವಿಠಲೇಶಸ್ಯಕಲ್ಪಿತಃ | ರುಷಿಭಿಸ್ತಯಮಾನಸ್ಯಾಗ್ರಾಮದೇವಸ್ಯಧೂರ್ಜಟೇಃ | ತ್ರಿನಿಷ್ಕು ಸಂಖ್ಯಕಾಭೂಮಿಃಶಂಕರಸ್ಯಚ
- ²⁵ಕಲ್ಪಿತಾ | ಸೋಗಾಣೇನಾಮಧೇಯೇಸ್ತಿನಗ್ರಾಮೇತತ್ರಮುಹೀಸುರಾಃ | ಭಾಗಮಂತೋವಿಲಿಖ್ಯಂತೇವೇದವೇದಾಂಗಪಾರಗಾಃ | ಸುಬ್ರಹ್ಮ
- ²⁶ಣ್ಯಸುತಃಶ್ರೀಮಾನ್ಯಾಜಾಪೀಕಾಶಿಕಾನ್ವಯಃ | ಯಜ್ಞೇತಿರಮಲವೇದಜ್ಞೋಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ | ೧ | ಆಶ್ವ
- ²⁷ಲಾಯನಸೂತ್ರಸ್ಯಪುರೋಹಿತವರಸ್ಯಚ | ಸೂನುಃಶಂಕರಭಟ್ಟಸ್ಯಸುಧೀಕಾಸ್ಯಪಗೋತ್ರಜಃ | ಶಂಕರೋಪಾಧ್ಯ
- ²⁸ದೈವಜ್ಞೋಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ | ೨ | ಬಹುದಾಯನಸೂತ್ರಸ್ಯೋಗಾತಮಾನ್ವಯಸಂಭವಃ | ಶಂಕರನಾರಣ
- ²⁹ಭಟ್ಟೋಸ್ಯಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ | ೩ | ಜನಾರ್ದನಚ್ಯುತಸಿದ್ಧಃಕಪಿಗೋತ್ರಸಮುದ್ಭವಃ | ಬಹ್ವೃಚಃಕೃಷ್ಣನೋಚ
- ³⁰ಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ | ೪ | ಸುತೋದೇವಣಭಟ್ಟಸ್ಯವಿಶ್ವಾಮಿತ್ರಸಮನ್ವಯಃ | ವಿರೂಪಾಕ್ಷಾವಧಾನೀಚಭಾ
- ³¹ಗಮೇಕಮಿಹಾಶ್ನುತೇ | ೫ | ದ್ರಾಕ್ಷಾಯಾಣೀಯಸೂತ್ರಸ್ಯವಿಶ್ವಾಮಿತ್ರಸಮನ್ವಯಃ | ಮಂಗಳೋಪಾಧ್ಯವರ್ಯಶ್ಚ ಭಾಗಮೇಕ
- ³²ಮಿಹಾಶ್ನುತೇ | ೬ | ಪುತ್ರಶ್ಚ ನಾಗದೇವಸ್ಯವಿಶ್ವಾಮಿತ್ರಸ್ಯಬಹ್ವೃಚಃ | ಸುಬ್ರಹ್ಮಣ್ಯವಧಾನೀಚಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ | ೭ | ನಾರಸೀ
- ³³ಭಟ್ಟಪುತ್ರಸ್ತು ಭರದ್ವಾಜಾನ್ವಯಃಸುಧೀಃ | ಐಯ್ಯಾವಧಾನೀರುಗ್ಯೇದೀಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ | ೮ | ತಿಪ್ಪಭಟ್ಟಸ್ಯದೇವಜ್ಞೋರಂ
- ³⁴ಗಾಭಟ್ಟಸ್ಯಸೂನುಮಾನ್ | ವಸಿಷ್ಠಗೋತ್ರೀರುಗ್ಯೇದೀಭಾಗ(ಮೇಕ)ಮಿಹಾಶ್ನುತೇ | ೯ | ಜಾಮದಗ್ನೈಸ್ತಯೋಧೀ
- ³⁵ಮಾನ್ವೇಂಕಟೇಶಶ್ಚ ಬಹ್ವೃಚಃ | ಗಿರಿದೇವಸ್ಯಪುತ್ರಸ್ತು ಭಾಗಮೇಕಮಿಹಾಶ್ನುತೇ | ೧೦ | ಶಂಕರಸ್ಯಚಪು

- 36 ತ್ರಾಯದೈವಪ್ಪಾಯಚಧೀಮತೇ | ಶಂಕರೋಪಾಧ್ಯವರ್ಯಾಯಕಾಸ್ಯಪಸ್ಯಚಬಹ್ವಚಃ | ಆಸಾನಿ
37 ಪ್ಕಾಂಗಸಂಖ್ಯಾಕಾನ್ಭೂಮಿಂಚಪ್ರದದಾಮುದಾ | ಗ್ರಾಮಸ್ಯಾಸ್ಯಚಸೀಮಾನೋದಿಕ್ಷು
38 ಪ್ರಾಚ್ಯಾದಿಪುಕ್ರವಾತ್ | ತತ್ತಃಪ್ರಸ್ತಸಮಾಯುಕ್ತೇಽಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ || ಪೂರ್ವಃ
39 ಯೂರಗಡಿಯಂ | ಉತ್ರಕಂಚುಕಾರನಕಟ್ಟಿವತ್ತುದಿಬ್ಬದಲ್ಲುಕಲ್ಲು | ೧ | ದಕ್ಷಿಣಹುಳಿಯೂರ
40 ಗ್ರಾಮದಿಂಉತ್ರಯತ್ತುದಿಬ್ಬದಲ್ಲುಕಲ್ಲು | ೧ | ಪಶ್ಚಿಮರಾಮನಾಥನಹುಣಸೇಮರನಸವಿಾಪವಾಗರ್ಗದ
41 ವತ್ತಿನಲ್ಲುಕ | ೧ | ಉತ್ರಹಂಮಳ್ಳೀಮಾಗರ್ಗದಿಂಪೂರ್ವಆವತ್ತಿನಲ್ಲುಕಾ | ೧ || ದಾನಪಾಲನಯೋರ್ವಧ್ಯೇ
42 ದಾನಾಪ್ರೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗು
43 ಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇತ್ | ಸ್ವದ
44 ತ್ತಾಪುತ್ರಿಕಾಧಾಪ್ರೀತಿತ್ವದತ್ತಾಸಹೋದರೀ | ಅನ್ಯದತ್ತಾಚಮಾತಾಚತಸ್ತಾದ್ವತ್ತಾಂಪರಿತ್ಯಜೇತ್ |
45 ಯಃಸ್ವದತ್ತಾಂಪರೈರ್ದತ್ತಾಂಹರೇತನುರವಿಪ್ರಯೋಃ | ವೃತ್ತಿಂಸಂಜಾಯತೇವಿದ್ವಿಭಗ್ನಪ್ರಾಣಾಮಯು
46 ತಾಯುತಂ | ಸಾಮಾನೋಯಂಧರ್ಮಶೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಮಹದ್ವಿಃ | ಸರ್ವಾ
47 ನೇತಾನ್ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ | ಸಮುದ್ಧರಂತಿ
48 ಯೇವಿಪ್ರಂಸೀದಂತಂಮತ್ಪರಾಯಣಂ | ತಾನುದ್ಧರಿಸ್ಯದಚಿರಾದಾಪದ್ಭೋನೌರಿವಾರ್ಣವಾತ್ |
49 ಸರ್ವಾನಸಮುದ್ಧರೇದ್ರಾಜಾಪಿತೇವವೈಸನಾತ್ಪ್ರಜಾಃ | ಆತ್ಮಾನಮಾತ್ಮನಾಧೀರಃಯಥಾಗಜಪತಿರ್ಗಜಾನ್ |
50 ಏವಂದಿಧೋನರಪತಿಃವಿಮಾನೇನಾರ್ಕವರ್ಚಸಾ | ವಿಧಯೇಹಾಶುಭಂಕೃತ್ಸ್ಮಿಮಿಂದ್ರೇಣಸ
51 ಹಮೋದತೇ || ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

55

ಬಿದರೆ ಹೋಬಳಿ ಬಿದರೆ ಗ್ರಾಮದ ಸಾಲೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂದೆ ಏರಿಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' 6" × 2' 9".

1ನಮಸ್ತುಂಗ

(ಮೆಲ್ಚಾಗ ೫೦ ಪಟ್ಟಿಗಳು ಹೋಗಿವೆ.)

- 51 ಯುಂಧಾತ್ರಿ ದೇವಿಕ್ಕ ಗೆಚತುರ್ಭು
52 ಜಂಗಳಮ ಮಲನಾರಿಗಪುಣ್ಯಸಂಪ
53 ದ ರಿಗಬೂಚಣ ನತುಳಶೌರ್ಯನಿಧಿಗುಣಮಹಿತಂಭೂ
54 ಸುತಬಲ್ಲಾಳಧರಿತ್ರೀನಾಥನ ಚತುರಾನನನನ್ನೆ
55 ನನನ್ನೆ ಭಾಸ್ಕರಸುತನನ್ನೆ ಪರಹಿತ || ಕುಡು . ಗರ್ಕ್ಕಜನಃಡಿಡನ
56 ಪ್ಪಡೆದ ನಾಜಿರಂಗದೊಳೆತೊಡರ್ಗಡೆ ಳುದ್ಧೇಳನೊಳ್ಳರಿದೋರೆಪು
57 ದೀಪಾ ನೊವಿಶ್ರುತವಿಶ್ವಧಾ ಕಡುಗಲಿವೀರಹೊಯ್ಯ ಜನಕಳ್ಳವುಹೀರುಹಮಂ
58 ದುಭೂ ದಭಿವರ್ಷಿಕು ಮ್ಮಣನಗ್ರಸೂನು ನೊಳಸುಹೃತ್ತುಳನಿಮೂರ್
59 ಳನೊ ಭಿಸತ್ಯ ಕ್ರಮಸರೋಜನತಜನತಾ
60 ಮನೋಹರ ಧ್ವಕ್ಕೀತ್ತಿಸಹಿತ ಸಂಸ್ತುತಸೂಕ್ತಿ ಬಂಧುರ ಜಯ ವಂಸ್ಥಿರತರಪುಣ್ಯಮೂರ್ತಿ
61 ನಿರಿಗಂ ಡಕಾಮೃತಕನೂತನಾಜ್ಞಾನಂ | ನಿಟ್ಟುರ ಕ್ಕಟ್ಟಿಗಳಾದಂನಿರಿಗಂನಟ್ಟನೆ ಹೆಂಮನಪುತ್ರಂ ||

- ⁶²ಆಚಂದ್ರಾಕ್ಷಂ ಸಕಳೋರ್ವೀಚಕ್ರದೊಳೊಗೆದ್ಕೀರ್ತಿ ನೆಗಳ್ಳಂ . . . ಪ್ರತಿಪನ್ನ ಕನ್ನ ನಹಿತಕೃತಾಂತಂ || ನಿರುಪಮದಶಾವತಾರಂ ಸ್ಫುರಿತಸು
- ⁶³ದರ್ಶನನುದಗ್ರಲಕ್ಷ್ಮೀಶ . ಭಾಸುರವಿನುತವೃತ್ತಿಯೆಸೆದನಿರುತ . . . ಗೋವಿಂದಂ || . . . ಪಡೆವಳಕಾಳಂಗೊಪ್ಪಿನ . . . ಡಕಾಮಲೆನಾ . . . ನೆಗಳ್ಳ ಪೆಮ್ಮ . ಯಿಂಪೆರ್ವಡದಿ
- ⁶⁴ಯರೆನೆಸೊಗಯಿಸಿದೆ . . . ಡಂಗೇಸೊಗಯಿಪವೋಲಗಜೆಯುಂ . . . ಕಳಹಂಸಯಾನೆರಂಭಾಲಲಿತೊ ರಕಚಭರೋಲ್ಲಾಸಿನಿಕೋಕಿಳ
- ⁶⁵ನಾದೆಸೊಗಯಿಪಳು . . . ನಾರಿನಿಜಾಧಿಪತಿ . . . ನಾವ . ಮನೋ . . . ಪವಿಭ್ರಮಕಳಾವತಿವೆಮ್ಮಲೆನಾರಿಸಂ
- ⁶⁶ತತಂಸರಸತಿಗಿಂ . . . ಗಿರಿಜಾಗೇಂಪರಲಗ್ಗದ . . . ಬಗೆಂಪರಲ್ . . . ಕಾಳನಕಾಂತೆರಂಜಿಸಳ್ ಕಾಮಲೆನಾರಿಸಕಳಕಳಾಮುಹಿತೆಗೆನೆಗಳ್ಳ .
- ⁶⁷ರಿಗಂಬಲ್ಲುಗನೆಂಬೀ . . . ಧೈರ್ಯರಬಿಳದಿಶಾಮಂಡಳದತ್ತಕೀರ್ತಿಗಳೆನುತರಾದರ್ || ಪೆಮ್ಮೆಗೆತಾಯ್ವನೆಯನಿಸಿದಪೆಮ್ಮೆಲೆ ನಾ . . . ತನೂಜರಾದಗ್ಗಣದಿಂನೂಮ್ಮೆ
- ⁶⁸ಡಿನ್ನಿಜಕುಲಜಗ್ಗನೆಧಮ್ಮೆಯುತನ್ನೆಗಳ್ಳಬೈಚಣಂಸಿಂಗಣನುಂ || ಆನಾಲ್ವರೊಳಂಪಿರಿಯ || ಪಡವಳಮಾದನುಂಮದನನುಂವೆನಿತಾಜನ ಚಿತ್ತಹಾರಿಗೆ . . . ಪಡವಳಮಾದನುಂವಿಜನುಂ
- ⁶⁹ನಿಬಿಳಾರ್ಥಿಜನಾತ್ರಿಹಾರಿಗಳೆಪಡವಳಮಾದನುಂನೆಗಳ್ಳ ಶೂದ್ರಕನುಂಘನೆಯ್ಯಾಶಾಳಿ . . . ಪಡವಳಮಾದನುಂವೃಡನು ಮಾಪ್ರಿತರಕ್ಷಕರೆತುನೋಳ್ವಡಂ ||
- ⁷⁰ಪ್ರೊ . . . ಮಲ್ಲಂಕಣೆನೆವನ . . . ವಧೂ . . . ಜಯಲಕ್ಷ್ಮೀವಲ್ಲಭಂವಿರೋಧಿಜನಹೃತ್ತೆಲ್ಲಂ || ಅನುಪಮವಿತರ ಣಗುಣದೊಳೆದಿನ
- ⁷¹ನಾಥಸುತ . . . ಬಲಿಗಂಚಿಬಿಗಂವಿನುತಬಚರಂಗಮಂಗಳಮನೆನೊ . . . ದಧೀಚಿಗಮೆಳೆಯೊಳ್ || . . . ನುವರ ದೊಳರಿದುಸಕಳಘನಕರಿಘಟೆಯಂ
- ⁷² . . . ಕೊಲ್ಲು . . . ಸಿಂಗನೆನಿಸಿನೆಗಳ್ಳ ಜನಮುಹಿತಂಸಿಂಗನಮಳಲಕ್ಷ್ಮೀ ತುಂಪಡವಳ ಹೆಂಮಾಡಿತಂಮವೈಕಾಳವೈಹಡವಳಿತಿ ಯಹೆಸರಿಂಕಾಳೇಶ್ವರದೇವ
- ⁷³ರದೇವಾಲಯಮಂಮಾಡಿಸಿದನಾಪಡವಳಹೆಂಮಾಡಿಯಮಗಪಡವಳಕಾಳಯ . . . ಹಡವಳಿತಿ ಕಾಳವೈಯಹೆಸರಕಾಳೇಶ್ವರದೇ ವಾಲಯಮಂಕಟ್ಟೆ ಸನಂಮಾ
- ⁷⁴ಡಿಡಕವರ್ಪಂರ್ವನೆಯಸರ್ವಜಿತ್ಸಂವತ್ಸರದಚೈತ್ರಶುದ್ಧಬಿದಿಗಿಬ್ರಹ್ಮಪತಿವಾರದಂದ್ರೀಕಾಳೇಶ್ವರದೇವರಿಗೆಕಲ್ಯಾಣಪಂಡಿತರಕಾ ಲಂಕಟ್ಟೆಧಾರಾಪೂರ್ವಕಂಮಾಡಿ
- ⁷⁵ಬಿಟ್ಟಭೂಮಿಯೂರಮುಂದಣಹಡವಳಗಟ್ಟಿದಕೆಳಗೆ . . . ಯಲುಗದ್ದೆ ಕಂಬಗಿಂಆತ್ಮಲಿಂಬಡಗಬೆದ್ದಲುಕಂಬಗಿಂಹಿರಿಯಕೆಚ್ಚಿ ಯೊ ಡಿಗೆಯಹೊಲಗೆರೆಯಲ್ಲಿಬೆದ್ದಲುಕಂಬ
- ⁷⁶ ನವಿಲೆಯಗಡಿಯಲಿಳ್ಳಿಂಗೆಕಂ ಅಂತುಗದ್ದೆ ಬೆದ್ದಲುಮಂಕಂ ಆದೇವಾಲಯದಿಂಪಡು ವಲಂ ಕಂಚಿಗಾಱಬಸವೋಜಕಂ
- ⁷⁷ಡನಿದಂ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿಸುಂಧರಾಪಟ್ಟಿರ್ವರ್ಷನಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕೃಮಿ || ಕಾಳೇಶ್ವರದೇವರ ದೇವಾಲಯವಮಾತ್ರ
- ⁷⁸ ಮಾಡಿದ | ಅದ ಗಾವೆಯ . . . ಮಾಡಿದ . . . ಮಗಮಲ್ಲೊಜಮಾಡಿದಗಬ್ಬಿಗ್ರಹ ||
- ⁷⁹ಅಂತುಹಡವಳನವರುಹಡದಪೂರ್ವದಜನ್ಮಭೂಮಿಯೂರ್ಗುಳುಬಿದಿರೆಯಡವಿಗಾವೆಯ ಹಿರಿಯೂರು ಲಿಯದಕ್ಕೆ ಹಳ್ಳಿ
- ⁸⁰ಹಡವನಹಳ್ಳಿಕೊಂಮನಹಾಳುಮಳಲಕೆಚ್ಚಿಕಿಲಸೂರುಅದಕ್ಕೆ ಉವಳ್ಳಿಹಡವಳನಹಳ್ಳಿಜಾವಳಿ | ಬೆಳಗಲಿ ||

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ಅದೇ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆ ಅಂಗಳದಲ್ಲಿ ಮಟ್ಟೆ ಬಸಪ್ಪನ ಬೈಲಿನಲ್ಲಿ ನಟ್ಟಿ ನೀರಗಲ್ಲು.

- ¹ನಮಸ್ತುಂಗಶಿಶುಂ ಬಿಚಂದ್ರಚಾಮರಾಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾಂಭಮೂಲಸ್ತಂ
- ²ಭಾಂಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರೀತ್ಯವಲ್ಲಭಮಹಾ
- ³ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾ
- ⁴ಭರಣೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವ್ರದ್ಧಿ
- ⁵ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಸಲುತ್ತುಮಿರತತುಪಾದಪದ್ಮೋಪಜೀವಿ
- ⁶ಉತ್ತಮಮಪ್ಪನಂದಿಗಿರೋಟಿಪೊಳಲೆಕುವಳಲಮಾ . ತೊಂಭತ್ತಉಸಾಸಿರಂವಿಷಯಮಾಪ್ತನನಿಂಧ್ಯ
- ⁷ಜಿನೇಂದ್ರನಾಜಿರಂಗಾತ್ಮಜಯಂಜಯಂಜಿನಮತಮತಮಾಗರಿಸನ್ನತನಿಜೋದಾತ್ಮತೆಯಿಂದಮಾದಡಿ
- ⁸ಗಮಾಧವಭೂಭುಜಾರ್ಕರುರ್ವಿಯಂ || ಇನ್ನೆನಿಸಿನೆಗತ್ತೆವತ್ತೆಗಂಗಮ್ಮಾಯದ
- ⁹ರೂಪ್ಯಂಗಯ್ಯುತ್ತಮಿರತ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹತಂತ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವ
- ¹⁰ರಂತ್ರೀಭುವನಮಲ್ಲನೀರಗಂಗೆಸಮ್ಮಾಡಿದೇವರುಸುಖಸಂಬಲಧಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯು

¹¹ ತ್ತಮಿರೀಮ	¹⁵ ವಸುಸಂವತ್ಸ	¹⁹ ತಿಮ್ಮಸ್ತಕಸ್ಥಗಿತದೋರ್ಧ್ವ
¹² ಚ್ಚಾಳುಕ್ಯವಿ	¹⁶ ರದಮಾಘಸುಧ	²⁰ ಣ್ಣಕದನಪ್ರಚಂ
¹³ ಕ್ರಮಕಾಲ	¹⁷ ಬಿದಿಗನೋವನಾರ	²¹ ಡಂನಿಜಕುಳಕುವ
¹⁴ ದಗೇನೆಸುವಿಸ್ವಾ	¹⁸ ದಂದುಸ್ವಸ್ತಿ ದುಸ್ತರಾರಾ	²² ಳಯಸುಧಾಕರರಿ

- ²³ಪ್ರನಿಕರಭೀಕರಂಹರಹಸನರುಚಿಕೀರ್ತ್ಯಂಗನಾಭುಜ ರಾಧೀಶ್ವರ
- ²⁴ಪರಮಮಾಹೇಶ್ವರನಾಮಾದಿಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹತನಪ್ಪಪಡವಳಗಂಗಿಯುಬೆಳಗವತ್ತಿಯದಾ . . .
- ²⁵ಮೇಲಿಧಾಳಿಯನಿಟ್ಟುಳೆವರಿದುಪಲರಳಿವಿನಲತನ್ನ ಪರಿಚ್ಛೇದಿಸಿ || ಧುರದೊಳುಪತಿಹಿತಶೌರ್ಯ .
- ²⁶ಲರವರಿಸುವಮನುಜರಲ್ಲರಪೆಂದೊರಗಿಡಿಸಿವೀರಗಂಗನಹನುಮಂಧರೆಪೊಗಳಲುಸುರ
- ²⁷ಗತಿಪೋಪ . ಯಮಪಡವಳಗಂ || ಅದಿದುದುಧರಬುರಘಾತದಿನುದಿದ್ಧವುತಾರಗೆಗೆ ರ
- ²⁸ಸವಸದಿಂಬಿದ್ದಿದ್ಧವರನರರಹೃದಯಂಕದನದೋಳಿಗಂಗನೇಱಿಪರಿಯಿಸೆಹಯಮಂ || ಪತಿಹಿತನೆನ್ನು

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ಅದೇ ಹೋಬಳಿ ನಿಡಿಗಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಸ್ತೆ ಬಳಿ ಡೊಡ್ಡಮನೆ ನವಿಲಪ್ಪಗೌಡನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 6" X 3'.

- ¹ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾವೋಘಲಾಂಘನಂಜೀಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜಿನಶಾಸನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀ
- ²ಪ್ರೀತ್ಯವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕ್ಯಾ
- ³ಭರಣೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮು . . ರಾಭಿವ್ರದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬ
- ⁴ರಂಸಲುತ್ತುಮಿರ || ತತುಪಾದಪದ್ಮೋಪಜೀವಿ || ಉತ್ತಮಮಪ್ಪನಂ ತೊಂಭತ್ತಉಸಾಸಿರಂವಿಷಯಮಾ
- ⁵ಪ್ತನನಿಂಧ್ಯಜಿನೇಂದ್ರನಾಜಿರಂಗಾತ್ಮಜಯಂಜಯಂಜಿನಮತಮತಮಾಗರಿಸಂತತನಿಜೋದಾತ್ಮತೆಯಿಂದಮಾದಡಿಗಮಾಧವಭೂಭುಜ
- ⁶ರಾಳರುರ್ವಿಯಂ || ಉತ್ತರದಿಕುತಟಾವಧಿಗೆತಾಗೆನು . ಬಲೆಮ . ಡತೊಂಡಿನಾಡತ್ತ ಪರಾಶೆಗಂಬುನಿಧಿಚೇ . . ಯಿಪ್ಪ . . .
- ⁷ಕೊಂಗಮುತ್ತಿತ್ತೊಳಗುಳ್ಳವೈರಿಗಳನಿಕ್ಕಿ ಪರಾವ್ರಿತಗಂಗವಾಡಿತೊಂಭತ್ತಉಸಾಸಿರಂ . . ಲೆವಾಡಿದನಿಂತುಟುಗಂಗನುಜ್ಜಗಂ || . .

- 8^{ಗಂಗೆನಿಂಭಯಮಿಲ್ಲದಹರಿವಮ್ಮ ವಿಪ್ಲವನಿಂಜಿಜದಿಂಬಲ್ಲಿ ತಗಂಗಾಲುಮಾಧವನಲ್ಲಿಂಬಳಿಚುಚ್ಚುವಾಯ್ದುಗಂಗನಿಪಾಳಂ || ಶ್ರೀಪುರುಷಂ}
- 9^{ವಮಾರಂಭೂಪಾಳಕ್ರಿಂತ . . . ಪನಾಸಯಿಗೊಟ್ಟಂದ್ವೀಪಾಧಿಪದೊಳರಿನಿಸುಕೋಪಾನಳಿಖೆಯೆನಿಪ್ಪವಿಜಯಾದಿತ್ಯಂ || ಮಂ}
- 10^{. ಯಜುರದಮಾರಸಿಂಗನಾಕುರುಳರಾಜಿಗಂಪೆಸರ್ವೆತ್ತಾ ಮರುಳಂತನಿಸ್ತಪತಿಳಕಂಪಿರಿಯಮಗಂಪತ್ಯವಾಕ್ಯನಚಳಿತಶಾಯ್ಯಂಗವ್ಯದಗಂ}
- 11^{. ವಸುಧೆಯೊಳೊವ್ವನೆಕಲಿಚಾಗಿಶಾಚಿಗುತ್ತಿ ಯಗಂಗಂದೋವ್ವಿಕ್ರಮಾಭಿರಾಮನಗುವ್ವಿನಕಲಿರಾಚಮಲ್ಲಭೂನಿ(ಪ)ತಿಳಕಂ || ತೆಂಗಂಮು}
- 12^{. . ವಹನಿಯಕಾಂವುಂಗೆಂಪಿಡಿಡಸಿಕೀಳ್ವನಾಮದಕರಿಯಂಪಿಂಗದೆನಿಲಿಸುವಸಾಹಸತುಂಗೆಂಕೇವಳಮೆನೆಗಳ್ಳರಕ್ಕ ಸಗಂಗಂ || ಇಂತೆನಿಸನೆಗಳ್ಳ}
- 13^{ಗಂಗೆವಂಶೋದ್ಭವರೊಳಾದಡಿಗನಮಗಂಚುಚ್ಚುವಾಯ್ದು ಗಂಗನಾತನಸುತಂದುವ್ವಿನೀತನಾತನತನೆಯಂಶ್ರೀವಿಕ್ರಮನಾತನಪುತ್ರಂಭೂವಿಕ್ರಮಂತ}
- 14^{ತನ್ನನುಶ್ರೀಪುರುಷಮಹಾರಾಜಂ | ತತ್ತ ನೆಯಂವಮಾರದೇವಂ | ತತ್ತ ನೂಭವನೆಜಿಯ ತುಪುತ್ರಂಭೂತುಗವೆ}
- 15^{ಮ್ನಾಡಿ | ತದಾತ್ಮಜಂಮರುಳದೇವಂ | ತದನುಜಗುತ್ತಿ ಯಗಂಗನಾತನತಮ್ಮಂಮಾರಸಿಂಗದೇವನಾತನಮಗಂಕ . . ಗದೇವನಾತನಮಗಂಬಮ್ಮದೇವ}
- 16^{ನಿನ್ನು ಗಂಗೆವಂಶೋದ್ಭವರೂಪ್ಯಂಗೈಯೈ || ದಕ್ಷಿಣದೇಶನಿವಾಸೀಗಂಗಮಹೀಮಂಡಳಿಕುಳಸಂಧರಣಃಶ್ರೀಮೂಳಸಂಘನಾಥೋನಾಮ್ನಾಶ್ರೀ}
- 17^{ಸಿಂಹನಂದಿ ಮುನಿಃ || ಶ್ರೀಮೂಲಸಂಘವಿಯದಮಿತ್ರಾಮಳರುಚಿರುಚಿರಕೋಣ್ಣ ಕುನ್ದಾಸ್ವಯಲಕ್ಷ್ಮೀಮಹಿತಂಜಿನಧಮ್ಮಲಲಾಮಂಕಾನೂಗಣಂ}
- 18^{ಜನಾನಂದಕರಂ || ಆಗಣದನ್ವಯದೊಳು || ಮಣಿರಿವವನರಾಶಾಮಾಳಿಕೇವಾಮರಾದ್ರಾತಿಳಕಮಿವಲಾಟೇಚಂದ್ರಿಕೇವಾಮಿತ್ರಾಂಶಾಚವಸರಸಿರೋ}
- 19^{ಜೇಮತ್ತ ಭೃಂಗಿನಿಕಾಯಂಸಮಜನಿಜಿನಧವ್ಮೋನಿಮ್ಮಳೋಬಾಳಚಂದ್ರಃ || ಅವರಂಪ್ಯರು || ವಿಮಳಶ್ರೀಜೈನಧಮ್ಮಾಂಬರಹಿಮಕರ}
- 20^{ನುದ್ಭುತ ಪೋರಾಜ್ಯಲಕ್ಷ್ಮೀರಮಣಂಭೂಮಂಡಳಾಧೀಪನುನುಭಯಸಿದ್ಧಾಂತ ರತ್ನಾಕರಂಜಂಗಮತೀರ್ಥಂಭವೈವಕ್ತ್ರಾಂಬುಜಬರಕಿ}
- 21^{ರಣಂಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತ ಮುನೀಂದ್ರಂಕ್ಷೀರನೀರಾಕರಜಳದಯಶೋವೇಷ್ಟಿತಾಶಾವಿಭಾಗಂ || ಅವರಂಪ್ಯರು || ಗುಣಿಯ}
- 22^{ನೆಜಿನಮತರಕ್ಷಾಮಣಿಯನೆಕವಿಗಮಕವಾದಿವಾಗ್ವಿಪ್ರವರಾಗ್ರಣಿಯನೆಪಂಡಿತಕೂಡಾಮಣಿಯನೆಗುಣನಂದಿ ದೇವರಸದಧ್ವರಯೊ}
- 23^{ಳು || ತತ್ಸದ್ಧಮ್ಮರು || ಅಳವೇಷೆಳುನುಡಿಯಲ್ತೆ . ಬೆರದಮಾಣುಮಾಣೆಲಿಶಂಖ್ಯವಾಗ್ಗರಮಂನಚ್ಚ ದನೀನಡಂಗಿಡದೊಡಿಚ್ಚುರ್ಬ್ಬಾಕನೈಯ್ಯಯಿಕಾ}
- 24^{ಮಲೆಯದಿರಿಂತುಮಿಟ್ಟಮೇಕೇಚಲದಿಂದೀಬಂದ . ಪಂ . ಮ್ಮನಂದರೆಯಲುಶ್ರೀಗುಣಚಂದ್ರದೇವನಮಳಂವಾದೀಭಕಂಠೀರವಂ || ತತ್ಸದ್ಧಮ್ಮರು ||}
- 25^{ಗಂಗಾವಾರಿಸುಸೈ ವಳಂಸುರಕರಿದಾನಾದ್ರಗಂಡಸ್ಥಳಸಂಭುಕಂಪವಿಲ್ಲ ಭೋರಗರಳಚಂದ್ರಕಳಂಕಾಂಕಿತಃಕೈಳಾಸೋವನವಲ್ಲರೀಪರಿವಿ}
- 26^{ತಸಾಮ್ಯಾಂಕಧಂವೇಕ್ತ್ಯುಹಂಕಿಂತೂ . ಸಹಮಾಘೇಣಂದಿಯಮಿನುಶ್ಚಿತ್ರಂತಪೋದ್ಯಚ್ಚೈಯಂ || ಆಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಮುನಿರಾಜರಾಜನ}
- 27^{ಪ್ಯರು || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾರಬ್ಧ ಮಹಾಕಲ್ಯಾಣಾಪ್ಪಮಹಾಪ್ರತಿಹಾಯ್ಯೇತತ್ಸುಂರದತಿರಯವಿರಾಜಮಾನ}
- 28^{ಭಗವದರ್ಹತ್ವರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಮುಖಕಮಳವಿನಿಗ್ಗತ . . ಸದಾದಿನಸ್ತು ಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣಿಸಿದ್ಧಾಂತಾಮ್ರಿತವಾರ್ಧಿ}
- 29^{ವಾದ್ಧೀತವಿರುದ್ಧೇದ್ಧ ಬುದ್ಧಿ ಸಮಿದ್ಧ . . ಸಕಳಭುವನಪ್ರಸಿದ್ಧ ರುಂಕಮದಮಯಮನಿಯಮನಿಯಮಿತಾಂತಕರುಣರಂವಾಕ್ಯಂ ದೀಪ್ತ ನಮಂ}

- 30 ಡನರತ್ನಾ ಭರಣರುಮಪ್ಪ್ರೀಮತ್ಪ್ರಭಾಚಂದ್ರಸಿನ್ಧಾನ್ತ ದೇವರೆನ್ತೆಂದಡೆ || ಆಶೀದಾಶಾನ್ತ ರಾಳಪ್ರಥಿತಪ್ರಿಯಶೋವೈಮಗಂಗಾತರಂಗಃ
ಚಂಚ
- 31 ಚ್ಯಾರಿತ್ರಧಾತ್ರೀಭವದತಿಲಿತೋದಾರಗಂಭೀರಮೂರ್ತಿ ಫವಾಕ್ತಾ ನೋತ್ತಂಗಳಿನಸ್ತ ನಕಳಶಲಸಂನೂತಚೂತ[೩]ಪ್ರವಾಳಸಿನ್ಧಾನ್ತ ಜ್ಞೇ
32 ರನೀರಾಕರಹಿಮಕಿರಣಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವಃ || ಅಭಿನವಗಣಧರರೂಪಂತ್ರಿಭುವನಜನವಿನುತಚರಣಸರಸಿರುಹಭ್ರಂಗಂ | ಶುಭಮತಿ
33 ತ್ರೈವಿದ್ಯಾಸ್ವದನುಭಯಕವಿನೋತ್ತಮಂಪ್ರಭಾಚಂದ್ರಬುಧಂ || ಅವರಸಧಮ್ಮರು || ಸಸಿವಿಶದೇತ್ತಿ ಫನಿಮ್ಮದನಸದ್ರಿಶಗುಣರತುನ
ವಾರ್ಧಿ
- 34 ಕ್ರಾನೂಗ್ಗ ಣಸದ್ವಿ ಸರುಹವನಾಕ್ತ ಫನೆಂಬುದುವಸ್ತ ತಿಯೊಳನಂತವೀಯ್ಯ ಫಸಿನ್ಧಾಂತಿಗರಂ || ತತ್ಸಧಮ್ಮರು || ಮನವಚನಕಾಯಗುಪ್ತಿ
ಯನ
- 35 ನುನಯದಿಂತಳೆದುಪಂಚಸಮಿತಿಯವಶದಿಂದನು ವಶನಾದತಪೋನಿಧಿಮುನಿಚಂದ್ರಬ್ರತಿಪನಖಿರಾನ್ಧಾನ್ತೇಶಂ || ಇನ್ತೆ(ನಿ)ಸಿನೆಗತ್ತೆ ಯಾತ
ಳೆದಶ್ರೀ
- 36 ಮತುಪ್ರಭಾಚಂದ್ರಸಿನ್ಧಾನ್ತ ದೇವರಗುಡ್ಡಂಭುಜಬಳಗಂಗೆ ಮ್ಮಾಡಿಬಮ್ಮದೇವ || ಬಳವದ್ವೈರಿಗಳಂಪಡವ್ವಡಿಸಿಗಲ್ಲು ಗ್ರಾಚಿಯೊಳು
ಮಾಣ್ಡಿನೇ
- 37 ಚಲದಿಂದಂಪರಿಯಿಟ್ಟುವೈರಿಪುರಮಂತತ್ಮೋಟೆಯಂತದ್ವಹೀತಳಮಂಕೊಂಡು . . . ತ್ರಿಬಂಜಿಸ್ವಿನಂಶ್ರೀಬಮ್ಮದೇವಂಮಹೀತಳ
ಮಂತೋಳು
- 38 ವಲದಿನಿಮಿಷ್ಟ್ವಿ ದನಿದೇವಮ್ಮಾಡಿಶಾಯ್ಯಾತ್ಮನೋ || ಭರದಿಂದಾಂತದ . . . ಗಶರಣೆಂದನ್ರಿಪಂಗವೆರಪುಬಂಧನರಂಗಂ
ಸುರಗಿರಿವಜ್ರಾಗಾ
- 39 ರಂಸುರಭೂಜಂಬಮ್ಮದೇವನದಟರದೇವಂ || ಇನ್ತೆ ನಿಸಿದಬಮ್ಮದೇವನಪಟ್ಟಮಹಾದೇವಿಯಂತೆಂದಡೆ || ಜಿನೇಂದ್ರಪಾದಾಂಬುಜಮತ್ತ
ಭ್ರಂಗೀಗು
- 40 ಣಾವೇಭೂಷಣಭೂಷಿತಾಂಗೀ | ನಿತಂಬಿನೀನಾಂಕಳಶಾಯಮಾನಾವಿರಾಜತೇಗಂಗೆಮಹಾಧಿದೇವೀ || ನಿಜವೆನಿಸಿನೆಗತ್ತೆ ಯಮಹಾಸ
41 ತಿಗತ್ಸವಮಂನಿಮಿಚ್ಚ್ವಾ ವಾತುಮಜರೆನಿಸಿದ್ದ ತಮ್ಮತೊಡಮಾಡಿದೆ ಂಪಜಯದೆಸತ್ಯಚೋಳನ್ರಿಪನುಂಕ
ಲಿರಕ್ತ ಸಗಂಗೆದೇ
- 42 ವನುಂಭುಜಬಳಗಂಗೆಭೂಭುಜನ್ಮಾಜ್ಞೆ ಫಸಿದಜ್ಜ ಫಸಮಂ . . . ರನ . . . ರಂ || ಸ್ಥಿರನೇಮೆರುಗಿರಿದ್ರನೊ . . .
ಳ್ಳಣಸುವಂಗೆಂಭೀರನೇವಾರ್ಧಿ ಯೊಳ್ಳುರುಡಿಪ್ಪಂ . . .
- 43 ಕಲಿಯೇಸುರೇಂದ್ರಸುತನಂಮೆಚ್ಚಂಮಹಾಚಾಗಿಯೇಸುರಭೂಜಕ್ಕೊ ರೆಗಟ್ಟುವಂಚದುರನೇಪಾಂಚಾಳನಂಗೆಲ್ಲ ನಂದಿರಧೀಧಾರಣಿಬಿಟ್ಟ ಕುಂ
ರಣಜ
- 44 ಯಪೋತ್ತಂಗೆನಂಗೆನಂ || ನುಡಿದುದೆನ್ನಿ ಮಾಡಿದುದಶಾಸನಮಿತ್ತು ದರಾಮರೇಸುಮಾಪ್ಪಿಡಿಡುದೆವಜ್ರಲೇಸಮುಱದಿದ್ದ ಫದೆಮ್ರಿ
ತ್ಯು | ಪರೋಪಕಾರವೊಳ್ಳ . . .
- 45 ಡೆದುದುಬಿಟ್ಟ ಸದುಗುಣಮೆಮೆಯ್ಯನೆನಿನ್ನ ವೊಲಿನ್ತು ನೀತಿಯೊಳುನಡೆವನ್ನಿವೇಂದ್ರನಾವನಿಳೆಯೊಳುಕಲಿಗಂಗೆಭೂಪತೀ || ಆತನತಮ್ಮಂ || ಗ
ಜರಿಪುವಿಪ್ಪ
- 46 ರಾದಿವಿಭವೋದಯಪಾಶ್ವರ್ಜನೇಂದ್ರಪಾದಪಂಕಜಮದಭ್ರಂಗಂಗೆಕುಳಮಂಡನದಳಿತವೈರಿವಗ್ಗ ಫಭಾವಜನಿಭಮೂರ್ತಿ ಫದಿಗ್ವಲಯವತ್ತಿ ಫ
ತಕೀರ್ತಿ ಫಸ
- 47 ಮಸ್ತ ಧಾತ್ರಿಯೊಳ್ಳುಜಬಳಗಂಗೆಭೂಪನಿನ ಮಂಡೆಕಭೈರವ || ಆತನಪಟ್ಟಮಹಾದೇವಿ || ಪುಣ್ಯದ . . .
. ಪಟ್ಟಂಭೂಪಂಗೆಗಂಗೆವಾಡಿ
- 48 ಗೆತಳದಳ್ಳಟ್ಟ ಮನಂತೆಂದಡೆಗಂಗೆನಪಟ್ಟಮಹಾದೇವಿ ವಿಯಗ್ಗ ಂಭುಜಬಳಗಂಗೆದೇವನಗ್ರತನೂಜನೆನ್ತೆಂದಡೆ ||
ಕಲಿಯನದಿದ್ದ . . .
- 49 ಲೆಂದುನಿಮ್ರಿದೆತ್ತಿ ದಬಾಹುವೆರಾ ಲ್ಲಳದೇದಿ ಮಹಿ ಗಲುನಲೆ . . .
. ಗೆಯನಾರಳವಿ ಗಂಗೆನಿನ್ತು ಮಂಡಳಿಕ . . .

- 50ಳವ್ರದ . ರಿವೆಸರಂದೆನೆಯನ್ನು ವರಂನಿಮಿಚ್ಚಿದ . . . ವದಾಚ್ಚಾಲತೆವರ್ವಿದೆಣ್ಣೆ ಸೆಯೊಳಂನಿದುಬ್ಬಯಸ್ತಂಭವಿಂತಿವೆನಲುದಿಗ್ಗ
ಜವರ್ತಿ ಕಟ್ಟಲುಕೆತ್ತಿ ದುತ್ತಂಗಳಹಸ್ತವ
- 51ನಾಂತಸ್ತು ಬಳಕ್ಕೆ ದೋರ್ವನೆವದಿಂಕೋಡಣ್ಣ ದತ್ತಣ್ಣಿಳುವನೀನೆಯಿಂಗಂಗನಾತ್ಮಕರ ಸಂಗ್ರಾಮರಂಗಾಗ್ರದೊಳು || ಜನ .
. ಪಮಖಿಳಾಶಾದೇವತಾಪಾಂ
- 52ಗರಶ್ಚ ಸಹಶ್ರಮರಕಕರೇಂದ್ರಪುಬಲವಿಕ್ರಮಂ ನದಾಗೆಸುಸಾಮ್ರಾಜ್ಯ ತಾಭಿವಿಧಿ ವಿಭವಂವಚ್ಚು ತ್ತಿರಲು .
. ರಿವೆಸತ್ಯಗಂಗನೆಸೆದಂವಿಶ್ವವನೀಭಾಗ
- 53ದೊಳು || ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೋಗುಣಿವಮ್ಮಧಮ್ಮಧಮ್ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕುವಳಾಲಪುರವರಾಧೀಶ್ವರಂನಂದಗಿರಿನಾಥ .
. ಮದಗಜೇಂದ್ರಲಾಂಚ್ಚ ನಂಜತು
- 54ರವಿರಿಂಚ್ಚ ನಂಪದ್ಮಾ ವತೀದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದಂವಿಚಕಿಳಾಮೋದಂನನ್ನಿ ಯ ತ್ತುರಂಗಂಗಂಗಳ ಕುವಳಯಶ .
ವೇಂದ್ರಂದಪೂರ್ವದ್ಧ ತಾರಾತಿವನ
- 55ಜವನವೇದಂಡಂಕುಸುಮಕೋದಂಡಂಗಳರಗಂಡಂದುಟ್ಟರಗಂಡಂನಾಮಾದಿಸಮಸ್ತ ಶ್ರೀಮಂನನ್ನಿ ಯಗಂಗಂ
. ಯನೆಲೇವೀಡಿನಲಸುಕಸಂ
- 56ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯುತಿ ರಶ್ಮೀಮತುಕಳಂಬೂರುನಗರಾಧಿಪತಿಪಟ್ಟಣಸ್ಥ
ಲುವಾಡಿಸಿದಬಸದಿಯೆಂದೆಡೆ ||
- 57ಇದುಭೂದೇವತೆಹೊತ್ತ ಹೊಂಗಳ ಶಮೋಶ್ರೀಯಸ್ಸುಧಾಭರಪೂರದಿನಾ
ತ್ರಯಮಂಡನಾಸ್ತದಮೋತಾನೆಂದು
- 58ಲೋಕಂಮನೋಮುದದಿಂಬಣ್ಣಿ ನೆಲಮ್ಮಿ ಸೆಟ್ಟುಜಿನೇಶೈತ್ಯಾವಾಸಮಂಮಾಡಿದಂ || ಭುವನ ಯ್ಯಾಗೆ
ಮಹತ್ವದಿಂ ದುಚಿತು
- 59ವರ್ಣಾ ಸಂಘಕ್ಕೆ ಭೀಷ್ಮಮನಿತ್ತಿತ್ತಿ ಸಿಜೈನಗೇಹಮನನುತ್ಪಾಹಸಂದೋಹ
ದನುಜನಿಪ್ಪಶಿಪ್ಪಜನಕಳ್ಳಕುಜಂಸದ
- 60ನೋಪಶೋಭಿತಾಭ್ಯುದಯವಿಭೂತಿಗಾಸ್ಪದನುದಾರಕಳಾಧಿಪನೀತನೆಂಬಂಹೆ
ದನುಜಿತೋದಿತನೆಗಳ್ಳ ನೀವನುಧಾತಳದೊ
- 61ಳುನಿರಂತ್ತರಂ || ಬರ್ಮಿಸೆಟ್ಟಿಯವನಿತಿ || ತನಗನುವಶೆಯೆಸಿಜಗಜ್ಜನಸಂಸ್ತು ತೇಳಗುಣಗಣಾಳಂ
. ರಾಜಿಸುತಿದ್ಧಳು || ಅವರಿವ್ವರ್ಗ ಮಗಣ್ಣುಪು
- 62ಣ್ಣುಜನಿತ್ರೇರಾಯಾರೋಗ್ಯವೈಭವಸಂಪನುಮಹಿಮಾಘೋಷವಪ್ರಭೂತೆ
ಯಮಾಡುತಿರ್ಪವಿಳಾಸಂಪರಸೊ
- 63ಳ್ಳವೆತ್ತ ನವನೀಚಕ್ರಮನಂಗೋವನಂ || ಅಂತ ವಮ್ಮಾಡಿಸಿದಬಸದಿಯಪೂಜಾವಿಧಾನ
. ಸ್ವಿಯಾಗ್ಗಾರದಾನಕ್ಕ ಶ್ರೀಮಚ್ಚಾಳು
- 64ಕೃವಿಕ್ರಮಕಾಲದಿಂನಾಲ್ವತ್ತೆ ರಡನೆಯಮನುಮಥಸಂವತ್ಸರದುತ್ತರಾಯಣಸಂಕ್ರ
. ಲಾಪುಣ್ಣ ತಿಥಿಯಂದುತ್ತಿಮಂನ್ನನ್ನಿ ಯ
- 65ಗಂಗೆವಮ್ಮಾಡಿದೇವನಿಂದಂಕುಡಲುಪಡೆದುಬರ್ಮಿಸೆಟ್ಟಿಯಮ್ಮೇಪಪಾಪಾಣಗಚ್ಚಾಂಬರಶರಶ್ಚಂದ್ರ ಕಂಭಕೀರ್ತಿ ದೇವಭಟ್ಟಾ
ರಕರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಸವ್ವನಮಸ್ತಂಸವ್ವಬಾಧಾಪರಿಹಾ
- 66ರವಾಗಿಬಸದಿಗೆಕೊಟ್ಟವೃತ್ತಿ ಲೂರಿದ್ವಂದಮೂಡಣದೆಯೊಂಸವಣನಕೆಹಿಯಕೆಳಗೆಗಟ್ಟಿಗಳೆಯಲುಮತ್ತರುತ್ತಲಗದ್ದೆಯಲಕೂಡಿದಿಂಣೆದಿ
. ದೆಕೆಹಿಯಬತ್ತುನಾಡ
- 67 . ಗಾಗಿದ್ದ ಸಾಲಕೆಹಿಯಕೋಡಿಯಿಂದಂಕೆಳಗೆಗಟ್ಟಿಯಲುಮತ್ತರುತ್ತಲಕೋಡಿಯಿಂದೊಳಗಾದದೋಟಸ್ಥಳದನಿವಳೆಯಲು
ಪದ್ಧಲಗಳೆಯಮತ್ತರುತ್ತಲದಕ್ಕೆ ಸೀಮೆಬಡಗಲಬಿ
- 68ಳಿಕೆಯ ಲಗಡಿಕುಶಾನ್ಯದದೆಯೊಂವೋಣಿಯಮೊಟ್ಟುಹಿಮೂಡಲದಿನ್ನೆಯಹೊಲಗಡಿಯಿಂದಂತೆಂಕಬರಲುಬಿಲ್ಲಹಿ
ಅಲ್ಲಿಂದಂಹಡುವಲುಸವಣನಕೆಹಿಯತಾಯಿವಳ್ಳಂಮೇರೆಹಿರಿ

- ⁶⁹ಯಕೆಜಿ ಯಕೆಳಗೇತೋಟಕಂಮ್ಮಂಮನೆಯನೇಲಸಣಂಆತೆಲ್ಲಿಗನಗಾಣಇನ್ನು ಬಿಟ್ಟದತ್ತಿ ಯಂಪ್ರತಿಪಾಳಿಸಿದಮಹಾಪುರುಷಂಗೆಪ್ರ
ಯಾಗೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಗಳೊಳು
- ⁷⁰ಯಿರಕವಿಲೆಯಕೋಡುಂಕೋಳಗಮಂಹೊನ್ನ ಲುಕಟ್ಟಿಸಿದಾನಂಗೊಟ್ಟುಫಳಮನೆಯ್ದು ವಂ || ಬಹುಭಿವ್ವಸುಧಾದತ್ತಾ ರಾಜಭೀಸಗರಾದಿಭೀ
ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಳಂ || ಸಾಮಾನೋಽ
- ⁷¹ಯಂಧಮ್ನಸೇತುಸ್ಯಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ಭೀಸವ್ವಾನೇತಾನ್ಭಾವಿನಃಸೌತ್ಥಿವೇಂದ್ರಾನುಭೂಯೋಭೂಯೋಯಾಚ
ತೇರಾಮಭದ್ರಃ || ಇನ್ದೀಧಮ್ನಮನಸಿದಮಹಾ
- ⁷²ಪಾತಕಗನಗ್ಗೈತೀತ್ಥಂಗಳೊಳುಯಿರಕವಿಲೆಯಂಕೊಂದದೋಪಮಕ್ಕು || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇದ್ಧಿವಸುಂಧರಾಂಪ್ಪಿ
ವ್ವರ್ಪಸಹಶ್ರಾಣಿವಿಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ದಯೆ
- ⁷³ಯಿಂದಿಂತಿದನೆಯ್ದಿಕಾವಪುರುಷಗ್ಗಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕೆ ಯಿದಂಕಾಯದೇಕಾಯ್ವಪಾಪಿಗುರುಕ್ಷೇತ್ರಂಗಳೊಳುವಾರಣಾಸಿಯೋಳ
ಳ್ಳೊಟಮುನೀಂದ್ರಂಕವಿಲೆಯಂವೇ
- ⁷⁴ದಾಡ್ಯರಂಕೊನ್ನು ದೊಂದಯಸಂಸಾಗ್ಗಮಿದೆಂದುಸಾಱಿದಪುದೀಶೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು ||

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ಅದೇ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆ ಏರಿಮೇಲೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಸಕಳಗುಣಸಂಪನ್ನರಪ್ರೇಮೂಲ
²ಸಂಘದೇಸಿಯಗಣಕೊಂಡಕುಂದಾನ್ವಯಪೊಸ್ತ ಕಗಲ್ಲದ
.
⁵ಗೌಡನಮಗವಿಲವಟ್ಟಿಯದಾಸೆಯನಾಯಕನಿಸಿದ್ಧಿಯಪ್ಪಭೂಮಿ
⁶ಯಿದುಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಪಿಳ್ಳಂಗೇರಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಪಾಳು ಈಶ್ವರದೇವಸ್ಥಾನದೊಳಗೆ ಲಿಂಗದ ಪೀಠದಮೇಲೆ.

- | | |
|---|---|
| ¹ ಪಲವ . ನಾಥವಿಮುನಿನಾಡಿದವಿದ್ಯ | ⁴ . . ಪರಿಗತಿವಿರ್ದು . ಧಮಂಚಿನಾ . |
| ² ಮದು . ಫಳಾ ನಡಿತರಜೋಗ | ⁵ ಬಿಳದಮಲಿ . ದ . ಕೇಚರತಿಂವಕು |
| ³ . ದುಬಿಳದಕಾಂಗಿರಸದವತ್ತರ | |

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ಅದೇ ಹೋಬಳಿ ಅಬ್ಬರನಕಟ್ಟೆ ಗ್ರಾಮದ ಕಲ್ಲುಮಟ್ಟಿಯಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 2'.

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⁴ತುಣುವಮಗುಚ್ಚಿಸುರ[ಸುರ]ಲೋಕಪ್ರಾಪ್ತನಾದ ||
⁵ಹರವ . ಕಾ . ಳಯ್ಯ . ಸಿಂ . ಗುಣ್ಣನುಂಬಿಟ್ಟುಗುಡ್ಡೆಮಾಂನೈ
⁶ಕವಿಲಗುಂಡಿಯಲ್ಲಿ . ಬಂಂ

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ಅದೇ ಹೋಬಳಿ ಹಾರೋಬಿನವಳ್ಳಿ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ೧ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6'6" X 2'6".

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ ಪರಮಭ
- 2 ಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಲತೀಕಂ ಪರನಾರೀಸಹೋದರಂ ಚಲದಂಕರಾಮಸನಿವಾರಸಿದ್ಧಿಗಿರಿ
- 3 ದುರ್ಗಮಲ್ಲನೇಕಾಂಗವೀರಂ ಮಲರಾಜರಾಜಮಲಪರೊಳುಗಂಡಗಂಡಭೇರುಂಡಕದನಪ್ರಕಂಡ
- 4 ಯಾದವಕುಳಾಂಬರದ್ವಿಮಣಿ
- 5 ಮೇಶ್ವರದೇವಸ್ವರವುಗನಾರಸಿಂಗದೇವಸ್ವರುದೋರಸಮುದ್ರದನೆಲೆವೀಡಿನಲುಸುಖಸಂ
- 6 ರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿದ್ಧಲಿಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಿಯಿಂಮಡಿರಾವುತರಾಯರಾಯಕುಮಾರ
- 7 ಣಯಕನುದನೆಯದಂಣಾಯಕನು ರಾಜ ನೆಯ ಕ
- 8 ಯಕುಲ
- 9
- 10 ಅಂ
- 11 ಣ್ಣನ ಸಕವರಸಂಗಂ ನೆಯಬೆಯಸಂವತ್ಸರಬಘಾಲ್ಗುಣ ಸೋಮವಾ
- 12 ರದಲುಹೊಸಗುಂದದಬೊಂದುರನವರುಕೂಡಲಿಯಯಿಃಪಿದುತುಃಪವಕೊಂಡು ದಿನಬೆ
- 13 ಣ್ಣ ವಳ್ಳಜನೆಗುರುಗಳವುರಲಿದುಹುಯಲಹರಿದುಕಾದಿತಳ್ಳಿಃಪಿದುಃಪವೊಮನಾಯ್ಕನಹೆಂಡತಿ ಬವನಾಯ
- 14 ಕ್ಷಿತ್ತಿ ತೋಳುಕಯೆಗೊಟ್ಟುಸರ್ಗಪ್ರಾತ್ತರಾದರುಪವರವೂರ್ಧಕ್ರಿಯೆಯಲವರಮಗಿಳ್ಳೆಯನಾ
- 15 ಯ್ಕನುಮಾಡಿಶ್ರೀಹೊಂನೇಸ್ವರದೇವರಸಂನ್ನಿಧಿಯಲುಬೀರಗಲ್ಲನಿಲ್ಲಿಆಹೊಂನೇಸ್ವರದೇ
- 16 ವರಅಮೃತಪಡಿಗೆವೊಬೀರಗಲ್ಲಪೂಜೆಯನಡಸುವಂತಾಗಿಕಬಿನಕಟೆಯ
- 17 ಕೆಳಗಿಂಕಂಬಗದ್ದೆಯನುಅಪಿಳ್ಳೆಯನಾಯ್ಕನುಅಜನೆಯಗುರುಗಳಿಗೆಕಾಲತೋಳುದುಧಾರಾಪೂರ್ವ್ವ
- 18 ಕವಾಗಿಕೊಟ್ಟುರುಅಬೀರಗಲಪೂಜೆಯನಡಸುವಂತಾಗಿಅಜನೆಯಗುರುಗಳಅವರಸಂತತಿಯ
- 19 ನುನಾವೃತ್ತಿಶುಭಿಯಿಂದನಂಬಿದವರು | ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6' X 6' 2".

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಪರ(ಮೇ)ಶ್ವರಪರಮಭಟ್ಟಾರಕಂ
- 2 ಸತ್ಯಾಶ್ರಯಕುಳತೀಕಂ ಪರನಾರೀಸಹೋದರಂ ಚಲದಂಕರಾಮಸನಿವಾರಸಿದ್ಧಿಗಿರುದುರ್ಗಮಲ್ಲನೇಕಾಂಗವೀ
- 3
- 4
- 5 ಸುಖಸಂತಾನವಿನೋದದಿ
- 6 ಯಕರುಮದುಗಿಯದಣ್ಣಾಯ
- 7 ಕರುಕೂಡಲಿಯನೆಲವೀಡಿನಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿದ್ಧಲಿಶ್ರೀ ರಮ
- 8 ತಿನಾಯ್ಕ ಸ್ವಸ್ತಿಶ್ರೀಮತುಮಹಾಸಾವಂತಾಧಿಪತಿ ಕಲಜಾತ ಸಿಡಿ
- 9 ಲಮಾಕೊಳ್ಳಂಬ ಚಲಿಂ

- 9 ಡಬಿಟ್ಟಿದೇವನಬೀಡಿಗೆಬಿಳ್ಳಾ
ಪುರವಸಾಧಿನ ಮ
- 10 ಚೋಕ್ಕಿ ಯನಾಯ್ಕ ನಬೊಂಮಲಮ್ಮನಾಯ್ಕ
- 11 ಯನಬೊಂಮೆಯನ ನೂಕವರುಷಂ೦೦೦ನೆಯಬೈಯಸಂವತ್ಸರದಪಾ
- 12 ಲ್ಲುಣಸುತನೋಮವಾರದಲಹಾನುಗಲು ಬೊಮ್ಮರಸನವರುಕೂಡಲೆಯಬನೆ
- 13 ತುಟುವೆಕೊಂಡುಹೋಹಲ್ಲಿಬೀಡಿನಬೆಣ್ಣೆ ವಳ್ಳಿ ಯಜನೆಯಗುರುಗಳಲರಲಿದುಹುಯ
- 14 ಲಹರಿದುಕಾದಿತ್ತಿ ಟಿದುಮೆಱದುಸ್ವರ್ಗಪ್ರಾಪ್ತರಾದರು | ಅವರವೂಧ್ವಂಕಿಯಂಅವರಂ
- 15 ಣ್ಣಿ ಪಿಳೆಯನಾಯಕನುಮಾಡಿಶ್ರೀಹೊಂನೇಸ್ವರದೇವರಸಂನಿಧಿಯಲುಬೀರಗಲ್ಲನಿ
- 16 ಲ್ಲಿಆಹೊನ್ನೇಸ್ವರದೇವರಅಮೃತಪಡಿಗೆವೂಬೀರಗಲ್ಲಪೂಜೆನೂನಡ
- 17 ಸುವಂತಾಗಿಬಿನಕಟ್ಟಿಯಕೆಳಗಣಭೂಮಿ | ಅಬೀರಗಲಪೂಜೆಯನುನಡ
- 18 ಸುವಂತಾಗಿಆಜನೆಯಗುರುಗಳನುಅವರಸಂತತಿಯನುನಾವುತ್ರಿಸುದ್ಧಿಯಿಂ
- 19 ದನಂಬಿದವೂ || ಮಂಗಳಮಹಾ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದುಮ್ಮಳ್ಳಿ ಗ್ರಾಮದ ಹಾಲಸಿದ್ದೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಕಾರದಲ್ಲಿ ನೆಟ್ಟವೀರಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಷಯಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುಧ
- 2 ವಾರದಂದುಬಿಲಗಾ ರಸನನಟ್ಟಿನಾಳ್ಳ
- 3 ಯಕನಮಗಕೇತಯನಾಯಕ
- 4 ಚಿತ್ತದಲ್ಲಿತಳುತಿಟಿದುಕಾದಿಸಲರಂಕೊಂದುಸುರಲೋ
- 5

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ಅದೇ ಹೋಬಳಿ ಪುರಲೇ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯದಲ್ಲಿ ವೀರಸೋಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7' 6" × 3' 6".

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾವೋಘಲಾಂಚನಂ | ಜೇಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾ ಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಾಭಿಷ್ಠಾರಕಂಸತ್ಪಾಶ್ರಯಕುಳತಿಳಕಂಠಾಳಾಕ್ಯಾಭರಣಂಶ್ರೀತ್ವಭುವನಮ
- 2 ಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತುಮಿರೆ || ಎನೆಗೆಂದಾವಿಕ್ರಮಾಂಕಂಗೆ ಡನಿಗಳಮನಿಕ್ಕಿ ಟ್ಟನೋವೋವೋಕೀನಾಶನವೋಲೆಯ್ತುಂದುಕಾಯ್ವಿಂಕಿಳದೊಂತಲೆಯನಾವೀರನೇಂಮಾಣನೇಗೆಯ್ವನೆನುತ್ತುಂಭೀತಿಯಂ ಬಟ್ಟದನೆಕನಸು
- 3 ಗೊಂಡುಮ್ಮಳಂಗೊಂಡುಚೋದ್ಯಂನನನೆಂದೆಚ್ಚಿತಿರುತತನೆಯತಲೆಯನತಿಭ್ರಾಂತನಂದಿಂದುನೋಳ್ಕುಂ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಶ್ರೀಮ ದೇವಿಯಂಗಹೊಯಿಸಳನಳಿಯಂಹೆಮ್ಮಾಡಿಯರಸನೇತ್ತಿೞಿವಿಶಾರದಮಂತಂದಡಿ || ಇವನಿಂದಂಕಂಡನೇಳುಂಕಡಲಕಡೆಯನೇಳುಂಕು ಭೃತ್ಕೂಟಮಂದಿಗ್ಗೇವದಂತಿಬ್ರಾತ

- ⁴ಮಂಲೋಕದವನೊನೆನುತ್ತುಂಯಶೋಲಕ್ಷ್ಮಿಮೇವೇಚ್ಛೇತನ್ನಾ . ತನ್ನೊಂದಋಷಿನಳವುತನ್ನಾ ಪುರ್ವತನ್ನೇಳೆತನ್ನ ಮನೋವಿಳಾಸಂತ
ನ್ನ ಪೆಂಪತ್ತಳೆಗಮೆನಿಸಿದಂಹೆಮ್ಮಾ ಮಾನ್ಯಾತಭೂಪಂ ||
- ⁵ಸ್ವಸ್ತಿ ಶ್ರೀಜನ್ಮಗೇಹನಿಭೃತನಿರುಮವಾವ್ಯಾನಳೋದ್ಧಾ ಮತೇಜಂವಿಸ್ತಾರೋಪಾತ ಭೂಮಣ್ಣಳಮಮಳಯಶಶ್ಚಂದ್ರಸಂಭೂತಿಧಾ
ಮಂವಸ್ತುಬ್ರಾತೋದ್ಭವಸ್ಥಾನಕಮತಿಶಯ
- ⁶ಸತ್ಯವಳಂಬಂಗಭೀರಂಪ್ರಸ್ತು ತೃನಿತ್ಯಮಂಭೋನಿಧಿನಿಭಮೆನೆಗುಂಹೊಯ್ಯೋವ್ವೀಶವಂಶಂ || ಅದಋಷಿಳುಕಾಸ್ತು ಭದೊಂದನಗ್ಗು
ಗುಣಮಂದೇವೇಭದುದಾ ಮ
- ⁷ಸತ್ಯದಗುವರ್ವಂಹಿಮರಸ್ತಿಯುಜ್ವಳಕಳಾಸಂಪತ್ತಿ ಯಂಪರಿಜಾತದುದಾರತ್ವದವೆಂಪನೋರ್ವನನಿತಾಂತಂತಾಳಿ ತಾನಲ್ಲಿ ಪುಟ್ಟಿದನುದ್ವೇಷಿ
ತವೀರವೈರಿವಿನಯಾದಿತ್ಯಾವನೀ
- ⁸ಪಾಳಕಂ || ಮದವದ್ಭೂಪಲಳಾನ್ಧಕಾರಹರಣಂತೇಜೋಧಿಕಂಸಂತತಾಭುದಯಂಸಂಪತ್ತವಿದ್ವಿಷತ್ತು ವಳಯಂಪ್ರೀಕಂಸುಹೃತ್ಕೃಪ
ಮೃದಸಂಪಾದನಹೇತುಸತ್ವಭಗತಂಪದೋ
- ⁹ದ್ಭವೋದ್ಭವಕಂವಿದಿತಾತ್ಮಾನುಗನಾಮನಲ್ಲಿ ವಿನಯಾದಿತ್ಯಾವನೀಪಾಳಕಂ || ವಿನಯಾದಿತ್ಯನೃಪಂಸಜ್ಜನಗ್ಗಂಡುಜ್ಜನಗ್ಗಮಾತ್ಮವಿ
ನೆಯಂತೇಜಂಜನಿಯಿಸನಯಮಂಭಯಮಂವಿನೂ
- ¹⁰ತನಾಳೊಂದಿವಿಶಾಳಭೂಮಣ್ಣಳಮಂ || ಅವಿನಯಾದಿತ್ಯನವಧುಭಾವೋದ್ಭವಮಂತ್ರದೇವತಾಸಂನಿಭೆಸದ್ಭಾವಗುಣಭವನಮಖಿಕಳಾವಿಳ
ಸಿತಿಕಳಯಬರಸಿಯೆಂಬಳುಪೆಸರಿಂ || ಅದಂಪತಿಗಿತನೂಭವನಾದೊಂಸಚಿಗಂ
- ¹¹ನುರಾಧಿಸತಿಗಂಮುಂನ್ನಂತಾದಂಜಯಂತನಂತೆವಿಷಾದವಿದೂರಾಂತರಂಗನೇಪಿಯಂಗನೃಪಂ || ವೃ || ಅತಂಚಾಳುಕೃಭೂಪಾಳಕನಬಲದ
ಭುಜಾದಣ್ಣ ಮುದ್ದಂಶಭೂಪಬ್ರಾತಪ್ರೋತ್ತಂಗೆಭೂಭೃದ್ವಿದಳನಕುಶಿಶಂವಂದಿಸ
- ¹²ಶ್ರಾಘೋಮೇಘಂಸ್ವೇತಾಂಭೋಜಾತದೇವದ್ವಿರದನಶರದಭ್ರೇಂದುಕುಂದಾವದಾತಧ್ಯಾತಪ್ರೋದ್ಯದೃಶಃ ಪ್ರೇಧವಶಿಶವನಂಧೀರನೇಕಾಂಗವೀ
ರಂ || ಮಾಳವನೇನಿಯಂತುಳಿದುಧಾರಯನೋವದಸುಟ್ಟುತೂಳಿ ತಚ್ಚೋಳನನಿಳ
- ¹³ತತ್ಕಟಕಮಂಕಡುಂನೆಪಿಸೂಪಿಗೊಣ್ಣದೋಶ್ಯಾಳಿಕಳಿಂಗನಂಮುಜುದುಭಂಗಿಸಿದಾತ್ಮಭುಜಪ್ರತಾಪಮಂಕೇಳಿದಿಶಾಧಿಸಂನೇಗ್ಲನೀತೆಜದಿ
ನೇಪಿಯಂಗಭೂಭುಜಂ || ಎಪಿಯನಖೀಲೋವ್ವೀಗನಿಸಿದ್ಧಿಜಪಿಯಂಗನಿಪಾಳಕನಂಗನೇ
- ¹⁴ಚಿಲ್ವಿಂಗೆಪಿವೆಟ್ಟುಸೀಲಗುಣದಿನೇಪಿದೇಚಲದೇವಿಯಂತುನೋಂತರುಮೋರೆ || ಎನೆನೆಗ್ಲದಿ(ವ)ರಿವ್ವಗ್ಗಂತನೂಭವಣ್ಣೇಗ್ಲದಿರಲ್ಲಿ ಬ
ಲ್ಲಾಳಂವಿಪ್ಪುನಿಪಾಳಕನುದಯಾದಿತ್ಯನೇಂಬಪೆಸರಿಂದಮಖಿಕವಸುಧಾತಳ
- ¹⁵ದೊಳು || ವಿ || ಅವರೊಳುಮಧ್ಯಮನಾಗಿಯಂಧರಣಿಯಂಪೂರ್ವಪರಾಂಭೋಧಿಯಯು ವಿನಂಕೂಡೆನಿಮಿಚ್ಚುಪೊಂದುನಿಜಬಾಹಾವಿ
ಕ್ರಮಕ್ರೀಡೆಯುದ್ದವದಿಂದುತ್ತ ಮನಾದನುತ್ತ ಮಗುಣಬ್ರಾತೃ
- ¹⁶ಕಥಾಮಂಧರಾಧವಚೋಡಾಮಣಿಯಾದವಾಬ್ಬದಿನಪಂಶ್ರೀವಿಪ್ಪು ಭೂಪಾಳಕಂ || ಎಳೆಗೇಸೆವಕೊಯತೂತ್ತತ್ತ್ವಳವನಪುರಮಂತರಾಯ
ರಾಯಪುರಂಬಳ್ಳಳಬಳದವಿಪ್ಪು ತೇಜೋಜ್ವಳನದಬೆಂದವುಬಲಿಪ್ಪುರಿಪು
- ¹⁷ದುಗ್ಗಂಗಳೆ || ಕವಲಾಕ್ಷಂಪುರುಷೋತ್ತಮಂ . . ನೈಕಾಹ್ಲಾದನಂದ್ವಿಪ್ಪದೈತ್ಯಮದಧ್ವಂಸನಂತೆಭೋಗಯುತನುರ್ವಿಭಾರಧಾರೀ
ಯನುತ್ತ ಮಸತ್ಯಾನ್ವಿತನುದ್ಧಯಾದವಕುಳಾಳಂಕಾರನೆಂದಿಂವಿಪ್ಪು ಮಹೀಶಂ
- ¹⁸ಸಲಿತಾನವಿಪ್ಪು ವೆನಿಪಂಉರ್ವಿವಧೂವಲ್ಲಭಂ || ಕ || ಲಕ್ಷ್ಮೀದೇವಿಖಗಾಧಿಸಲಕ್ಷ್ಮಂಗಿನೆದಿದ್ದಿವಿಪ್ಪುಗಂತನೆ ವಲಂಱ್ವಾ ದೇವಿಲಸಂ
ನ್ಯುಗಲಕ್ಷ್ಮಾನೆನವಿಪ್ಪುಗಗ್ರಸತಿಯನೆಗೆಪಿಳ್ಳು || ಅವಗ್ಗಮನೋಜನಂತೆ ಸುದತೀಜನಚಿತ್ತ ಮನಿ(ಳ)ಕೊಳೆ ಸಾಲ್ವ
- ¹⁹ವಯವೋಭಿಯಿಂದತನುವೆಂಬಭಿಧಾನಮನಾನದಂಗನಾನಿವಹಮನೆ . ಮು . . ನೆದೇವೀರರನೆಚ್ಚಿ ಯುದ್ಧದೊಳುತವಿಸ.ವನಾದನಾತ್ಮ
ಭುವನಪ್ರತಿಮಂನರಸಿಂಹಭೂಭ.ಜಂ || ರಿಪುಸರ್ಪಂದರ್ಪದಾವ್ಯಾನಳಬಹಳಿ
- ²⁰ಖಾಜಾಳಕಾಳಾಂಬುವಾಹಂರಿಪುಭೂಪೋದ್ವಿಪ್ರದೀಪಪ್ರಕರಪಮುಸ್ಥಾರುಂಯುಗಸವಿೂಂರಿಪುನಾಗಾನೀಕತಾಕ್ಷುರಿಪುನೃಪನಳನೀಪ
ಣ್ಣವೇದಣ್ಣ ರೂಂರಿಪುಭೂಭೃದ್ಭೂರಿಪಪ್ರಂರಿಪುನೃಪಮದವಾ
- ²¹ತಂಗಿಹಂಜಂನೃಸಿಂಹಂ || ಸ್ವಸ್ತಿ ಶ್ರೀಯದುವಂಶಮಂಡನಮಣೀಕ್ಷೋಣೀಶಚೂಡಾಮಣಿಸ್ತೇಜಪುಂಜವಿನಿಜ್ಜಿತಾಂಬರಮಣಿ(ತಿ)ಸದ್ವಂದ್ಯ
ಚೂಡಾಮಣೀಯಸೋದ್ಯತನುಯಶಸುಸರ್ವಸರಿತೋಲೋಕತ್ರಯಂಶೋಭತೇಜೇಯಾತ್ಮಾದ
- ²²ಯುಗಾನಮಂನೃಪಕುಳಶ್ರೀನಾರಸಿಂಹೋನೃಪಃ || ಶ್ರೀಮೂಲಸಂಘವಿಖ್ಯಾತೇಮೇಷಸಾಪಾಣಗಚ್ಚಕೇಕಾಶೂರ್ಗಣಜನಾವಾಸೋನಿ

ಮ್ನಿ ತಂಹೆಮ್ಮ ಭೂಭೃತಃ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ . ಡ

²³ ವದಾನಾನಳ ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಣ್ಣ ಗಂಡಭೇರುಂಡಮಣ್ಣ ಳಿಕಬೇಂಟೆಕಾಟಪರಮಂಡಳಸೂಜಿ ಕಾಟಸಂಗ್ರಾಮಭೀಮಕಲಿಕಾಲ ಕಾಮಸಕಳವಂದಿಬ್ಬಂದಹಂ . . ಸಂತಪ್ಪಣಸಮೃದ್ಧ ವಿತರಣವಿನೋದವಾಸಂತಿಕಾದೇವಿಲಬ್ಧ ವರಪ್ರಸಾದಮೃಗಮದಾಮೋದ ಯಾದವಕುಳಾಂಬರದೃಮಣಿ

²⁴ ಮಣ್ಣ ಳಕಮಕುಟಚೂಡಾಮಣಿಕದನಪ್ರಚಂಡಮಲೆಪರೋಳ ಗಂಡನಾಮಾದಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸುತಂಶ್ರೀಮತ್ತ ಭುವನಮಲ್ಲತಳೆಕಾಡು ಕೋಂಗುನಂಗಲಿಗಂಗವಾಡಿನೋಳಂಬವಾಡಿಬನವಸೆಹಾನುಂಗಲುಹುಲಿಗೆಜಿಬೆಳುವಲಂಗೋಂಡಭುಜಬಳವೀರಗಂಗಪ್ರತಾಪಹೋಯಸಳ ನಾರಸಿಂಹದೇವ

²⁵ ರುಸಕಳಮಹೀಮಂಡಳಮಂದುಪ್ಪುನಿಗೆಹಃಪ್ಪುಪ್ರತಿಪಾಳನದಿಂಸುಕಸಂಕಥಾವಿನೋದದಿಂದೋರಸಮುದ್ರದನೆಲೀಡಿನೋಳುರಾಜ್ಯಂಗಿ ಯತ್ತ ಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ತದ್ರಾಜ್ಯೇಬುದ್ಧಕೋಟೆಸಪದವನಪ್ರಾಜ್ಯೇಪ್ರಧಾನಾಗ್ರಣೀರುನಿಶ್ರೇಷ್ಠಕೃತಾಂಬು ರಾಸಿ . . ಧಿ

²⁶ ಸಂಪತ್ತಿ ಚಂದ್ರೋದಯಶ್ರೀಮತ್ತಿ ಪ್ವಣಭೂಪತಿನ್ಮಮದಗಾದುದ್ದನಧಾರಾಜಳ್ಳಿದ್ಧಾತ್ರಿಸಂಪ್ರತಿಪದ್ಧತೇಪ್ರತಿದಿನಕಾಮಾಂಬುಸಸ್ಯಾಶ್ರ ಯಾ || ತಸ್ಯಶ್ಲಾಘ್ಯಗುಣೋದಯಸ್ಯಧರಣೀವಂದೋದ್ಯಾನಜಾತಸ್ವಯಂಶ್ರೀಮಂನಾಗಚಮೂಪತಿ

²⁷ ತಿಯತ್ರಯೇಯತ್ತೇಜಃಪ್ರಕರೈರಜಾಯತಪರಂದ್ರಾನುರಾಗಪ್ರದೈದೃಪ್ಯದೈವಿರಿತವೋಘಟಾವಿಘಟನೈದ್ಧೇವೋಗ್ರಸಂಗ್ರಾಮಣೀ || ಶ್ರೀ ಮಚ್ಚಾ ಮಲದೇವಿಭಾತಿಭವತೀತ್ಯೇವಂಬುಧೈರ್ಯಾಗ್ರಸ್ತು ತಾತದುಮಂಶೇಗುಣಸಂಗಮೇನರಮಣಿ

²⁸ ಣೀಸಾಜಾತಾಭುವನಾಭಿರಾಮವಿಭವೈಲ್ಲಾ ಪಣ್ಯಪ್ರಣೋದಯೈದ್ಧೇವೀಸಂಪ್ರತಿಯನ್ಮುಖಪಂಕಜೇವಿಜಯತೇವಾಣೀಜಗತ್ಪಾವನೀ || ಗಂಗರಧಾತ್ರಿಯೋಳವನೀವಂಗಳಮನಿಜಿ . . ರುಳಿಂಗಾಸ್ತಿಗ್ರೇತಾನಂತುಂಗಜನ

²⁹ ಡಿಯಾಗಿರೆಕೊಟ್ಟಳು || ವಚನ || ಯಿಕ್ಷುವಾಕವಂಶಾವತಾರಮದೆಂತೆಂದಡಿ || ಸಲಿವೃಷಭತೀರ್ಥಕಾಲಂಸುಲಲಿತಮೆನೆಸಕಳಭವ್ಯಚಿತ್ತಾ ನಂದಂಕಲಿಕಾಲನಿಜ್ಜೀತಂಶ್ರೀಲಲನಾಲಾವಣ್ಯವದ್ಧನಕ್ರಮದಿಂದಂ || ಸೋಗಿಯಿಸುವಕಾಲದೊಳುಕೀತ್ತಿ ಗೆಮೂ

³⁰ ಲಸ್ತಂಭಮೆನಿಸಯೋಧ್ಯಾಪುರದೊಳುಜಗದಧಿನಾಥಂಪುಟ್ಟದನಗಣ್ಯನಿಕ್ಷ್ವಾಕುವಂಶಚೂಡಾರತ್ನಂ || ಧರಗಿಹರಿಶ್ಚಂದ್ರನೃಪೇಶ್ವರನೋರ್ದನೇ ಕಾಂತನಾಗಿದೋವ್ಯಲದಿಂದಂಬಿರುದರನದಿಪ್ಪಿವಿದ್ಯಾಪರಣತಿಯಿಂನೇಜಿದುಸುಖದಿನಿರೆಪಲಕಾಲಂ || ವೃ || ಆತ

³¹ ನಪ್ರತೃನಿಂದುದರಹಾಸನಿಭೋಜ್ವಳಕೀತ್ತಿ ಗಸದ್ಗುಣೋಪೇತನುದತ್ತ ವೈರಿಕುಳಭೇದನಕಾರಿಕಳಾಪ್ರವೀಣನುದೂತಮಳಂಸುರೇಂದ್ರಸದೃ ಶಂಭರತಂಕವಿರಾಜಪೂಜಿತಂಖ್ಯಾತನತಕ್ರ್ಯಪ್ರಣ್ಯನಿಳಯಂಸುಜನಾಗ್ರಣಿವಿಶ್ರುತಾನ್ವಯಂ || ರುಜಾ

³² ಶೀಳಯುಕ್ತಿಯೆನಿಸಿದವಿಜಯಮಹಾದೇವಿತನಗಸತಿಯೆನೆವಿಬುಧವ್ರಜಪೂಜ್ಯಂಭರತಂಖ್ಯಾವಜಸದೃಶಂನಿಗಳೆಸಕಳಧಾತ್ರೀತಳದೊಳು || ವ ಚನ || ಅವಿಜಯಮಹಾದೇವಿಗೆರ್ಭಗದೋಹಳಂನಗಳೆ || ವೃ || ತರಳತರಂಗಭಂಗುರಸಮನ್ವಿತೆ

³³ ಯಂಯುಪಚಕ್ರವಾಕಭಾಸುರಕಳಹಂಸಪೂರಿತಯನುದುಘಲತಾಂತಗ್ರಾತ್ರಯಂಮನೋಹರನವಶೈತ್ಯನಾಂದೃಶಃಭಗಂಧಸವಿಾರನಿಭಾ ಸೈಯಂತಳೋದರನೇಜಿಗೆಯನಲೆದಮಿಾವಭಿವಾಂಚ್ಛೆಯನೆಯೆತ್ತಾಳಿದಳು || ಕಲಹಂಸಯಾನೇಪಲರುಂ

³⁴ ಕೇಳದಿಯರೊಡವೋಗಿಪ್ರಾಣ್ಯ ಗಂಗಾನದಿಯಂವಿಳಿಸತಮಂಪೋಕ್ತು ನಿರಾಕುಳದಿಂದೋಲಾಡಿಪಾಡಿಗಾಡಿಯನಾಂತಳು || ಅಂತುಮನದಲಂ ಪ್ರಪೋಪುಃಪೋಗಂಗಾನದಿಯೋಳೋಲಾಡಿನಿಜಗೃಹಕವಂದಾನವಮಾಸಂನೇಜಿದುಪ್ರತೃನಂಪಡೆದಾತಂಗಿ || ಗಂಗಾನದಿಯೊ

³⁵ ಳುವಿಂದಲತಾಂಗಿಮುಗಂಬಡೆದಳಪ್ಪಕಾರಣದಿವಾಂಗಲ್ಯನಾಮಮಾದುದಿಳಾಂಗನೆಗಧಿಪತಿಗೆಗಂಗದತ್ತಾಖ್ಯಾನಂ || ವ || ಆಗಂಗದತ್ತಂಗೆಭ ರತನೆಂಬಮಗಂಪುಟ್ಟದನಾತಂಗಿಗಂಗದತ್ತನೆಂಬಂನುಗಂಪುಟ್ಟದಂ || ಕಂ || ಗುಣನಿಧಿಗೆಗಂಗದತ್ತಂಗೂಗಿನಪ್ರತೃಂವಿವೇಕನಿಧಿಪುಟ್ಟದ

³⁶ ಯಾಗ್ರಣಿಯಾಗಿಹರಿಶ್ಚಂದ್ರಪ್ರಣಾತನೃಪೇಂದ್ರಧರತ್ರಿಯೊಳುಬೋಭಿಸಿದಂ || ಮತ್ತಮಾನ್ಯಪೋತ್ತಮಂಗೆಭರತನೆಂಬಸುತಂಪುಟ್ಟದನಾತಂಗಿ ಗಂಗದತ್ತನೆಂಬಮಗನಾಗಿನ್ಮುಗಂಗಾನ್ವಯಂಸಲುತ್ತ ಮಿರೆ || ಕಂ || ಹರಿವಂಶಕೇತುನೇವಿಶಾಶ್ವರತೀರ್ಥಂವತ್ತಿ ಗಸತ್ತ

³⁷ ಮಿರೆಗಂಕುಳಾಂಬರಭಾನುಪುಟ್ಟದಂಭಾಸುರತೇಜಂವಿಪ್ಲುಗುಪ್ತನೆಂಬನರೇಂದ್ರಂ || ವ || ಅಧರಾಧಿನಾಥಂಸಾಮ್ರಾಜ್ಯಪದವಿಯಂಕ ಯೋಂಡಚ್ಛತ್ರಪುರದೊಳುಸುಖಮಿದ್ಧಂ || ವ || ನೇಮಿತ್ತೀರ್ಥಕರಪರಮದೇವರನಿರ್ವಾಣಕಾಲದೊಳೈಂದ್ರಧ್ಯಜಮೆಂಬಪೂ

³⁸ ಜೆಯಂವಾಡೆದೇವೇಂದ್ರನೊಸದು || ಕ || ಅನುಪಮದೈರಾವತಮಂಮನೋನುರಾಗದೊಳವಿಪ್ಲುಗುಪ್ತಂಗಿತ್ತಂಜಿನಪೂಜೆಯಿಂದಮುಕ್ತಿ ಯನನಗ್ನ್ಯಮಂಪಡೆಗುಮೆಂದೊಡ್ಡದುದುಹಿದೇ || ವ || ಅವಿಪ್ಲುಗುಪ್ತಮಹಾರಾಜಂಗಂಪೃಥ್ವೀಮತಿಮಹಾದೇವಿಗಂ

³⁹ ಭಗದತ್ತಂಶ್ರೀದತ್ತನೆಂಬತನಯರಾಗಿ || ವ || ಭಗದತ್ತಂಗಳಿಗದೇಶಮಂಕುಡಲಾತನಂಗಳಿಗದೇಶಮನಾಳ್ದುಗಳಿಗಂಗಂಗನಾಗಿಸುಖದಿ ನಿರೆ || ಯಿತ್ತಲದಾತ್ತಯಶೋನಿಧಿಮತ್ತದ್ವಿಸಮಂಸಮಸ್ತರಾಜ್ಯಮುಮಂಶ್ರೀದತ್ತನೃಪಂಗಿತ್ತಂಭೂ

- ⁴⁰ಪೋತ್ತಮನೆನಿಸಿದ್ದ ವಿಷ್ಣು ಗುಪ್ತ ನರೇಂದ್ರಂ || ಅಂತುಗ್ರೇದತ್ತ ನಿಂದಿತ್ತ ಲಾನೆಯುಂಡಿಗೆಸಲುತ್ತು ಮಿರೆ || ಪ್ರಿಯಬನ್ನವರ್ಮನುದಿಯಿಸಿನಯ
ದಿಂದಂಸಕಳಧಾತ್ರಿಯಂಪಾಳಿಸಿದಂಭಯಲೋಭದಲ್ಲಭಂಲಕ್ಷ್ಮೀಯುವತಿಮುಖಾಬ್ಜ ಪೂಜಾ ಮಣ್ಣಿ ತಹಾಸಂ || ಅಂತಾಪಿ
- ⁴¹ಯಬಂಧುಸುಖದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರೆತತ್ಸಮಯದೊಳುಪಾರ್ವಭಟ್ಟಾರಕಗ್ಗೆ ಕೇವಳಜ್ಞಾನೋತ್ಪತ್ತಿಯಾಗೆಸಾಧಮ್ನೋದ್ರಂಬಂ
ದುಕೇವಳಪೂಜೆಯಂಮಾಡಬಿ ಯಬನ್ನ ನೃಂತಾನುಂಭಕ್ತಿ ಯಿಂಬಂದುಪೂಜೆಯಂಮಾಡಲಾತನಭಕ್ತಿ ಗಿಂದ್ರಂಮೆಚ್ಚಿ ದಿವ್ಯಮ
- ⁴²ಪ್ಪಯ್ಯಂತುಡುಗೆಗಳಂಕೊಟ್ಟು ನಿಮ್ಮ ನ್ವಯದೊಳುಮಿಥ್ಯಾವೃಷ್ಟಿಗಳಾಗಲೊಡಮದ್ಯ ಶೃಂಗಗಳಕ್ಕು ಮೆಂದುವೇಳ್ವ ವಿಜಯಪುರಕ್ಕ ಹಿಫತ್ರ
ಮೆಂದುಪಸರನಿಟ್ಟು ದಿವಿಜೋದ್ರಂಪೋಪುದಿತ್ತ ಲುಗಂಗಾನ್ವಯಂಸಂಪೂರ್ಣ ಚಂದ್ರನಂತವೆಚ್ಚಿ ಸವತ್ತಿ ಸುತ್ತ ಮಿರೆ
- ⁴³ತದನ್ವಯದೊಳುಕಂಪಮಹೀಪತಿಗಿಸದ್ದ ನಾಭನೆಂಬಮಗಂಪುಟ್ಟ || ಕ || ತನಗಿತನೂಭವರಿಲ್ಲದೆಮನದೊಳುಚಿಂತಿಸತವಿದ್ವಾಸಪದ್ಮಪ್ರಭ
ನಾರ್ಪಿನಕಣಿಸಾಸನದೇವತೆಯಂಪೂಜಿಸಿದಿವ್ಯಮಂತ್ರದಿಂದಸಾಧಿಸಿದಂ || ವ || ಅಂತುಸಾಧಿಸಿದಿಶಾಧೀತವಿದ್ಯನಾಗಿ
- ⁴⁴ಪುತ್ರರಿಬ್ಬ ರಂಪಡೆದುರಾಮಲಕ್ಷ್ಮಣರೆಂದುಪಸರನಿಟ್ಟು || ವೃ || ಪರಮಸ್ನೇಹದೊಳಿಬ್ಬರಂನಡವಿಲಾ ಮಾತ್ರದಿಂಚಂದ್ರನಂತಿರಸಂಪೂ
ರ್ಣ ಕಳಾಂಗರಾಗಿಬೆಳೆಯಲು ವಿದ್ಯಾಬಲೋದ್ಯೋಗಮುಬ್ಬ ರೆಯೊಳುಜೋದ್ಯಮನಲುಸಲುತ್ತು ಮಿರಿಕೀರ್ತಿ ಶ್ರೀಶಿವಾಭಾ
- ⁴⁵ಗದೊಳ್ವನೆಯಾಶಾಗಜಮಂಪಳಂಚಲೆಯಲಕ್ಷ್ಮೀಭಾರದಿಂದೊಪ್ಪಿದರು || ವ || ಅಂತುಸುಖದಿನಿಪ್ಪುದುಮತ್ತ ಲುಜ್ಜೆನಿಯಪುರಾಧಿಪತಿಯ
ಹೀಪಾಳನಾಡುಡುಗೆಗಳಂಕೊಡಿಯುಟ್ಟಿದಡೆಪದ್ಮ ನಾಭಂಕೃತಾಂತನಂತೆರಾದ್ರವೇಷಮಂಕೈಕೊಂಡು || ಕ || ಯೆಮಗದನಟ್ಟು
- ⁴⁶ಲುಕಾಗದುತಮಗಿತುಡಲಯೋಗ್ಯಮಲ್ಲ ಸನ್ನ ಮಿರಲುವೇಳುಸಮರಕ್ಕೆ ವಂದನಪ್ಪಡೆನಿಮಿಶದೊಳುಂಟಿಹುದೀವೀರರಸಮಂಮೆಜಿವೆಂ || ವ ||
ಅಂತುನುಡಿಬಟ್ಟು ಮಂತ್ರವಗ್ಗ ದೊಳುಳೋಚಿಸಿತನತಂಗೆಯಾಳಬೈಯುಂನಾಲ್ವರಣ್ಣ ರಾಪ್ತ ರಪ್ಪವಿಪ್ರಸಂತಾನಮುಂಜೆರ
- ⁴⁷ಸಿಕ್ಕಳಿಪಿಡವದ್ದ ಕ್ಷಿಣಾಭಿಮುಖರಾಗಿಬಿರುತ್ತು ರಾಮಲಕ್ಷ್ಮಣಗ್ಗೆ ಗದದಿಗಮಾಧವರೆಂದುಪಸರನಿಟ್ಟು ನಿತ್ಯ ವಯಾಣದಿಬಿರುತ್ತು ಮಿರೆ || ಕ ||
ಬಂದವಗ್ಗ ಕಳಚಿತಪದಮನಗುಂದಲೆಯಿಂಕಂಡರಮಳಲಕ್ಷ್ಮೀಚಿತ್ತಾ ನಂದನಮಂಪೇರೂಂಮಂದುರನಮೇ
- ⁴⁸ರುಪುಶ್ಯಗನ್ನದ್ರಿಯ || ವ || ಅಂತುಗಂಗೆಹೇರೂಂಕಂಡಲ್ಲಿಯತಟಾಕತೀರದೊಳುಬೀಡಂಬಿಟ್ಟುಚೈತ್ರಾಲಯವಂಕಂಡುನಿಬ್ಬ ರಭಕ್ತಿ
ಯಿಂತ್ಯ ಪ್ರದಕ್ಷಿಣಂಗೆಯ್ದು ಸ್ತುತಿಯಿಸಿನಮಸ್ತ ವಿದ್ಯಾಪಾರಾವಾರಸಾರಗರಂಜಿನನಮಯಸುಧಾಂಭೋ
- ⁴⁹ಧಿಸಂಪೂರ್ಣ ಚಂದ್ರರುಮುತ್ತ ಮುಕ್ತಮಾದಿಶಕುಶಲಧಮ್ಮ ನಿರತರುಂಚಾರಿತ್ರಚಕ್ರಧರಂವಿನೇಯಜನಾನಂದಂಚತುಸ್ಸಮುದ್ರಮುದ್ರಿತ
ಯಶಸ್ವಿಕಾಶರಂಸಕಳಸಾವದ್ಯದೂರಂಕಾಣೂಗ್ಗ ಣಾಂಬರಸಹಶ್ಚಿರಣರಂದ್ವಾದಶವಿಧತಪೋನುಪ್ಪಾ ನಿಷ್ಕಿ ತರಂ
- ⁵⁰ಗಂರಾಜ್ಯಸಮದ್ಧ ರಣರಂಪ್ರೀಸಿಂಹಣಂದ್ಯಾಚಾರ್ಯರಂಕಣ್ಣ ಗುರುಭಕ್ತಿ ಪೂರ್ವಕಂಬಂದಿಸಿತಂಮುಬಂದಭಿಪ್ರಾಯಮೆಲ್ಲಮಂತಿಳಿಯವೇಳೆ
ಕಯ್ಯೊಂಡವಗ್ಗೆ ಸಮಸ್ತ ವಿದ್ಯಾಭಿಮುಖಮಾಡಿಕೆಲವಾನಂದಿವಸದಿಂದಪದ್ಮಾ ವತೀದೇವಿಯಂವಿಧಿಪೂರ್ವಕಮಾಹ್ವಾನಂಗೆಯ್ದು
- ⁵¹ವರಂಬಡೆದುಖಳ್ಳ ಮುಮಂಸಮಸ್ತ ರಾಜ್ಯವನವಗ್ಗ ಮಾಡಿ || ಕ || ಮುನಿಸತಿನೋಡಲು ವಿದ್ವಜ್ಜನಪೂಜ್ಯಂಮಾಧವಂಚಿಲಾಸ್ತಂಭಮನಾ
ದ್ಧ ಸುಗೈಯ್ದು ಪೂಯ್ಯಲದುಪುಣ್ಣೇನೆಮುಖಿದುದುವೀರಪುರುಷರೇನಂಮಾಡರು || ವ || ಆಸಾಹಸಮಂಕಂಡು || ವೃ || ಮುನಿಸತಿಕ
- ⁵²ಣ್ಣೀ ಕಾರದಸಳೊಳುನೆಜಿಪಟ್ಟು ಮನೆಯ್ಕಿಟ್ಟು ಸಜ್ಜನಜನವಂದ್ಯರಂಪರಿಸೇನೆಯನಿಕ್ಕಿ ಸಮಸ್ತ ಧಾತ್ರಿಯಂಮನವೊಂದಿತ್ತು ಕುಂಚಮನ
ಗುವ್ವಿನಕೇತನವಾಗಿಮಾಡಿಬೆರ್ಪನಿತುಸರಿಗ್ರಹಂಗೆಜುತರಗಮುಮುನಿಜನಾಗೆಮಾಡಿದರು || ವ || ಅಂತುಸಮಸ್ತ ರಾಜ್ಯ
- ⁵³ಮಂಮಾಡಿಬುದ್ಧಿಯನಿವಗ್ಗಂತೆಂದುಪಸಸಿದರು || ವೃ || ನುಡಿದುದನಾರೊಳಂನುಡಿದುತಪ್ಪಿದಡಂಜಿನಶಾಸನಕ್ಕೊ ಡಂಬಡದಡಮನ್ಯನಾರಿಗೆರೆ
ದಟ್ಟದಡಂಮಧುಮಾಂಸಸೇವೆಗೆಯ್ದ ಡಮಕುಳೀನರಪ್ಪವರಕೊಳುಕೊಡೆಯಾದಡಮರ್ಥಿಗತರ್ಥ ಮಂಕುಡದ
- ⁵⁴ಡವಾಹವಾಂಗದೊಳೋಡಿದಡಂಕಿಡುಗುಂಕುಲಕ್ರಮಂ || ವೃ || ಉತ್ತಮಮಪ್ಪನಂದಗಿರಿಕೋಟಿಪೋಳುಕುಮಳಾಲಮಾಳ್ಕಿ ತೊಂಭತ್ತ
ಉಸಾಸಿರಂವಿಷಯಮಾಪ್ತ ನನಿದ್ಯಜಿನೇಂದ್ರನಾಜಿರಂಗಾತ್ತ ಜಯಂಜಯಂಜಿನಮತಂಮತವಾಗಿರಿಸಂತತನಿಜೋದಾ
- ⁵⁵ತ್ತ ತೆಯಿಂದಮಾದಡಿಗಮಾಧವಭೂಭುಜರಾಜ್ವ ರುಬ್ಬಿ ರಿಯಂ || ಉತ್ತ ರದಿಕ್ಕ ಟುವಧಿಗೆತಾಗೆಮುದಲೆಮೂಡತೊಂಡೆನಾಡತ್ತ ಪರಾಶೆಗಂಬು
ನಿಧಿಚೇರೊಡಿಯಿರ್ಪತೆಂಕಕೊಂಗುಮತ್ತಿ ತೊಳಗುಳ್ಳವೈರಿಗಳನಿಕ್ಕಿ ಪರಾವೃತಗಂವಾಡಿತಿಂಬತ್ತ ಉಸಾಸಿರಂದಳಲೆಮಾಡಿದನಿಂತು
- ⁵⁶ಟುಗಂಗನುಜ್ಜುಗಂ || ಅಂತುತಚೇವಿಯೆಂಬುದಾಶಬ್ಧ ಮಂಕೇಳ್ವ || ಭರದಿಂದಚುಚ್ಚು ವಾಯ್ವಂಹೊಗಳೆಬುಧಜನಂಬಂದುಕಾವೇರಿ
ಯೊಳುಭೀಕರವಾಗಲು ವೀರಲಕ್ಷ್ಮೀನಯಸಕುಮುದಿನಿಚಂದ್ರಮಂನಿಂದುನೋಡಲುಸರಿವಾರಂತಂಕೀರ್ತಿ ಸಪ್ರಭೆಬಳಸಿದಿಶಾಭೋ
ಗಮುಂಚೋ
- ⁵⁷ದ್ಯವಾಗಲುಪರವ. ಶ್ರೀಜೈನಪಾದನೆಲಸೆತ್ಯದಯದೊಳುಮೇರುಶೈಲೋಪಮಾನಂ || ಕ || ಕ . . ಉದಿಗಂಗನಿಂಭಯಮಿಲ್ಲದಡಂವಮ್ಮ
ವಿಷ್ಣು ಭೂಪನಿಜಿದಂಬಲ್ಲಿ ತದಂಗಾಲುಮಾಧವನಲ್ಲಂಬಳಿಚುಚ್ಚು ವಾಯ್ವಗಂಗನೈಪಾಳಂ || ಶ್ರೀಪುರುಷಂಜಿವವಾರಂ . .

- 58 ಕೃತಾಂತಭೂಷಣಾಸಯಗೋಟ್ಟಧಿಸ . ದೋಳರಿನ್ಮಸಕೋಪಾನಳಿಖಿಯೆನಿಸ್ವವಿಜಯಾದಿತ್ಯಂ || . . . ರಯೇಜಿದಮಾರಸಿಂಗನಾ
ಕುರುಳರಾಜಿಗಂಚೆಸರ್ವೈತಾ ಮರುಳಂತಂಪ್ರತಿಳಕನದಿಯಮಗಂಸತ್ಯವಾಕ್ಯನಚಳಿತಾಯ್ಯಂ || ಗರ್ವ್ಯದಗಂಗೆಂವಸುಧೆಯೊ
ಳೋವ್ವನೆ
- 59 ಕಲಿಚಾಗಿಕಾಚಿಗುತ್ತಿ ಯುಗಂಗೆಂದೋವ್ವಿಕ್ರಮಾಭಿರಾಮನಗುಬ್ಬಿನಕಲಿರಾಚಮಲ್ಲಭೂಭೃ . . . ಮುಖಿವಂಹಾಸಕಮಂಗೆಂಪಿ
ದಿದಡೆಸೀಳವನಾಮದಕರಿಯಂಪಿಂಗೆದೆನಿಲಿಸುವಸಾಹಸತುಂಗೆಂಕೇವಳಮೆನೆಗಟ್ಟರಕ್ಕ ಸಗಂಗೆಂ || ಅವಯವದಿಂ
- 60 ದೆಸಾಧಿಸಿದಮಾಳವಮೇಳುಮನೆಯ್ದೆ ಗಂಮಾಳವಮೆನಲಕ್ಕ ರಂಬರೆದುಕಲನಿಜಿಸುತ್ತೆ ಕಳಲ್ಪಿ ಚಿತ್ರಕೂಟಮನುಜಿಕನ್ನ ಮಜ್ಜೆಯನೈ
ಪಾನುಜನಂಜಯಕೇಸಿಯಂಮಹಾಹವದೋಳಮಾರಸಿಂಗನೈ ಪನಿ ನಿಮಿಚ್ಚಿದನಾತ್ಮತಾಯ್ಯಮಂ || ತನಯಂ
- 61 ಶ್ರೀಮಾರಸಿಂಹಂಗನುಮಜಗದುತ್ತುಂಗೆನಾದಂಜಗತುಪಾವನಲಕ್ಷ್ಮೀವಲ್ಲಭಂಗಿನ್ನುದಿಯುನೆಗಟ್ಟರಾಚಮಲ್ಲಾ ವನೀಶಂಮನುಸಾಗ್ಗಂ
ಗಂಗಳೋಡಾಮಣಿಜಯವನಿತಾಧೀಶಭೂವಲ್ಲಭೇಶಂಜಿನಧಮ್ಮಾಂಭೋಧಿಚಂದ್ರಂಗುಣಗಣನಿಳಯಂ: ಜವಿದ್ಯಾಧರೇಂದ್ರಂ || ಯಿಂತೆ
ನಿನೆನೆಗಳ್ಳ
- 62 ಗಂಗೆವಂಶೋದ್ಭವರಾದಡಗಿನಮುಂಚುಚ್ಚುಕವಾಯ್ದು ಗಂಗೆನಾತನಸುತಂದುವ್ವಿನೀತನಾತನತನಯಂಶ್ರೀ
ನುಶ್ರೀಪುರುಷಮಹಾರಾಜಂತತ್ತ ನೆಯಂ . . . ದೇವತತ್ತ ನೂಭವನೆಜಿಯಂಗೆಮ್ಯಾಡಿತ್ತತ್ತು ಪುತ್ರಂಬೂತುಂಗೆಮ್ಯಾಡಿತ್ತ
ದಾತ್ಮಜರು . . . ದೇವತದನು
- 63 ಜಗತ್ತಿ ಯುಗಂಗೆನಾತನಮಮ್ಮ ಮಾರಸಿಂಗದೇವನಾತನಮುಂಕಲಿಯಂಗೆದೇವನಾತನಮುಂಗೆಬಮ್ಮದೇವನಿನಾಗಂಗೆವಂಶೋದ್ಭವರಾರಾ
ಜ್ಯಂಗೆಯ್ಯೆ || ದಕ್ಷಿಣದೇಶನಿವಾಸಿಗಂಗೆಮುಹೀಮಂಡಳಿಕುಳಸಂಧರಣಶ್ರೀಮೂಲಸಂಘನಾಥೋನಾಮ್ನಾಶ್ರೀಸಿಂಹನಂದಿ
- 64 ಮುನೀ || ಶ್ರೀಮೂಲಸಂಘವಿಯದಮ್ಮತಾಮಳರುಚಿರುಚಿರ . . . ಜಯಲಕ್ಷ್ಮೀಮುಹಿತಜಿನಧಮ್ಮಲಲಾಮಂಕಾಣೂಗ್ಗಣಜನಾ
. . ಕರಂ || ಆಗಣದನ್ವಯದೊಳು || ಮಣಿರಿವನರಾಶಾಚೂಳಿಕಾಚಾಮರಾದ್ರೌತಿಕಕಮಿವಲಃಖೇಚಂದ್ರ
- 65 ಕೇವಾಮೃತಾಂಶಾ | ಯಿವಸರಸಿಸರೋಜೇಮತ್ತ ಭೃಂಗೇನಿಕಾಯಂಸಮಜನಿಜಿನಧಮ್ಮಾನಿವರ್ಗಳೋಲಾಳಚಂದ್ರಾ || ಅವರಶಿಷ್ಯರು ||
ವಿಮಳಶ್ರೇಣೈನಧಮ್ಮಾಂಬರಹಿಮಕರನುದ್ಯತ್ತ . . ಲಕ್ಷ್ಮೀರಮಣಂಭೂಮಂಡಳಾಧೀಶನುತನುಭಯಸಿದ್ಧಾಂತರತ್ನಾ ಕರಂಜಂ
- 66 ಗಮತೀತ್ಥಂಭವೈವಕ್ತಾಂಬುಜಖರಕಿರಣಂಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತಮುನೀಂದ್ರಂಕ್ಷೀರನೀರಾಕರವಿಶದಯಶೋವೇಷ್ವಿತಾಶಾವಿಭಾಗಂ ||
ಮನಮುನಿಯಮಿಸಲಖಿಯತ್ತ ಫನುವಂ . . . ತೋರ್ಪಮುನಿಯುಂಮುನಿಯಮನಮಂತನುಮನಿಯಮಿಸಲನುದಿನಮಿನಾಣೇ
- 67 ಮಿದೇವನೋವ್ವನೆಬಲ್ಲಂ || ಅವರಶಿಷ್ಯರು || ಗುಣಿಯನೆಜಿನಮತರಕ್ಷಾಮಣಿಯನೆಕವಿಗಮಕವಾದಿವಾಗ್ಗಿಪ್ರವರಾಗ್ರಣಿಯನೆಪಣ್ಣಿತ
ಚೂಡಾಮಣಿಯನೆಗುಣನಂದಿದೇವರೆ . . ಯೊಳು || ತತ್ಸಧಮ್ಮರು || ಅಳವೇಳುನುಡಿಯಲ್ಪಿ ನಿಂಬಿರುದಂಮಾಣ್ಣಾ
- 68 ಣೇಲೆಸಾಂಹೈವಾಗುಬಳಮಂನಚ್ಚದೇನಿನಡಂಗೆಡಬಿಡ್ಚಾಫಲ್ಪಾ ಕನೈಯಾಯಿಕಾಮಲೆಯಲುವೇಡಿರುಮಟ್ಟಮೆ . ಚಲಂದಿದೀಜ . . ಮ
ನಂಡಲೆಯಲುಗುಣಚಂದ್ರದೇವನಮಳಂವಾದೀಭಕಣ್ಣೀರವಂ || . . . ಧಮ್ಮರು || ಗಂಗಾವಾಸಿಸುಪ್ಪವಳಂಸುರಕರಿದಾ
ನಾದ್ರಗಣ್ಣಿಸ್ಥ
- 69 ಳಕಂಭುಕಣ್ಣಿ ವಿಲಗ್ನ ಪೂರಗರಳಚಂದ್ರಾಕಳಂಕಾಂತೆಕೈಳಾಸೋವನವಲ್ಲರಪರವೃತಸಾಮ್ಯಂಕಧಂ . . . ಕೀರ್ತ್ಯಾತೈಸ್ಸಹಮಾ
ಘನಂದಿಯಮಿನಾಶ್ಚಂದ್ರಾತಪೋದ್ಯುಚ್ಚ್ರಯಂ || ಆಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಮುನಿರಾಜರಾಜನಶಿಷ್ಯರು || ಸ್ವಸ್ತಿ ಸಮಧಿಗತ
- 70 ಪಂಚಮಹಾಶಬ್ದಮಹಾಕಲ್ಯಾಣಾಪ್ಪಮಹಾಪ್ರಾತಿಹಾಯ್ಯಚತುಸ್ತ್ರೃಂಶದತಿಶಯವಿರಾಜವಾನ . . ಗವದ . . ತುಸರಮೇಶ್ವರಪರ
ವಂಭಟ್ಟಾರಕಮುಖಕಮಳವಿನಿಗ್ಗತನದಸದಾದಿವಸ್ತು ಸ್ವರೂಪನಿರೂಪಣಪ್ರವಣರಾದ್ಧಾನ್ತ ಮೃತವಾದ್ಧಿವರ್ಧನರಾತ್ರಾಭ
- 71 ರಣರುಮಪ್ಪ್ರೇಮತುಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರೆಂತೆಂದೆ || ವೃ || ಆಶೀದಾಶಾಂತರಾಳಪ್ರಬಳಪೃಥುಯಶೋವೈಯೋಮುಂಗೆಗಾತರಂಗೆಚಂ
ಚಚ್ಚಾರಿತ್ರಧಾತ್ರೀ . ವದತಿಲಕ್ಷ್ಮೀತೋದಾರಗಂಭೀರಮೂರ್ತಿ ಫೀನಾಕ್ತಾಂತಾತುಂಗೆಪೀನಸ್ತನಕಳಶಲನಂನೂತಚ್ಚೂತಸ್ರವಾ
- 72 ಳ್ಳದ್ಧಾಂತಕ್ಷೀರನೀರಾಕರಹಿಮಕಿರಣಶ್ರೀಪ್ರಭಾಚಂದ್ರದೇವೇ || ಅಭಿನವಗಣಧರ . . . ತ್ರಿಭುವನಜನವಿನುತಚರಣಸರಸಿರುಹಯುಗಂ
ಶುಭಮತಿಕಾ . . . ರುಹವನಾಕ್ತ ಫನೆಂಬುದುವಸುಮತಿಯೊಳನಸ್ತವೀರ್ಯುಗಸಿದ್ಧಾಂತಿಕರಂ ||
- 73 ವಾದಿವನದಹನುತವಪವಾದಿಮನೋ[ವಾದಿ]ಭವವಿಶಾಹರನಿಟಳಾಕ್ಷಂವಾದಿಮದರದನಬಿದುವಂ ಭೇದಿಸಮೃಗರಾಜಂಜಯತುಶ್ರುತಕೀ
ರ್ತ್ತಿಬುಧಂ || ತತ್ಸಧಮ್ಮರು || ಕವಿಗಮಕವಾದಿವಾಗ್ಗಿಗಳೆಂಬರಂಗೆಲ್ಲುಕನಕನಂದಿತ್ಯೈ
- 74 ವಿದ್ಯವಿಳಾಸಂತ್ಯಭುವನಮಲ್ಲವಾದಿರಾಜಂದಲೆನಿಸಿದಂನೈಪಸಭೆಯೊಳು || ಅವರಸಧಮ್ಮರು || ಮನವಚನಕಾ . . ಗುಪ್ತಿಯೊಳನು
ನಯದಿಂತಳದಾಪಂಚಸಮಿತಿಯವಶದಿಂದನುವಶನಾದತಪೋನಿಧಿಮುನಿಚಂದ್ರಬ್ರತಿಸನಲಿಳರಾದ್ಧಾಂತ . . ||

- 75 ಅವರಸಪ್ತರು || ಪಿರಿದಂಪೋಗಳ್ವಡೇಗಳಪುರುಳುಂಟೆವಾಡಲೆನ್ನು ಮುನಿಸತಿಯೆಂಬೇವರಚಿಂತಾಮಣಿ . . . ಕುರುಳಿಸುನನ್ಮಾನಧ್ಯಾನ
ಪುರುಳಿಯೆನಿಕ್ಕುಂ || ತಪೋನುಷ್ಠಾನನಿಷ್ಠಿತರಾರಿದೆ || ಕನ(ಕ)ಚಂದ್ರಮುನೀಂದ್ರನಪಾದಮಂನೇನವಭವ್ಯಸಮೂಹದಪಾಪಸಂ
ಹನನ
- 76 ಮಪ್ಪುದುತಪ್ಪದುನಿಶ್ಚಯಂಮನ . . . ನಿಚ್ಚಲುಂ || ಅವರಸಧರ್ಮರು || ಮುನಿಯ . . . ಅನವದ್ಯಾಕಾರನೆಜನಶಾಸನರಕ್ಷಾ
ಮಣಿಶಾಂತನಕಳರಾಗದ್ವೇಷದೋಷಪ್ರಭಂಜನನುಷ್ಠಾನುತನೆಗುಣಪ್ರಣಯುತಂತಾನೇಬಿನಂವೀರವೇದಿನಿಯೊ
- 77 ಧವಚಂದ್ರದೇವನಸೆದಂಚಾರಿತ್ರಚಕ್ರೇಶ್ವರಂ || ತ ರು || ವರಶಸ್ತ್ರಾಂಭೋಧಿವದ್ಧನಹರಿಣಾಂಕಬಿರುದ
ವಾದಿವದವಿ . . . ಇನಿರುತಂತಾನೇಮಸೆದಂಧರೆಯೊಳುತ್ಕೃವಿದ್ಯಬಾಳಚಂದ್ರಮುನೀಂದ್ರ || ಅವರಸ || ವೃ ||
- 78 ನಾಳ್ವಂಧರ್ಮಮನುಪೀಕ್ಷಿಸಿತಕೆಡಗಿಯದಾಗಳುಂಪೀನಿತಂಬಮಂಘನಕುಚದ್ವಯಮಂಮುಖಗೋಣ್ಣಮ್ನಾ ದೋದ್ಯಾನ
ಮನೊಲ್ಲ ಪೋಕುನೆಜಿನೀಲಸುಖಾಶ್ರಿತರಪ್ಪಯೋಗಿಗಳುದಾನವಿನೋದನೊಳುದೋರೆಗೆವಪ್ಪರೆವಾಧವಚಂದ್ರದೇವನೊ
ಸೆದ . . .
- 79 ಸತ್ಯಗಂಗೆಂಕುಡೆಕುರುಳಿಯೊಳಾದನದಾನಪ್ರಭಾವಿಸ್ತರದಿಂಶ್ರೀಬಾಳಚಂದ್ರಬ್ರಹ್ಮಪತಿಪಡೆದಂದಾನದಿಂಜೀಯನಲ್ಲ ವ್ಯ
ರೆಯಂಸಂಪೂರ್ಣಮಾಗಲ್ಪುಣಿಸಿದಮಿದುಬಲಭೋದ್ಯಮಕ್ಷೀಣರಿದ್ಧಿಸ್ಥಿರತಂಕಯ್ಯಣ್ಣಿಪೋಣ್ಣತ್ತಿರೆ ಹ . . .
- 80 ಜ್ಯನಾದಂ || ಅವರಸಧರ್ಮರು || ಚತುರಾಶ್ಯಕೋಟಿಕೂಟದೊಳತಿಶಯಮೆನಿಸಿದ್ಧಕೋಪಣತೀರ್ಥದೋಳಿಗಳುನುತಿ
ಯಿಪವಡ್ಡಾಚಾಯ್ಯಬ್ರಹ್ಮಪತಿಯೆನೇಮಿದೇವರಿಂದಮೆಪೂಜ್ಯ || ಸ್ಥಾವರಜಂಗಮಮುನಿತುಂಪಾವನವಾಚ
- 81 ಜಿಯೆನಿಬಾಳ್ವಡಿಗಳಜೀಯಂಶ್ರೀನೇಮಿದೇವರದಿಯಿಸೆಶುಭದಂ || ಅವರಸಧರ್ಮರು || ಅಧನಗ್ಗ್ರಾಶ್ರಿತಗ್ಗ್ರಾಪ್ಪಸಂ
ತತಿಗಿಚಾತುರ್ವ್ಯಾಸಂಪ್ರಕೃತಾನಧಿಕೋತ್ಸಾಹದಿನಿ . . . ಲುಂಬಯಕೆಯೇಬೆರ್ಪರ್ಥಮಂನಾಂಚ್ಚೆಯಂಬುಧಚಿಂತಾಮಣಿಮ
.
- 82 ರಿಕೂರ್ತಿತ್ತು ಮಾಧವಚಂದ್ರಂಪಡೆದಂಸಮಸ್ತಭುವನಸ್ರಸ್ತುತ್ಯಮಂಸ್ತುತ್ಯಮಂ || ಅವರಸಧರ್ಮರು || ಸಾಧಿಸಿಗು
ರೂಪದೇಶದೋಳಧಿಕೃತಯಾಯು ಸಕಳಶುಭ ಮಗಗಳುವೇದಾಂತರ್ಮ . . . ಯದರಿಬಗ್ಗೊಳಧೂಮಘರಟ್ಟುನೊಡನೆತೊಡವ್ವಮ
. . . || ಶಾಕಿನಿಡಾ
- 83 . . . ಕಿನಿಚೋರಾರಿವಾರಿದವೈಯರನಿತುಂಲೋಕಮುಖಿಯಲ್ಲ ಬ . . . ಯಾಸಕಳಮನುಖಿಯೆಬಿರುದದೇವೇಂದ್ರನುಮಂ || ಇಂತೆನಿ
ಸಿನೆಗಿಳ್ಳೆಯಂತಳೆದ್ರೀಮತ್ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಗುಡ್ಡಭುಜಬಳಗಂಗೆಹೆಮ್ಮಾಡಿಬಿಮ್ಮದೇವ || ಬಳವದ್ವೈರಿಗಳಂಪಡ
ಲ್ಪಡಿಸಿಗಿಲ್ವ
- 84 ನುಮಾಣ್ಣನೇಚಲಿಂದಂಪರಿಯಿಟ್ಟುಪೈರಿಪುರಮಂತತ್ತೊ ಳೆಯಂತದುಮುಹೀತಳಮಂಕೊಂಡುಧರತ್ರಿಬಣ್ಣಿ ಸುವಿನಂಶ್ರೀಬಮ್ಮದೇವಂ
ಹೀತಳಮಂತೋಳ್ವಲದಿನಿಮಿಚ್ಚಿದನಿದೇಂಹೆಮ್ಮಾಡಿಸಾಯ್ಯಾತ್ಮನೋ || ಆತನಪಟ್ಟಮಹಾದೇವಿಯಂತೆಂದೆ || ಜಿನೇಂದ್ರಪಾ
ದಾಂಬುಜಮತ್ತಭೃಂಗೀ . . .
- 85 ಭೂಪಣಭೂಷಿತಾಂಗಿನಿತಂಬಿನೀನಾಂತಿಕಾಯಮಾನಾವಿರಾಜತೇಗಂಗೆಮಹಾಧಿದೇವೀ || ವೃ || ನಿಜವೆನಿಸಿಗತ್ತೆಯಮಹಾಸತಿಗುಚ್ಚ
ವಂನಿಮಿಚ್ಚುನಾತ್ರಜರನಿಸಿದತಮ್ಮುತೊಡಪುಟ್ಟದರೊಪ್ಪುವಮಾರಸಿಂಗನುಂಸಜಯದೆಸತ್ಯಗಂಗನೃಪನುಂಕಲಿರಕ್ಕ ಸಗಂಗದೇವ
ನುಂಭುಜಬಳಗಂಗೆ . . .
- 86 ಭುಜನುಮಾಜ್ಞಿಸಿಪೆಜ್ಜರಸಮಂನಿರಂತರಂ || ಗಜರಿಪುವಿಷ್ಣುರಾಜಿವಿಭವೋದಯಪಾರ್ವಜಿನೇಂದ್ರಪಾದಪಂಕಜಮದಭೃಂಗಂಗೆಕುಳಮ
ಣ್ಣನದಣ್ಣಿತವೈರಿವಗ್ಗಭಾವಜನಿಭಮೂರ್ತಿದಿಗ್ವೈಯವತ್ತಿರತೇತ್ತಿರಸಮಸ್ತಧಾತ್ರಿಯೊಳ್ಳುಜಬಳಗಂಗೆಭೂಪನಿನಗಾದೊರೆ
ಮಂಡಳಿಕಕ . . .
- 87 ಆತನಪಟ್ಟಮಹಾದೇವಿ || ಆಳುವರನನುಜವಟ್ಟುಗಿಭೂಪಂಗೆಗಂಗೆವಾಡಿಗತಳದಳುಪಟ್ಟಮನೆಂದೆಗಂಗೆನಪಟ್ಟಮಹಾದೇವಿಯಂತುನೋಂತರು
ಮೊಳರ || ವೃ || ಮಾಣಿಟ್ಟುಶಾಂತಮಬ್ಬಡಲಳೆದುಧಿಬಾತ್ರಮಂತೂಗಿಸಂದಾಮೇರುಚ್ಚೋಣೀಂದ್ರಮಂತ್ರಿಸಿನೋಳೆಣಿಸಿತರಂಗೊಂಡು
- 88 ನಕ್ಷತ್ರಮಂಪೇಳುದಾನಂಬಲ್ಲರಿಬಲ್ಲಡೆಪೊಗಳ್ಳೆ ಮವಿಶ್ವಂಭರಾಭಾರಂವೀರಶ್ರೀರಾ . . . ಲೀಡವಬ್ರಹ್ಮಧಿಮುಘನಭುಜಸ್ತಂಭನಂಗೆಗನಿನಂ || ಅ
ನ್ನೇಯವಾಗಿದೂದಿಸುವುದೇಮೊಲೆವೋಸ್ರಕಾಸಯೆಲ್ಲವೊರನ್ನ ಪೆಹೆಂಡಿರೊಳುಮನೆಗೋವ್ವರುದಾರೆಯರಣ್ಣ ಹುಟ್ಟರೇಹೂನ್ನಿ ಯವುಳ್ಳ
ಡೇಂಜ
- 89 ಗದೊಳೋವ್ವಳೆಭಾಗಿಯತಾನೇಸೆಪುನನ್ನಿ ಯೊಳೆನ್ನು ಗಬ್ಬಿ ಕತೆಯರಾಗ್ಗರಚಂದಲದೇವಿಯಂದದಿಂ || ಶ್ರೀಮದ್ಭುಜಬಳಗಂಗೆ(ಗ)ದೇವಂ
ಗಂಗೆಂಗೆಮಹಾದೇವಿಗಂಪಟ್ಟದಸತ್ಯಗಂಗೆನಪ್ರತಾಪಮಂತೆ || ಜಸಮುದ್ಯದ್ಧವಳಾತಪತ್ರಮಖಿಳಾಶಾದೇವತಾಪಾಂಗರೈಸಹಸ್ರಚ

- 90 . . . ಗಣೇಂದ್ರ ಪ್ರಪೀಕಂವಿಕ್ರಮಂತಾನದಾಗಸುಸಾಮ್ರಾಜ್ಯಲತಾಭಿವೃದ್ಧಿ ವಿಭವಮಯೈತ್ತಿ ರಲುಬಿಲ್ಲದರ್ಜೆ ಸಕೆಯ್ಯತ್ತಿ ರಸತ್ಯಗಂಗೆ
ನೆಸೆದಂವಿಶ್ವಾಪನೀಭಾಗದೊಳು || ಆತನರನೆ || ಪತಿಸತ್ಯಗಂಗೆದೇವಂಗಂ ದಾರಲಕ್ಷ್ಮಿ ತಾನೆನೆ ತಳೆದ
ಳೇವ
- 91 ಸದವರಾರೋರಾಣಿಕಂಚಲದೇವಿ || ಭಾವಭವಂಗೆರೊಪುಮದಸಾಮಜವೈರಿವಿಕ್ರಮಕ್ರಮಂಸುರೇಂದ್ರಾವನಿಜಕ್ಕೆ ದಾನಗುಣ
ಮುಬ್ಬಿಗುಣಮರಾಚಕ್ಕೆ ಸಂಭಾವಿತಧೈರ್ಯಮಗ್ಗ ಲಿಪುದೆಂದೆಡೆಗಂಗೆಕುಬ್ಜತುಕುಮಾರ ಪಾಳಕೆಗೆದೊರೆಯಪ್ಪರೆ
ಮಿಕ್ಕ ಕುಬ್ಜತುಮಾ . ಕ
- 92 . . . ಯಿಂದಂಕ್ಷೀರಾಬ್ಧಿಯುಮನವಸದಿಂಪೆಚ್ಚು ವಂತೆಗಂಗಾನ್ವಯಮುಂಪಸರಿಸೆಪ್ಪು ಗೆನಿನ್ನಿಂದಸದಳಮಾದಾಯ್ಯತಾಯ್ಯ
ಗಂಗೆಕುಮಾರಾ || ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರನೆಹಿಯಂಗಹೊಯ್ಯಣದೇವನೇ?ಯಂಗಂಡರದಾವಣಿಹುಸಿವರಸೂಲಮಾವನಗಂನ್ನ
ವಾರಣಂಹೆಮ್ಮಾಡಿ ದೇವನೆಡೆ
- 93 ದೊಹಿಮ . . ಸಾಯಿರಮುಮಂಹರಿಯನೆಲೆವೀಡಿನೊಳುಸುಖದಿನಾಳುತ್ತಿದ್ದು ಕುಂತಳಾಪುರದೊಳುಚೈತ್ಯಾಲಯಮಂವೂಡಿದೇವರ
ಪೂಜಾವಿಧಾನಕ್ಕಂಚಾತುರ್ವ್ಯಾಣ್ಣ ಸಂಘಸಮುದಾಯಚತುಸ್ಸಮುದಾಯದಾರದಾನಕ್ಕಂಖಣ್ಣ ಸ್ಫುಟಿತಜೀಣ್ಣೋದ್ಧರಕ್ಕಂಸಮು
- 94 ದಾಯಮುಖ್ಯಸ್ಥಾನಮಾಡಿಯೆಡೆದೊಹಿಮಂಡಲಿನಾಡಪುಭುಗಾವುಣ್ಣ ಗಳಕರೆಯಲಟ್ಟಧರ್ಮ . ಮಾರಯ್ಯ ಯೆಂದುಸಕವರ್ಷರ್ಷ
ನೆಯಪ್ಪ ವಂಗಸಂವತ್ಸರದಪುಶ್ಯಸುಂಘದಶಿಗುರುವಾರವುತ್ತುರಾಯಣಸಂಕ್ರಮಣದಂದುತಮಗುರುಗಳುಶ್ರೀಪ್ರಭಾಚಂದ್ರಸಿದ್ಧ . .
- 95 ದೇವರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಮಾಡಿಬಿಟ್ಟದತ್ತಿಯಾಗ್ರಾಮದಭಯಸಾ . ಸರ್ವಸಮಶ್ಯವಲ್ಲಿಹುಟ್ಟುವಾಯದಾಯಸುಂಕನಿಧಿನಿ
ಕ್ಷೇಪಸರ್ವಭಾಧಾಪರಿಹಾರ || ಮತ್ತರಾಜಸರ್ವಸತ್ಯಗಂಗೆದೇವನೆಡೆಹೈಯನೆಲೆವೀಡಿನೊಳುಸುಖದಿರಾಜ್ಯಂಗಿಯ್ಯ
- 96 ದಲ್ಲಿಕುರುಳಿಯತೀರ್ಥದಲುಗಂಗೆಜಿನಾಲಯಮಂವೂಡಿಸಕವರ್ಷಂಘಟನೆಯನಂದನಸಂವತ್ಸರದಚೈತ್ರಸುಪುಣ್ಣಮಿಯಾದಿವಾರಸೋ
ಮಗ್ರಹಣದಂದುತನಗುರುಗುರುಗಳೋಮಾಧವಚಂದ್ರದೇವರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಮಾಡಿಬಿಟ್ಟದತ್ತಿಯರಿಗನಬಣ್ಣ
ಯು . ರ
- 97 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಗಂಗೆಹೆಮ್ಮಾಡಿ ದೇವರಸಂನ್ನಿಧಿಯಲ್ಲಿಸರ್ವಾಧಿಕಾರಿಬಾಗಿಯಹೆಗ್ಗಡೆಲೊಕ್ಕ ಮಯ್ಯನಮಗೆಹೆಗ್ಗಡೆಚಂದಿ
ಮಯ್ಯಂಕುರುಳಿಯತಂವಗೂಡಿಕೆಯಂಕಲಿಯರಮಲ್ಲಿಸೆಟ್ಟಮಾಣಂಕೊಂಡುಅರಸರಸಂನ್ನಿಧಿಯಲುಬಾಳಚಂದ್ರದೇ
- 98 ವರ್ಗಧಾರಾಪೂರ್ವಕಮಾಡಿಬಿಟ್ಟರು || ಮತ್ತಸಿರಿಯಮಸೆಟ್ಟಯುಮಾತನಮಕ್ಕಳು ಆತನಗೂಡಿಕೆಯನ್ನೆಯರಸ
ದೇವಪುಷ್ಪಪುರದಲುಬಾಳಚಂದ್ರದೇವರ್ಗಧಾರಾಪೂರ್ವಕಮಾಡಿಕೊಟ್ಟರು || ಅನ್ನುಭಯಗ್ರಾಮದ ||
- 99 . . ಸಾಮ್ಯಸುಂಕಸಹಿತಸರ್ವಭಾಧಾಪರಿಹಾ . ಯ
- 100 ಲ್ಲಿಮೂಡಹೆಬೀಡವೆಣಚುಗಲ್ಲುಅಲ್ಲಿಮುಂದಾ . ಗುಣಯದತೆಂಕಲುಅಲ್ಲಿಮು ಮೂಡ
ಹೆಬ್ಬದಹುಅಲ್ಲಿಮೂ ಮೂಡಣಕಿನರಲುಅಲ್ಲಿ
- 101 ಡೈಯಕ್ಕಲ್ಲುಅಲ್ಲಿಬದ || ಕೆರಿಯ . . ಅಲ್ಲಿಬದಗ . . . ಅಲ್ಲಿಮೂಡನಟ್ಟಕ . ಅಲ್ಲಿಮೂಡಲು . . ಕೆಜಿಯಡೆಯ
. ನ . ರಣಸವಣ . . . ಅಲ್ಲಿಮು ಅಲ್ಲಿಮೂಡಸೋಮಯ್ಯನಬಣ್ಣರೆಯೂರ
- 102 ಗೊಡಕ್ಕಲ್ಲುಸಹದುಅಲ್ಲಿಬದಗ ಡೊಳಗಣವೊಣಿಅಲ್ಲಿಂಪಡುವಣಮೂಲೆತೆಂಗೆಲ್ಲುಅಲ್ಲಿಂಹಡುವಹಬೀರತೆಯಸಾ
. ಸಡುವಣಹಲವ . . ಗಲ್ಲು ಅಲ್ಲಿಂಪಡುವನೆ . . ಇದೊಳಗಳೆರಡುಂಮೊಣಡಿಯೆಡೆ . . ಸರಿಮಅಲ್ಲಿಂಪಡು
ವಣನೀಜುವು . .
- 103 ನೆಗಲ್ಲುಮಹಾನದಿ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುನ್ಯ ಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ವಿಸರ್ವಾ ನೇತಾನುಭಾವಿನೇಪಾರ್ಥಿ
ವೇಂದ್ರಾನ್ಯಯೋಭೂಯೋಯಾಚತೇರಾವಚಂದ್ರಃ || ದಯೆಯಿಂದಿಂತಿದನೆಯ್ದಿಕಾವಪುರುಷಗ್ಗಾಯುಂಮಹಾಶ್ರಯುಮಕ್ಕೆಯಿ
ದಂಕಾಯದಕಾಯ್ಯಪಾಪಿಗುರುಕ್ಷೇತ್ರೋರ್ವಿಯೊ
- 104 ಇಬಾಣರಾನಿಯೊಳೊಟ್ಟಮನೀಂದ್ರಂ ಕವಿಲೆಯಂ ವೇದಾಡ್ಯರಂಕೊಂಡುದೊಂದಯಸಂಸಾಗ್ಗುಮಿದೆಂಮಸಾರಿಪುದುರೈಳಾ
ಕ್ಷರಂಧಾತ್ರಿಯೊಳು ||

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ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ಲಿಂಗದ ಪಾಣಿವಟ್ಟದಮೇಲೆ ಇರುವದು.

¹ರಕ್ತಾಕ್ಷಿಸಂವತ್ಸರಭಾದ್ರಪದಸುಧೃಂಘ್ರಾಷ್ಟಮಿಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರಸಮುದ್ರದನೆಲೆವಿಡಿನಲುಸುಖದಿಂರಾಜ್ಯಂಗಿಯುತ್ಥಿರೆ

²ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಹಿರಿಯಹಡೆಯಅಸವರಮಾರಯ್ಯಂಗಳಸನ್ನಿಧಾನದಲು . . . ದಂಣ್ಣಾಯಕವಿಷ್ಣು . ಯಹಮಗಾವುಂಡ

³ಹಡವಳಕಾಳಯ್ಯಗಂಗಾವುಂಡಬಪ್ಪಗಾವುಂಡಗಾಯಿಗಾವುಂಡಮಾಚಗಾವುಂಡಲಿಗಾವುಂಡುಗಳಬಯಿಚಯ್ಯಹೊನಯ್ಯಮುಖ್ಯವಾದ

⁴ಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುತಂಮಗಾಗಿ . ಕುಂತಳಾಪುರದಲ್ಲಿತ್ಸದಾಚಾರ್ಯರಪ್ಪನೇಮಿಚಂದ್ರಭಟ್ಟರಕದೇವರಿನಾಳುಪ್ರಭು . . ಸಾವಂತ

⁵ಮೂರಯ್ಯನುವಿಚಾರಿಸಿ . . . ಕಾಳಗಾವುಂಡ ಮಯಣಪೆಮ್ಮಲ . ದಿಯರಂಕಣ್ಣತವ ಬರದಶಿಲಾಶಾಸನ

⁶ವಂತೊಡದುಬಳಾತ್ಕಾರದಿಂತಮುಭಕ್ತಿ ಯಾಗಿನಲುತ್ತು ಯಬಣ್ಣವಳ್ಳಿಯಲ್ಲಿಮೂ

7.

⁹ಯಕೊಂಡುನಾಳ್ಪುಭುಗಳಾಧಿಕಾರಿಸಾವಂತಮಾರಯ್ಯನುಂಮನದ್ಧಾರೆಯಾಗಿನೇಮಿಚಂದ್ರಭಟ್ಟರಕದೇವರಕಾಲಂತೊಳದುಧಾರಾಪೂರ್ವಕವಾಗಿ . . . ಶಿಲಾಶಾಸನವಂಬರೆದುಪೆನವಸೆಯದೊಡಿಕೆಯರೆವನೆ ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರ

¹⁰ದಲುಸಾಯಿರಕವಿಲೆಯಿಂತಪ್ಪಬ್ರಹ್ಮಣರಕೊಂಡ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ | ಪಷ್ಕಿವರ್ವರ್ಪನಹತ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಮಿಃ ||

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ಅದೇ ಗ್ರಾಮದ ಬಸಸೆಟ್ಟಿ ಜಮೀನಿನಲ್ಲಿ ಹೊಳದ್ದ ಕಂಭದಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1'.

ಪೂರ್ವಕಡೆ

¹ವೈಯಸಂವತ್ಸರಪುಶ್ಯದಬ

²ಹುಳದಬಾರಸಿಯಕುಡ

³ನವಾರದೊಳಗದುವಿನಯನಿ

⁴ಧಿಬಾಳಚಂದ್ರಂಸುಸಮಾಧಿ

⁵ಯಂಮುಡುಪಿನಾಕಮೆದ್ದಿದ

⁶ನೀಗಳು || ಅತಿಥಿಗಮು . . .

⁷ಗತಗ್ಗ ಪ್ರತಿಭಾಪ್ರಾಬಲ್ಯ . .

⁸ನ್ನಿ ಪಮನುಮುನಿಗೆ . . ಗ

⁹ಮಿತ್ರವಾದಿಗಳದಾನಮವತಿಶ

¹⁰ಯವಿಬಾಳಚಂದ್ರನಾಳ್ವನ್ನೆ ವರಂ

¹¹ . ಕಲೇ . ಬುಧಸಮಿತಿಪ್ಪ

¹²ರಬಳಗಂಮೆಟ್ಟಿಲ್ಲನೆವಃಱು

¹³ಗೊಡವಿನೋಡಪ್ರಳೆಯ

¹⁴ಪ್ರಜ್ಞೋಭದವೊಲುಕ . .

¹⁵ಶ್ರೀಬಾಳಚಂದ್ರನಭಿನವ

¹⁶ಚಂದ್ರ ||

ಪಶ್ಚಿಮಕಡೆ

¹⁷ಮನವಂನಿಯಮಿಸ

¹⁸ಲಿಯತ್ತನುಮಂಪಿ .

¹⁹ದ್ಯುನೇಶೋರ್ವಮುನಿಯುಂ

²⁰ಮುನಿಯಮನಮಂತ

²¹ನುವಂನಿಯಮಿಸಲನುದಿ

²²ನಮಿನೇಮಿದೇವನೋರ್ವನೇ

²³ಬಲ್ಲಂ ||

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಡೆ ಮಾಸ್ತಿ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಯಾಶ್ವರಸಂವತ್ಸರದಪ್ರಥಮಜೇಷ್ಠ ಶು

|

²ಂಆದಿತ್ಯವಾರದಂದುಹೊಂನೆಯಾಯ

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1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗೆರಃಶ್ಚುಂಜಿಕಂದ್ರೇಕಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಾಶಂಭವೇ | ಸ್ವಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರ್ಷಂಚೀತಸಂದುವರ್ತಮಾನಸಾ
3 ಭಾರಣನಂತ್ಸರದಪುಷ್ಯಬಿಂಶತಿಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ
4 ವಿರಪ್ರತಾಪವಿಜಯರಾಯರಕುಮಾರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರುವಿಜಯನಗರಿಯಲಿಂಗಹಾಸನ
5 ಸ್ಥಂಗೀವಿರೂಪಾಕ್ಷದೇವರಸನಿಧಿಯಲುವರ್ಣಾಶ್ರಮಧರ್ಮಗಳನುಖಸಂಕಥಾವಿನೋದದಿಂದರಾಜ್ಯವ
6 ನುಪರಿಪಾಲಿಸುತ್ತಸಾಂವ್ರಾಜ್ಯಧರಂಧರರಾಗಿಯಿಹಕಾಲದಲತುಲಾಪುರುಷಮುಖ್ಯಾನಿಮಹಾದಾನಾನ್ಯವ
7 ತಾದೇವರಾಜೇನದೇವೇಂದೋನತುಲಾಮಧುರೋಹತಿ | ಅಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರನಿರೂಪದಿಂದಅವರಮನೆ

- ⁸ಯಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನರು || ಶ್ರೀಮದ್ರಾಜಕಿರೀಟಪುಷ್ಪಚರಣಶ್ರೀಬುಕ್ತ ರಾಜಪುರಾಪುರ್ಣಾರ್ಥಪುರುಹೂತೇತಿ ವಿಜಿತೋ
- ⁹ಭೂಪತಿಶ್ರೀಪತಿಸೀದ್ವೈಚಕಪದಂಡನಾಯಕಮಹಾದೋದಂಡಸಜ್ಜಿತೈಕೋದಂಡೈಭುವಿಖಂಡಿತಾನಿಕರಶ್ರೀಲಾಂ
- ¹⁰ಮುಪೂಜಾಸರಃ | ರಾಜ್ಜನ್ಯ ಸ್ವಸಮಸ್ತ ಭಾರಭರಣೇದಕ್ಷಸ್ಯಸಿಕ್ಷಾವಿಧಾರಾಜ್ಜಾಂಪಾಕತರಕ್ಷಣಂಬುಧವರಸಂತಸ್ವತಸರ್ವತಃ
- ¹¹ಆಸೀದ್ವೈಚಕಪದಂಡನಾಯಕಮಹಾಮಾತೃಸ್ಯಪೂರ್ವಾಖ್ಯಾಧೀಶಾಧಿಪಮಸ್ತು ಕಾರ್ಪಿತಸದೋಮಂಗಸ್ವದಂಡಾಧಿ
- ¹²ಪಃ | ತತ್ಪುತ್ರಪುರುಪುಣ್ಯಲಭ್ಯಮಹಿಮಾಮಾಹಿಷ್ಠಿತಿರಾಜವತ್ಖ್ಯಾತೇತಳಮಂಡನಾಯಜನಿತೋಧಾತ್ರಾಧ
- ¹³ರಿಶ್ರೀಪತಿಃ | ಧೀಮಾನ್ವೈಚಕಪದಂಡನಾಯಕಮಹಾನಾಮ್ನಾ ಗುಣೈಶ್ಚಾನ್ವಿತೋದೇವೇಂದ್ರಾದಿಮರುದ್ಗಣೇಷುಗಣಿತಃಪುಧ್ವೀಂಚಿರಾಯಾ
ನ್ವತಾ
- ¹⁴ತ | ತತ್ಪುತ್ರಸರಸಸಮಸ್ತಗುಣಯುಕ್ತವಾರ್ಥಸಂಪತ್ಪ್ರದಃಸರ್ವೇಪಾಂವಿದುಪಾಂ ದ್ವಿಪಾಂಚಕರಣೇದುರ್ವಾರದುರ್ಗಾಧಿಪಃಶ್ರೀಶ
- ¹⁵ವಾರ್ಚನತತ್ಪರಃಪ್ರತಿದಿನಸರ್ವೈಗುಣೈರ್ವೇವರಾಖ್ಯಾಪಾಲಾವಳಿಪೂಜಿತೋವಿಜಯತೇರಾಯಂಣ್ಣ ರಾಜಾಕ್ಷಿತಾ | ಜಯತಿಜಿತಮ
- ¹⁶ನೋಜಾಕಂಭುಪಾದಾಲ್ವ ಪೂಜಾಸ್ತಿ ತವದನಸರೋಜಸಂಪದಾರಾಜರಾಜಾಫಲಿತಸುಕೃತಬೀಜೋಲಾಲಿತಾಶೇಷರಾಜೋ
- ¹⁷ಜಿತರಿಪುಕೃತಪೂಜೋವೀರರಾಯಂಣ್ಣ ರಾಜಃ | ಆರಾಯಂಣುಡೆಯರುಆರಗದರಾಜ್ಯಆನವೇರಿಯನಾಡಹನಗವಾಡಿಯ
- ¹⁸ಭಾಗದನಾಡುಹೋಳೆಯಹೊನ್ನೂರನಾಡನುಸಧರ್ಮದಿಂದಪಾಲಿಸುತ್ತ ಇಹಕಾಲದಲೂಆರಾಯಂಣೋಡೆಯರಿಗೆಆನವೇರಿಯನಾ
- ¹⁹ಡೋಳಗಣಹನಗವಾಡಿಯಭಾಗದಸಮಸ್ತಗೌಡಪ್ರಜೆಗಳುಹೋಳೆಯಹೊನ್ನೂರನಾಡಸಮಸ್ತಗೌಡಪ್ರಜೆಗಳುತಂವೊಳು
- ²⁰ಸರ್ವೇಕಮತ್ಯವಾಗಿಕೊಟ್ಟಭೂದಾನಸಾಸನದಕ್ರಮವೆಂತೆಂದರೆಸಾಧಾರಣಸಂವತ್ಸರದಪುಷ್ಯಬಿೞುಆಶ್ವಿನ್ಮಾಸದ
- ²¹ಯಪುಣ್ಯಕಾಲದಲುಶ್ರೀಮತ್ತುಂಗಭದ್ರಾಸಂಗಮದಕ್ಷಿಣಾರಾಣಾಸಿಮಹಾಪ್ರಯಾಗಾದಿಹರಿಹರನಾದಕೂಡಲಿಯಸಮಸ್ತದೇ
- ²²ವತಾಸಂನಿಧಿಯಲಿಶ್ರೀ . . ಮಹೇಶ್ವರಶ್ರೀಲಕ್ಷ್ಮೀನಾರಾಯಣಪ್ರೀತಿಯಾಗಿಸರ್ವಮಾನ್ಯವಾಗಿರಾಯಂಣ್ಣೋಡೆಯರು
- ²³ಮಾಡುವಭತ್ಯಧರ್ಮಗಳಿಗೆಸಿಹರಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರೆಯನೆರದಾಚತುಃಸೀಮೆಗೆವಾಮನಮುದ್ರೆಯ
- ²⁴ಕಲ್ಲುಗಳನೆಟ್ಟುಆದಂಣ್ಣಾಯಕಪುರವನುಸರ್ವಮಾನ್ಯವಾಗಿರಾಯಂಣ್ಣೋಡೆಯರುಮಾಡುವಭತ್ಯಧರ್ಮಗಳಿಗೆನಮಸುಕೃತಸಾಕ್ಷಿ
- ²⁵ಯಾಗಿಕೊಟ್ಟೆವು | ಆದಂಣ್ಣಾಯಕಪುರದಗ್ರಾಮಬಂದಕ್ಕೆ ಹಿರಿಯಮನೆಯವರುಆಲಕಟ್ಟಲೆಗೆಬರಿಸಿಕೊಟ್ಟಹಪ್ರಮಾ
- ²⁶ಣರೇಖೆಗೊಳಹೊನ್ನಿಗೆಆರಗದನಾಡನಾಯಕವಾಡಿಗಳುಪೂರ್ವಭೂ . ಹಾನುಭವಿಸಿಬಹಹುಟ್ಟುವೆ . ಕುಪ್ರಮಾಣು
- ²⁷ಹೊನ್ನು | ಆದಂಣ್ಣಾಯಕಪುರಕೆಸಲುವಚತುಃಸೀಮೆಯೊಳಗುಳ್ಳತೋಟತುಡಿಕೆಗೆದ್ದೆಬೆದ್ದಲುಖತವಿರಿಕಲುನೀರಾರಂಭ
- ²⁸ಕಾಡಾರಂಭಆಡಕೆಯಮರತೆಂಗಿನಮರಹಲಸುಮಾವುನೇರಲಹುಣಿಸೆಬಾಳೆಬದಣಮುಂತಾದವಿನುಳ್ಳಕೀಳುಪಚ್ಚೆತ್ಯಣಕಾಪ್ಪಮುಂ
- ²⁹ತಾದಧಾನ್ಯದವೋ ಹಿರಿಯರಮನೆಯಿಂದಬಂದಬಿಟ್ಟಬೀಡಾರಮರದಬಿಟ್ಟಕ್ರಯಕಡ್ಡಾಯಆನಾಡುಗಳ
- ³⁰ಬಗೆಯಿಸರ್ವಸರ ದು || ಸುಂಕಕಾರುಕಗ್ರಾಮದ್ಯಾಣಪಂಚಕಾರುಕಗಾಣವೆಚ್ಚಿಆಮೆದೆಚ್ಚಿಮಗ್ಗ ಮುದ್ರೆಒಳ
- ³¹ವಾಣುಹೊರವಾಣುಮದುವೆ . ಣಗಮುಂತಾದವಿನುಳ್ಳಸುಂಕತಳವಾರಿಕೆಗೆಸಲುಪಳಂಬಲಿವುಡುಗೋರಗೌಡುಂಬಳಿಸಹವಾಗಿಳನಾಯಕ
- ³²ವಾಡಿಗಳುಕೊಡುವಹಹುಟ್ಟುವೆಪ್ರಾಕುಪ್ರಮಾಣವರಹಗೆ ಖಳಿಅಕ್ಷರದಲುಮೂವತ್ತೈದುಹೊನ್ನನುತೆತ್ತು ಬಹಳದಂಣ್ಣಾಯಕಪುರದ
ಚತುಃ
- ³³ಸೀಮೆಯವಿವರಬಡಗಲುಸಾಲುವಾಮಹೆದ್ದಾರಿಯಹೊಳೆಯತಡಿಯನವಿಾಪದಲಿನಟ್ಟವಾಮನಮುದ್ರೆಕಲ್ಲೆ ಗಡಿಅಲ್ಲಿಂದಮೂಡಲು
- ³⁴ಪಾರ್ವತೀದೇವಿಯರದೇವಾಲ್ಯವೇಗಡಿಅಲ್ಲಿಂದಮೂಡಲುದ್ರೋಣಸರ್ವತದಭೈರವದೇವರಸಾದವೇಗಡಿಆದ್ರೋಣಸರ್ವತದಆಗ್ನಿಯದಗು
- ³⁵ಡ್ಡವಳಗಾಗಿರದೋಣಸರ್ವತದಮೂಡಲಗುಡ್ಡೆಯವಿರಿಕಲ್ಲೆಗಡಿಅಲ್ಲಿಂದಮೂಡಲುಕೊಲ್ಲದೊಳಗಣವಾಮನಮುದ್ರೆಯಕಲ್ಲೆ
- ³⁶ಗಡಿಅಲ್ಲಿಂದಮೂಡಲುದೋಡ್ಡಗುಡ್ಡೆಯವಿರಿಕಲ್ಲೆಗಡಿಅಲ್ಲಿಂದಮೂಡಲಗುಡ್ಡದವಿರಿಕಲ್ಲೆಗಡಿಯಾಗಿಯಾಣಾನ್ಯದಲು
- ³⁷ಲಕ್ಕ ತಂಗಿಯಕಟ್ಟಿಯಬಳಗಿರೆಯೊಳಗಣಗುಡ್ಡದಸಡುವಣಕೋಡುಗಲ್ಲೆಗಡಿಆಕೋಡುಗಲ್ಲಿಂತೆಂಕಲುಆದಣಾ
- ³⁸ಯಕಪುರದಿಂಮೂಡಲಅಕ್ಕ ತಂಗಿಯಕಟ್ಟಿಯಬಳಗಿರೆಯೊಳಗಣಪಳ್ಳದಸಗರಮೇರೆಯಾಗಿನಟ್ಟವಾಮನಮುದ್ರೆಯ
- ³⁹ಕಲ್ಲೆಗಡಿಯಾಗಿಳನ್ನೇಯದಲಅಕ್ಕ ತಂಗಿಯಕಟ್ಟಿಯಸಡುವಣಕೋಡಿಯವಾಮನಮುದ್ರೆಯಕಲ್ಲೆಗಡಿಯಾಗಿತೆಂ
- ⁴⁰ಕಲುಗೌಡಗಿರೆಯಬಳಗಿರೆಯಮೂಡಲವೊರಡಿಯನವಿಾಪದಲಿನಟ್ಟವಾಮನಮುದ್ರೆಯಕಲ್ಲೆಗಡಿಅಲ್ಲಿಂದನೈಋ
- ⁴¹ತ್ಯದಲುಗೌಡಗಿರೆಯೊಳಗಿರೆಯೊಳಗಣಕಟ್ಟಿಯಸಡುವಣಕೋಡಿಯಬಿಲಿದೊಚ್ಚಿಗಡಿಯಾಗಿಳಗೌಡಗಿರೆಯಸ

- ⁴²ಡುವಣಿಕೋಡಿಯಲ್ಲಿನಟ್ಟವಾಮನಮುದ್ರೆಯಕಲ್ಲೇಗಡಿಯಲ್ಲಿಂದಂನೈಯುತ್ಯದಲಹೊಂದೂರಿಂದಬಂದಕೆದ್ದುರಿಯರಂಗವೊಲಿಯಹಳ್ಳ
- ⁴³ದತಡಿಯಲ್ಲಿನಟ್ಟವಾಮನಮುದ್ರೆಯಕಲ್ಲೇಗಡಿಯಾಗಿಅರಂಗವೊಲಿಯಹಳ್ಳದಸಾಗರವೇಮೇರೆಯಾಗಿಪಡುವಲತುಂಗಭದ್ರಾ
- ⁴⁴ದೇವಿಯರಗಡಿಯಾಗಿಇಂತೀಚತುಸೀಮೆಯೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪಜಲಸಾಪಾಣಅಕ್ಷಿಣೀಆಗಾಮಿಸಿದ್ದ ಸಾಧ್ಯವೆಂಬ
- ⁴⁵ಅಷ್ಟಭೋಗತೇಜಸ್ವ್ಯವ್ಯಸಹವಾಗಿದಣ್ಣಾಯಕಪುರವನುಪೈಚೆಯದಣ್ಣಾಯಕಬಡಯರಮಕ್ಕಳುರಾಯಣ್ಣೊಡೆಯರುಕೂಡಲಿಯಲಿಮಾ
- ⁴⁶ಡುವಧರ್ಮಗಳಿಗೆನಾವರಡುನಾಡಗೊಂಡಪ್ರಜೆಗಳುನಮ್ಮನಂನುಗ್ರಹಪುತ್ರಜ್ಞಾತಿದಾಯೊದ್ಯಸಾವಂತಾನಮತವಾಗಿಪದಂಣ್ಣಾಯಕ
- ⁴⁷ಪುರದಮೂವತ್ತೈದುಹೊನ್ನನುನಮ್ಮನಮ್ಮಗ್ರಾಮಗಳಮೇಲೆ . ದಿರುಕೊಂಡು . . ಸಂತಾನಸರಂಪರೆಯಾಗಿಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
ಯಾಗಿ
- ⁴⁸ಅಧರ್ಮನಡೆಯೇಕಾಗಿಧಾರೆಯನೆರಬುಪದಂಣ್ಣಾಯಕಪುರದಗ್ರಾಮದಚತುಸೀಮೆಗೆವಾಮನಮುದ್ರೆಯಕಲ್ಲು
- ⁴⁹ನಟ್ಟುಸರ್ವಮಾನ್ಯವಾಗಿಕೊಟ್ಟವಿಂತಪ್ಪದಕೆತಮಯರಡುನಾಡಸಮಸ್ತಗೊಡುಪ್ರಜೆಗಳಯಾವಜ್ಜೀವದಧರ್ಮಗಳೇ
- ⁵⁰ಸಾಕ್ಷಿಕವುರ್ಯಾದಿಯಲಿಸರ್ವಮಾನ್ಯವಾಗುವಾಡಿಕೊಟ್ಟದಂಣ್ಣಾಯಕಪುರವನುಸೋತ್ರಿಯವಾಗಿಯೆವೃತ್ತಿಯಮಾಡಿನಿಂ
- ⁵¹ಮಕೂಡಲಿಯಮಹಾಜನಂಗಳಿಗೆಕೊಟ್ಟವಾಗಿಆದಂಣ್ಣಾಯಕಪುರವನುಸೋತ್ರಿಯವಾಗಿಯೆವೃತ್ತಿಯಮಾಡಿನಿಂ
- ⁵²ವತ್ತೆದ್ದುಹೊನ್ನನುಕಪ್ಪಿಯಕಟ್ಟಿಕೊಂಡುತೋಟವನಿಕ್ಕುವನಮಂಧವಿಟ್ಟುಹೊನ್ನನುಉಭಯನಾಲ್ವತಮೂರೊನ್ನನುನಂಮುಭತ್ತದ
- ⁵³ಧರ್ಮವನಡಸುವರಿತೆತ್ತು ಸಂತಾನಸರಂಪರೆಯಾಗಿಅನುಭವಿಸಿಬಹಿರಿ || ಇಂತಪ್ಪದಕ್ಕೆ ಆರಾಯಣ್ಣ ನೈಡೆಯರಸ್ವಹಸ್ತವೊಪ್ಪ
- ⁵⁴ಶ್ರೀತ್ರಿಯಂಬಕ | ಆದಣ್ಣಾಯಕಪುರದಧನಸಾಲದಕಡೆಮೆಗೆನರಸಿಂಹದೇವರಂಗಳಲಿಯಸುಂಕಕಾರುಕಸಹಯೇಳುವರಹುಭ
- ⁵⁵ಯಂಐವತ್ತು ಹೊನ್ನನನಾವುಕೂಡಲಿಯಲ್ಲಿಮಾಡುವಧರ್ಮಗಳಿಗೆಅರ್ಥೋದಯಪುಣ್ಯಕಾಲದಲುಧಾರೆಯನೆರದುಕೊಟ್ಟವು | ಅಧರ್ಮವಿ
- ⁵⁶ತ್ತದವಿವರರಾಮನಾಥದೇವರನೈವೇದ್ಯಕ್ಕೆ ಗಂ'೧ — ಅಭಿಷೇಕದಚೇನಿದೀಕ್ಷಿತರಿಗೆಗಂ'೪ನಾರಸಿಂಹದೇವರನೈವೇದ್ಯಕ್ಕೆ ಗಂ'೧ —
- ⁵⁷ಅಭಿಷೇಕದಚಂದ್ರಭಟ್ಟರಿಗೆ'೪ಬ್ರಹ್ಮೇಶ್ವರದೇವರನೈವೇದ್ಯಕ್ಕೆ ಗಂ'೧ — ಅಭಿಷೇಕಲಿಂಗಂಣ್ಣ ಭಟ್ಟರಿಗೆ'೪
- ⁵⁸ಹರಿಹರದೇವರನೈವೇದ್ಯಕ್ಕೆ '೭ದ್ರೋಣಸರ್ವತದಬೈರವದೇವರನೈವೇದ್ಯಕ್ಕೆ ಗಂ'೭ಭತ್ತಕೆಪ್ರತಿವರ್ಷಂಕಂಸಮ
- ⁵⁹ಸ್ತವಚ್ಚದಲೆಕ್ಕ ಭತ್ತ'೧ಕ್ಕಂಮಂಞಂ . ಲಿಪ್ಪತಿವರ್ಷ . ಕಂಭತ್ತ೧೫'೮ತುಪ್ಪಕ . ದಿನಂಕ್ಕೆ ಪಡಿ೦||ಲಿವರ್ಷ ೧ಕಂ
- ⁶⁰ಬಗ'೪ಹಸರುದಿನಂಕಂಪಂಚಿಲಿವರ್ಷ೧ಕ್ಕಂ'೭ಉಪ್ಪಿಗೆ'೭ಮೆಣಸಿಗೆ'೭ಹುಣಸೆಯಹಂಣಿಗೆ'೭|| ಮೇಲೋಗರ
- ⁶¹೧ಕ್ಕಂ ದಿನಂಕ್ಕಂವರಹತಾರಂ|| — ಲಿವರ್ಷ೧ಕ್ಕಂವರಂ'೧ಮಂಜಿಗೆ'೪ಫೆದ್ದುಸಹವಗಂ'೧ಮಂಜುಗುವಿನಕ್ರಯವಗಂ'೪ .
- ⁶²ವೃಷ್ಟಿನಕಾಯಿ೧ಕ್ಕಂವೃಷ್ಟಿನಕ್ರಯ'೭ಮಡಕೆಯಕ್ರಯ'೭ಭತ್ತದಮನೆಯಹೊದುವ.ವದಕ್ಕೆ '೭ಅಡಿಗೆಯಬ್ರಾಹ್ಮಣನಜೀವಿ
- ⁶³ತವಗಂ'೪ಕಟ್ಟಲೆಯಹೊನ್ನನನೂಯಿತ್ತಿ ಕೊಂಡುಕುಧರ್ಮವನಡಸುವದಕ್ಕೆ ನಿಮಗೆಜೀವಿತದಗಂ'೪ದಣ್ಣಾಯಕಪು
- ⁶⁴ರದಮಹಾಜನಂಗಳುಕೂಡಲಿಯಚಂಡಿದೀಕ್ಷಿತರೇಕಂಞಂಗಳುಅನಂತಭಟ್ಟರುಲಿಂಗಂಞಂಗಳುಚಂಡಭಟ್ಟರುಮೊದ
- ⁶⁵ಲಾದ೧೦ವೃತ್ತಿ ಮಂತರತೆರುವದುವಗಿ೭ಳುಗುಲಿಯಸುಂಕ್ಕ ದಿಂದಗಲಿಉಭಯಂಐವತ್ತು ಹೊನ್ನನು೭ವೃತ್ತಿ ಕೊಂಡುದೇವತಾ
- ⁶⁶ಸ್ಥಾನಗಳಧರ್ಮಭತ್ತಕ್ಕೆ ಪ್ರತಿದಿವಸಗಿಬ್ರಾಹ್ಮರಕಟ್ಟಲೆಯಬಳಗಿನೂನಾತಿರಿಕ್ತ ವಿಲ್ಲದಹಾಗೆ
- ⁶⁷ನಿಂಮಯಾವಜ್ಜೀವದಸುಕ್ತಸಾಕ್ಷಿಯಾಗಿತಪ್ಪದೆನಡುನುತ್ತ ಬಹಿರಿಯಂದುಕೊಟ್ಟಧರ್ಮಶಾಸನರಾಯಂ
- ⁶⁸ಣಬಡೆಯರಬಪ್ಪ | ಶ್ರೀತ್ರಿಯಂಬಕ

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ಅದೇ ದೇವಾಲ್ಯಕ್ಕೆ ದಕ್ಷಿಣದ ದಾರಿಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1' 6".

¹ನಮಸ್ತುಂಗೇಶ್ವರಂ ಬಿಚಂದ್ರಚಾಮರಾಜಾರವೇತ್ರೈಲೋಕ್ಯನ

²ಗಾರಂಭಮೂಲ ಸ್ವಸ್ತಿ

- 3 ³ಶ್ರೀಜಯಾಭ್ಯುದಯಶ್ವ || ಶಕವರುಷದ೦೦೩ನೆ
 4 ಯಖರಸಂವತ್ಸರದವಯಿಶಾಖಸುಗಿಲು ⁴ಶ್ರೀಮತುಪ್ರವೃಡಪ್ರತಾಪ
 5 ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಣಶ್ರೀವೀರನಾರಸಿಂಗದೇವರಸರಾಜ್ಯಾಭ್ಯುದ
 6 ರಾಯ
 7 ಯೆಂದುನೆ
 8 ಯಿಮ್ಮಡಿ
 9 ಮದನೆಯ
 10 ಲಿಯನಾರಣ

(7 ಪಂಚಿಗಳು ಹೋಗಿವೆ)

- 18 . . . ಶ್ರೀರಾಮನಾಥದೇವರಾಮುತಪಡಿಗಿಧಾರಾಪೂರ್ವಕವಾಗಿಮಹಾದೇವರ
 19 ಆಚಂದ್ರಾಕ್ಷರತಾರಂಬರಂಬರಸಿ . . . ಕೊಟ್ಟಧರ್ಮಈಧಂ
 20 ಆವನಾನುಬುಟ್ಟು ನುಅಳುಪಿದವನುಗಂಗೆಯತಡಿಯ
 21 ದೋಶ || ದೇವಿಯಸುತವಿ
 22 ರತ್ನಂಚಾತುರ್ಯ ರನಾಡ
 23 ಸ್ವದತ್ತಂಪರದತ್ತಂ
 24 ವರ್ಷಸಹಸ್ರಾಣಿ
 25 ಗಳಮಹಾಶ್ರೀ
 26 ಣ್ಣಾಯಕರೂತಂ
 (ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆಯದ್ದಿಧೆ).

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ಅದೇ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಹೊರಬಾಗಿಲ ಕಂಭದಲ್ಲಿ.

- | | |
|--------------------------------------|---|
| 1 ಸಂವತ್ಸರದಕಾರ್ತಿ . . . | 15 ವೆಂತೆಂದಡೆ |
| 2 ಣವಾರಣಾಸಿ | 16 |
| 3 . . . ರಾಮನಾಥದೇವಪುರಪಟ್ಟಣ | 17 . . . ವೇಡೆಯ |
| 4 ಶ್ರೀವೀರ | 18 . . . ಆಪಟ್ಟಣಸು |
| 5 ನುಮಹಾಪ್ರ | 19 . . . ರುಅಸಂಥೆಯನುಬ್ರ |
| 6 ಕೇಸರಿ | 20 ದಿಕಾಟನನಾವಭ . |
| 7 ರಾಯಮದನೆಯದ . . . | 21 ಸಂಥೆಯಹೂ . . . ಹಿಡಿ . |
| 8 ಗೆಂಗನನಾಡಿಂಗಿ | 22 . . . ಮಂಗಳಮಹಾಶ್ರೀ |
| 9 ನಿಸಿಪಾಳನ | 23 ³ ಶ್ರೀಶ್ರೀರಾಮನಾಥದೇವರಿಗೆ |
| 10 | 24 ³ ಶ್ರೀನಾರಸಿಂಹದೇವರಿಗೈಗವಣೀ |
| 11 ವಿಟ್ಟಹಣ | 25 ³ ಪರದೇವರಿಗೈಬ್ರಹ್ಮೇಶ್ವರದೇವ |
| 12 | 26 ³ ಂಗಿಯಾಧರ್ಮಆರುಅಳುದವರುಕುಂ |
| 13 ಸಮಸ್ತ ಸ್ತಾನಾಧಿಪತಿ . . . | 27 ಭಿಷಕ . ನೊ . ಯಕನರಕ |
| 14 ದಂಡಂಗಳಿ | |

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಮಹಾದ್ವಾರದಲ್ಲಿ ನಿಲಿಸಿರುವ ಕಲ್ಲು.

(ಉಭಯ ಪಾರ್ಶ್ವಗಳು ಹೋಗಿವೆ).

ಪ್ರಮಾಣ 2' 6" × 6".

- 1 ಮಸ್ತುಂಗಕರ
- 2 . . . ಸ್ತಂಭಾಯ
- 3 . . . ತಾಡಿಗಾಳಿಲ
- 4 . . . ರಪುಂಡರೀಕದ
- 5 . . . ದುದುಧಾತ್ರಿಗೆ
- 6 . . . ಕವರುಪದಂ
- 7 . . . ನನಾಡೋಳಗೇಕ
- 8 . ದಾಹನಿಯ

- 9 . . . ರಗೇವರುನೆ
- 10 . . . ಭರಿತರು . ಪ
- 11 . . . ತಿಗೆ . ದೇವರ
- 12 . ದನಮಗ
- 13 . . . ಗಾಡನುಯಿಲು
- 14 . . . ತ್ತವಿರಬಲ್ಲಾಳಂ
- 15 . ರಗೇಬದಂ

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ಅದೇ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದಳಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1' 9".

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಧೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾ . . .
- 2 . ಮನ್ಮಥಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುಂಖಿಪ್ರತಾ . . .
- 3 . . . ರನಾರಸಿಂಗದೇವನಮನೆಯಹಿಯಪ್ರಧಾನ . . .
- 4 ದಂಣ್ಣಾಯಕರಮನೆಯಬಲೇನೋಮೆಯನಾಯಕನವಾ . . .

- 5 ನಾಯಕನುಳುವುಡಿಲೆಗಂಡುಬಹಲ್ಲಿಮಲೆಯ
- 6 . . ಕೂಡಕಾದಿತಳಿತಿಹಿದುಬಿದ್ದಲ್ಲಿಅವರಣ್ಣ ಹರಿದೆ
- 7 . . ಯನೆನಿಲಿಸಿದಬೀರಗಲುಮಂಗಳಮಹಾಶ್ರೀ

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಮುರುಕು ವೀರಕಲ್ಲು.

- 1

- 2 . . . ಸು . ಪನಮತಲೊಂಮೆಯಾ . . .

- 3 . . ಮಸರ . ನುಬಂದುಮುತ್ತಿದಲಿಕೂಡಿ . .

- 4 . . ಪ್ತನಾದ || ಮಂಗಳಮಹಾಶ್ರೀ . . .

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಹನುಮಂತ ದೇವಾಲಯದ ಮೂಡಕಡೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1' 9".

- 1 . ಮಸ್ತುಂಗಕರ . . ಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭ

- 2 ಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪಸಾಣ . .

- 3 ಕಂಕಲಿಗಳಂಕುಸಬೀರಯನಾಯಕನಆಳಂಗಳಜಾವ

- 4 . ಮಾರೆಯನಾಯಕಅತನಮಗಹಿಟಿಯಚಂದನಕೆಜಿಯಬಡ

- 5 . ರುಣ್ಣಿದುದನವಕೊಂಡುಹೋಹಲ್ಲಿತುಲುಮರೈದೇವಲೋಕಪಾ

- 6 ಪ್ತರಾದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

ಅದೇ ಗ್ರಾಮದ ನರಸಿಂಹ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪೂರ್ವಕಡೆ ಇರುವದು.

ಪ್ರಮಾಣ 4' x 1' 2".

¹ಶ್ರೀನಮಸ್ತುಂಗೇಶಶ್ಚಂಭೀಕಂದ್ರಚಾಮರಚಾರವೇತ್ರೇಲೋಕ್ಯ
²ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
³ಭೃದಯಶ್ಚ ಶಕವರುಷದಂಚಿನೆಯುಖರಸಂವತ್ಸರಮೈ
⁴ಶಾಖಪೂಗುಲಸ್ವಸ್ತಿ ಶ್ರೀಮತುಪ್ರವೃಡಪ್ರತಾಪಚಕ್ರ
⁵ವರ್ತಿಹೂಯ್ಯುಣಿಶ್ರೀವಿರನಾರಸಿಂಹದೇವರೈರಾಜ್ಯ . .
⁶ಲ್ಲಿ | ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಅರಾಯಗಜ
⁷ಕೇಸರಿ | ನ . . ರನ್ನ ವಂಡಲಾ . . ರಣಮಂನೂರ್ಮ
⁸ಡಿಚಕ್ರವರ್ತಿ | ಮಹಾಮಂಡಳೇಶ್ವರಂಮಹಾ . ರೈರ . ಜ
⁹ . ದೇವರೈರಾಸ್ವಸ್ತಿ ಶ್ರೀಮ . ರಾಯರು . . ಜಕರಿ
¹⁰ಯಿರ್ಮಡಿ . ತಿರಾಯಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಮದನಮಾ
¹¹ದಂಣಾಯ್ಕ ನೂಚಿಕಮದನೆಯದಂಣಾಯ್ಕ ನೂ | ಸ್ವಸ್ತಿ ನ
¹²ಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಪ್ರಜಮೇಶ್ವೈ ಗಂಡಗ
¹³ಮಗದಿಗಲಾಳಗುಂಡಿಗಿಸ್ವಾಮಿವಂಚಕರಗಂಡಪರವಾ
¹⁴ರಸನ್ನಾ ಹನುಮದನೆಯದಂಣಾಯ್ಕ ರಮಗಅಣ್ಣಿಯ
¹⁵ನಾಯ್ಕ ನನಿರೂಪದಿಂ | ಶ್ರೀಮತುಸರ್ವಾಧಿಕಾರಿಸತ್ಯ
¹⁶ರಾಧೇಯಸುಂಕದನಾರಣದೇವನೂಕಾಮಂಣ್ಣಿ ನೂ | ನ
¹⁷ಮೆಯಮಾಯಿನಾಯ್ಕ ನಸೋಯಿದೇವನೂಭಗವತ
¹⁸ಗರುಡಾ . . . ನಾಯ್ಕ ನಮಗವಿಳೆಯನಾಯ್ಕ ನೂ
¹⁹ಂತಿಯಿನಿಬರೂಮುಖ್ಯಸಮಸ್ತ ಭಕತನೊತ್ತ ರೂ
²⁰ನರಸಿಂಹಸ್ವೇತ್ರದತುಂಗಭದ್ರಾಸಂಗವದದಕ್ಷಿಣ

²¹ವಾರಣಾಸಿಕೂಡಲಿಯಸ್ವಯಂಭುಶ್ರೀನರಸಿಂಹ
²²ದೇವರನಂದಾದೀವಿಗೇಗಂಗಮಂಡಲಿಯರಾಜ್ಯದನೂ
²³ಗೂರಅನುಪುಸುಂಕದವೊಳೆಗದಿನಂಪ್ರತಿತಾರ .
²⁴ದನಂಧಾರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟರು | ಆಮದನೆ
²⁵ಯದಂಣಾಯ್ಕ ರೂ | ಚಿಕ್ಕ ಮದನೆಯದಂಣಾ
²⁶ಯ್ಕ ರೂಮಗತಂಗನಾಡೊಳಗಣ | ಜಳಾ
²⁷ಗಲಿಯವೊಳಸುಂಕಹೂಸುಂಕಸ್ತಳನಿ
²⁸ಬಂಧಿಯಾಗಿ | ಅಮ್ರಿತವಡಿಗೆಅಚಂದ್ರಾಕ್ಷತಾ
²⁹ರಾಂಬರಸಿರಧಾರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟಧಂ
³⁰ಮ್ಕ || ಯಿಧಂಮ್ಕಆವನುಮೊಬ್ಬನುಅಳು
³¹ಪಿತಂದವನುಗೇಯತಡಿಯುಲಕವಿ
³²ಲಿಯನುಬ್ರಹ್ಮಣರನೂಕೊಂದದೋಶ || ಸ್ವದ
³³ತ್ತಂಪರದತ್ತಂವ್ವಾ | ಯೋಹರೇತಿವನುಂ
³⁴ಧರಾ | ಶಟ್ಟಿವ್ಯರೈಸಹಸ್ರಾಣಿ | ವಿಷ್ಣು
³⁵ಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ಚಿತ್ತದೊಳಿ
³⁶ಂತೀಧಂ . . ಮನೆತ್ತಾನುಂಕೆಡಿವೆನಿಂದೆಮನದಂದಾ
³⁷ನರಂಗಂಸುತ್ತಿ ದಕೊಟ್ಟುಂಬಸಹಿತಂ | ತ್ರೋ .
³⁸ಗೆಕೊಳೆರಮರಲೋಕೇಗಳಗಳನಿಳಿಗುಂ || ಮಂಗ
³⁹ಳಮಹಾಶ್ರೀಶ್ರೀ ||

ಕೂಡಲಿ ಶ್ರೀಂಗೇರಿ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಆರ್ಯಾಕ್ಷರ.

ಮುಂಭಾಗ.

¹ಶ್ರೀವಿದ್ಯಾನಮಸ್ತುಂ

²ಗುರ

³ಶ್ಚಂಭಿ

⁴ಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೇಲೋ(ಕ್ಯ)ನಗರಾರಂಭಮೂಲಸ್ಥಂಭಾಯಶಂಭವೇ

⁵ಹರೇಲೀಲಾರಾಹಸ್ಯದಂಷ್ಟ್ರೀದಂತಾಸಪಾತುವ(ಶಿ)ಹೇಮಾದ್ರಿಶಿಖರಾಯತ್ರಧಾತ್ರೀಭತ್ರಯಂಧಧಾ . .

⁶ಶ್ರೀಮತ್ಪರಮಗುರವೇಜಯಸಂಪದೋಗು ಸಂದೇಶ . . ಅದ್ವಿತೀಯ

7 ವಂದೇಗುರುಸಾಧುಕಾಂ

8 ಶ್ರೀಗಜಪತ್ಯನೇಕೋಸ್ತು ಶ್ರೀಶಂಕರಶಾಸನ

9 ಅಸ್ತಿ ಸ್ವಸ್ತಿ ಮತೀಧರಾಸುನಿದಿತಶ್ರೀಗೇರಿಹಿಂಹಾಸನಂತತ್ರಸ್ವಸ್ತಿ ನ

10 ರಸ್ವತೀಗುರುವರಶ್ರೀಶಂಕರಾಂಶೋದ್ಭವಶ್ರೀವಿದ್ಯಾನಗರೇಪ್ರತಿಷ್ಠಿತಮಹಾ

11 ಭೂಮಂಡಲಾಧೀಶ್ವರೋವಿದ್ಯಾರಣ್ಯಮುನೀಶ್ವರೋವಿಜಯತೇಗಂಗಾಧರಃಪಾ

12 ತುವಃ | ಪಂಚಾಶಸ್ತಿತಕೋಟಿಯೋಜನಭುವಂ + ಗುರುಃ + ದ್ವಿಸಪ್ತ ಸತುಲೋಕಾಃ +

13 ಜನ್ಯಃ + ಅಷ್ಟಾದಶಹಸ್ತಾಶೀರಃಪಯಶಾನಕಾದಯಃ + ಶಂಕರಃ + ಜ

14 ಯತಿವಿತತಕ್ತಿರ್ತಿಃ + ರುದ್ರಶಕ್ತಿಃ + ನೋಯಾಸರ್ವೇಶ್ವರೋಭೂತಿ + ಶಂಕರೋವಿ

15 ಜಯಾಯತೇ + ಇತಿಶಂಕರವಿಜಯೇತ್ವಾದ್ಯಮುಕ್ತಂ + ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮ

16 ಹಾಶಬ್ಧ ಪ್ರಧಿವ್ಯವ್ತೇಜೋವಾಯುರಾಕಾಶಾದಿಪಂಚವಿಂಶತಿತತ್ತ್ವಾಂಶಜೀವಪರಬ್ರಹ್ಮೈ

17 ಕ್ಯವೋಂಕಾರಾಲಯಸ್ಯೇತರಬ್ರಹ್ಮ ಸ್ಪಷ್ಟಜೆಂಬಲದ್ವೀಪಾವೃತಚತುಸಮುದ್ರಮಧ್ಯಮೇರು

18 ಹಿಮಾಚಲಮಲಯ . ದರಿಮಹೇಂದ್ರಕಂಠೈತ್ರಿಕೂಟವಿಂಧ್ಯಸಹ್ಯ . . . ಗೆ . . ವರಾಹ

19 ಭದ್ರಬ್ರಹ್ಮನೀಲಾವರೂಕಂಠೈಶ್ಯಂಗಲಗಸ್ತೃಚಲಾದಿ ಚತುರ

20 ಅಂದ್ರದ್ರಾವಿಡಹೈವತುಳುಮಲೆಯಕಲರಕಲಾಮೂಲತ್ಯೈಗರ್ತಕುರುಗಾಂಧಾರ . ಣಂ . .

21 ಕರ್ಣಾಟವಿಹ್ವಯಮತ್ರಲಾಟಪಾಂಡ್ಯಪುಳಾಕ . ಕುರುತುರಪ್ಕುಸಿಂಹ್ಯಳಗೌಡಕೇರಳ . ಕೊಂಕಣ . ಅಂ

22 ಗಕರಾಟೋಧ್ರರಪಾರಸಿಂಧುಮುಖ್ಯಸಹಸ್ರದೇಶಭಾಷಜ್ಞ ರಾಜಮಾನ್ಯಪ್ರಚಾತುರ್ಯ .

23 . ಮಸ್ತಕಪ್ರಕಟಸತ್ಯ . ಪ್ರಮಾಣಕಲಾಕೋಲಾಹಲಸತ್ಕಲಾರಾಜದ . . .

24 . ಭಾರತೀಂದ್ರಗುರುಸ್ಥಾನಾಚಾರ್ಯವಸಿಷ್ಠವಿಶ್ವಾಮಿತ್ರಕಾಸ್ಯಪಾತ್ರಿದೇವಲನಾರದಾದೀನ

25 ಸ್ಥಾನಾ[ನಾ]ನುಪ್ಪಾನಾತ್ತ ಪ್ರಾಗಾದಿಪಿಮುನಿಗಣಸ್ತು ತಪ್ರಸ್ತು ತಲಲಾಮತರದೇವ

26 ತಾದ್ಯಾತ್ರಿಂಶದಾಸನವಿದಿತಪ್ರಾಜ್ಞ ಸ್ವಾಧಿಸ್ವಾನಾದಿಸಹಸ್ರಾರಾಂತರ್ವೃತ್ತಿ ಬಲಪ್ರತಾ

27 ಪಜ್ಞ ಪ್ರರಾಣಕಾಲಾದಿಕಗಣಯೋಗಮಹಾಯೋಗಬ್ರಹ್ಮಯೋಗಪರಣತದೇವ

28 ದಾನವಾದಿಶಕ್ತಿ ಗಣೈಹ್ರೀಮಾತುಸ್ಥಾನಸ್ಥಿತಿಪ್ರದನಿಜಸ್ವರೂಪಜ್ಞ ನಿಗಮಾಗ

29 ಮಕೂಟದೋಪಜ್ಞ ವೇದಾಂತಪ್ರಾಚಾರನೃಪಯಗಣಿತಗಾಂಧರ್ವಭಂದೋನಿಘಂಟುಕಾವ್ಯನಾಟಕಾಲಂ

30 ಕಾರಲಕ್ಷರಲಕ್ಷಣಕಾಯಧಾರಣತಂತ್ರಮತರಕ್ಷಣಸಾಮುದ್ರಿಕುನನೂಪಶಾ

31 ಸ್ತಭರತಗಾಯನವಾದತರತಪರಾಜಚಿತ್ರಕಾಲಾದ್ಯನೇಕಪ್ರಶಾಧಿಸಕಲಶಾಸ್ತ್ರ

32 ಶ್ರವಣಪಾರಂಗತಪರಕಾಯಪ್ರವೇಶವಶ್ಯಾದ್ಯಾ ಕರ್ಪಣಾದಿಚತುರಶೀತಿವಿದ್ಯಾಪ

33 ತಿಶ್ರೀವಿಜಯಶಂಕರಭಾರತೀಗುರುಭಟ್ಟಾಚಾರ್ಯವಿಶ್ವರೂಪಾಚಾರ್ಯವೈಷ್ಣವಪ್ರಾಣ

34 ವದಃಚಾರ್ಯರಾಮಾನುಜಾಗಮಶ್ರೀಭಗವದಾರಾಧ್ಯನೀಲಕಂಠಾರಾಧ್ಯವಜ್ರ

35 ನಖರದೇವಾರಾಧ್ಯಪರಮಾಹಾಯಂತ್ರ . . . ಶ್ರೀವಿಮತಸಂಮತಸಮಂತಾ

36 ರಾಧೈಕಾಶೀವಾಸಬ್ರಹ್ಮಾಂಶಸರಸ್ವತೀಗುರುಮಂಡನಮಿಶ್ರಕಲಕಾಲ

37 ಜ್ಞಾನರಸ್ವತೀವಾಗ್ವಿಜಯಶಂಕರಭಾರತೀಂದ್ರಸ್ವತಂತ್ರಸ್ವೇಭಾವಿಹಾರಪರಪಾರಂಗತ

38 ವದವಹಾಶಂಕಾಪರಾಹತಾಕಾರಿರುದ್ರಾಲಯಾದಿಪ್ರಪ್ತಪ್ರಪ್ತಿವಕ್ಷೇತ್ರವಿ

39 ಪ್ನೂಕ್ಷೇತ್ರಗೀತಶಕ್ತಿಂ ಗಣಪತಿಸ್ಥಾನಂ ಅದಿತ್ಯಚೌಪಸ್ವಿಯೋಗಿ

40 ನೀಮುಖ್ಯಸ್ಥಳಾಶಿಖೈರವಳಿಕಾಂಶರುದ್ರಕೋಟಿರಾಮೇಶಲಕ್ಷ್ಮಣೇಶ

41 ರುದ್ರಪಾದವಿಷ್ಣು ಪಾದಹರಿಹರಚರಣ್ಯಗರ್ಭಶ್ರೀವಿದ್ಯಾದೇವತಾಪಾದಪದ್ಮಾರಾಧ

- 42 ಕಆದಿರುದ್ಧ ಮಿಶ್ರಶೈವಾಚಾರಜ್ಞ ವಿಭೂತಿರುದ್ರಾಕ್ಷಮತೋದ್ಧಾರರುದ್ರಾಚರಣಸರ
 43 ಕಾಪಾಯವಸ್ತ್ರದಂಡಕಮಂಡಲಾಲಾಂಛನಶ್ರೀಸ್ಥಾನಮಠಸಹಸ್ರನಿಲಯ
 44 ಸ್ಥಾನಾಚಾರ್ಯಮಾನಸವರ್ಧೇಶಪೂಜ್ಯಪಾದುಕ . ಅಶನತ್ಯಪಾಯಾಚಿತ
 45 ಯಾದವಶೃಂಗವರ್ಯರಕ್ಷದಕ್ಷಕಾದಂಬರಾಯಭರಣದೇವರಾಜರಾಜಸರಮ

ಹಿಂಭಾಗ.

- 46 ಶ್ರೀಪೃಥ್ವೀಉದ್ಧಾರಕತರಶ್ರೀವರಹಯುಕ್ತಉಭಯಾಂ
 47 ಕಿತಸಂಕ್ಷಿಪ್ತನಾಗಮುದ್ರಾ
 48 ಆರಗೇಚಂದ್ರಗುಪ್ತಗತಾ
 49 ರಾಜಪೂಜಿತಪಾದುಕಾಸಮೇತಸ್ಯಾನುಭವಸರ
 50 ತರಶ್ರೀಷ್ಯಕಾದಂಬವಂಶಾನ್ವಯಪುರಂದರರಾಯಶಾಲಿವಾ
 51 ಹನಶಕಗಂಚಿನೇಯಾಶ್ರೀಮುಖಮಾಘಬಿಂಕನೋಮ
 52 ವಾರಪೂಜ್ಯಕಾಲದಲು + ದ್ವಾದಶಸಂವತ್ಸರದೇಶ
 53 ಮಧ್ಯದೇಶರಾಮಚಂದ್ರ + ಶ್ರೀ + ಬೆನೂರಕಂಪಣ
 54 ದಲ್ಲಸಾಂಬಪುರೇವೃತ್ತಿಂಶತ್ರಯೋದಶಭೂಸಂಕೇತಲಾ
 55 ಸ್ಥಾಪಿತಶ್ರೀವಿದ್ಯಾಶಂಕರಾರ್ಪಿತಧರ್ಮಾಭಿಷೇಕಂ +
 56 ಲಿಂಗಶೈಲಸಂಜ್ಞೆಯವೃತ್ತಿಂಶದ್ವಯಸ್ಯ ವರದಾದಕ್ಷಿಣಾಸ್ಥಿತಾನಾ
 57 ಗಮುದ್ರಾ + ಬ್ರಹ್ಮರುದ್ರಅಡಿಗಬಹಿಗ್ರಾಮೈಶಿವಪುರಭದ್ರನಗ
 58 ರೇಪ್ರತ್ಯೇಕಂನಿಷ್ಕದ್ವಾದಶಾಕವಂಶಕ್ಷೇತ್ರೇಕತಶಾನ್ವಯ
 59 ಕಪುತ್ರಬಹ್ಮಪ್ರಾಣಾರಾಮಚನ್ನಹರುಪುಗದ್ಯಾಣಂಚದಾ
 60 ಪುರವೃತ್ತಿಂನಾಗಮುದ್ರಾ + + ಪುರಂಧರಭಾರ್ಯಾವಹಾಮು + ಶ್ರೀಗು
 61 ರುಚಿದಿಕೈಟಭೇಶ್ವರಸನ್ನದ್ಧಸತ್ರಧರ್ಮಭಾರತೀಯೋಗಾನ್ವಯಮಾಹಿಷಾಪುರಾಣ
 62 ಟಗುಂಡಿಯಲ್ಲವೃತ್ತಿಂಶಉಭಯನಾಗಮುದ್ರಲಾಮೂಲಗುರುಕಾಗಿನೆಲತಲವೆ
 63 ತಡಸವುರಗಾಲಹಸ್ತಿನಾವತೀಭೀಮೇಶಪಾಂಡುರಂಗಮುಖ್ಯಸತ್ರಮಾನ್ಯ
 64 ಪುರ . . . ನಗರಗೌರೀಪುರವೃತ್ತಿಂಶಆಡಿಗಸುಧಾಪುರಶಿವಪುರ
 65 ಗೋಕರ್ಣಾದಿಗೋಮಂತಕಾಶೀಪುರತತ್ರಸ್ಥಾನೇಮಾ
 66 ಕಸರದಾಪುರಶ್ರೀಶೈಲದೇಶರಾಮಸೇತುಅನಂತಮುಖ್ಯಪದ್ಮನಾ
 67 ಭನಗರಪತ್ನಾರಕಪಟ್ಟಣಅರ್ಗಲಾಪುರಪುಲಿಕೊಪ್ಪಮೊದಲಾದಅಗ್ರಪ್ರಾಜಾಅ
 68 ರಾಧನನಾಮನಿಜಾತಿಂಗಂಕುಲಸೈರಸಂಮತಭೂತಿರುದ್ರಾಕ್ಷ
 69 ಕಾಪಾಯವಸ್ತ್ರಕದೇಹಶ್ರೇಣೀಗೀರಧೀಮುಖ್ಯಸಹನದೀತೀರ್ಥಕಮಂಡ
 70 ಉಜಲಸುಮಾತ್ರದೇಹಪವಿತ್ರೀಕೃತನಾಮಜಿತಕುಲವಿದ್ಯಾಗುರುಶ್ರೀಮತ್ಪರಮ
 71 ಹಂಸಪರವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯಪದಮಾಕೃಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣಯಮನಿಯಮ
 72 ಮಾನತಪಶ್ಚಕ್ರವರ್ತಿಅನಾದಿಗುರುಪರಂಪರಾಪ್ರಾಪ್ತಪದ್ಮಾರ್ಪನಸ್ಥಾಪನಾಚಾ
 73 ರ್ಯವೇದಾಂತವ್ಯಾಖ್ಯಾನಸಿಂಹಾಸನಧೀಶ್ವರಸಾಂಖ್ಯತ್ರಯಪ್ರತಿಪಾಲಕಸ
 74 ಕಲವಿದ್ಯಾ . ವಿಶಾರದನಿಗಮಾಗಮಸಾರಹೃದಯವೈದಿಕಮಾರ್ಗಪ್ರವರ್ತಕಭೂಮಂಡ
 75 ಲಾಚಾರ್ಯರುಪಾಶ್ರಮನರಸಿಂಹಕ್ಷೇತ್ರವಿದ್ಯಾನಗರಸ್ಥವಿದ್ಯಾಶಂಕರಸರಸ್ವತ್ಯಾರಾಧಕ

- 76 ಸರ್ವದೇಶಸಾಲಮೂಲಗಪರತರಶ್ರೀಸರ್ವಯವೈಭವಕ್ಕೆ ಗುರುಸ್ಥಾನಮಾನ್ಯಮತಮು
77 ದ್ರಾಪಾರಲಂಕಾರೇಳಿಕದ್ವಯಸಂಮುಖಃ ಶ್ವಪದಾತಿಭತ್ರಲಾಮರಾದಿತಾಳನೃತ್ಯತೋರಣ
78 ಧ್ವಜಶಂಖಚಕ್ರಪಂಚವಾದ್ಯಡಕ್ಕಡಿಂಡಿಮರುಲ್ಲರೀಪಟಪಜಾಘಟಿಕಾದಿವಾದ್ಯಭಾಟ್ಟ
79 ಸ್ತೋತ್ರಸ್ವರ್ಣರಜತಕರಾಂಕಿತನಿಜನೇವಕಭಕ್ತಪಾಲನಮನೋಭೀಷ್ಠಪ್ರದಹರಿಹರಹರ
80 ಣ್ಯಗರ್ಭಾದಿಶ್ರೀಮದ್ವಿಜಯಶಂಕರಭಾರತೀಶ್ರೀಪಾದಪೂಜ್ಯಕಶ್ರೀಗುರುಪರಂಪರಾದಿ
81 ಗಳಿಗೆ + ನೋಮಾಂಶಕಾದಂಬಕುಲತೀಲಕಪುರಂದರರಾಯ
82 ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ವದ್ವೈರ್ಭಾಮಿರಾಪೋಹೃದಯಂಯಸುಶ್ಚ + ಅಹಶ್ಚರಾತಿಶ್ಚ ಉಭೇ(ಚ)ಸಂಧ್ಯೇ
83 ಧರ್ಮ(ಶ್ವ)ಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ + ಧರ್ಮೇಣವರ್ಧತೇಪುತ್ರ + ಧರ್ಮೇಣಪುಣ್ಯವರ್ಧನಂ
84 ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರೀಪಿತೃದತ್ತಾಸ(ಹೋ)ದರೀಅನ್ಯದತ್ತಾಸ್ವಯಂಮಾತಾತನ್ಮಾದ್ವಿನಂಚಸಾಲಯೇತೆ
85 ಶ್ರೀಗುರುದೇವಧರ್ಮರಾಜಪಾಲ್ಯತೇ . ಜನ್ಯಃ . ಹಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

ಸುತ್ತಲೂ ಬರೆದಿರುವದು.

- 86 ಪುರಾದಿತ್ಯಸಿಂಧುಕೃತಸಾತ್ಯಂಚಕ್ರೇಕ್ಷಿತವಿಂಶತಿಕೃತಧರ್ಮಕೀರ್ತಿಃಸಂ . ವಿಲಾಸಹರಿಹರಕರನಿತ್ಯಂಪರಿಪೂರಿತಧರ್ಮಕೀ
ತಿಶ್ರೀಯಂಭವತು || ಶ್ರೀಗುರು
87 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲ್ಕೇಕಾಲ್ಕೇಪಾಲನೀಯಶ್ಚ ಧೀಃಸರ್ವಾನೇತಾಭಾವಿನಃಪಾಂಜಲಿಸನ್ಭೂಯೋ
ಭೂಯೋಯಾಚತೇರಾಮಾಚಂದ್ರಃ || ಶ್ರೀಗುರುವಿದ್ಯಾಶಂಕರಸರಸ್ವತೀಶ್ರೀ

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ಕೂಡಲಿ ಗ್ರಾಮದ ಶ್ರಿಂಗೇರಿ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ವರಾಹಮುದ್ರೆ—ಆರ್ಯಾಕ್ಷರ.

ಮುದ್ರೆಯ ಹಿಂಭಾಗದಲ್ಲಿ—ಶ್ರೀವಿದ್ಯಾಶಂಕರ

ಶ್ರೀಂಕ್ಲೇಂಸಾಪ್ರಧವಃ

ಸ್ತರಾಮಿ

ಹರಿಹರ ಶ್ರೀಶ್ರೀವರಾಹಸೃಷ್ಟಿಶಾ

ಮುಂಭಾಗ.

- 1 ಸ್ವಸ್ತಿ ತ್ರಿಪುರಸುಂದರೇಶ್ರೀಚಕ್ರನಾಯಕೀಂಭಾರತೀಂವಂದೇಶ್ರೀಗುರುಪೂಜ . .
2 ಶ್ರೀನಮಸ್ತುಂಗಕಿರಃ = ಆ = ಅನನ್ಯಾಷ್ಟಿತಯಂತೋಮಾಂ = ವ್ಯುಹಂ . X ಗೋತ್ರೇಣಪ
3 ಡ್ವೈರಿಭೇದಚಕ್ರಂ = ಶೈವಾಗಮೇ X ಶಂಕರಾಚಾರ್ಯವಿಾಡೇ X ಬಿಂದುತ್ರಿಕೋಣ
4 ಐಂಜನನೀಂಚ್ರಾಹ್ಮಿಂಜಗನ್ಮಾತರಂ X ಚಕ್ರರೂಪೀಂಭಜೇ X ಏಕಾರನಿಲಯೇದೇವೀ
5 ಏಕಾಮರೂಪಿಣಿ + ಅಕ್ಷಮಾಲಾವೃತಕರಾ = ಸರಸ್ವತೀ = ಇತಿಶಂಕರವಿಜಯೇ = ದೇವೀ
6 ರಹಸ್ಯೋಕ್ತಂ = ನಮೋಬ್ರಹ್ಮಣೇ = ಮಮಾಯುಷ್ಯೈರಂ = ಇತಿಮಂತ್ರಂ = ನಿಗಮೋಕ್ತಂ
7 ಸ್ವಸ್ತಿಶ್ರೀಸಮಧಿತಪಂಚಮಹಾಶಬ್ದಮಹಾರಾಜರಾಜೇಶ್ವರೀ . ಭುವ(ನ)ನಾಯ
8 ಕೀರ್ತನವತೀಪಾದಪದ್ಮಾರಾಧಕಸ್ವಾನುಭವಪ್ರಾಣಾನುಗ = ದೀಕ್ಷಾ ಭಟ್ಟಾ
9 ರಕಗಾಡಗೋವಿಂದಶಂಕರಪರಂಪರಾಯಮುಖ್ಯಃಪ್ರಾದಿ = ಶ್ರೀಮತ್ಪರಮಗ
10 ಶ್ರೀಮತ್ಪಾ ಶೀವಾಸಮಂಡನಮಿಶಾಶ್ರಮಸ್ಥಿತಸರಸ್ವತೀನಿಜವಾದಚ
11 ವಿದ್ಯಾಸಕಲಶಾಸ್ತ್ರೇಷುಜಯಂಪ್ರದಶ್ರೀಗುರುವಿಜಯಶಂಕರಭಾರತೀಶ್ರೀವಿದ್ಯಾರಾಧಕಸಂಪ್ರದಾಯಿ
12 ಕಶ್ರೀವಿದ್ಯಾರಾಧಕಸೃಷ್ಟಾರ್ವಪ್ರಾಣಮನಕಾಲ್ಕೇತಸ್ಯವೇಮಕಾರುಣ್ಯಯಾದವನಾರಾಯ

- 13 ಉಂಬುಜಬಲಪ್ರತಾಪಚಕ್ರವರ್ತಿ = ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ = ಪೃಥ್ವೀ = ಅಪ್ಪಾ
 14 ದಶರಥಾಚಾರ್ಯಮತಸಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ + ಶ್ರೀ + ಸಸರ್ಯಾ
 15 ದಿವ್ಯದಶಕಾಲನಿಯಮಾರಾಧನಚತುಷ್ಪುಷ್ಪಪಚಾರ್ಯದ್ವೈತಶ್ರೇಷ್ಠವಕಾದಿರಾಜೋಪ
 16 ಚಾರ್ಯವೈಭವಬ್ರಹ್ಮಪ್ರಾಣಾದಿಗಳಿಗೆ ದತ್ತಂ . ಹಿಮವದ್ಗಿರೀಂದ್ರದಕ್ಷಿಣಸ್ಥಿತಸಹ್ಯಾ
 17 ದ್ರಿದೇಶಮಧ್ಯೆ + ಮಹಾರಾ = ಶ್ರೀಪ್ರತಾಪ = ಕದಂಬರಾಯರು = ಸಾಮಂತದುರ್ಗ = ಬ
 18 ನವಸೆ = ಆರಗಕಂಪಣದಲು = ಸುಖ = ಪ್ರತಿಶ್ರೇಣಿಲಿಸಂಜ್ಞೇ
 19 ವಿಂಶತಿಮನ್ವಂಥೇವಾಸಿಮಾಘೇವಸೇಂದುಚಸಂಯುಕ್ತೇ || ಶ್ರೀಶೃಂಗಪುರ್ಯಾದಿಮಹಾ
 20 ಗ್ರಹಾರಾಂಘ್ರಾಪ್ತಾನಿಪೂರ್ತಾನಿಮನೋರಥಾಪ್ತಿಂ + ಹರಿಹರರಣ್ಯಗರ್ಭ
 21 ಕರ + ಅಪ್ಪಾಪ್ತಿ . ನಾದಿಗಳಿಗೆ = ಅಗ್ನಿ ಹೋ ವೇ
 22 ದಾನಾಂಚಾನುಪಾಲನಂಘ್ರಾಪ್ತಮಿತ್ಯಭಿಧೀಯತೇ = ವಾಪೀ ಕೂಪತಟಾಕಾ(ದಿ)ದೇವತಾಯತನಾ
 23 ಇತಿಶಂಕರವಿಜಯೋಕ್ತಂ = ಸರ್ವದೇಶದೇವಗುರುಸ್ಥಾನವರ್ಣಾಶ್ರಮಹರಿಹ . . .
 24 ಯುತಸಂಸ್ಥಾನ = ದರ್ಶನಾದಿದೇಹಜನಿತವಿಷ್ಣುರಃ = ಭಟಾಚಾರ್ಯಾದಿ = ತಮತಪ್ರ .
 25 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಕುಲಪೂಜಾರ್ಚನಾದ್ಯಂಗಭೈಕ್ಷಮಾಹಾತ್ಮ್ಯಜಪಪಾರಾಯ
 26 ಣಾಂಗರಂಗನಿತ್ಯನೈಮಿತ್ತಿಕೋತ್ಸವತಂತ್ರಕ್ರಿಯಮಾನ್ಯ = ಕಸ್ಯ ಪಗೌತಮಭಾರದ್ವಾ
 27 ಜವಸಿಷ್ಟಕೌಶಿಕವಿಶ್ವಾಮಿತ್ರಕೌಂಡಿನೈಜಮದಗ್ನಿ ಜಾಬಾಲಿಅತ್ರಿ ದ್ವಾದಶೋ
 28 ತ್ವರತಾನೋಗ್ರೀಣಾಶೃಂಗಪುರವಿದ್ಯಾರಣ್ಯಪುರಪದ್ಮನಾರಾಯಣಪುರ . . ವೃತ್ತಿ
 29 ನಿಷ್ಕ ಪ್ರತ್ಯೇಕಪ್ರತ್ಯೇಕಒಂಸಂಖ್ಯಾಪ್ರಥಮಾದಿಕ್ರಮೇಣಸಹಿರಣ್ಯೋದಕಧಾರಾ
 30 ಪೂರ್ವಕಶ್ರೀವಿದ್ಯಾರಣ್ಯಸ್ಯದತ್ತಂ = ವಸಿಷ್ಟಕಾಸ್ಯಪೋತ್ರಿವಿಶ್ವಾಮಿತ್ರೋಧಗೌತಮಃ . ತಸ್ಯ
 31 ಮುಖ್ಯಗ್ರಹಾರಾತಥಾಗಣಪುಂಗವಾ || . . ಶ್ರೀಗುರುಶ್ರೀಗುರುದೇವನರಾಯಣಗೌಡಗೋವಿಂದ
 32 ದತ್ತಾತ್ರೇಯದರ್ಶನಾನಂತರಂಸ್ವಭವನಸ್ಥಾಪನಸಂಪ್ರದಾಯಸ್ಥಾನ = ರಾಜಗಣಾಧೀಶ್ವ
 33 ರಸಾಕ್ಷಿಣಃಪರಣ್ಯಗರ್ಭಚಂದ್ರಖಾಶಾರದಾಶ್ರೀವಿದ್ಯಾಶಂಕರವರದವಿಭಾಂಡಕಾಶ್ರಮಮಹಾ
 34 ಲಕೇಶ್ವರ = ಗ್ರೇನರೇಂದ = ಶ್ರೀತುಂಗಭದ್ರಾ = ಶೃಂಗಲೇಶ್ವರ = ಭೈರವಾದಿಮುಖ್ಯದೇವತಾ
 35 ಶ್ರೀಗುರುನಾದಿ = ಅಂತರಾಳೇ = ಶ್ರೀಶ್ರೀಮಹಾರಾಜ || ೧೧ || ೧೦೦
 36 ಮೈತ್ರೇಯಪಾಲ್ಯತೇ = ವರ್ಧತೇ = ಗ್ರೇಭಗವತೀದೇವಿವರದೇಶ್ರೀ = ಐಶ್ವರ್ಯಸ್ಯಸಮಗ್ರಸ್ಯ = ಶ್ರೀಯಃ = ಸಾಲಮೂಲಗೆ
 37 ವೃಧ್ಯದಿ = ಗಜಾಂತ = ಗುರುಪ್ರಸಾದಾಭಿಮಾನದೇಹಜನಾಃ = ಮಹಾಲಕ್ಷ್ಮೀಪ್ರಾಪ್ತಿ = ಸಸರ್ಯಾ . . . ಸಂಕೇತ
 38 ಶೃಂಗಪುರವಿದ್ಯಾರಣ್ಯಪುರ = ಅವೃತ = ಸಚಿದಾ = ಶಿವಪು = ಶಾತವಳ್ಳಿ = ನರಸಿಂಹ = ಹಾರವಲಿ || ವುಡವಾ || ಬೆಲ
 39 ಗುಡಿಹಳಿ = ಗೌಡವ = ಬೇಲಪುರ = ಆಲವಾ = ಭಾಗ್ಯಪುರ = ಸರಸ್ವತೀಪುರ = ಹರಿಯಟ್ಟಿ = ಸೈಗಲಕ್ಕೇ = ವೀರಾಪುರ
 40 ಸಿದನಲ = ತುಂಗಾಪು = ಸರ್ವತ = ಸಾಂಬಪುರ || ಬೆಲಕು = ಶಂಕರೇಕೋ = ಮಹ = ವಿದ್ಯಾಪು = ಚಕ್ರನಗರ = ವರದ =
 41 ಮೂಲಗ್ರಾಮಾದಿವ್ಯದಶನಹಸ್ರನಿಷ್ಕಪರಿಮಿತಭೂಸಂಕೇತಭೂರಾಶಯಸ್ವರ್ಣರಾಶಯಃಸ್ವರ್ಣಾಶಯ ಸಹಿರಣ್ಯೋದಕಶೇಕಾ
 42 ದಿಶಿಲಾಸ್ಥಾಪಿತವಾಮನಮುದ್ರಾದಿಶಂಖಚಕ್ರಲಿಂಗಲಾಂಛನಭೂಸಂಧಿ = ನಗರಪಟ್ಟಣಾಗ್ರಹಾರಪುರಪಲ್ಲಿಕೊಪ್ಪನ
 43 ವರ್ಜನಪದಾದಿಸರ್ವದೇಶವಶಸ್ಥಾನಗುರುರಾಜದ್ವಿಜಾದಿ = ೧ = || ೧೦೦ = ಕುಲಾದಿಭವನದೇಶದೇಶಸ್ಥಾ
 44 ನಮಧ್ಯೇ = ಗಜಾಶ್ವಸಮ್ಮುಖಾಂದೋಳಿಕಭತ್ತಚಾಮರತೋರಣಕಲಶಧ್ವಜಪತಾಕರಥಾಯುಧಪದಾತಿನ
 45 ಮೇತವೀಧಿಸ್ತಸ್ಥಾರಕುರಜಾಮರಗುಡಿಮಹರ . ಚಕ್ರತಿಸೂಲಾಯುಧಭಯಮಾರ್ತ್ಯಸ್ವರ್ಣವೇತ್ರಾಂಕಿತಭಟಸಂಚಮಹಾನಾದ್ಯ
 46 ಝಲ್ಲರಡಿಂಡಿಮಡವರುಡಕ್ಕಪಿನಾಕಪಟಹಶಂಕಚಕ್ರಉಭಯತಾಲಕಾಹಲಸಮ್ಮೇಲಾದಿಜಾಘಟಕಾದಿ
 47 ವಾದ್ಯರಾಜೋಪಚಾರ್ಯವೈಭವದೇಶದೇಶದೇವಗುರುರಾಜಸ್ಥಾನಾಚಾರದೋಷಪ್ರಾಯಶ್ಚಿತ್ತವ್ಯವಹಾರಾದಿಅಗ್ರತಾಂಬೂಲಅ
 48 ಗ್ರಪೂಜಾಪಾರೋಹಿತಾದಿಮಹಾಜನವರ್ಯಜವಾನಮುದ್ರಾವಿಚಾರಣಕಾರಣಶ್ರೇಷ್ಠ || ಶ್ರೀಗುರು

ಹಿಂಭಾಗ.

49 ಶ್ರೀವಿಜಯಶಂಕರಭಾರತಿಸ್ವಾಮಿ

50 ಸ್ವಾನುಗ್ರಹಕಟಾಕ್ಷದೇಹಪವಿತ್ರೀಕೃತಭವಾಬ್ಧಿ

51 ಮಗ್ನದೇಹಪವಿತ್ರೀಕೃತ || ವಶಕಿವಿಷ್ಣುಲಾಂಛನಮು

52 ಬೃಹದ್ವಿಶ್ವನಾದಿಪಕೋತ್ತರಶತಸ್ಥಲಾದಿಪ್ರತಿವಿ

53 ವಿಷ್ಣು ಶಕ್ತಿ ಮುಖ್ಯವಿಕಾಶೀತಿಸಂಸ್ಥಾನಾಧಿಪ್ಪಿತಜಂಬೂ

54 ದ್ವೀಪಾವೃತಮದಕ್ಷಿಣದೇಶ = ಭಟಾಚಾರ್ಯಶತಸ್ಥಳಾದಿ

55 ಅಂಧ್ರಾಕ್ಷ ದ್ರಾವಿಡಾಚಾರ್ಯಾಕರ್ಣಾಟಾ ಕಳೆಂ

56 ಗುಣೈಶ್ವರತುರ್ಮುಖೈಶ್ವರೇರಳಾಬರ್ಬರಾದಯಃಗೂರ್ಜರಾಸಾರ್ವಕಾಶ್ಚೈವಮಳಯೋಕೋಂ

57 ಕರ್ಣಾದಯಃಗೌಲಪಾಂಚಾಲಹಂಮಿರಶೂರಸೇನಸ್ರಸಂಹಕಕುರುಕ್ಷೇತ್ರಂಚಕಾ

58 ಶ್ರೀರಂಯಾ ವನಕಾರಕಾದಯಃದಕ್ಷಿಣೋತ್ತರಮಧ್ಯೇತುಜಂಬೂದ್ವೀಪೋವಿಶಿಷ್ಟತೇ

59 ಅಸೇತುಹಿಮಯೋರ್ಮಧ್ಯೇಶಂಕರಾರ್ಯಗುರುಂಭಜೇ + ಶ್ರೀದ್ವೈತ್ರೀಶದ್ವಿಸಹಸ್ರದೀಕ್ಷಿತವರಾಚಾರಾನ್ತಹಾಬ್ರಾಹ್ಮಣಾನ್

60 ಅತಿಶಂಕರವಿಜಯೋಕ್ತಂ

61 ಶ್ರೀಗುರುವಿದ್ಯಾವಿಜಯಶಂಕರ

62 ಶ್ರೀವಿದ್ಯಾರಣ್ಯ . . . ತೀರ್ಥಾಶ್ರಮ

63 ವನಾರಣ್ಯಕುಲಪವತಸಾಗರಂ

64 ಸರಸ್ವತೀಭಾರತೀಂದ್ರಚಚಾರವಸುಧಾ

65 ತಳಂ

66

67

68 ದೇವದ್ರವ್ಯಗುರುದ್ರವ್ಯವಿಪ್ರದ್ರವ್ಯವಿವಾಚನೇ

69

70 ಸ್ವದತ್ತ ಪುತ್ರಿಕಾಧಾತ್ರಿಪಿತೃದತ್ತಾ ಸಹೋದರೇಅನ್ಯದತ್ತಾ ಸ್ವಯಂಮಾತಾತಸ್ಮಾದ್ವಾನಂಪ್ರಸಾಲಯೇತ್ || ಸಾಮಾ

71 ನ್ಯೂಯಂಧರ್ಮಸೇತುನ್ಮರಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯಶ್ಚಧೀಃ || ಸರ್ವಾನೇ (ತಾ)ಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾ

72 ನಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ || ಸ್ವದತ್ತಂಪರದತಂವಾಯೋಹರೇತವಸುಂಧರಾ || ಪ್ಲಿವರ್ಪಹಸ್ರಾಣಿವಿಷ್ಣು

73 ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ರೇಯೋನುಪಾಲನಂದಾನಾತ್ಸರ್ವಮವಾಪ್ನೋತಿಪಾ

74 ಲನಾದಚ್ಯುತಂಸದಂ *ಶ್ರೀಕರಂಚಶ್ರೀ + ಶ್ರೀಮಂಗಳಮಹಾಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

3 ಪತ್ರಗಳು.

1ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

1 ನಮಸ್ತುಂಗಶಿಶುಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ

2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ

3 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿನಾಹನಶಕವ

*ಕನ್ನಡಕ್ಷರದಲ್ಲಿ

- ⁴ರ್ಷಂಗೀನೆಯಕೀಲಕಸಂವತ್ಸರದವೈಶಾಖಶು
⁵ಧಗಿಲ್ಲೂಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜಕಾಣಾ
⁶ಯವರಿಯ್ಯಪದವಾಕ್ಯಪ್ರಮಾಣಸಾರಾವರಪಾ
⁷ರೀಣಯಮನಿಯಮಾದ್ಯಷ್ಟಾಂಗಯೋಗನಿರುತರಾ
⁸ದಕೂಡಲಿಮಠದಅಂಮಾಜಿಸ್ವಾಮಿಗಳಸಂಪ್ರದಾ
⁹ಯದವಿದ್ಯಾರಣ್ಯಭಾರತೀಸ್ವಾಮಿಗಳಕರಕಮಲ
¹⁰ಸಂಜಾತರಾದ್ರೀನರಸಿಂಹಭಾರತೀಸ್ವಾಮಿಗಳಿಗೆ |
¹¹ಶ್ರೀಮದ್ವಿಷ್ಣುಮುರಾರಿಕೋಟಿಕೋಳಾಹಳವಿಶುದ್ಧವೈದಿ
¹²ಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪಕವಿಗುರುಭಕ್ತಪರಾಯಣರಾ
¹³ದಕೇಳದಿಸದಾಃವರಾಯನಾಯಕರವಂಶೋದ್ಭವರಾದಸಂ
¹⁴ಕೋನಾಯಕರಪ್ರಸಾದಪುನರಸಿದಪನಾಯಕರಪಾತ್ರರು | ವ
¹⁵ಪ್ಪನಾಯಕರಪುತ್ರರಾದಸೋಮಶೇಖರನಾಯಕರುಕೊಟ್ಟದ
 ಮಠ
¹⁶ಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆ | ಪ್ರಾಕುಹರಿವೆಂಕಟಪನಾಯಕರೂ
¹⁷ಅಂಮಾಜಿಸ್ವಾಮಿಗಳಿಗೆ | ಕೂಡಲಿಮಠಮಠಕೇ | ಬಿಟ್ಟುಕೆರೆಹ
¹⁸ಳ್ಳಿಗಾವಟೂರಗ್ರಾಮಗಳೂ | ಮಧ್ಯದಲಿವಿಶಲಿತವಾಗಿದಲಿ |
1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.
¹⁹ಪ್ಲವಂಗಸಂವತ್ಸರದಮಾರ್ಗಃರಶುಧಂಗಿಸಾಮ್ಯವಾರ
²⁰ನೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲೂ | ಪುನರುಧಾರವಮಾಡಿ
²¹ವಿವಾರ್ಥವಾಗಿಬಿಟ್ಟದು | ಕೆರೆಹಳ್ಳಿಸೀಮೆವಳಗಣಕೆರೆಹಳ್ಳಿಗ್ರಾ
²²ಮದಿಂದಪ್ರಾಕುರೇಖಾಹಾದ | ಒಳಿಬೀಜವರಿಖಂಕೆರ್ಗ
²³ಬಿರಾಡ | ಲುಗಂ | ಉಭಯಂಗಂ | ಒಂಪಾರ್ಥವಸಂ
²⁴ವತ್ಸರದಲುಹೆ | ದುಗಂ | ಉಭಯಂಗಂ | ಒಂಪಾರ್ಥವಸಂ
²⁵ಸ್ವಾಮಿಗಳಿಗುತಾರವಾಗಿಹಗಾವಟೂರಗ್ರಾಮದಿಂದವಿಗಡಿಸಿ
²⁶ಕೊಟ್ಟದುಗುಂಉಭಯಂಗಂ | ಒಂಪಾರ್ಥವಸಂ
²⁷ಗಣಮಾಜೀನಹಳ್ಳಿಗ್ರಾಮದಿಂದಲರೇಖಗುಂಉಬಿರಾಡದಿಂದ
²⁸ಲುಗಂಉಭಯಂಗಂಉಭಯಂಗಂ | ಒಂಪಾರ್ಥವಸಂ
²⁹ನಂಮ್ನಹೆಸರಲ್ಲೂ | ನೀವುಮಾಡಿದಸೋಮಶೇಖರಪುರದಕು
³⁰ಹಾರದಬ್ರಾಹ್ಮಣರಿಗೆ | ನೀವುಬರಿಸಿಕೊಟ್ಟಪಟ್ಟಿಪ್ರಮಾಣ
³¹ವನಿಷ್ಟಗೋತ್ರದಆಶ್ವಲಾಯನಸೂತ್ರದರುಕುಶಾಖೆಯಕೂಡಲಿ
³²ವೆಂಕಟಾದ್ರಿಭಟರಲಕ್ಷ್ಮೀನಾರಾಯಣಭಟರಿಗೆ | ಕೆರೆಹಳ್ಳಿಯಿಂ
³³ದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
³⁴ತಗೋತ್ರದಘಟದಹಳ್ಳಿ | ಬ್ರಹ್ಮೇಶ್ವರಭಟರಭೈರವಭಟರು
³⁵ಸಾಮಿಭಟರಿಗೆ | ಕೆರೆಹಳ್ಳಿಯಿಂದಲಯಜವಾನಿಕೆಲ್ಪತಿಸ
³⁶ಹುತಗೋತ್ರದಆಶ್ವರಮಯೂರನಾಥಭಟರಗೌರಿಪತ್ನಿ ಶಾಸ್ತ್ರಿ
 ಗಳಿಗೆ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- ³⁷ಗಾವಟೂರದಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
³⁸ದೀಕ್ಷಿತರಿಗೆ | ಕೆರೆಹಳ್ಳಿಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
³⁹ಟರಲಿಂಗಾಭಟರಿಗೆ | ಕೆರೆಹಳ್ಳಿಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁴⁰ಲಕ್ಷ್ಮೀನರಸಿಂಹಭಟರನಾರಸಿಂಹಭಟರಿಗೆ | ಕೆರೆಹಳ್ಳಿಯಿಂದಲ್ಪತಿ
⁴¹ತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁴²ಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁴³ಕೆರೆಹಳ್ಳಿಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁴⁴ಟರನಾರಸಿಂಹಭಟರಿಗೆ | ಕೆರೆಹಳ್ಳಿಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁴⁵ಗೋತ್ರದಬಿದಿರೂರಕ್ಕು | ಪ್ಲವಂಗಸಂವತ್ಸರದಮಾರ್ಗಃರಶುಧಂಗಿಸಾಮ್ಯವಾರ
⁴⁶ದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁴⁷ಗಿಗಾವಟೂರದಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁴⁸ಕೊಲೂರಭಟರಿಗೆ | ಗಾವಟೂರದಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁴⁹ತ್ರದಹಾರನಳ್ಳಿ | ಕಲಪವಾರಣಾಸಿಗಳ | ತಿರುಮಲಭಟರಿಗೆ | ಗಾ
⁵⁰ವಟೂರದಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁵¹ರಿಗೆ | ಗಾವಟೂರದಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁵²ದೀಕ್ಷಿತರ | ಅಂಞಾನವಧಾನಿಗಳಿಗೆ | ಗಾವಟೂರದಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁵³ಗೋತ್ರದದ್ರಾಹ್ಯಾಯನಸೂತ್ರದಸಾಮಾಖೆಯವೆಂಕಟಾದ್ರಿ
⁵⁴ಪುರಾಣಿಕರ | ತಿರುಮಲಪುರಾಣಿಕರಿಗೆ | ಗಾವಟೂರದಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.
⁵⁵ಅಂತುಬ್ರಾಹ್ಮಣರಿಗೆ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁵⁶ಲ್ಪತಿ | ಕೆರೆಹಳ್ಳಿಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁵⁷ಲ್ಪತಿ | ಕೆರೆಹಳ್ಳಿಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁵⁸ರಂಪರೆಯಾಗಿನುಭವಿಸಿಕೊಂಡುಬಹುಬಗ್ಗೆ | ಬಿಟ್ಟದು
⁵⁹ಲ್ಪತಿ | ಕೆರೆಹಳ್ಳಿಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁶⁰ದಾದಿಪ್ರತಿ | ಕೆರೆಹಳ್ಳಿಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁶¹ನವರದೇವತಾಸೇವೆಗಳಿಗೆ | ಗೋವಿಂದಭಟರಿಗೆ | ಕೆರೆಹಳ್ಳಿಯಿಂ
⁶²ದರ್ಗಂ | ಅಂತುಗಂ | ಕೂಡಲಿಯಮಠದ
⁶³ಮಠಸತ್ರಧರ್ಮಕೆ | ಮಾಜೀನಹಳ್ಳಿಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁶⁴ಯಿಂದಲ್ಪತಿ | ಉಂಉಶಾಖೆಯವರ | ಆಪಸ್ತಂಭಸೂತ್ರದಹರಿ
⁶⁵ಶ್ರೀಗೋತ್ರದಆಪಸ್ತಂಭಸೂತ್ರದಯಜಾಖೆಯವಿಶ್ವನಾ

- 66 ಭಕ್ತಾಸ್ತ್ರಗಳಲಕ್ಷ್ಮಣಭಟರಿಗೆ ಕೆರೆಹಳ್ಳಿಯಿಂದ ಉಗ್ರತೀರ್ಥಂ
67 ಕೆರ್ಗ ಉಭಯಂಗರ್ಗ ಉಭಯಂಗೊಂಟಿಂಯಿಂ
68 ನೂರಅರುವತು ವರಹನು ವೆಂದು ಹಣವಿನ ಭೂಮಿಯನು
69 ನೋಮುಶೇಖರಪುರದ ಅಗ್ರಹಾರದೇವಸ್ತು ನಕೂಡಲಿಮಠ
70 ದಧರ್ಮಸದ್ರಕಾಶಿಧರ್ಮ ಕೆಸಹಾ! ಔವರ್ಗ ತವಾಗಿ ಬಿಟವಾಗಿ
71 ಈಗ್ರಾಮದ ಭೂಮಿಗೆ ಸಲು ವಚತುರ್ಗಡಿವಳ ಗುಳನಿಧಿನಿಕ್ಷೇಪ
72 ಜಲಪಾಶಾಣ ಅಕ್ಷೇಷಿತಿ ಗಾಮಿನಿಧನಾಧ್ಯಂಗಗಳೆಂಬ ಅಪ್ಪ
31ನೇ ಪತ್ರದ ಮುಂಭಾಗ.
73 ಭೋಗತೇಜಸ್ವಿ ವ್ಯವನು ಪೂರ್ವ ಮರಿಯಾದೇಲಿ ಆಗುಮಾಡಿಕೊ
74 ಂಡುನಿಂಮುಪ್ಪ ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ತು ಯಿಗಳಾ
75 ಗಿಲಗ್ರಹಾರಮಠದರ್ಮವನು ನಡಸಿಕೊಂಡು ಸುಖದಿಂ
76 ಅನುಭವಿಬಾಹದಯೆಂದು ಕೊಟ್ಟು ಧರ್ಮ ಶಾಸನದೇವನಾ

- 77 ಕ್ಷಿ | ಅದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಮ ದ್ವೈರ್ಭೂಮಿರಾಪೋಹು
78 ದಯೆಯಮುಖ್ಯ ಅಹಶ್ವ ರಾತ್ರಿಶ್ವ ಉಭೇಚಸಂಧ್ಯಧರ್ಮಶ್ವ
79 ಜಾನಾತಿನರಸ್ಯಗುತ್ರಂ! ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಪ್ರೇ
ಯೋ
80 ನುಪಾಲನಂದಾನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪ
81 ದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಜ್ಯಂಪರದತ್ತಾನುಪಾಲನಂಪ
82 ರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಶ್ವಲಂಭವೇತು | ಸ್ವದತ್ತಂಪರ
83 ದತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾಂಪ್ರಪ್ತರ್ವಶನಕಸ್ಯಾಣಿ
ವಿ
84 ಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಯೇಶೈವಭಗಿನೀಲೋಕೇನರ್ವೇ
85 ಪಾಮೇವಭೂಭೂಜಾಂ! ನಭೋಗ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾಪ
86 ಸುಂಧರಾ || ಶ್ರೀಸದಾಶಿವ.

82

ಅದೇ ಮಠದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

- 1 ಶುಭಮಸ್ತು
2 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ
3 ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ಥಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ
4 ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರಶಂಖಂಗಳನೆಯ
5 ಸಂದವತ್ತರ್ಮಾನರಂದಿರೋದ್ಗರಿಸಂವತ್ಸರದಶ್ರಾವಣಬಂ
6 ಲ್ಲುಶ್ರೀಮತ್ಪರಮಹಂಸಪರವ್ರಾಜಕಾಚಾರ್ಯ್ಯ ವರ್ಯ್ಯಪದವಾ
7 ಕೃಪ್ರಮಾಣಪಾರಾವಾರಪಾರೀಣಯಮನಿಯಮಾದ್ಯಷ್ಟಾಂಗ
ಯೋ
8 ಗನಿರುತರಾದಶೃಂಗೇರಿಶ್ರೀಅನಾಚಿಸ್ವಾಮಿಗಳವರಸಂಪ್ರದಾಯ
9 ಸ್ತುರಾದನರಸಿಂಹುಭಾರತಿಸ್ವಾಮಿಗಳೈಯನವರಕರಕಮ
10 ಲಸಂಜಾತರಾದ್ರೇಶಕರಭಾರತಿಸ್ವಾಮಿಗಳವರಂ
11 ತೂದಾವಿಯಲ್ಲಿನಂಮಮಠದಿನೀಶನದಲ್ಲಿನ
12 ಬುಗಿಸಕ್ಕುಪ್ಪ ಪಯನುನಿಂವಾರಣಮಾಡಿಸ್ತೆಲಾ
13 ಮಯದೇವಸ್ತು ನದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದಚಂದ್ರಮುಖ
14 ಳೇಶ್ವರದೇವರಅಭೀಕನಕಸ್ಯನಾಮಮಂತ್ರಪುಷ್ಪ
15 ಅಮೃತಪಡಿನಂದಾದೀಪತಿ ಪಂಚಸರ್ವವಾದ್ಯಮುಂ
16 ತಾದಿನಿಯೋಗಂಗಳಿಗೆನಾವು ವಾರ್ಪಣವಾಗಿ

- 17 ಕೊಟ್ಟು ಸ್ವಸ್ತೆ ಶಾಸನದಕ್ರಮವೆಂತೆಂದರೆ ಪೂರ್ವದ
18 ಲಿನಂಮಮಠಧರ್ಮ ಕೆಸಹದಬಂದಂಥಾಹೊ
19 ನೂರಸೀಮೆವಳಗಣಅನುವೇರಿಪಾಲಿಸಲು
20 ವಕನಸಿನಕಟಿಗ್ರಾಮದಲಿಪ್ರಾಕುಲುತಾರಚಲು
21 ಡಪನನರಸಪಗೆಗಿಬಾರದ್ವಜಗೋತ್ರದಆಪಃ
22 ಸ್ತಂಭಸೂತ್ರದಲಿಂಗಾದೀಕ್ಷಿತರಮಕಳುತಿಂಮ
23 ಣಭಟ್ಟರಿಗೆಗಿಪಿಂನಸ್ವಾಮಿಭಟ್ಟರಿಗೆಗಿ
ಹಿಂಭಾಗ.
24 ತಾರಿಕೆರೆವೆಂಕಟೇಶಭಟ್ಟರಿಗೆಗಿಅಂತು ಉತ್ತಾ
25 ರಗಂಯಿಸತ್ತೆ ರಡುವರಹನಭೂಮಿನುಳಿದು
26 ಮೇಲಾದಭೂಮಿಆದ್ಯಂತಗ್ರಾಮವನಂತತ್ಸಂಪ
27 ತ್ಸರದಆಪಾಡಬಿಂಯುಸ್ತಿ ರವಾರಸೂರ್ಯೋ
28 ಪರಾಗಪುಂಜ್ಯಕಾಲದಲ್ಲಿನಹಿರಂಣ್ಯೋದಕದಾ
29 ನಧಾರಾಪೂರ್ವ ಕವಾಗಿವಾರ್ಪಣವಾಗಿಬಿಟ್ಟು
30 ಧೇವೇಈಗ್ರಾಮದಚತುರ್ಗಡಿವಳಗೆಯೇನುಆಗಾ
31 ಘಟದಂಥಾದ್ದ ನುದೇವತನೇವೆಗಿನಡದುಬಾಹರೀತಿ
32 ಬಿಟ್ಟದೇವೇಈಗ್ರಾಮಕೆಸಲು ವಚತುಸೀಮೆವಳಗಣನಿ

³³ಧನಿಕ್ಷೇಪಜಲಪಾಪಾಣಾಶ್ಚಾಣಿಗಾಮಿಸಿದಸಾ
³⁴ದ್ಯುಂಗಳೆಂಬಲಪ್ಪಭೋಗತೃಪ್ತಸ್ಯಾಂವ್ಯವಂನುನಂ
³⁵ಮಹಿಷ್ಯಪರಂಪರೆಯವಾಗಿಯಾಅರ್ಥಕ್ಕೆ ತಪ್ಪದೆ
³⁶ನಡುಸಿಬಾಹರಿತೀವಾರ್ಪಣಮಾಡಿಬರಿಸಿಕೊ
³⁷ಟ್ಟಧರ್ಮಶಾಸನ | ಯಿದಕೆದೇವಸಾಕ್ಷಿಗಳುಅದಿತ್ಯ
³⁸ಜಂದ್ರಾವನಿಲೋನಲಕ್ಷ್ಮ | ದ್ಯುಭೂಮಿರಾಪೋಹುದ
³⁹ಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಕಸಂಧ್ಯೇ | ಧಂ

⁴⁰ಮೌಶ್ವಜಾನಾತಿನರಸ್ಯಉತ್ತಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
⁴¹ದಾನಾಭ್ಯೇಯೋನುಪಾಲನಂದಾನಾಸ್ವರ್ಗಮವಾವ್ನೇತಿ
⁴²ಪಾಲನದಚ್ಚುತಂಪದಂ | ಯೇಕಯಿವಭಗಿನೀಲೋಕೇ | ಸರ್ವೇ
⁴³ಪಾಮೇವಭೂಭುಜಾಂ | ನಭೋಗ್ಯನಕರಗ್ರಾಂಹ್ಯ |
⁴⁴ವದತ್ತ ವಸುಂಧರಾ |
⁴⁵*ಶ್ರೀವಿದ್ಯಾಶಂಕರ.

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ಆದೇ ಮಠದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ನಾಗರಾಕ್ಷರ—ವರಾಹಮುದ್ರ—೫ ಪತ್ರಗಳು.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

¹ಶ್ರೀವೇಂಕಟೇಶಾಯನಮಃ | ಯಸ್ಯಸಂಪರ್ಕಪುಣ್ಯೇನನಾ
²ರೀರತ್ನ ಮಭೂತ್ಸಿಲಾ | ಯದುಪಾಸ್ಯಂಸುಮನಸಾಂತದ್ವಸ್ತು ದ್ವಂದ್ವ
³ಮಾಶ್ರಯೇ | ಯಸ್ಯದ್ವಿರದವಕ್ತ್ರಾದ್ಯುಪಾರಿಷದ್ಯಾ[ಃ]ಸರಶ್ಚ ತಂ | ವಿಘ್ನಂ
⁴ನಿಘ್ನಂತಿಭಜತಾಂವಿಷ್ವಕ್ಸೇನಂತಮಾಶ್ರಯೇ | ಹರೇರ್ಲೀಲಾವರಾ
⁵ಹಸ್ಯದಂಷ್ಠ್ಯಾದಂಡಸ್ಸಪಾತುಮಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ
⁶ಭತ್ತ್ರಯಿಂದಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಭಿಮಪ್ರತ್ಯೂಹತಿಮಿರಾ
⁷ಪಹಂ | ಯದ್ಗಜೋಪ್ಯಗಜೋದ್ಭೂತಂಪಂಚಾಸ್ಯೇನಾಪಿಲಾಲಿತಂ
⁸ಜಯತಿಕ್ಷೀರ(ಜಲಧೇ)ಜಲಧೇರ್ಜಾತಂಸವ್ಯೇಕ್ಷಣಂಹರೇಃ |
⁹ಆಲಂಬನಂಕೋರಾಣಾಮುರಾಯುಷ್ಕರಂಮಹಃ | ಪಾತ್ರಸ್ತು
¹⁰ಸ್ಯಪುರೂರವಾಬುಧಸುತಸ್ತು ಸ್ಯಾಯುರಸ್ಯಾತ್ಮಜಃಸಂಜಜ್ಞೇನ
¹¹ಹುಷೋಯಯಾತಿರಭವತ್ತ ಸ್ಮಾಚ್ಚ ಪೂರುಸ್ತು ತತದ್ವಂಶೇಭರತೋ
¹²ಬಭೂವನ್ಯಪತಿಸ್ತು ತ್ಸಂತತೌಶಂತನುಸ್ತು ತ್ಸುರ್ಯೋವಿಜಯೋಭಿಮನ್ಯು
¹³ರುದಭೂತ್ತ ಸ್ಮಾತ್ಪರೀಕ್ಷಿತತಃ | ನಂದಸ್ತು ಸ್ಯಾಪ್ಪಮೋಭೂತ್ಸಮ
¹⁴ಜನಿನವಮಸ್ತು ಸ್ಯುರಾಜ್ಞಾಶ್ಚೈಕೈಕ್ಯಾಪಸ್ತುತ್ಸಮ
¹⁵ಶ್ರೀಪತಿರುಚಿರಭವದ್ರಾಜಪೂರ್ವೇನರೇಂದ್ರಃ | ತಸ್ಯಾಸೀದ್ಭಿ
¹⁶ಜ್ಜಲೇಂದ್ರೋದಕಮಾಹನ್ಯ ಪೋವೀರಹಂಮಾಘಿರಾಯಸ್ತು ತ್ಸೀ
¹⁷ಯಾಕೋಮುರಾರಾಕೃತನತಿರುದಭೂತ್ತ ಸ್ಯಮಾಯಾಪುರ
¹⁸ಷಃ | ತತ್ತುರ್ಯೋಜನಿತಾತಪಿನಮ[ವು]ಹೀಪಾಲೋನಿಜಾಲೋಕ
¹⁹ನತ್ರಸ್ತು ಮಿತ್ರಗಣಸ್ತು ತೋಜನಿಹರಂದುರ್ಗಾಣಿಸಪ್ತಾಹಿ
²⁰ತಾತ್ | ಅನ್ವೈಕೇನಸಸೋಮಿದೇವನ್ಯಪತಿಸ್ತು ಸ್ಯವಜಜ್ಞೇ

*ನಾಗರಾಕ್ಷರದಲ್ಲಿ.

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 21 ಸುತೋವೀರೋರಾಘ[ವ]ದೇವರಾಡಿತಿತ್ಯಪಿಂ
 22 ನ್ನ ವೋಭೂನ್ಯಪಃ | ಆರವೀಟನಗರೀವಿಭೋರಭೂ
 23 ದಸ್ಯಬುಕ್ತ ಧರಣೀಪತಿಸ್ಸುತಃ | ಯೇನಸಾಳುವನ್ಯಸಿಂಹರಾಜ್ಯ
 24 ವಃಪ್ರೋಧಮಾನಮಹಸಾಸ್ಥಿರೀಕೃತಂ | ಸ್ವೇಕಾಮಿನೀಶ್ವತನುಕಾಂ
 25 ತಿಭಿರಾಜ್ಞಿಪಂತೀಂಬುಕ್ತಾ ವನೀಪತಿಲಕೋಬುಧಕಲ್ಪಶಾಖೀ |
 26 ಕಲ್ಯಾಣಿನೀಂಕಮಲನಾಭಯಿವಾಬ್ಧಿ ಕನ್ಯಾಂಬಲ್ಲಾಂಬಿಕಾಮು
 27 ದವಹದ್ಬಹುಮಾನ್ಯೇಲಾಂ | ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
 28 ತಾಶುಗಂಮಾಧವಾತ್ಮ ಮಾರಮಿವಶಂಕರಾತ್ಮ ಲಮಹೀಭೃ
 29 ತಃಕನ್ಯಕಾ | ಜಯಂತಮಮರಪ್ರಭೋರಪಿಶಚೀವಬುಕ್ತಾಧಿಪಾ
 30 ತ್ಸತೀಜಗತಿಬಲ್ಲಮಾಲಭತರಾಮರಾಜಂಸುತಂ | ಸಹಸ್ರೈ
 31 ಸ್ಸಪ್ತ ತ್ಯಾಸಹಿತಮಪಿಯಃಸಿಂಧು ಜನಿಷಾಂಸಪಾದಸ್ಯಾನೀ
 32 ಕಂಸವಿತಿಭುಜಶಾಯೇಣೂಮಹತಾ | ವಿಜಿತ್ಯಾದತ್ತೇಸ್ತಾದವ
 33 ನಿಗಿರಿದುರ್ಗವಿಭುತಯಾವಿಧೂತೇಂದ್ರಕಾಸಪ್ಪುಡಯಮಪಿವಿ
 34 ದ್ರಾವ್ಯಸಹಸಾ | ಕಂದಂನವಾಳಿದುರ್ಗಮುರುಕಂಧ್ವನದಭ್ಯುದಯೋಬಾ
 35 ಹುಬಲೇನಯೋಬಹುತರೇಣವಿಜಿತ್ಯುರೇಃ | ಸಂನಿಹಿತಸ್ಯತ
 36 ತ್ರಚರಣಾಂಬುಪುಭಕ್ತತಯಾಷ್ಟಾತಿಭಿರರ್ಪಿತಂಸುಧಯತಿ
 37 ಸ್ತ(ತಿ)ನಿಷೇವ್ಯವಿಷಂ | ಶ್ರೀರಾಮರಾಜಾಜ್ಞಿತಿಪಸ್ಯತಸ್ಯಾಪಿಂ
 38 ತಾಮಣೇರರ್ಥಿಕದಂಬಕಾನಾಂ | ಲಕ್ಷ್ಮೀರೀವಾಂಭೋರುಹಲೋಚನ
 39 ಸ್ಯಲಕ್ತಾಂಬಿಕಾಮುಷ್ಯಮಹೀಪ್ಯಲಾಗೀತ | ತಸ್ಯಾಧಿಕೈಸ್ಸಮ
 40 ಭವತ್ತನಯಸ್ತಪೋಭಿ[ಃ]ಶ್ರೀರಂಗರಾಜನ್ಯಪತಿಶಚೀವಕದೀ
 41 ಪಃ | ಆಸಂನ್ಯಮುಲ್ಲಸತಿಧಾಮನಿಯಸ್ಯಚಿತ್ರಂನೇತ್ರಾಣಿವೈರಿ
 42 ಸುದೃಶಾಂಚನಿರಂಜನಾನಿ | ಸತೀಂತಿರುಮಲಾಂಬಿಕಾಂಚರಿತ
 43 ಲೀಲಯಾರುಂಧತೀಪ್ರಾಥಮಪಿತಿ[ತಿ]ಕ್ಷಯಾವಸುಮತೀಯ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 44 ಶೋರುಂಧತೀಂಹಿಮಾಂಶುರವರೋಹಿಣೀಂಹೃದಯಹಾ
 45 ರಣೀಂಸದ್ಗಣೈರಮೋದತಸಧರ್ಮಿಣೀವಯಮವಾಪ್ಯವೀ
 46 ರಾಗ್ರಣೀಃ | ರಚಿತನಯವಿಚಾರಂರಾಮರಾಜಂಚರ್ಧೀರಂವರ
 47 ತಿರುಮಲರಾಯಂವೇಂಕಟಾದ್ರಿಕ್ಷಿತೀಶಂ | ಅಜನಯತಸಯೇ
 48 ತಾನಾನುಪೂರ್ವಾಕುಮಾರಾನಿಹತಿರುಮಲದೇವ್ಯಾವೇವರಾ
 49 ಜಾಮಹಾಜಾಃ | ಸಕಲಭುವನಕಂಟಕಾನರಾತೀನ್ಸಮಿತಿ
 50 ನಿಹತ್ಯಸರಾಮರಾಜವೀರಃ | ಭರತಮನುಭಗೀರಥಾದಿ
 51 ರಾಜಪ್ರಥಿತಯಃಪ್ರಶಶಾಚಕ್ರಮುರ್ವಾಃ | ವಿತರಣಪ
 52 ರಿಪಾಟೀಯಸ್ಯವಿದ್ಯಾಧುರೀಣಾನಖರಮುಖರವೀಣಾನಾ
 53 ದಗೀತಾನಿಶಂವ್ಯು | ಅನುಕಲಮಯಮಾವಾಲಾಂಬುಬಿಂಬಾಪ

- 54 ದೇಶಾದಮರನಗರಶಾಖೀಲಜ್ಜ ಯಾಮಜ್ಜ ತೀವ | ವ್ಯರಾ
 55 ಜತಶ್ರೀವರವೇಂಕಟಾದ್ರಿರಾಜ[೩]ಕ್ಷಿತಾಲಕ್ಷ್ಮಣಚಾರುಮೂ
 56 ತ್ರಿಃ | ಜ್ಯಾಘೋಷದೂರಿಕೃತಮೇಘನಾದೇಕುರ್ವನ್ಮಿತ್ರಾಶಯಹ
 57 ಪೂಪೋಷಂ | ತ್ರಿಪುಶ್ರೀರಂಗಕ್ಷ್ಮಾಪರಿಬೃಡಕುಮಾರೇಪ್ಪಧಿರ
 58 ಣವಿಜಿತೃರಿಕ್ಷ್ಮಾಪಾಂಸ್ತಿರುಮಲಮಹಾರಾಯನೃಪತಿಃ
 59 ಮಹಾಜಾನ್ಮಮತಿರಭಿಷಿಕ್ತೋನಿರುಪಮೇಪ್ರಶಾಸ್ತುರ್ವೀಂಸ
 60 ವಾಮುಪಿತೃಪುಮೂರ್ತಿಪ್ಪಿವಹಃ | ಯಶಸ್ವಿನಾಮಗ್ರ
 61 ಸರಸ್ವಯಸ್ಕಪಟ್ಟಾಭಿಷೇಕೇನತಿಪಾರ್ಥಿವೇಂದೋಃ | ದಾ
 62 ನಾಂಬುಪೂರೈರಭಿಷಿಕ್ತೃನಾನಾದೇವೀಪದಂಭೂಮಿರಿ
 63 ಯಂಧಧಾತಿ | ಯಸ್ಯಾತಿಪ್ರಾಥತೇಜಸ್ಸವಿತರಿವಮ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 64 ತದ್ಧವಂತಭೇದಿನೃದೀತೇರ್ತಿಕ್ಷೀರಾರ್ಣವಾಂತಸ್ಥುಟ
 65 ತರವಿಕಸತ್ಪಂಡರಿಕೋಪವಸ್ತು | ಸ್ವೇತಫತ್ಸೃಮಧ್ಯೇ
 66 ಕನಕ[ಕ್ರ]ಲಃಕಾಭಾಸತೇಕರ್ಣಿಕಾಭಾ | ತಸ್ಮೋಪಂತೇಮರಾಳ
 67 ದ್ವಯಮಿವವಿಚಲಚ್ಚಾ ಮರದ್ವಂದ್ವಮಾಸ್ತೇ | ಕಾಂಚೀಶ್ರೀರಂಗಶೇಷಾ
 68 ಚಲಕನಕಸಭಾಹೋಬಲಾದ್ರೀಶಮುಖ್ಯೇಪ್ಪಾಪೃತ್ಯಾವೃತ್ಯಸರ್ವೇ
 69 ಪ್ವತನುತವಿಧಿವದ್ಭೂಯಸೇಶ್ರೀಯಸೇಯಃ | ದೇವಸ್ಥಾನೇಪುತೀ
 70 ಭೇಪ್ಪಾಪಕನಕತಲಾಪೂರುಷಾದೀನಿನಾ[ನಾ]ದಾನಾನ್ಯೇವೋಪ
 71 ದಾನ್ಯೈರಪಿಸಮಮಮುಖೈರಾಗಮೋಕ್ತಾನಿತಾನಿ | ಅನಂತ
 72 ರಂತತ್ತನಯಃಪ್ರತೀತಶ್ಚಕಾಸ್ತಿಹಸ್ತಪತಿತದ್ಯುಶಾಖೀ |
 73 ಶ್ರೀವೇಗಲಾಂಬಾಚಿರಪುಂಜ್ಯರಾಸಿಶ್ರೀಚೇಗರಾಯಶ್ರಿತಭಾ
 74 ಗಧೇಯಃ | ಉದ್ಧಗಿರಾಸ್ಥಿತಸುರಿವಿಜಿತೃಕದುರ್ಗಜಯಾ
 75 ನ್ದುರ್ಗಮಕೋಂಡವೀಡುವಿನಿಕೋಂಡಪುರಪ್ರಮುಖ್ಯಾನ್ಭೂವಲ
 76 ಯಕರತ್ನಪನಃಗೋಂಡಪುರೇನಿವಸಂನ್ಯಾಜತಿಯಃಸನುಕ
 77 ರಾದಿಮಲಾಂಛನತಃ | ಯಥಾವಿಧಿಮಹೀಸುರೋತ್ತಮಕೃತಾಭಿ
 78 ಪೇಕೋತ್ಸವೇಯದೀಯಕರವಾರಿದೇಕನಕವೃಷ್ಟಿದೇಸರ್ವತಃ | ಯ
 79 ಕೋಮಯತರಂಗಿಣೀದಶದಿಗಂತರೇಜ್ಯಂಭತೇ | ಸತಾಂಪ್ರಶ
 80 ಮಿತೋಭವತ್ಕ್ರಮಣತೋರುದಾವಾನಲನೀತ್ಯಾನಿರಸ್ತಾದಿನೃ
 81 ಪೇಸಪತ್ನಾನ್ಸಂಪೃತ್ಯಸಂರಕ್ಷಿತಸರ್ವಲೋಕೇ | ಶ್ರೀರಂಗರಾ
 82 ಯಕ್ಷಿತಿಪಾಲಕೇಸ್ತಿಸದಂಮುರಾರೇಃಪರಮಂಪ್ರಪಂನೇ | ವಿ
 83 ದ್ವತ್ಪ್ರಾಣಸರಾಯಣಸ್ತದನುಜ್ರೀವೇಗಲಾಂಬಾಪುರಾಪು
 84 ಕೋತ್ಸ ಪೂರ್ವಲಾಗಮಸ್ತಿರುಮಲಶ್ರೀದೇವರಾಯಾತ್ಮಭೂಃ |

3ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 85 ಸಂತಾನದ್ಗುರಿವಸ್ಥಿತಸುರಗಿರಾಸಾಂಮ್ರಾಜ್ಯಸಿಂಹಾಸನೇ
 86 ಸರ್ವಾಂಶಾಸ್ತಿನಯೇನವೇಂಕಟಪತ್ರಿದೇವ[ರ]ಾಯ[೩]ಕ್ಷಮಾಂ | ಯಥಾ

- ⁸⁷ರಘುಕುಲೋದ್ವಹಸ್ವಯಮರುಂಧತೀಜಾನಿನಾಸ್ವಗೋತ್ರಗುರು
⁸⁸ಣಾಸುಧೀತಿಲಕತಾತಯಾರ್ಯೋಣಯಃ | ಯಥಾವಿಧಿಮಹೀಸು
⁸⁹ರೋತ್ತಮಕೃತಾಭಿಪ್ರೇಕ್ಷೋತ್ಸವೇ | ಯದೀಯಕರವಾರಿದೇಕನ[ಕ್]
⁹⁰ವೃಷ್ಟಿದೇವರ್ವತಃ | ಯಥಾವಿಧಿಯಶಸ್ವಿನಾವಿರಚಿತಾ
⁹¹ಭಿಪ್ರೇಕ್ಷಣಾದ್ವಿಭಿದ್ಯಯವನಾಶವಾನ್ವಿಜಯತೇಪ್ರಶಾ
⁹²ಸನ್ಮಹೀಂ | ಶ್ರೀವೇಂಕಟಾಂಬಾವರರಾಘವಾಂಬಾ ದೋಬಮಾಂಬಾಚುನೋಬ
⁹³ಮಾಂಬಾ | ನೀತ್ಯಾಸಮೇತಾಯಿವಶಕ್ತಯೋಯಂದೇವೈನುರುಂಧಂತಿಪವಿತ್ರ
⁹⁴ಶೀಲಾಃ | ಯಸ್ಯಾತಿಪ್ರಥಿತಾಜಸೇರಣಮುಖೇಸೇವಾಭಿಪ್ರೈರುದ್ಭ
⁹⁵ಪ್ರೈಸ್ತುಪ್ರೋಪಾಹೃತಸ್ಯಂಧವದ್ವಿಸಘಟಾಶಸ್ತ್ರಾತ್ರತಪತ್ರಾದಿವಃ | ನಿರ್ವಿಣ್ಣೋ
⁹⁶ವಲಃಕೀಭಾರಾಮುತನುಭೂತ್ಸಂಪ್ರಾಪ್ಯಗೌಹಮಹಾರ್ವದ್ಧಸ್ಸನ್ಮಹಮ
⁹⁷ದಂತಾಪುರಯತೇಸಾರ್ಥಾಭಿಧಾವನ್ಯಹಂ | ಯಸ್ಮಿನ್ನಂಗದನಿರ್ವಿಶೇಷ
⁹⁸ಮಖಿಲಾಂವುರ್ವೀಂಭುಜೇಬಿಭ್ರತಿ | ಪ್ರೀತಾಃಸನ್ನಗಮಂಜಲಾಧಿಸಕುಲೇಕ್ಷೋ
⁹⁹ಣೀಭೃತೋನಿರ್ಭರಾಃಸೇವಂತೇವೃಷಶೈಲತಾಂಭಿಗತಾಃಶ್ರೀವೇಂಕಟಾ
¹⁰⁰ಧೀಶ್ವರಂ | ವಾರಾಶಿಗಾಂಭೀರ್ಯವಿಶೇಷಧುರ್ಯೋಶ್ಚೈರಾಶಿದುರ್ಯೋ
¹⁰¹ಕವಿಭಾಲವರ್ಯಃ | ಪರಾಪ್ತ್ಯದಿಗ್ರಾಯಮನಃಪ್ರಕಾಮಭಯಂಕ
¹⁰²ರಶ್ಯಾಭ್ಯಧರಾಂತರಂಗಃ | ಹತರಿಪುರನಿರ್ಮೇಷಾನೋಕಹೋಯಾಚ
¹⁰³ಕಾನಾಂಹೊಸಬಿರುದರಗಂಡೋರಾಯರಾಹುತಮಿಂಡಃ | ಕಿಷ್ಕಿಂಸಂ
¹⁰⁴ರಕ್ಷಣಪರೋದಮ್ಪ್ರಶಾದ್ವಿಲಮರ್ದನಃ | ಆರೀಭಗಂಡಭೇರುಂಡೋಹ
4ನೇ ಪತ್ರದ ಮುಂಭಾಗ.
¹⁰⁵ರಿಭಕ್ತಿ ಸುಧಾನಿಧಿಃ | ಆತ್ರೇಯಗೋತ್ರಜಾನಾಮಗ್ರ
¹⁰⁶ಸರೋಭೂಭುಜಾ . . . | ಕತ್ಯಾದಿಬಿರುದೈರ್ವಂದಿತತ್ಯಾಸಿತ್ಯಮ
¹⁰⁷ಭಿಷ್ಣುತಃ | ಜಯಜೀವೇತಿನಾದಿನೃಪ(ಜನಿತಾಂ)ಜನಿತಾಂಜಲಿಭದ್ರಯಾ | ಕಾಂ
¹⁰⁸ಭೋಜಭೋಜಕಾಳಿಂಕಕರಹಾಟಾದಿಪಾರ್ಥಿವೈಃ | ಪ್ರತೀಹಾರಪದಂಪ್ರಾಪ್ತೈಃಪ್ರ
¹⁰⁹ಸ್ತುತಸ್ತುತಿಘೋಷಣಃ | ಸೋಯಂನೀತಿಜಿತಾದಿಭೂಪತಿತತ್ಸುತ್ರಾಮಶಾ
¹¹⁰ಖೀಸುಧೀಸಾರ್ಥಾನಾಂಭುಜತೇಜಸಾಸ್ವವಶಯಂಕರ್ಣಾಟಸಿಂಹಾಸ
¹¹¹ನಂ | ಆಸೇತೋರಪಿಚಾಹವಾದ್ರಿವಿಮತಾನ್ಸಂಪೃತ್ಯಶಾಸಂನ್ಮದಾ | ಸರ್ವೋ
¹¹²ರ್ವೀಂಪ್ರಚಕಾಸ್ತಿ ವೇಂಕಟಪತ್ರ್ಯದೇವರಾಯಾಗ್ರಣೀಃ | ಒಶಬುಣೇಂದು
¹¹³ಸಂಖ್ಯಾಕಕಾಲೇತಶಕವತ್ಸರೇ | ಸರ್ವಜಿದ್ವತ್ಸರೇಶುಧ್ಧಕಾರ್ತಿಕ್ಯಾಂ
¹¹⁴ದ್ವಾದೇತಿಥಾ | ಶ್ರೀವೇಂಕಟೇಶಪಾದಾಬ್ಜಸಂನಿಧಾಶ್ರೇಯಸಾಂನಿಧಾ | ವೇದವೇ
¹¹⁵ದಾಂತಸಿದ್ಧಾಂತವಿವಾಂಸಾಂಸಾರದೃಶ್ಯನೇ | ಸದಾಚಾರಧುರೀಣಾಯಸರ್ವವಿ
¹¹⁶ದ್ಯೈಕಜುಂಧವೇ | ತ್ರಿಸ್ತಂಧಜ್ಞಾನವಿದುಷಾಂಸೇಖರಾಯದ್ವಿಜನ್ಮನೇ | ನಿತ್ಯಾಂ
¹¹⁷ನದಾನಸಂತುಷ್ಟನಿಖಿದ್ವಿಜಸಂಸದೇ | ರಥೀತರಮಹಾಗೋತ್ರಪಾರಾ
¹¹⁸ವಾರಸುಧಾಂಸವೇ | ಆಶ್ವಲಾಯನಸೂತ್ರಾಯರುಕ್ಮಣಾಖಾಯಮ
¹¹⁹ಹಾತ್ರನೇ | ಹರ್ಷಗ್ರಾಮಸ್ಥಹೊಂನೇಂದ್ರಪಾತ್ರಾಯಪ್ರಥಿತಾಜಸೇ | ಮ
¹²⁰ತ್ಸೋಮಯಾಜಿಸುತ್ರಾಯಸರ್ವಸಿದ್ಧಾಂತವೇದಿನೇ | ಜಾತಕಾದಿಷ್ಟ

- 121 ತಿಪ್ಪಾಡಕುಶಲಾಯಚ್ಛೇದನೇ | ಮಲ್ಲಜ್ಯೋಸ್ವಯಾಶಾಂತಾಯ
 122 ಸೇಖರಾಯದ್ವಿಜನ್ಮನಾಂ | ಪನುಗೊಂಡಮಹಾರಾಜ್ಯೇವಾಟಿಸೀಮಾ
 123 ಸಮನ್ವಿತಂ | ಪ್ರಖ್ಯಾತಂಚಮಹಾಗ್ರಾಮಂವಾಲೂರು ಸ್ಥಳಶೋಭಿತಂ | ಕೊ
 124 ಡಿಗಹಳ್ಳಿಪ್ರಾಚ್ಯಸ್ಥಂ | ಗುಂಡಕಲ್ಲುಕಡಗತ್ತೂರಾಡಕ್ಷಿಣಾಂದಿ
 125 ಕಮಾತ್ರತಂ | ಚೌಳೂರೋಪ್ಪಮಸ್ಥಂ | ಹಂಪಸಮುದ್ರಸ್ಯಶೋತ್ತರಂ |
 126 ವಲಯವಾಮನಕಂಭೈಃಪಲೀಭಿಶ್ಚ ಸಮನ್ವಿತಂ | ಪ್ರಖ್ಯಾತಂ
 127 ಕಲಿದೇವಪುರಂಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ | ಪನುಗೊಂಡಸೀಮಾ
 128 ದುಗ್ರಾಮಹಂಪಸಮುದ್ರಾತ್ರಾಚೀದಿಸ್ಥಿತಂತಿಂಗಳೂರಾ

4ನೇ ಪತ್ರದ ಹಂಭಾಗ.

- 129 ತಿನಾಮಾಸ್ಯಾಗ್ರಾಮಾದ್ಧಕ್ಷಿಣತಸ್ಥಿತಂ | ಹಾಲ:ಗೊಂಡನ
 130 ಹಳ್ಳಿಪತ್ತಿ ಮಸ್ಥಂ | ಇಡುಗೂರೋರುದಕಸ್ಥಿತಂ | ವಲಯವಾ
 131 ಮನಗಂಭೈಶ್ಚ ಪಲ್ಲೀಭಿಶ್ಚ ಸಮನ್ವಿತಂ | ವಂದಣೂರುಮಹಾಗ್ರಾ
 132 ಮಂಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ | ಶ್ರೀವೇಂಕಟಮಹಾರಾಯನಮು
 133 ದ್ರಾಪ್ರತಿನಾಮಕಾ | ಸರ್ವಮಾನ್ಯಾಚತುಸೀಮಾಉಭಾಗ್ರಾಮಾಸ
 134 ಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಿಸಿದ್ಧ ಸಾಧ್ಯಜಲಾನ್ವಿತಾ |
 135 ಅಕ್ಷಿಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂವೇಂಕಟೋಗೌಸಫೂರುಹಾ | ವಾಪೀಕೂ
 136 ಪತಟಾಕೈಶ್ಚ ಕಚ್ಚಾರಾಮೈಶ್ಚ ಸಂಯುತಾ | ಪುತ್ರಪಾತ್ರಾದಿಭಿರ್ಭೋ
 137 ಗ್ಯಾಕ್ರಮಾದಾಚಂದ್ರತಾರಕಾ | ದಾನಾಧಮನವಿಕ್ರೀತಿಯೋಗ್ಯಂ
 138 ವಿವಿವಯೋಚಿತಾ | ಪರಿತಃಪ್ರಯತ್ನೈಸ್ಸುಗೈಃಪುರೋಹಿತಪು
 139 ರೋಗಮೈಃ | ವಿವಿಧೈರ್ವಿಬುದ್ಧೈಶ್ಚಾತ್ರಪಥಿಕ್ಯುರಧಿಕ್ಯುರ್ಗಿ
 140 ರಾ | ವೇಂಕಟೇಂದ್ರಮಹಾರಾಯೋಮಾನಸೀಯೋಮನಸ್ವಿನಾಂ |
 141 ಸಹರಂಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತ ವಾನ್ಮದಾ | ಶ್ರೀ|

5ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 142 ಶ್ರೀವೇಂಕಟಪತಿರಾಯಕ್ಷತಿಪತಿವರ್ಯಸ್ಯಕೀರ್ತಿಧು
 143 ಯಸ್ಯ | ಶಾಸನಮಿದಂಸುಧೀಜನಕುವಲಯಚಂದ್ರಸ್ಯಭೂಮಾಹೇಂ
 144 ದ್ರಸ್ಯ | ಶ್ರೀವೇಂಕಟಪತಿರಾಯಕ್ಷಾಪತಿದೇಶೇನಶಾಸನಶ್ಲೋಕಾನ್ |
 145 ಕೃಷ್ಣಕವಿಕಾಮಕೋಟಿಸ್ಸರಸಮಾಣೀತ್ಸಭಾಪತೇಃಪಾತ್ರಃ | ಶ್ರೀ
 146 ವೇಂಕಟಮಹಾರಾಯನೂಕ್ತಾಂಗಣಪಯಾತ್ಮಜಃ | ಶ್ರೀವೀರಣಮಹಾ
 147 ಚಾರ್ಯೋವ್ಯಲಿಖತಾಂಮ್ರಶಾಸನಂ || ದಾನಪಾಲನಯೋರ್ವಾಧೈದಾನಾ
 148 ಚೈತ್ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಚ ತಂಪದಂ | ಸ್ವದತ್ತಾ
 149 ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರಣಸ್ವದ
 150 ತ್ತಂನಿಷ್ಫಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ |
 151 ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಏಕೈವಭಗಿ
 152 ನೀಲೋಕೇಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಞಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರ
 153 ದತ್ತಾ ವಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇ

154 ಪಾಲನೀಯೋಭವದ್ವಿಃ | ಸರ್ವಾನೇತಾನಭಾವಿನಃಸಾರ್ಥವೇಂದ್ರಾನಭೂ

155 ಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ || ಶ್ರೀ||

156 ಶ್ರೀವೇಂಕಟೇಶ.*

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ಆದೇ ಗ್ರಾಮದ ಕಲ್ಲುಮಠದಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.

3 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

1ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ || ನಮಸ್ತುಂಗೇಶಿರಃ|| ಶ್ಲೋಕ

2 ಚಂದ್ರಶಾಕಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ

3 ವೇ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಸಪಾತುವಃ | ಹೇಮಾದ್ರಿಶಿಖರಾಯ

4 ತ್ರಧಾತ್ರೀಭತ್ತ್ರಿಯಂದಧೌ || ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿ

5 ರಾಪಹಂ | ಯದ್ಗಂಜೋಪ್ಯಗಂಜೋದ್ಭೂತಂಹರೇರಪಿಚಪೂಜ್ಯತೇ || ಅಸ್ತಿಕ್ಷೀರಮಾಯಾ

6 ದ್ವೇವೈರ್ಮಥ್ಯಮಾನಮಹಾಂಬುಧೇ | ನವನೀತಮಿವೋದ್ಭೂತಮನೀತತಮೋಮಹಃ |

7 ತಸ್ಯಾಸೀಸ್ತು ನಯತಪೋಭಿರತುಳೈರನ್ಯಥಾನಾಮಾಭಿದಃ | ಪುಣ್ಯೈರಸ್ಯಪುರೂರವಾಃಭು

8 ಜಬಲ್ಪಿರಾಯುದ್ಧಿಸಾಂನಿಷ್ಠತಃ | ತಸ್ಯಾಯಃರ್ನಹುಷೋಸ್ಯತಸ್ಯಪುರುಷೋಯುಧೇಯಯಾತಿಕ್ಷಿ

9 ತೌಖ್ಯಾತಸ್ತಸ್ಯತುರ್ವಸುರ್ವಸುಃನಿಭಃಶ್ರೀದೇವಯಾನೀಪತೇಃ || ತದ್ವಂಶೇದೇವಕೀಜಾ

10 ನೇರ್ದೀವೇತಿಮ್ತುಭೂಪತಿಃ | ಯಶಸ್ವೀತುಳವೇಂದ್ರೇಷುಯದೋಕ್ಯಪ್ಪ ಇವಾನ್ವಯೇ | ತತೋಭೂ

11 ಬುಕ್ತಮಾಜಾನಿಕಾಶ್ವರಃಕ್ಷಿತಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾ ಮೋದೇವಕೀನಂದನಾದಿ

12 ವ | ವಿವಿಧಸು[ಕ್ರ]ತೋದ್ಧಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮು[ದಿ]ತಹೃ[ದ]ಯಃಸ್ಥಾನೇಸ್ಥಾನೇವೃಧತ್ತ

13 ಯಥಾವಿಧಿಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭಾವಿಷೋಡಶತ್ರಿಭುವ

14 ನಜನೋದ್ಗೀತಂಸ್ಥೀತಂಯಶಃಪುನರುಕ್ತಯನ್ | ಕಾವೇರೀಮಾಶುಬಧ್ವಾಬಹಳಜಲರಯಾಂ

15 ತಾಂವಿಲಂಘೈವಶತುಂಜೇವಗ್ರಾಹಂಗೃಹೀತ್ವಾಸಮತಿಭುಜಬಲಾತ್ತಂಚರಾಜ್ಯಂತದೀಯಂ

16 ಕೃತ್ಯಾಶ್ರೀರಂಗಪೂರ್ವಂತದಪಿಜವಶೇಪತ್ತನಯೋವಭಾಸೇಕೀರ್ತಿಸ್ತಂಭಂನಿಖಾಯ

17 ತ್ರಿಭುವನಭವನಸ್ತುಯಮಾನಾಪದಾನಃ | ಚೇರಂಚೋಳಂಚಸಾಂಡ್ಯಂತದಪಿಚಮಧು

18 ರಾವಲ್ಲಭಮಾನಭೂಷಂವೀರ್ಯೋದಗ್ರಂತುರುಷ್ಕಂಗಳಜಪತಿಸ್ತಪತಿಂಚಾಪಿಜಿತ್ವಾತದನ್ಯಾ

19 ನ | ಆಗಂಗಾತೀರಲಂಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ ಟಾಂತಂನಿತಾಂತಂಖ್ಯಾತಃಕ್ಷೇಣ

20 ಣೀಪತೀನಾಂಶ್ರಜಮಿವಸರಸಂಶಾಸನಂಯೋವೃತಾನೀತ್ | ತಿಪ್ಪಾಜೀನಾಗಲಾ

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

21 ದೇವ್ಯಾಕಾಸಲ್ಯಾಶ್ರೀಸುಮಿತ್ರಯೋಃ | ದೇವೈರಿವ[ನೃ]ಸಿಂಹೇಂದ್ರಾತ್ತಸ್ಮಾತ್ಪಶ್ಚಿರಥಾಭಿಧಃ |

22 ವೀರಾವಿನಯಿನಾರಾಮಲಕ್ಷ್ಮಣಾವಿನಂದನಾ | ಜಾತೋವೀರನೃಸಿಂಹೇಂದ್ರಾಕೃಪ್ಣ

23 ರಾಯಮಹೀಪತಿಃ | ವೀರಶ್ರೀನಾರಸಿಂಹಃಸವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನ

24 ಸ್ಥಾಕೀತ್ಯಾನೀತ್ಯಾನಿರಸ್ಯನ್[ನೃ]ಗನಳನಹುಪಾನಪ್ಯ[ವನ್ಯಾಮ]ಧಾನ್ಯಾನ್ | ಆಸೇತೋರಾಸುಮೇರೋರ

- 25 ವನಿಸುರನುತಸ್ವೀರಮಾಚೋಳಯಾದ್ರೀರಾಪಣ್ಣ ದಾಚಲಾಂತಾಂಅಖಿಹೃದಯಮಾವರ್ಜ್ಯ
 26 ರಾಜ್ಯಂಶಸಾಸ | ನಾನಾದಾನಾಸ್ಯಕಾರ್ಪಣೇಕನಕಸದಸಿಯೇಶ್ವೀರಿರಾಪಾಕ್ಷದೇವ
 27 ಸ್ಥಾನೇಶ್ವೀಕಾಳಹಸ್ತೀಶಿತುರಪಿನಗರೇವೇಂಕಟಾದ್ರಾಚಕಾಚ್ಯಾಂ | ಶ್ರೀಶೈಲೇಶೋ
 28 ಶೈಲೇಮಹತಿಹರಹರಲಹೋಬಲೇಸಂಗಮೇಚ್ಚೀರಂಗೇಕುಂಭಕೋಣೇಹತತಮನಿ
 29 ಮಹಾನಂದಿತಿರ್ಥೇನಿವೃತ್ತಾ | ಗೋಕರ್ಣೇರಾಮಸೇತಾಜಗತಿತದರೇಷ್ವಪ್ರಶೇಷೇಪುಪು
 30 ಣ್ಯಸ್ಥಾನೇಷ್ವರಬ್ಧನಾನಾವಿಧಮಹಾದಾನವಾರಿಪ್ರವಾಹೈಃ | ಯಸ್ಯೋದಂಚತುರಂಗ
 31 ಪ್ರಖರಖರರಜಾಕುಪ್ಯದಂಭೋದಿಮಗ್ನಾಪ್ತಾಭ್ಯತ್ವಕ್ಷಣದೋದ್ಯದ್ವರಕುಲಿಶಧರೋ
 32 ತ್ವರಿತಾಕುಂತಿತಾಭೂತ್ಬ್ರಂಹ್ಮಾಂಡಂವಿಶ್ವಚಕ್ರಘಟಮುದಿತಮಹಾಭೂತಕರಂತ್ನ ಸಾ
 33 ನುಂಸಪ್ತಾಂಭೋಧೀಶ್ವೀಕಲ್ಪಕ್ಷಿತಿರುಹತಿಲಕಂಕಾಂಚನೀಂಕಾವಃಧೇನುಂ | ಸ್ವರ್ಣಕ್ಷತ್ರಾಯೋ
 34 ಹಿರಣ್ಯನರಧಮುಪಿತುಲಾಪೂರುಷಂಗೋಸಹಸ್ರಂಹೇಮಾಶ್ವಂಹೇಮಗರ್ಭಂಕನಕಮಯರಥಂ
 35 ಪಂಚಲಾಂಗಲ್ಯತಾನೀತ್ | ಪ್ರಾಜ್ಯಂಪ್ರಶಾಸ್ಯನಿರ್ವಿಘ್ನೇಂರಾಜ್ಯಂದ್ಯಮಿವಶಾಸಿತಂ | ತಸ್ಮಿನ್
 36 ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿತೇರಿಂದ್ರೇದಿವಂಗತೇ | ತತೋಪ್ಯನಾಯಕವೀರ್ಯಶ್ರೀಕೃಷ್ಣರಾಯಮ
 37 ಹೀಪತಿಃ | ಬಿಭರ್ತಿಮಣಿಕೇಯೂರನಿರ್ವಿಶೇಷಮುಖೇಂಭಜೇ | ಕೀರ್ತ್ಯಾಯಸ್ಯಸಮಂತತಃ
 38 ಪ್ರಸೃತಯಾರಿಶ್ವಂರುಚೈಕ್ಯಂವ್ರಜೇದಿತ್ಯಾಶಂಕೃಪುರಾಪುರಾರಿರಭವದ್ಭಲೇಕ್ಷಣಃ
 39 ಪ್ರಾಯಶಃ | ಪದ್ಮಾಕ್ಷೋಮಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂತಾಳೀಖ
 40 ಡ್ಗ ವ.ಧಾದ್ರಮಾಚಕಮಲಂವೀಣಾಚವಾಣೀಕರೇ || ೮೦ || ಶತ್ರುಣಾಂನಾಸಮೇತೇ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 41 ದದತಾತಿರುಪಾಕಿನ್ನು ಸಪ್ತಾಂಬುರಾಶಿನಾನಾಸೇನಾತುರಂಗತುಖಿತವನುಮ
 42 ತೀರ್ಥಾಳಿಕಾಪಾಲಿಕಾಭಿಃ | ಸಂಶೋಷ್ಯಸ್ವೈರಮೇತತ್ಪ್ರತಿನಿಧಿಸಲಧಿ
 43 ಶ್ರೀಣಿಕಾಯೋವಿಧತ್ತೆ | ಬ್ರಂಹ್ಮಾಂಡಸ್ವರ್ಣಮೇರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈ
 44 ರವೇಯೈಃ | ಮದ್ದತ್ತಾ ಮರ್ಧಿಸಾರ್ಥೀಂಶ್ರಿಯಮಿಹಸುಚಿರಂಭುಜ್ಯತಾಮಿತ್ಯವೇತ್ಯ
 45 ಪ್ರಾಯಃಪ್ರತ್ಯಾಹಹೇತುಸ್ತಪನ್ರಥಗತೇರಾಲಯಾನ್ದೇವತಾನಾಂ | ತತ್ತದಿಗ್ರಿಜೈತ್ರವೈ
 46 ತ್ಯಮಿಚಬಿರುದಪದ್ಮರಂಕಿತಾಂ ಸ್ತತ್ರತತ್ರಸ್ತಂಭಾನ್ಜಾತಪ್ರತಿಷ್ಠಾನ್ವೃತನು
 47 ತಭುವಿಯೋಭೂಫೃದಭೃಂಕಪಾಗ್ರಾನ್ | ಕಾಂಚೀಶ್ರೀಶೈಲೋಣಾಚಲಕನಕಸ
 48 ಭಾವೇಂಕಟಾದ್ರಿಪ್ರಮುಖೈಷ್ವಾಪ್ತಾಪ್ರತ್ಯಾಪ್ರತ್ಯಸರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭಯಸೇಶ್ರೀಯ
 49 ಸೇಯಃ | ದೇವಸ್ಥಾನೇಸುತೀರ್ಥೇಷ್ವಪಿಕ್ರತುಲಾಪೂರುಷಾದಿನಿನಾದಾನಾಪದಾ
 50 ನೈರಪಿಸಮಮುಖೈರಾಗಮೋಕ್ತಾನಿಭೂಯಃ | ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವದಂಡಃ |
 51 ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ | ರಾಜಾಧಿರಾಜಾತ್ಮಕೋಯೋರಾಜಸರಮೇಶ್ವ
 52 ರಃ | ಮೂರುರಾಯರಗಂಡಶ್ವಪರರಾಯಭಯಂಕರಃ | ಹಿಂದುರಾಯಸುರತ್ರಾಣೋದುಷ್ಪ್ರತಾ
 53 ದೂಲಮರ್ದನಃ | ವೀರಪ್ರತಾಪಾತ್ಮಾದಿಬಿರುದೈರುಚಿತೈವೃತಃ | ಆಲೋಕಯಾಮು
 54 ಹಾರಾಜಜಯಜೇವೇದವಾದಿಭಿಃ | ಅಂಗವಂಗಕೃಂಗಾದೈರುರಾಜಾಭೀನೈವೃತೇಚ
 55 ಯಃ | ಸ್ತುತಾಯಾದಾರ್ಯಸುಧೀಭಿಃಸವಿಜಯನಗರೇತ್ಸಸಿಂಹಾಸನಸ್ಥಃ |
 56 ಕ್ಷತ್ರಪಾಲಾನ್ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪರಧರೀಕೃತ್ಯನೀತ್ಯಾನೈಗಾದೀನ್ | ಆ
 57 ಪೂರ್ವಾದ್ರೇರಧಸ್ತಾಕ್ಷಿತಿಧರಕಟಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾನೇತೋರರ್ಧಿಸಾ
 58 ಧ್ವಯಮಿಹಬಹಳೇಕೃತ್ಯಕೀರ್ತ್ಯಾಶಂವಿಧೇ || ೮೧ || ಶಕಾನ್ವೇಶಾಲಿವಾಹ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- ⁵⁹ ಸ್ಯಸಹಸ್ರೇಣಚತುಃಶತೈಃ | ನವಾಭ್ಯಧಿಕಯಾಚತ್ವಾರಿಂಶದ್ಗಣಿತೈಕ್ರಮಾ
⁶⁰ ತ್ | ಸರ್ವಜಿನ್ನಾಮಕೇವರ್ಷಮಾಸಿಕಾರ್ತಿಕನಾಮನಿ | ಶುಕ್ಲಪಕ್ಷೇಚಪುಣ್ಯಾಯಾಂ
⁶¹ ಉತ್ಥಾನದ್ವಾದೇತಿಥೌ | ತುಂಗಭದ್ರಾನದೀತೀರೇ[ತು]ಂಗತ್ಕಲ್ಲೋಲಚೀತಳೇ | ಸಂನ್ವಿ
⁶² ಧಾವಿಶಲೇಶಸ್ಯಸರ್ವಸಂಪದ್ವಿಧಾಯಿನಿ | ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವಾ
⁶³ ಜೇಮಹಾತ್ಮನೇ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾಖ್ಯಸರಸ್ವತ್ಪಾರದೃಶ್ಯನೇ | ವೈಷ್ಣವಾಗ
⁶⁴ ಮಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪಾರ್ಥಮಾಳಯೇ | ನಿಗಮಾಗಮನಿರ್ಣೀತನಿರ್ಜರಾಧೀಶ
⁶⁵ ಮಂತ್ರಿಣೇ | ನೃಪೇಂದ್ರಮುಕುಟೇರತ್ನನೀರಾಜತನಿಜಾಂಘ್ರಯೇ | ನಿರಹಂಕಾರಚಿ
⁶⁶ ತ್ತಾಯನೀತಿಮಾರ್ಗೋಪದೇಶಿನೇ | ಕುಡಲ್ಯಾರ್ಯಮರ್ಶಿಯಾಯಕಲುಷಾಸ್ಪೃಷ್ಯಮೂ
⁶⁷ ತ್ತ್ರಯೇ | ಶಿಷ್ಯಾಶ್ರೀಶ್ರೇಷ್ಠಪತೇಯತೀಂದ್ರಸ್ಯಮಹಾತ್ಮನಃ | ಶ್ರೀನಾರಾಯಣಯತೀಂ
⁶⁸ ದ್ರಾಯಶ್ರಿತಕಾಮಿತದಾಯಿನೇ | ಆರಗಾಖ್ಯಮಹಾಗ್ರಾಮೇಂದೇಯವಿಹಿತಸ್ಥಿ
⁶⁹ ತಂ | ಹೃಷೀಹಟ್ಯಾಭಿದಂಗ್ರಾಮಂಹುರುಳೇಹಳಿನಾಮಕಂ | ತಥಾಬುಳಾಪುರಂಗ್ರಾಮಂಬೀರ
⁷⁰ ನಹೇತಿನಾಮಕಂ | ಮೊಲೆನಹೇತಿನಾಮಾನಂಸರ್ವಸಂಸ್ಥೋಪಶೋಭಿತಂ |
⁷¹ ಸರ್ವಮಾನ್ಯಂಚತಃಶತಮಾಸಂಯುತಂಗ್ರಾಮಪಂಚಕಂ | ನಿಧಿನಿಕ್ಷೇಪಸಾಪಾಣಸಿ
⁷² ದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ | ಅಕ್ಷಿಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಮೇಕಭೋಗ್ಯಂಸಭೂರುಹಂ |
⁷³ ವಾಸೀಕೂಪತಟಾಕೈಶ್ಚ ಕಲಾರಾಮೈಶ್ಚ ಸಂಯುತಂ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಜ್ಯಕ್ರ
⁷⁴ ಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಾಧಿಮತವಿಕ್ರಿಯೋಗ್ಯಂವಿನಿಮಯೋಚಿತಂ | ಪರೀತಃ
⁷⁵ ಪ್ರಯತ್ಯೇಶಿಷ್ಯಪುರೋಹಿತಪುರೋಗಮೈಃ | ವಿವಿಧೈರ್ವಿವಿಧಶ್ರೌತಪಥಿಕೈರಧಿ
⁷⁶ ಕೃಗಿರಾ | ಕೃಪಣಾಯಮಹಾರಾಯಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹರಣ್ಯಪ
⁷⁷ ಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತನಾನ್ಮದಾ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಜ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- ⁷⁸ ರಕಂ | ದಾರಾಧಿಮತವಿಕ್ರಿಯೋಗ್ಯಂವಿನಿಮಯೋಚಿತಂ | ತೈಸ್ತೈಃಸಮ್ಯಕ್
⁷⁹ ತತಃಚಿನ್ಮೈದಿಕ್ಷುಪ್ರಾಚ್ಯಾದಿಷುಕ್ರಮಾತ್ | ಸಮ್ಯಗ್ವಾಮನಮುದ್ರಾಂಕಶಿ
⁸⁰ ಲಾಯಾಃಪರಿವರ್ತನಂ || ದೇವಸಾಕ್ಷೀಣಃ || ಅದಿತ್ಯಚಂದ್ರಾವನಿಳೋನ
⁸¹ ಚಶ್ಚದ್ವ್ಯಾಭೂಮಿರಾಪೋಹೃದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇಧ
⁸² ಮರ್ಸ್ಯಜಾನಾತಿಸರಸ್ಯವೃತ್ತಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ರೇಯೋನುಮಾ
⁸³ ಲನೀ | ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾಪುತ್ರಿಕಾ
⁸⁴ ಧಾತ್ರೀಪರದತ್ತಾಸಹೋದರೀ | ಅನ್ಯದತ್ತಾಚಮಾತಾಚದತ್ತಾಂಭೂಮಿಂರರಿತ್ಯಜೇ
⁸⁵ ತ್ || ಮದ್ವಂಶಜಾಃಪರಮಹೀಪತಿವಂಶಜಾನಾಯೇನ್ಯೇನ್ಯಪಾಃಸತತಧರ್ಮವಿ
⁸⁶ ಚಾರಚಿತ್ತಾಃ | ಮದ್ಧರ್ಮಮೇವಸತತಂಪರಿಪಾಲಯಂತಿತತ್ಪದಪದ್ಮಯುಗಳಂ
⁸⁷ ಶಿರಸಾವಹಾಮಿ || ಗ್ರಾಮಾಣಾಂರೇಖಾ || ಹೃಷೀಹಟೇರಬಾ
⁸⁸ ಂ || ಮಾಳೇನಹೇಲಂ || ಬೀರನಹೇಲಂ || ಬುಳಾಪುರಂಹುರಳಿ
⁸⁹ ಹೇಲಂ || ಉಭಯಂ ||
⁹⁰ *ಶ್ರೀವಿರೂಪಾಕ್ಷ

ಅದೇ ಮಠದಲ್ಲಿ ಇರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

3 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

¹ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಃಶರಣಂ ಬಿಜಯದ್ರಾಶಾ

²ಮರಣಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರೇ

³ರ್ವೀಲಾವರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಡಸಪತುಮಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ

⁴ಭತ್ತ್ರಶ್ರಿಯಂದಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತುತದ್ಧಾಮಪ್ರತ್ಯೂಹತಿಮಿರಾಪಹಂ | ಯದ್ಗಜೋ

⁵ಪ್ಯಗಜೋದ್ಭೂತಂಹರಿಣಾಪಿಚಪೂಜ್ಯತೇ | ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ಧೇವೈರ್ಮಥ್ಯಮಾನಾನ್ತ

⁶ಹಾಂಬುಧೇಃ | ನವನೀತಮಿವೋದ್ಭೂತಮಪನೀತತಮೋಮಹಃ | ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತು

⁷ಳೈರನ್ವರ್ಥನಾಮಾಬುಧಃಪುಣ್ಯೈರಸ್ಯಪುರೂರವಾಭುಜಬಲೈರಾಯುದ್ವಿಷಾಂನಿಷ್ಠತಃ | ತಸ್ಯಾ

⁸ಯುರ್ನಹುಷೋಸ್ಯತಸ್ಯಪರಮೋಯುಧೈಯಯಾತಿಕ್ಷಿತಾಖ್ಯಾತಸ್ಯ ಸ್ಯತುತುರ್ವಸುರ್ವಸುನಿ

⁹ಭಃ(ನಿಭಃ)ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇದೇವಕೀಜಾನಿದಿದೀವೇತಿಮಂಭೂಪತಿಃ | ಯ

¹⁰ಶಸ್ತ್ರೇತುಳವೇಂದ್ರೇಷುಯದೋಕ್ತಪೃಷ್ಠ ಇವಾನ್ವಯೇ | ತತೋಭೂದ್ಭುಕ್ತಮಾಜಾನಿರೈಶ್ವರಕ್ಷಿತಿ

¹¹ಪಾಲಕಃ | ಅತ್ರಾಸಮಗುಣಭ್ರಂಶಂಮಾಕಿರತ್ನಂಮಹೀಭುಜಾಂ | ಸರಸಾದುಪಭೂತ್ತಸ್ಮಾ

¹²ನ್ನರಸಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾವೋದೇವಕೀನಂದನಾದಿವ | ವಿವಿಧ

¹³ಸುಕೃತೋದ್ಭೂತಮೇರಾಮೇಶ್ವರಪ್ರಮುಖೇಮುಹುರ್ಮುಹುರಿದಿತಹೃದಯಃಸ್ಥಾನೇಸ್ಥಾನೇವ್ಯಧತ್ತಯಥಾ

¹⁴ವಿಧಿ | ಬುಧಪರಿವೃತೋನಾನಾದಾನಾನಿಯೋಭುವಿಷೋಡಶತ್ರಿಭುವನಜನೋದ್ಗೀತಂಸ್ಥೀ

¹⁵ತಂಯುತಃಪುನರುಕ್ತಯನ್ | ಕಾವೇರೀಮಾಶುಬಧ್ವಾಬಹಳಜಲರಯಾಂತಾಂವಿಲಂಘೈವಶ

¹⁶ತ್ರಂಜೀವಗ್ರಾಹಂಗೆಹೀತ್ವಾಸಮಿತಿಭುಜಬಲಾತ್ತಂಚರಾಜ್ಯಂತದೀಯಂ | ಕೃತ್ವಾಶ್ರೀರಂಗಪೂ

¹⁷ರ್ವಂತದಪಿನಿಜವಶೇಪಟ್ಟಣಂಯೋಬಭಾಸೇ | ಕೀರ್ತಿಸ್ತಂಭನಿಬಾಯತ್ರಿಭುವನಭವ

¹⁸ನಸ್ತೂಯಮಾನಾಪದಾನಃ | ಚೇರಂಚೋಳಂಚಪಾಂಡ್ಯಂತಮುಪಿಚಮಧುರಾವಲ್ಲಭಂಮಾನಭೂಷಂ

¹⁹ವೀರ್ಯೋದಗ್ರಂತುಲುಷ್ಕಂಗಳಪತಿನ್ವಪತಿಂಚಾಪಿಜಿತ್ವಾತದವ್ಯಾನ್ | ಆಗಂಗಾತೀರಲಂ

²⁰ಕಾಪ್ರಥಮಚರಮಭೂಭೃತ್ಪಟಾಂತನಿತಾಂತಂಖ್ಯಾತಕ್ಷೋಣೀಪತೀನಾಂಸ್ರಜಮಿವ(3)

²¹ಶರಸಾಂಶಾಸನಂಯೋವ್ಯತಾನೀತ್ | ತಿಪ್ಪಜೀನಾಗಲಾದೇವೈಃಕೌಸಲ್ಯಾಶ್ರೀಸುಮಿ

²²ತ್ರಯೋಃ | ದೇವೈರಿವಸೃಸಿಂಹೇಂದ್ರಾತ್ಸ್ಮಾತ್ಪಜ್ಜಿರಧಾದಿವ | ವೀರಾವಿನಯಿನಾರಾ

²³ಮಲಕ್ಷ್ಮಣಾವಿನಂದನಾಜಾತಾವೀರನೃಸಿಂಹೇಂದ್ರಕೃಷ್ಣರಾಯಮಹೀಪತೀ | ವೀ

²⁴ರಶ್ರೀನಾರಸಿಂಹಸ್ರವಿಜಯನಗರೇತ್ನಸಿಂಹಾಸನಸ್ಥಃಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರ

²⁵ಸ್ಯನ್ಮೃಗನಳ[ನಹುಷಾ]ನಪ್ಯವನ್ಯಾಮುಢಾನ್ಯಾನ್ | ಅಸೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತ

²⁶ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾಪಾಶ್ಚಾತ್ಯಾಚಲಾಂತಾದಖಿಳಹೃದಯಮಾವಜ್ಯರಾಜ್ಯಂಶ

²⁷ಶಾಸ | ನಾನಾದಾನಾನ್ಯಕಾರ್ಪಿತ್ವನಕಸದಸಿಯಃಶ್ರೀವಿರೂಪಾಕ್ಷದೇವಸ್ಥಾನೇ

²⁸ಶ್ರೀಕಾಳಹಸ್ತಿಃತುರಪಿನಗರೇವೇಂಕಟಾದ್ರಾಚಕಾಂಚ್ಯಾಂ | ಶ್ರೀಶೈಲೇಶೋಣಶೈಲೇ

²⁹ಶೋಣಶೈಲೇ)ಮಹತಿಹರಿಹರೇಹೋಬಲೇಸಂಗಮೇಚ | ಶ್ರೀರಂಗೇಕುಂಭಘೋಷೇಕೃತಮು

³⁰ಸಿಮಹಾನಂದತೀರ್ಥೇನಿವೃತ್ತಾ | ಗೋಕರ್ಣೀರಾಮಸೇತಾಜಗತಿಹರಿಹರೇಷ್ಟಪುಣೇವೇ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 31 ಪುಪ್ಪಣ್ಣಸಾಧನೇ ಪ್ಪಾಠಬ್ಧನಾನಾವಿಧಬಹಳಮಹಾದಾನವಾರಪ್ರವಾಹೈಃ | ಯಸ್ಯೋದಂಚ
32 ತ್ವರಂಕಪ್ರಕರಖರರಜಃಶುಷ್ಕದಂಭೋಧಿಮಗ್ನಾಪ್ತಾಭೃತ್ಪ್ರಚ್ಛಿದೋದ್ರೃತ್ಪ್ರಕುಲಿತಧರೋ
33 ತ್ವಂರಿತಾಕುಂಠಿತಾಭೂತ್ | ಬ್ರಹ್ಮಾಂಡವಿಶ್ವಚಕ್ರಂಘಟಮುದಿತಮಹಾಭೂತಕಂಠತ್ವಧೇನುಂ
34 ಸಮ್ತಂಭೋಧೀಂಶ್ಚ ಕಲ್ಪಕ್ಷಿತಿರುಹ್ರಲತಿಕೇಕಾಂಚನೀಂಕಾಮಧೇನಂಸ್ವರ್ಣಕ್ಷ್ಮಾಯೋಹರಣಾಶ್ಚ
35 ರಥವಪಿತುಲಾಪುರುಷಂಗೋನಹಸ್ರಂಹೇಮಾಶ್ವಂಜೇಮಗರ್ಭಂಕನಕಕರಿರಥಂಪಂಚಲಾಂಗಲ್ಯತಾ
36 ನೀತ್ | ಪ್ರಾಜ್ಞಂಪ್ರಶಾಸ್ಯನಿರ್ವಿಘ್ನಂರಾಜ್ಯಂದ್ರಾಮಿವಶಾಸಿತುಂ | ತಸ್ಮಿನ್ಗುಣೇನವಿಖ್ಯಾತೇಕ್ಷಿ
37 ತೇರಿದ್ರೇದಿವಂಗತೇ | ತತೋಪ್ಯವಾಯುರ್ವೀರ್ಯಶ್ರೇಷ್ಠಸ್ಥರಾಯಮಹೀಪತಿಃ | ಬಿಭರ್ತಿಮಣಿಕೇಯೂರ
38 ನಿರ್ವಿಶೇಷಂಮಹೀಂಭುಜೇಃ | ಕೀರ್ತ್ವಾಯಸ್ಯಸಮಂತತಃಪ್ರಸೃತಯಾವಿಶ್ವಂರುಚೈಕ್ಯಂವ್ರಜೇದಿತ್ಯಾಶಂಕ್ಯ
39 ಪುರಾಪುರಾರಿಭವತ್ಪಾಲೇಕ್ಷಣಃಪ್ರಾಯಶಃ | ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭುಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪ
40 ದ್ವಭೂಃ | ಕಾಶೀಬದ್ಧಮಧಾದ್ರಮಾಚಕಮಲಂವೀಣಾಂಚವಾಣೀಕರೇ | ಶತ್ರುಣಾಂವಾಸಮೇತೇದದತಾ
41 ತಿರುಷಾಕಿಂನುಸಮ್ತಂಬುರಾಶೀನಾನಾಸೇನಾತ್ಮರಂಗತ್ವಪಿತವನುಮತೀಧೂಶಿಕಾಸಾಲಿಕಾ
42 ಭೀಃ | ಸಂಶೋಷ್ಯಸ್ವೈರಮೇತತ್ಪ್ರತಿನಿಧಿಜಲಧಿಶ್ರೇಣಿಕಾಂಯೋವಿಧತ್ತೇಬ್ರಹ್ಮಾಂಡಂಸ್ವರ್ಣಮೇ
43 ರುಪ್ರಮುಖನಿಜಮಹಾದಾನತೋಯೈರಮೇಯೈಃ | ಮದ್ದತ್ತಮರ್ಧಿಸಾರ್ಥಾಶ್ರಯಮಿಹನುಜಿ
44 ರಂಭುಂಜತಾಮಿತ್ಯವೇತ್ಯ | ಪ್ರಾಯಪ್ರತ್ಯೂಹಹ್ರೇತೋಸ್ತಪನರಥಗತೇರಾಲಯಾನ್ದೇವತಾನಾಂ | ತತ್ತದಿ
45 ಜ್ಞಾತೃವೃತ್ಯಾಪಿಚಬಿರುದಪದ್ಮೈರಂಕಿತಾಂಸ್ತತ್ರ[ತತ್ರ]ಸ್ತಂಭಾನಾಜ್ಞತಪ್ರತಿಷ್ಠಾನ್ಯತನುತಘನವಿಯೋ
46 ಭೂಭೃದಭ್ರಂಕಪಾಗ್ರಾನ್ | ಕಾಂಚೀಶೈಲಶೋಣಾಚಲಕನಕಸಭಾಂವೇಂಕಟಾನ್ಪ್ರಮುಖೈಃ
47 ಪ್ಪಾವತರ್ಯಾವರ್ತೃಸರ್ವೇಷ್ವತನುತವಿಧಿವದ್ಭಿರ್ಯಸೇಶ್ರೇಯಸೇಯಃ | ದೇವಸ್ಥನೇಷುತೀರ್ಥೇಷ್ವ
48 ಏಕನಕತುಲಾಪುರುಷಾದೀನಿನಾನಾದಾನಾನ್ಯೇವೋಪದಾನ್ಯೈರಪಿಸಮಮುಖೈರಾಗ
49 ಮೋಕ್ತಾನಿ[ತಾನಿ] | ರೋಷಕೃತಪ್ರತಿಪಾರ್ಥಿವದಂಡಃಸೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶೌಂಡಃ | ಭಾಷೇಗತ
50 ಪ್ರವರಾಯರಗಂಡಸ್ತೋಷಕೃದರ್ಥಿಷುಯೋರಣಚಂಡಃ | ರಾಜಾಧಿರಾಜಾತ್ಮಕೋಯೋರಾ
51 ಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಶ್ಚ ಪರರಾಯಭಯಂಕರಃ | ಹಿಂದುರಾಯಸುರತ್ರಾ
52 ಷೋದುಷ್ಪಶಾರ್ದೂಲಮದ್ದನಃನೀರಸ್ರತಾಸಾತ್ಮಾದಿಬಿರುದೈರುಚಿತೈರ್ಯುತಃ | ಆಲೋ
53 ಕಯಾಮಹಾರಾಯಜಯಜೇವೇತಿನಾಧಿಃ | ಅಂಗವಂಕಶಿಂಗಾದೈರಾಜಭಿಃ
54 ಸೇವ್ಯತೇಚಯಃ | ಸ್ತುತ್ಯಾದಾಯಗಸುಧೀಭಿಃಸವಿಜಯನಗರೇರತ್ನಸಿಂಹಾಸನಸ್ಥಂಕ್ಷಾ
55 ಪಾಲಾನ್ತೃಪ್ಣರಾಯಕ್ಷಿತಿಪತಿರಥರೇಕೃತ್ಯನೀತ್ಯಾನ್ಯಗಾದೀನ್ | ಆಪೂರ್ವಾದ್ರೀರಥಾ
56 ಸ್ತಕ್ಷಿತಿಧರಕಟಿಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಃಸೇತೋರರ್ಥಿಸಾರ್ಥಶ್ರಯಮಿಹಬಹು
57 ಶ್ರೇಕೃತ್ಯನೀತ್ಯಾಸಮಿಂಧೇ | ಶಕಾಪ್ತೇಶಾಲಿವಾಹಸ್ಯಸಹಸ್ರೇಣಚತುಶ್ಚತೈಃ | ನ
58 ವಾಭ್ಯಧಿಕಯಾಚತ್ವಾರಿಂಶತಗಣಿತೇಕ್ರಮಾತ್ | ಸರ್ವಜನ್ನಾಮಕೇವರ್ವೇಮಾಸಿಕಾ
59 ತ್ವಿಕನಾಮನಿ | ಶುಕ್ಲಪಕ್ಷೇಚಪ್ರಣಾಂಯಾಮುತಾನ್ದ್ವಾದ್ರೀತಿಥೌ | ತುಂಗಭದ್ರಾನದೀ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 60 ತೀರೇತ್ವಂಗಳ್ತಲ್ಲೋಲಶೀತಳೇ | ಸಂನಿಧೌವಿಶಲೇಶಸ್ಯಸರ್ವಸಂಪದ್ವಿ
61 ಧಾಯಿನಿ | ಶ್ರೀಮತ್ಪರಮಹಂಸಾಬ್ಧಪರಿವ್ರಾಜೇಮಹಾತ್ಮನೇ | ಪದನಾಕ್ಯಪ್ರ
62 ಮಾಣಾಬ್ಧನರಸ್ವತ್ಪಾರದೃಶ್ಯನೇ | ಪದ್ಮರ್ಶನಾವನೀಬೇಬದ್ವಿವೇಕಮಯಕೇಕಿ
63 ನೇ | ವೈಷ್ಣವಾಗಮನಿಧ್ಯಂತಪ್ರತಿಷ್ಠಾಚಾರ್ಯಮಾಳಯೇ | ನಿಗಮಾಗಮನೀರ್ಣತ

- 64 ನಿರ್ಜರಾಧೀಶಮಂತ್ರಿಣೀ | ಸೃವೇಂದ್ರಮಕುಟೀರತ್ನ ನೀರಾಜಿತನಿಜಾಂಘ್ರಿಯೇ | ನಿರಹಂ
 65 ಕಾರಚಿತ್ತಾ ಯನೀತಿಮಾಗೋಪದೇಶಿನೇ | ಶೇಷಾಯನರವೇಪಾಯಃಕ್ಷಿತಾಂತರ
 66 ವೈರಣೀ | ಪುರಾಣಪುರಾಪದ್ಧಾನಪ್ರಪೃತ್ವಲಿಕಮೂರ್ತಯೇ | ಮದ್ಭಾವಚಾರ್ಯಮತಾಂಭೋಜ
 67 ಮಾರ್ತುಂಡಾಯಿತತೇಜಸೇ | ಬ್ರಹ್ಮಣ್ಯತೀರ್ಥಃಪ್ರಾಯಬ್ರಹ್ಮನಿರ್ಮಲಮೂರ್ತಯೇ | ವ್ಯಾಸ
 68 ತೀರ್ಥಯತೀಂದ್ರಾಯವಿದ್ವದಿಂದೀವರೇಂದವೇ | ಬಂಕಾಪುರಮಹಾಗ್ರಾಮವೇಂಥಯೇವಹಿ
 69 ತನ್ಮತಿ | ಹಾನುಗಲ್ಲಮಹಾಸೀಮ್ನಿ ವಿಖ್ಯಾತಿಮಧಿಕಾಂಶ್ರಿತಂ | ಪ್ರಾಚಾಂಕಾಮನಹ
 70 ಫ್ಯಾಶ್ ಕೂಡಕೂಪ್ಯಾಶ್ಚ ದಕ್ಷಿಣಂ | ಸಿರುಮಾಪುರನಾಮ್ನೀಪಿಸೀಮಾಪ್ತ ಮತಃಸ್ಥಿ
 71 ತಂ | ಗಡಿಯಂಕನಹ್ಯಾಶ್ಚ ಸಂಪ್ರಾಪ್ತಂಧಿಶಮುತ್ರಾಂ | ಶ್ರೀಮದ್ವ್ಯಾಸಪುರಾಭಿಖ್ಯಾತ
 72 ಪರಾಂಸಮುಸಾಶ್ರಿತಂ | ಗಾರಾಪುರಾಭಿಧಂಗ್ರಾಮಂಸರ್ವಸಸ್ಯೋಪಶೋಭಿತಂ | ಸರ್ವಮಾ
 73 ನ್ಯಂಚತುಸ್ಸೀಮಾನಂಯುತಂಚಸಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣಸಿದ್ಧಸಾಧ್ಯಜ
 74 ಲಾನ್ವಿತಂ | ಅಕ್ಷಿಣ್ಯಾಗಾಮಿಸಂಯುಕ್ತಂಮೇಕಭೋಗ್ಯಂಸಭೂರುಹಂ | ವಾಸೀಕೂಪತಟಾ
 75 ಕೈಶ್ಚ ಕಚ್ಚಾರಾವೈಶ್ಚ ಸಂಯುತಂ | ಷಷ್ಠಪ್ರಾಪ್ತಸಂಭೋಜ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನಾ
 76 ಧನವನಿಕ್ರೀತಿಯೋಗ್ಯಂವಿನಿಮಯೋಚಿತಂ | ಪರೀತಪ್ರಯತ್ನೈಸ್ಥಿಗೈಃಪುರೋಹಿತಪು
 77 ರೋಗಮೈಃ | ವಿವಿಧೈರ್ವಿಬುಧೈಶ್ಚಾತಪಧಿಕೈರಧಿಗೈರ್ಗಿರಾಂರ . ಮಹಾರಾಯೋಮಾ
 78 ನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಂಣ್ಯವಯೋಧಾರಾಪೂರ್ವಕಂದತ್ತವಾನ್ಮದಾ | ಯಶಸ್ವೀಯಜಮಾ
 79 ನೋಸಾಯತಿನಾಸಪುರೋಗಮಃ | ವಿಧಾಯತಮಿಮಂಗ್ರಾಮಂತ್ರಿಂಶದ್ವಿತ್ತಸಮನ್ವಿತಂ | ವೃತ್ತೀಸ್ತಂ
 80 ಸ್ಥಾಪ್ಯ ಪಂಚಾತ್ರಮಥಾವನಿಸುತಾಪತೇಃ | ನಾನಾಗೋತ್ರದ್ವಿಜಾತಿಭ್ಯೋವೃತ್ತೀರನ್ಯಾದದಾಮಃ |
 81 ವೃತ್ತಿಮಂತೋತ್ರಲಿಖ್ಯಂತೇವಿಮ್ರಾವೇದಾಂತಪಾರಗಾಃ | ತಿರುವೇಂಕಟನಾಥಾಯದಾನರೀಕೋ
 82 ಪ್ಪವಾಸಿನೇ | ಸುಧಾಹಾರೋಪಚಾರಾರ್ಥಂವೃತ್ತಿರೇಕಾತ್ರಕಲ್ಪಿತಾ | ಕೃಪಾಕೂಪರನೇತ್ರಾಯ
 83 ಗ್ರಾಮಸ್ಥಾಯಹನೂಮತೇ | ಕಲ್ಪಿತಾವೃತ್ತಿರೇಕಾತ್ರಸುಧಾಹಾರಾಯಸರ್ವದಾ | ಯತೇರಘಾಪ
 84 ತೈಷ್ಠ್ಯಪ್ರಸೃವಕಾಸ್ತ್ರವಿಕಾರದಃ | ನಾರಾಯಣಯತೀಂದ್ರೋತ್ರವೃತ್ತಿ ಪಟ್ಟಂಸಮಶ್ನತೇ |
 85 ಶ್ರೀಸೋಮನಾಥಭಟ್ಟಸ್ಯ ಸೂನುರಾತ್ರೇಯಗೋತ್ರಜಃ | ಶ್ರೀನಾಗದೇವಭಟ್ಟಾಚಾರ್ಯೋಬಹ್ವಚೋ
 86 ತ್ರದ್ವಿವೃತ್ತಿಕಃ | ಆತ್ರೇಯಗೋತ್ರಸಂಭೂತೋಮಲ್ಲಿಭಟ್ಟಸ್ಯನಂದನಃ | ಬಹ್ವಚೋನಂತಭಟ್ಟಾಬ್ಧಿಸ್ತು
 87 ಧೀಸ್ಸಾಧ್ಯೈಕವೃತ್ತಿಕಃ | ಸಾಮಗಸ್ತುಕ್ಕಣಾರ್ಯಸ್ಯಸೂನುಬಾದಿರಸೂತ್ರಜಃ | ಮುದಗಲಾರ್ಯೋ
 88 ತ್ರಸಾಧ್ಯೈಕವೃತ್ತಿರಾತ್ರೇಯಗೋತ್ರಜಃ | ಸೂನುರಾಬಲಭಟ್ಟಸ್ಯವಸಿಷ್ಠಾನ್ವಯಸಂಭವಃ | ಸಾ
 89 ಧ್ಯೈಕವೃತ್ತಿ ಮಾನ್ವಕ್ಷೀಧರಭಟ್ಟೋತ್ರಯಾಜುಪಃ | ನಂದನಶ್ಚಾಂಡಿಭಟ್ಟಸ್ಯಬಹ್ವಚೋಹರಿತಾ
 90 ನ್ವಯಃ | ವೃತ್ತಿದ್ವಯಮಿಹಾಪ್ನೋತಿಲಕ್ಷೀಪತಿಸುಧೀರತಃ | ಹರಿತಾನ್ವಯಜಸ್ತು
 91 ನಶ್ಚಾಂಡಿಭಟ್ಟಸ್ಯಬಹ್ವಚಃ | ವೃತ್ತಿದ್ವಯಮಿಹಾಪ್ನೋತಿವಿಷ್ಣುಭಟ್ಟೋವಿಚಕ್ಷಣಃ | ಚಾಂಡಭ
 92 ಟ್ಪಾತ್ರಚೋಧೀಮಾನ್ದರಿತಾನ್ವಯಸಂಭವಃ | ವೃತ್ತಿಮೇಕಾಮವಾಪ್ನೋತಿಸೂರಂಭಟ್ಟೋತ್ರಬಹ್ವಚಃ | ಶ್ರೀ
 93 ದೇವೇಂದ್ರಮಂಭಟ್ಟಾಚಾರ್ಯೋಲಕ್ಷೀಧರಸುಧೀಮತಃ | ಸಾಧ್ಯೈಕವೃತ್ತಿ ಮಾನತ್ರಬಹ್ವಚೋಗಸ್ತುಗೋತ್ರಜಃ | ಬ
 94 ಹ್ವಚೋರಂಗುಭಟ್ಟಸ್ಯನಂದನೋಗಸ್ತುಗೋತ್ರಜಃ | ಸಾಧ್ಯೈಕವೃತ್ತಿ ಮಾನತ್ರವೇಡಯಂಭಟ್ಟನಾಮಕಃ |
 ಕಾಂಡಿನೋ
 95 ಗೋತ್ರಜಸ್ತುನುಯಲ್ಲಂಭಟ್ಟಸ್ಯಯಾಜುಪಃ | ಶ್ರೀಚಿಂತಾಮಣಿಭಟ್ಟಾಚಾರ್ಯವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನತೇ | ಸೂನು
 ದೇವೇಂದ್ರ

- 96 ಟ್ಟಸ್ಯಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ! ಸಾಧ್ಯೈಕವೃತ್ತಿಃಕೋನೇರಿಭಟ್ಟಸಾಮಾತ್ರಬಹ್ವುಚಃ! ಗ್ರಾಮಸ್ಯಾಸ್ಯೈವ
ಸೀಮಾನೋ
- 97 ದಿಕ್ಷುಪ್ರಾಚ್ಯಾದಿಪ್ರಕೃವಾತ್ | ತತ್ತಚಿನ್ದ ಸಮಾಯುಕ್ತಾ ಲಿಖ್ಯಂತೇದೇಶಭಾಷಯಾ | ಗೌರಾಪುರಕ್ಕೆ ಪ್ರತಿನಾಮನಾ
- 98 ದರಾಮಾಪುರದವಲಯದವಿವರ | ಮೂಡಲುಗಟ್ಟೇಹಳ್ಳಿ ತೋಟದಿಂದಬಂದುಧರ್ಮನದಿಯಕೂಡಿದಜಾಲಹ
- 99 ಳ್ಳಅನ್ನೀಯಕೋಣೆಯಿಂದಗಟ್ಟೇಹಳ್ಳಿ ತೋಟದಿಂದಪಡುವಲತನವನಕಾಲವೆಯಿಂದಮೂಡಲನಡದಗ
- 100 ದ್ದ ಮೇಲೇಲಿಯದ್ದ ಅಶ್ಯತ್ಥ ವೃಕ್ಷದಿಂದಂತೆಂಕಲುಕಾಲುವೆಮೇಲೇಲಿರಮರನಕಟ್ಟಿಬೀಸುವೊಳತಾ
- 101 ಗಿಗಡಿಯಂಕನಹಳ್ಳಿ ಮೇಲೆಯುಂಕದವರಕಟ್ಟಿ ಅಲ್ಲಿಂದಂನೈರುತ್ತ ದಲ್ಲದಾಸರಿಕೋಪ್ಪದಮುಂದೆ
- 102 ಮೂಡಲಹಂದಿಹಳವನಕಾಲುವೆಮುಂದೆಬಡಗಲುಕರಿದಮೂಲೆಅಮೂಲೆಯಿಂದಬಡಗಲುಮುಂದೆಮೂ
- 103 ಡಲಹಂದಮೂಲೆಯ. ಲಿ ತೊಡದುಹೋಹಕಾಲು ವೆಪಡುವಲಹೋಗಿದಾಸರೀಕೋಪ್ಪದಗದ್ದೆ ಜಾಲಹಳ್ಳ
- 104 ವಕೂಡಿದ್ದ ಮೇಲೆಪಡುವಲಕಾಮನಹಳ್ಳಿ ಗೆಹೋಹಬಂದಿವೊಲೆಯಾಯ್ವಕ್ಕುಂಚದೇಧರ್ಮನದಿಬಿ
- 105 ಡಗ್ರಲಿಗುಧರ್ಮನದಿಕಾಶಾನ್ಯಕ್ತಂಧರ್ಮನದಿವೇರೆ || ತದಿದಮವನೀವನೀಸಗವಿನತಧರಾ
- 106 ಯಸ್ಯಕೃಷ್ಣ ರಾಯಸ್ಯ | ಶಾಸನಮುರುಕವಿವೈಭವನಿವ್ರಹನಿದಾನಸ್ಯಭೂದಾನಸ್ಯ | ಕೃಷ್ಣದೇವ
- 107 ಮಹಾರಾಯಶಾಸನೇನಸಭಾಪತಿಃ | ಅಭಾಣೀಂಮೃದುಸಂದರ್ಭಂತದಿತಂತಾಮೃಶಾಸನಂ | ಕೃಷ್ಣದೇ
- 108 ವಮಹಾರಾಯಶಾಸನಾನ್ತಲ್ಲಣಃತ್ವಜಃ | ತ್ವಷ್ಪುಶ್ರೀವೀರಣಾಚಾರ್ಯೋವೃತ್ತಿ ಮೇಕಾಮಿಹಾಶ್ನುತೇ |
- 109 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛೇದಯೋನುಪಾಲನಂ | ದುನಾತ್ಸರ್ವಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಛೃತಂ
- 110 ಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಸ್ಕಂಪರದತ್ತಾ ಸುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಠ
- 111 ಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸಂಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ವಾ
- 112 ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವಪ್ರಾಮೇವಭೂಭುಜಾಂ | ಸಭೋಜ್ಯಾಸಕರ
- 113 ಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವಸಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ಯಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
- 114 ಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನ್ಯಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನೃಪೋಭೂಯೋಯಾಚತೇನಾಮಚಂದ್ರಃ ||
- 115 ಶಾಂಡಿಲ್ಯೋಯಜಮಾನಸ್ಯಪಚವೃತ್ತಿ ಪುಬಹೃಚಃ | ದ್ವಿವೃತ್ತಿ ಕಸ್ತಹಾನಾಸಿತ್ರಿವಿಕ್ರಮಜಕೃಷ್ಣ ಪಃ ||
- 116 ನರಸಪ್ಪಃಪಾರ್ಥಿವಸಂಧಿಯತೀಜಸ್ಯಸುವೃತ್ತಿ ಪು | ಬಹ್ವುಚಶ್ಚೋಪಮನ್ಯುಶ್ರೀಗೋತ್ರಜೋವ್ಯಾಸಯೋಗಿನಃ ||

*ಶ್ರೀವಿರುಪಕ್ಷ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಅರ್ಚಕನ ವಶದಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.†

3 ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ—ನವಿಲುಮುದ್ರೆ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 1 ನಮಸ್ತುಂಗೇಶರಶ್ಚಂಚಿದ್ರಚಾಮರಚಾರವೇತ್ಯ್ರಲೋಕ್ತನಗರಾಂಬ
- 2 ಮೂಲಸಂಭಾಯಸಂಭವೇಸ್ವಸ್ತಿ ನಮಸ್ತುಭುವನಃಶ್ರಯಃಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾ
- 3 ರಜಾಧಿರಾಜಪರಮೇಸ್ವರಾಯೋಧ್ಯಪುರವರಾಧೀಸ್ವರಸೂರ್ಯ[ಕು]ಲೋದ್ಭವಮವ .
- 4 ಮಯೂರಲಾಂಛನಧ್ವಜವಿಕಾಡಶೇಧರಧವಳವೈಷ್ಣವಚಕ್ರವರ್ತಿರಪುರಾಯಮಸ್ತುಕ
- 5 ಚೂಲಸಾಚಕಾಂಗೇಯಪ್ರತಾಪಲಂಕೇಸ್ವರಪರನಾರೀಸಹೋದರಸರಣಾಗತ
- 6 ವಜ್ರಪಂಜರನಾಮಾದಿಸಮಸ್ತರಾಜಾವೇಶಸಮಾಲಂಕ್ರಿತಹೇಮಚಕ್ರ

- 7 ವಾವಸುತರು ಕುಮಾಂಗದಚಕ್ರವತ್ತಿ ರುಕುಮಾಂಗದಚಕ್ರವತ್ತಿ ಸುತಧಂವಾಂ
8 ಗದಚಕ್ರವತ್ತಿ ಅಯೋಧ್ಯಾಪುರಿಂಸುಖಸಂಕಥಾವಿನೋದೇರಾಜ್ಯಕರಿತಾಲ
9 ನಂದಸಂವರ್ಣದಕ್ಷಿಣದಿಸಾವಾಸಿವಿಜಯಯಾತ್ರೇಬಿಜಯಂಕರಲುನವ
10 ಲಡಬಾಂರೂಸಹಸ್ರಮಾನ್ಯಸಂಪನ್ನವೀವಾಂಮುದಳೇಜಹಂವವಸ್ತೇರ
11 ಮಪ್ಲರದರುಕರಲುಮಾಪ್ಯಚ್ಛರದಿಸಾರಗಭಾಗೇಗ್ರಾದ್ಯಜವಭುಜ | ಸವಂ
12 ಯಾಪ್ರಸತಾಕಹ | ಪತ್ವಟಾಣುವಃಭಣುವಾಚಣಕೇತನತ್ತೀಮವಪ್ಲ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 13 ಣುಸಾಂತಣುರಾಮುಯಸಿದೋಲುಮಸ್ತವನಜಣೈಜಾಚಿಭತುಹೋಲುನಸವ್ವ
14 ಲಗ್ನಕರಭೂಷಿತಹೋಲುತೆವೈತ್ಯಾಸನುಮುಖಂಹಾಲುನಚಪಣಸನರಸಂ
15 ಡಮಂಡಿತಾತೆಯಾರಯಣಾತ್ಯದಾಸಿವಃವುಳಿತಾಂವುಹ್ನರೆಯಾಗ್ರಮಾಚೀತವಾ
16 ವವಿವಕರೀತುಹ್ನೀಪ್ರಲಿಯಗ್ರಾವಿಸುಖೇಚ್ಛಾಮಹಾಲುನತಿ
17 ವಗ್ರ್ಯಮಿಚೀಲಧಿದೇವತಾಸತ್ತ ಕಬದೇಫೀತೇಥಾಟಾಲುಚಾಸಕ
18 ಭುವಿಘ್ನೇಸ್ವರಾಸಂನಿಧತಂ . ದೇವೈಪ್ರಲೀಬ್ರಹ್ಮವಾಚಾ
19 ವಿಷ್ಣುಗಮರುದ್ರವಾಚಾತ್ರಿಪಾಗದೇಲುನತೆಸಮಸ್ತ ಪಟ್ಟಾರಿ
20 ಧಾವೀರಾಸ್ರತಿಷ್ಠ್ಯಕರಲುತಂದೆತ್ಯುಗೇಲೆ ಯಾಚಿಡವಯಿಸೋಲಾ
21 ಜಣೈಮಿಲುವವಾನು . ವಸುದೇವಿಲುಂಗ್ರಾಮುಅಹ್ಮೀಬಸಲುಮಹ
22 ತಂಗ್ರಸಾಸಿಲಾಯಾಚಾರೀಘಾನದಿತ್ವಿಡವೆಥಾಸೆಂಮಾ
23 ಸ್ತಜಮತಿಯಗ್ರೇಯಾತದಸಿಚೆವೆಡಲುತ್ತೆ ಮುಖ್ಯಪೋಲುನಗ್ರ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 24 ಶಿವದಸುಚಾಪಟ್ಟಣಿಕಾಂಮಿಲುವದೊಂವರ್ಗಾಅನಘಂ
25 ವಾರೂನಸರಗ್ರಕರಲುನದೊಂವರ್ಗಾಸಿಧೀರಾಲುಲಾಸಿ |
26 ನೇಲನರಾಲುಲಾಕರವಿಯಾಸಖಾಕರವಿಯಲಿಯಾಲು
27 ಪ್ಪರಿರಾಯೆತೇಯಾಸೋಲಾಜಣಾಬಿಡವೆಯಾಸಿಅಕರ
28 ವಾತೋತ್ತರಗ್ರಾಮುಸರ್ವನಮಸ್ತಕರಲುನದಿಹ್ನಲಾ
29 ತೇಯಾಪಟ್ಟಾರೆಯಾವೀರಾಚಡ್ಧಾಸಿತೆಯಾಚಿಗ್ರಾಮಾಮು
30 ಧೈಅಂಗಬಡೀಘರೇಚ್ಛಾಭೂಮಿಅಗವಡೀಬಾಂಬಾ
31 ರಾನಿವರ್ತನಕರಲುನತೆಯಾಚಿಯಾಚಿವಿಹಡಾಮಧೈ
32 ಪಡಿಯದಣಿಲಾಲುಸಿಂಘವಟ್ಟಾಅಪ್ಪಭೋಗತೇಜ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 33 ಸಾವ್ಯುಸಹಿತಘರೇಚ್ಛಾಭೂಮಿಅಕರವಾತಾತ್ತ ರಸವವಾ
34 ಸ್ಯಸರ್ಬಾಬಾಧಾಪರಿಹಾರಕರಲುನದಿಹ್ನಲಿವುನರಹಿತೇಯಾವೀ
35 ರಾಮಧೈನಂವಾವೀರುಕ್ಮೀಧರದೇಲುಮುಖ್ಯಬಾವನ್ನಾಚಿಭರಣಕರ
36 ನಬ್ರಹ್ಮಣಾಭಾವಂನಾಸಿಂಘಂನಾಚಿವಿಹಡುಕರಲುನಅಕರ
37 ವಾತೋತ್ತರಭೂಮಿದಿಹ್ನಲೀವಿವಿತೀವರ್ಗರಾಯೆಫಿಂನಹಾನೇಕ
38 ರಲುನಕಾದನತಲ್ಲೀವೇಯಾಸಂಭೃತದೇವಾಸಂನಿವಾನೆಪುಪು

- ³⁹ ಆಧಾರಾಪೂರ್ವಕೆದತ್ತ ಹಾಧಮುಜೋಕುಣುಲೋಪಾತೋಸ್ವಾ
⁴⁰ ನಗರ್ಧ ಪುಚಾಂಡಾಲುಕರ್ಮಚಾಂಡಾಲುಬ್ರಹ್ಮಹತ್ಯೇಚನಪಾಪೆ |
⁴¹ ಫೇಫೋ | ಸ್ವದತ್ತಂಪರದತ್ತಾಂವಾಯೋಹರಂತಿವನುಂಧರಾ |
⁴² ಪಪ್ಪಿವಂಪಸಹಸ್ರಾಣಿ | ವಿಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ |

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ಅದೇ ಹೋಬಳಿ ಇಸಲಾಪುರದ ಗ್ರಾಮದ ಪೂರ್ವಬಾಗಲಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 4' 6" X 2'.

- ¹ ನಮಸ್ತುಂಗಳಿರಶ್ಚುಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋ
² ಸಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಸತ್ಯವಾಕ್ಯಕೊಂಗುಳಿವಮ್ಮಧಮ್ಮ
³ . ಸ್ವರಕೋಳಲಪುರವರಾಧೀಸ್ವರಂನಂದಗಿರಿನಾಥಂದ
⁴ ನಂದದ್ವಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದವಿಚಕಿಳಾನೋದ
⁵ ಯದುತ್ತರಂಗಸದ್ಗುಣೋತ್ತಂಗಪರಿಸಂತಿಪಾತ್ಥಗಂಡರತಿ
⁶ ಸಮೂಹಂಗಂಗಕುಲ . . ರಂಸವ್ಯಕ್ತರತ್ನಾಕರನುಮೆ
⁷ ಜಯದುತ್ತರಂಗಂರಕಸಗಂಗಭುಜಬಳಗಂಗವೀರಗಂಗನನಿಯಗಂಗ
⁸ ಸ್ವಯದೊಳು . ಚೋಳನಜಾಬುಮಾಳವನಗೌಳನ . ಚೇರನನಟ್ಟು
⁹ . ಚನಳೆಯಂ ನಟಗೇಯಿ:ನಡತಂದನೆವೀರವಿ
¹⁰ . ಚರಮಂಡಲಂ ಅವಿಷ್ಣು ವರ್ಧನತನೂಜನೆನ್ನಿದನಾರ
¹¹ . ತ್ತಪುತ್ರಪ್ರಬಳತರ
¹²
¹³ || ಅಂತುಸುಖ
¹⁴ . ರಾಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ಳ್ಳೊಡೆಯ . . ಡೆಪ್ಪಟ್ಟರ
¹⁵ ನಾರುಧಿಗ
¹⁶ ನತ್ತಿನೆಗರ್ಧಪಂಬಲ್ಲಾಳಭೂಪಾಲಕಂ || ಸ್ವಸ್ತಿ ನಮ
¹⁷ . ರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂ
¹⁸ . ರದ್ಯಮಣಿಸಮೃಕ್ತಚೂಡಾಮಣಿ
¹⁹
²⁰ . ಕಾದೆ ಗಮದಾಮೋ
²¹ ರಸೋಮೇಶ್ವರದೇವ
²²
²³ ಬಪ್ಪ
²⁴ . ತಿಯೊ . . ಣದೆಸೋಮ
²⁵ . ಪಸೋಮೇಶ್ವರದೇವರಸರುಕಣ್ಣನೂರ ಪ
²⁶ . ರಾಜ್ಯಂಗೈಯುತ್ತಿ ರಲುಆತನಶ್ರೀನಾದಪ
²⁷ . ಡಲನಪ್ರತಾಪವೆಂತೆಂದೊಡೆ || ನುಡ

- 28 ಚದಿನಂದುವಾಮಕುಟರತ್ನಚಯಂಸಲಿಸಂದಭ
- 29 ವರಕೀರ್ತಿ ಫಜೋತಿಯಂತಪನನು ಲಿಗ
- 30 ಯಸಾಮ್ರಾಜ್ಯಬಾಹುರನಿಯೋಗಾಧಿಪತಿಯ
- 31 ರಳೆಯ . . . ದಿದಂ . ವ . ದ . ಮೇರುತೇಜ . . ತ್ತನು
- 32 ವ . ತಿಯಮಾನವಚಂ . . . ನಿನ್
- 33
- 34 . ನೊಡವುಟ್ಟಿದ
- 35 ವಿದುವೆನಗಿದುರ್ದಂ . ನೊಡವುಟ್ಟಿಯಂಸಮಗು
- 36 ದಳದೇನುಬಣ್ಣಿವೆಂ || . ಪಳಂನನಜ
- 37 ತಂದಡೆ || ಕರತೇಜಸ್ವಿಯುಭಾಸ್ತು ರಘುಯಸುತ
- 38 ಶ್ರೀದೇವಿಯಾತ್ಮ . . ಸ್ಥಿರಸಲ್ಲಕ್ಷ್ಮಿಗುರಸ್ಥ
- 39 ವಾತ್ಸ್ಯಸದ್ವನೇ
-
- 42 ಯಸಾಪಿನೊಪ್ಪುದೀನೀಲಲತಾಂಗಿಮಾ
- 43 ಸಮಸ್ತಗೋತ್ರಪವಿತ್ರನಿಸಿಯಂ
- 44 ನರಾಜ್ಯಸಮುದ್ಧರನಪ್ಪಪಳೆಯಂ
- 45 ಮಾನಾನುಷ್ಠಾನಜಪಸಮಾಧಿ
- 46 ದೇವತಾಪೂಜಾತತ್ಪರನಪ್ಪಧರ್ಮರ
- 47 ಯಹರಗೆಯಗ್ರಾಮದೊಳು
- 48 ಣಿಪಾದಪಂಕಜಸದಾಸಂಸೇವೆಯಂವೆ
- 49 ತಪಚಕ್ರವರ್ತಿಬಸವ
- 50 . ಪಿವಮೂರ್ತಿ
- 51 ನಪ್ಪದಂಮಯನನಿ
- 52 ತಾಂಪೆರ್ಮೆಯೊಳಾ ದಿ
- 53 ತ್ತುತಸನ್ಮನಿಯಂದಪಳ್ಳು
- 54 ನಂದನನಿಜಗುಣ
- (ಮುಂದೆ ಹೋಗಿದೆ).

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ಅದೇ ಹೋಬಳಿ ಸಂತೆಗಡೂರು ಗ್ರಾಮದ ಊರುಮುಂದೆ ಮಲ್ಲಪ್ಪನ ಗುಡಿಗೆ ದಕ್ಷಿಣಕ್ಕೆ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 6' X 2' 6".

- 1 ನವಸ್ತುಂಗಕಿರಣ್ಣಂಬಿಚಂದ್ರಚಾಮ . . ರವೇ . . ಕೃಷ್ಣಗರಾರಂಭ ಕಂಭವೇ ||
- 2 ತ್ರಿಜಗದ್ಯಂತ್ರ
- 3 ವಸ.ಧಾ
- 4 ಪ್ರಥಿತನೃತ್ಯೋ ಮ್ನಿಯಂ

- ⁵ಭಾಯ ವಿಜಿತಕೋಪ . . ವಾಯತು
- ⁶ಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರವೇಶ್ವರಯಾದವಕುಳಾಂಬರದ್ವೈಮಣಿಸವ್ಯಕ್ತ ಚೂಡಾಮಣಿ
- ⁷ವಾಸಸ್ತಿ ಕಾದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದಮಳಯಜಲಸನ್ನಲ್ಲಿಕಾಮೋದ . . ಜರಾಜ . ಮನುಜಮನೋ
- ⁸ಜಮಲೆಪರೋಳುಗಂಡ | ಕದನಪ್ರಚಂಡ | ಶನಿವಾರಸಿದ್ಧಿ | ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮ
- ⁹ . . ಭೀಮನಸಹಾಯಶೂರರಣರಂಗಧೀರನಿಶಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರಬಲ್ಲಾ
- ¹⁰ದೋರಸಮುದ್ರದನೆಲೀಡಿನೊಳುದುಷ್ಪನ್ನಿಗ್ರಹಶಿಷ್ಯಪ್ರತಿಪಾಲನಗೆಯ್ದು ಸುಖಸಂ . . . ದದಿಂಪ್ರಧ್ವೀ
- ¹¹ರಾಜ್ಯಂಗಿಯುತ್ತು ಮಿರೆ || ವಿತ್ತ || ಕಳವಸತಬಾಳಸ . . . ದಲ . . . ತಾಳೆಗಾಬಳ
- ¹²ಸುಸ್ಥಿರಪ್ರಣೋಘದಮೆಯನೆಳಲು . . . ನುಮಿಳಿತ ಜಯಲಕ್ಷ್ಮೀಗನೀಪತಿ
- ¹³ಬಲ್ಲಾಳನತೋಳಬಾಳನೆಳಲಾದುದುಧಾತ್ರಿಗೆವಜ್ರಪಂಜರಂ ||
- ¹⁴ಪಲವ . . ಸಮಾಕ್ರಾಂತಗನ . ಪುತ್ರನ
- ¹⁵ಹಳನಧಿಕೃತ . . ಜ್ವರಂಗೂರ್ಜರಂ
- ¹⁶ಪಚ್ಚುಪುದಾರ್ದ . ಮಾಳನುಚ್ಚಂಗಿಯನಿಪ್ಪ
- ¹⁷ಮಾಳಂಕುನಿಕ್ಕುಂ || ಪಚನ || ಅನ್ನುಸೊಗಯಿಸುವಯಾದವಚಕ್ರವರ್ತಿ . . . ಮವಿಪ್ಪುವರ್ಧನಮಹಾರಾಜರಾ
- ¹⁸ಜಮಲಪರೋಳುಗಂಡಯದವಂಶವಾರ್ಧಿವರ್ಧನಸುಧಾಕರಪೊಯಿಸಣವೀರಬಲ್ಲಾಳರಾಯನದಿವ್ಯಶ್ರೀಪಾದಸ
- ¹⁹ದುಮೋಪಜೀವಿಯುಪ್ಪಮಹಾಪ್ರಧಾನಹಿರಿಯಪಡಿಯ ನನ್ವಯಮಂ
- ²⁰ತಂದೊಡೆ || ಕಂದ || ಚಾತುರ್ವರ್ಣದೊಳಧಿಕಖ್ಯಾತಿಯನೂಜ್ಜಿತ . . ದುಗುಧವಾರಿಧಿಯೊಳಲಕ್ಷ್ಮೀತನುವೊ
- ²¹ಗವಂತೋಗದಳುಮ್ಮೀತಳದೊಳಲೊಕ್ಕಿ ಯಕ್ಕ ವನಿತಾರತುನಂ || ಶ್ರೀಮಾರಸಿಂಘವಿಭುಗಂತಾಮರಸೇಕ್ಷಣಿ(ಯ)
- ²²ಯೆನಿಪ್ಪಲೊಕ್ಕುಂಬಿಕೆಗಂರಾಮಲಕ್ಷ್ಮೀಣರತೆಹದಿಂದೀಮಹಿಯೊಳಪುಟ್ಟಿದರು . . . ಗನು || ಚಂ || ಹರಿಬಲಭದ್ರ
- ²³ರಾಗಿವೊಡವುಟ್ಟಿದಿವ್ಯ . . ದುಷ್ಪರಪರಿಹರಿಸಲೆಪುಟ್ಟಿದಮಲ್ಲಿದೇವ . . ವಿಭುಮಾರಿಸಿಟ್ಟುಗಂಸರಸಿ
- ²⁴ಜಪಕತರೆ . . ಳಗೆವಾರಯಕೆಂಡವೆಚಿಕತಂಮಮೂವರುಪದಪಿಂದೆಪು . . ವಾರಿಧಿಯೊಳ್ಳುಧೆಪುಟ್ಟುಮಂ
- ²⁵ತೆ || ಅವರೊಳತಿಪ್ರಖ್ಯಾತವಿಮಳಯಶಂಸಾವಂತಮಾರಧೀರೋದಾತ್ತಂಕವಿಗುರು ಜನವಿನೂತ
- ²⁶ಪ್ರಧಾನಚೂಡಾರತುನ || ಮಾರಂವಾರವಿಲಾಸಿನೀಜನವತನಾಕಾರದಿಸೋಲಿಸಲು | ಧೀರಂ . . ಪ್ರಕಟ . ನಂತೆಸಗೆಯಂ
- ²⁷ಕುಂದಿಸಲುಪ್ರಜೆಯೊಳು | ತಾರಂಬನಮಸೋಮೆಯಂಪತಿಹಿತನ್ಯಾಪಾರದೊಳುಕೂಡೆಗಂ | ಭೀರಕ್ಷೀರಸಮುದ್ರ
- ²⁸ದಂತಿರಗೀತಸಾಧನ . . ವೇೀತ್ತ ಮಂ || ಶೃತಿಕರ್ಣ್ಣಂದಯನೇತ್ರವಪ್ರತಿಮದಾಕ್ಷಿಣ್ಯಮನಪ್ರಹುಧಿವಾಕುನುತಕಾ
- ²⁹ಯ್ಯಂಪರಮತ್ಯಂತೋದಾರಮ . . . ತುದೆಂಬಂತಿರೋಜ್ಜಿತತೇಜಮಲೆರಾಜರಾಜಮಹಿಪಂಬಲ್ಲಾ
- ³⁰ಳರಾಯ . . . ಯತಿರ್ದನಂತುನೋಳ್ವಡಂ . . ಸಾಮಾನ್ಯನೋಗೌತುಮಂ || ಕಡಗುವರಿಪುಗಳಚಿರಮಂ
- ³¹ಪೊಡೆನೋಡಂಬಾಡಂ . . ಕಂದುಕಕ್ರೀಡೆಯನೆಜಿಗಳೆಸದೆರಣದೊಳಗಾಡುವಪಡಿಯುಸಾವಂತಮಾರಬೋಪ್ಪ
- ³²ಲವೀರಂ || ಏಳಿದರೆನಿಸುವ . . . ನಾಳಾಪದೆವೇಳಲಪ್ಪುದೇನವರಿಂಬಲ್ಲಾಳನಪಡಿಯುಸಾಮಾರಂಪೂಳಿ . . .
- ³³ಬೀರದೊಳನಿಪ[ತಿ]ಗಳಂ || . . . ತತಿಸುಖ್ಯಾತ . . ವೀರಬಲ್ಲಾಳರಾಯನಹಿರಿಯಹಡಿಯಂ . . . ರಯಂ
- ³⁴ತನತಮ್ತಂಮೈಪ್ಪವ . . ಧಾಮಕಲಿಯುಗ . . . ಜಮಹಾಪಸಾಯ್ತ ಬಲ್ಲಾಳದೇವನಪಾದಾರಾಧಕನಪ್ಪಪ
- ³⁵ಡಿಲುಃಪಚ್ಚತ ದಾತಂಗೆಪ್ರಿಯ . . ತನಗಾಯುರಾರೋಗೈಶ್ವರೈ
- ³⁶ಯ್ಯಾಬಿವ್ರಿಧಿತದರ್ಥವಾಗಿಯಾವೆಸರಲಿದೇವಾಲಯಮನೆತ್ತಿಸಿಪುರಮಂವಾಡಿಸಿದೇವ
- ³⁷ಗ್ಗಿಪೂಜೆಪುನಸ್ತುರವಂಗಭೋಗ . . . ಶ್ರಂಪ್ರತಿವಸ . . ತಪೋಧನರಾಹಾರದಾನಖಂಡಸ್ಥಿತಜೀನೋದ್ಧಾ
- ³⁸ರಕ್ತಂಮಹಾನೈವೇದ್ಯಕ್ತಂವಾಱಗೋಡು . . ಯಕ್ರಮವಂತೆಡಡೆ || ಶ್ರೀಮ . . . ಗನಾಡೊಳಗತಿಪ್ರಖ್ಯಾ
- ³⁹ತಿಯಂತಾಳ್ವಿಭೂರಾಮಾಕಾಂತೆಗೆ ಸ್ವಜನಸ್ತೋಮಂಗಳಗಲುಂಡನಾಮ

- 40 ಸಣಗಲುಂಡಂಬಾಚೆಲೆವಾಕನು ನೆಯಚಿಕ್ಕಪ ಯಂ || ನೆಜಿಯೊಂವತರುಗಳ . . .
- 41 ಪ್ಪಹಳಗಂಚಂದ್ರಾಕ್ಷುರುಳ್ಳಂನಕೊಟ್ಟೆಹಿದಂ ಪೆರ್ಗಿಣಿಯಿಂದುತ್ತರದೇ
- 42 ವಮಾತ್ಮಕಮನಿಪ್ಪಾಭೂಮಿಯಿಂ ಡಸಂದೋಹದಿಂ || ವಚನ ||
- 43 ಅನ್ನುಗಂನನಾಡಸಕಳಗುಣ ವಸುಧೆಯಹೊಟ್ಟೆ
- 44 ಯ್ಯಹಡವಳಕಾಳಯ್ಯನುಂ | ಪಲವಳಿಯಿಂ ಯಮಾಚಗಲುಂಡನೊ
- 45 ಳಗಾದಯ್ಯಾಟಯೆತ ಸಾಯಿರದಸವಸ್ತುಪ್ರಭುಗಾಲುಂಡುಗೊಡಂಬಟ್ಟುಚಿ
- 46 ಕ್ಕೇಶ್ವರದೇವರಿಗೊಟ್ಟಸುಂಕದಕ್ರಮವೆಂತೆಂದಡೆ ಎಲೆಯಹೊಜೆಪರಿಹಾರಗೊ
- 47 ಹಸುಂಬೆಪರಿಹಾರಗೊಂದಾದೀವಿಗೆಗೊಣಂ ಆಪುರದ ತರದೇವರಿಗೊತಲು
- 48 ವರು || ಆಪುರದೊಳೆಹಿದಡೆಪಡವಲಹೊಲ || ಆಪುರದೊಳುಹುಟ್ಟದನ್ಯಾಯವನ್ಯಾಯವೆದೇವರಿಗೆ
- 49 ಕುಡುವರುಚಿಕ್ಕೇಶ್ವರದೇವರಿಗೊಪ್ಪಿಹವಾರದಸ ಯತೆಲುವಪಡಿ || ಹಸುಬೆಗೆ ಎಲ್ಲಂ
- 50 ತಲೆವೊಜೆಗೊಳೆಹೊಜಿಯಿಂಗೆಂಂಬುಪ್ಪುಹೊಜಿಯಿಂಗೆಮಾನಂ | ಅಕ್ಕಿ ಬತ್ತ ಹೊಜಿಯಿಂಗೆಮಾನಂ | ಎ
- 51 ಣ್ಣ ಕೊಡಕ್ಕೆ ಳಗೊಪಟ್ಟುಣಸಾಮಿಗೊಯ್ದಿ ಸೆಟ್ಟದೇವರ್ಗೆಯತ್ತ ದೋಪಾದಿಯೆಲೆಯತ್ತಿ ಕೊಂಬನ್ನು
- 52 ಉರುಗಡವೂರಗಂಗರ ಬಾಚಗಲುಡಬಮ್ಮಿ ಸೆಟ್ಟಕನುಲ್ವರುಂಗೊಯ್ದಿ ಸೆಟ್ಟಯ
- 53 ಪಾದಿಯಸಂತೆಯೆಯತ್ತಿ ಕೊಂಬರುಅರಮ ಯ ಸಾಮನ್ತ ಮಾರಯ್ಯ
- 54 ಗಂನನಾಡಧಿಕಾರಿಯಾಗಬ್ಬುವೊಡಿದಧರ್ಮ || ಶಕವರ್ಷದ ದುಂದುಭಿಸಂವತ್ಸ
- 55 ರದಪ್ರಶ್ನಸುಧ್ಧಂ ಅದಿವಾರದುತ್ತರಾಯಣಸಂಕ್ರಮಾಣದಂದುಚಿಕ್ಕೇಶ್ವರದೇವಸ್ಥಾನಮಂತ್ರೀಪ
- 56 ವ್ಯತದಪೂರ್ವದ್ವಾರದತ್ತಿಪುರಾಂತಕದಾಚಾರ್ಯುಂಸೂರ್ಯಾಭರಣದೇವರಕಿವ್ಯಂಮುಲ್ಲಿ
- 57 ಕಾಚ್ಚುನಪಂಡಿತರಿಗೆಸಾವಂತಮಾರಯ್ಯಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟ
- 58 ತಿಚಿಕ್ಕೇಶ್ವರದೇವರಿಗೊಟ್ಟನೊಜಿತ್ತಿ ನೊಳಗೆಅಪಟ್ಟಣದಸಾಮಿಗೊಯಿಸೆಟ್ಟಗೆಎತ್ತಿ ಪ್ಪತ್ತು
- 59 ಕಸವ್ಯಾಬಾಧಾಪರಿಹಾರಂ ದೇವರಿಗೊಂಕುಧರ್ಮವಪರಿಪಾಳಿಸಿದವಂಗೆಯ
- 60 ಸಾಸಿರಕವಿಲೆಯಂನಹಸ್ರಬ್ರಾಹ್ಮಣರಕ್ಷಿಸಿದಫಲ || ಇದನಾವನಾಳಿದಂಕೋಟಿಕವಿಲೆಯಂ
- 61 ಪರದತ್ತಂವಾಯೋಹರೇತುವಸುಂಧರಾ ವಿಷ್ಣು
- 62 ಜಾಯತೇಕ್ರಿಮಿ || ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹೆಬ್ಬಂಡೆ ಗ್ರಾಮದ ಕೆರೆಯ ದಕ್ಷಿಣ ಕೋಡೀಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 6" X 2'.

1 ಕ್ರೀಮತ್ಪರಮ

2

3 ಚಾಳುಕ್ಯ

4 ಭರಣೋಮತ್ತಿ ಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧ

5 ಮಾನವಾಚಂದ್ರಾಕ್ಷುತಾರಂಸಲುತ್ತುಮಿರೆ ||

6 ಆತನಮಗಂವಿಜಿಯಂಗ

7

- 8 ನದಿಗಾರಂಧಿಕ್ಕುತ
- 9
- 10 ಪು ವರ್ಧನಮ
-
- 13 ನನಿಸಿಕೇತವೆಗ್ಗಡೆ ಸುರನದಿನೊದೆ . . .
- 14 ತನ್ನೆಗುಳ್ಳು
- 15 ಚಾರಿ
- 16 ಅಸಿಧಾ
- 17
- 18 ಶ್ರೀಶುಭ
- 19 ಚಂದ್ರದೇವಃ ತುಂಡರುಂವಾ
- 20 ದಿಕೋಳಾಹಳ ಸ್ವಸಮಯ
- 21 ರಕ್ಷಣಪಕ್ಷಪಾತಿ ರಮೆನಿಸಿದಕ
- 22 ನಕ ತ್ರೈವಿದ್ಯಸಿಧಾನ್ತ ದೇವರೇಷ್ಯರಪ್ಪಮುನಿಚಂದ್ರಸಿಧಾನ್ತ
- 23 ದೇವರಗುಡ್ಡಿ ಕೇತವ್ವೆ
- 24 ಬಿಟ್ಟದೇವನುಂಭುಜಬಲಗಂ
- 25 ಗವೆಮ್ಮಾಡಿಯುಂಬಮ್ಮಗಾಲುಂಡನುನಾಳ್ಪಭುಜಾಳುಕ್ಕನಿಕ್ರಮ
- 26 ಕಾಲದಿಗ್ಗನೆಯನಿಕ್ರತನವತ್ಸರದಘಾಲುಣಮಾಸದಸುಧ ಪಂಚ
- 27 ಮಿಬ್ರಹವಾರಂದು ಮುಖ್ಯಸ್ಥಾನವಾಗಿ . . . ಚಂದ್ರಶೇ
- 28 ಕರವೆಗ್ಗ ಒಡಕಟ್ಟಿಸಿದಕೆಹಿಯಕೆಳಗೆಗಟ್ಟೆ ಕಮ್ಮ ಮುವತ್ತು ಆಕೆಹಿಯ
- 29 ತೆಂಕಣಕೋಡಿಯಲ್ಲುಬೆದ್ದ ಲೆಮತ್ತ ರೊಂದುಮನೆಆಟುಗಾಣವೊಂದು
- 30 ದಯೆಯಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾವಪುರುಷಂಗಳಾಯುಮಹಾಶ್ರೀಯುಮಕ್ಕೆ ಯಿದಂಕಾಯ
- 31 ದೆಕಾಯ್ಯಪಾಪಿಗೆಕುರುಕ್ಷೇತ್ರೋವ್ವಿಯೊಳುಬಾಣರಾಸಿಯೊಳ್ಳೋ
- 32 ಟಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯವಂಕೊಂದದೊಂದಯಸಂಸಾಗ್ಗುಮಿದಂ
- 33 ದುಸಾರಿದವುದೀಶೈಲಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು || ಶ್ರೀಮತುಕನಕನಂದಿ
- 34 ತ್ರೈವಿದ್ಯದೇವರಗುಡ್ಡಂಸೇನಬೋವಬೋಗದೇವನಬರಹ || ಶ್ರೀಶ್ರೀಶ್ರೀ

ಆದೇ ಹೋಬಳಿ ಬಿಳಕೀ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ದಕ್ಷಿಣ ಗೋಡೆಯೊಳಗೆ ನಿಲ್ಲಿಸಿರುವ ವೀರಕಲ್ಲು.

- 1 ತಾಪಚಕ್ರವರ್ತಿ ಮಲೆರಾಜರಾಜಮಲೆಪರೊಳುಗಂಡಗಂಡಭೇರುಂಡ
- 2 ರಾಜ್ಯ ನಿರ್ಮೂಲನ
- 3 ವೀರಬಲ್ಲಾಳರಾಯನಮನೆಯ

(ಮುಂದೆ ಪುರಾ ಸವೆದು ಹೋಗಿದೆ).

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ಹೊಳಲೂರು ಹೋಬಳಿ ಹೊಳಲೂರು ಗ್ರಾಮದ ಪಟೇಲ್ ದೊಡ್ಡ ಚನ್ನಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 9" × 1'.

¹ಶ್ರೀಮನುಮಹಾಮಂಡಳೇ
²ಸ್ವರೇಅರಿರಾಯಗಜಕೇಸರಿ
³ವೀರಕೊಮಾರರಮಯಿದುನಮ
⁴ಹಾದೇವರಸರುಹೊಳಲೂರ
⁵ಭೂಮಿಪಂಚೋತ್ತರಮರಿಯಾದಿ

⁶ಯಾಗಿಹೊಡಸಳಮಾದಿಗಳು
⁷ಡಗಿಸಲ್ವುಲುಂಬಳಿಯಮ
⁸ತ್ತರುಂಕಂಬಿಂ||ಕೊಟ್ಟ
⁹ಭೂಮಿಮಂಗಳಮಹಾ
¹⁰ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಸ್ಥಾನದ ಮುಂದೆ ದೀಪಮಾಲೆ ಕಂಬದ ಜಗಲಿಗೆ ಸುತ್ತಲೂ ಚಪ್ಪಡಿಕ್ಕಲ್ಲಿನಲ್ಲಿ.

¹ಶ್ರೀಮತು | ಹಟ | ಹೊಳಲೂರ | ಗೌಡುಗಳ | ಮಂವುಕ್ಕಳು | ಮುತ್ತ
²ಜ | ಬದ್ರಪ್ಪಗೌಡನಮಗ | ಕರೆಚಿಕ್ಕ ಪ್ಪನಮಗ |
³ಮಸಣಿವೀರಪ್ಪಗೌಡನಮಗ | ಬದ್ರಪ್ಪಗೌಡನಮಗಕರೆಕೆಂಚಪ್ಪಗೌ
⁴ಡನಮಗಕಂಚಗಾರನಹಳ್ಳಿವೀರಪ್ಪನಮಗ
⁵ಮಸಣಿವೀರಪ್ಪಗೌಡನಮಗ | ವೀರಪ್ಪಗೌಡನಮಾಡಿದ್ದುದೇ
⁶ವಸ್ಥಾನದೀಪಮಾಲೆಕಂಭಸಹಾ || ಕೆರೆಸಹಾ

93

ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಪಾಲದಾರ ಚನ್ನಪ್ಪನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಮಂಭಾಗ.

¹ಶ್ರೀಗಣದಿಪತಯಿಗೆ |
²ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಭಿಚೆ . .
³ಚಮರಚರನೇತ್ರಲೋಕೈನ[ಗರಾ]
⁴ರಂಭಮುಲಸ್ತಂಭಾಯಸಂಕವೇ
⁵ಜಯಭ್ಯುದಯನ್ಮುಪಸಾಲಿವಹ
⁶ವರು(ನ)ಪಂಗಳು | ವೀರಭದ್ರದೇವ
⁷ಪದವೇಗತಿ | ರಘುದ್ರನಮನಮಂಜ
⁸ದಲು | ರಜ್ರೀರರಜರುಸಲಿವಹನ
⁹ಕವರುಸಂಂಂFFವರುಸವಿರತಾ
¹⁰ಗಯಿಕ||ಟುಆನವಿಂಲ್ಲಪೆಭಂವು
¹¹ವೀರರಜಗೀವೀರಮಗೌಡಾರುನವಿ

¹²ಗಕೊಟಿದುಖೀಂಂಗಸಲೆಯನ
¹³ಯಿನುಕೊಂಡುಮಗಬಾಹುಳಮ
¹⁴ಂಗಳವರದ | ಗಂವುಲ್ಲು | ವೀರಪ
¹⁵ಗೌಡಗಕೊಟಿದುಆಲಪಹಳುಬು
¹⁶ಯಿವಳಗಣಬುಮಿಗಿಂಗಳವರಹ
¹⁷ಹರುಮಗಟಿವಳಗಣಬು
¹⁸ಮಿಗಿಂಗಳವರಹ | ಬುಮಿಗಿವಿ||

ಹಿಂಭಾಗ.

¹⁹ . . ವರೆ | ಮಡು | ಖಂಕು .
²⁰ . . ಬೀಜವರಗಲುಮಿಯಂಗಾ .
²¹ . . ಜಗೌಡ | ಭುಮಾಚಂದ್ರಯಿ .
²² . . ಮತ್ತ | ಅನುಭವಿಸಿಭುರುದೆ

- ²³ಮುಖರಸಿಕೊಟರುನ . ಗಯಂ
²⁴ . ಸಾನಭವರಮಪ | ಕಸಭಿಕೆ
²⁵ . . ಮನೆ | ಸೀಮೆಗೆಯಿರಪಗಾಡಹ
²⁶ . ರುಡುಕೈವಡಮುಂತಗಿಸೀಮೆ
²⁷ ನಹೆನುಮುಂತಗಿ | ದೊರೆವತರುಮು
²⁸ಂತಗಿ | ಭುಮಿಗೆನಲು ಮುಲಿಗೆಕಲ್ಲುನ
²⁹ಟುದುರಜೆಪ್ರಿಯರುಕಟೊಕೆತಂ
³⁰ಮುಪಪಣಿಯುಕೊಟದುತಂಮು
³¹ವೀರಪಲವಿನನೋಡಿಮಹಕಿಲಿಹಳಿಗೆ

- ³²ಸದರುತವಕೊಟದರಿಂದ | ನನಿಗೊಂಡನ
³³ಹಂನಿ ಯಂದುಹಸರುನಡಿಯಾಭೇಕುಗ್ರಾ
³⁴ಮದೆ | ಹೊಯಿದುಹಂನೈರುಡುಕೈವಡ
³⁵ಮುಂತಗಿಹಂಗೆಹೊಯಿದುಅವರಟಕಂಭ
³⁶ಪರಿಯಲ್ಲಿಉಂಡುಭಾರುದು | ಯಿದಕೆಡಸಿ
³⁷ರವೀರಭಾದ್ರದೇವರಪದಕೆತಪಿದ
³⁸ಹಗೆ | ಸಾನಭವರಮಪ
³⁹ಭರದಭರುಹು

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ಅದೇ ಹೋಬಳಿ ಸೊಗೂರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಮುರುಡೈಯ್ಯನ ಹೊಲದಲ್ಲಿ.
 ಪ್ರಮಾಣ 2' 6" × 1'.

- ¹ಪಾರ್ತಿಪಂವತ್ತರಆಶಬಂಗಬು
²ಸೂಗುರಗೋಪಳದೇವನಮಗಗ
³ಯಂನುಪೈರವೋಡುಗೇಅಕ್ಕ ಸಾ
⁴ಲಿಲಿಂಗನುಹೊಟ್ಟೆಯಿಸಿಕೊಟ್ಟಭು
⁵ಮಿಯಕ್ಕಮುಬಮನಡಿಗ

- ⁶ದ್ದೆಕಂಬಂಗಂಬಡಗಣವಾಲನವ
⁷ಜಿಪೆಕಂಬಂಪಡುವಣಹೊಲದಲಿ
⁸ಕಂಬತ್ತಿಂನುಬುಪೋಜಗುಕೊಟ
⁹ಕಂಬತ್ತಿಂನುಬುಪೋಜಗುಕೊಟ
¹⁰ಟುಮುಂದಿಟ್ಟುಕೊಟ್ಟನುಮಂಗಳಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಮಡಿಕೆ ಚೀಲೂರು ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

- 1 ಮಂಣ್ಣೈಕರಗಂಡಚೋಳರಾಯ
 2
 3 ಯನಾಯಕ
 4 ಸಕವರ್ಷಂನುನೆಯಬಹು
 5
 6 ತುಲುಗಳಂಮಗುರ್ತಿಕಾದಿಸತ್ತ
 7
 8 ವೀರಕಲ್ಲು

(ಇದರಲ್ಲಿ ಅಕ್ಷರಗಳು ಸಮೆದು ಹೋಗಿವೆ,)

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ಆದೇ ಹೋಬಳಿ ಆಲಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' × 1'.

ಪಞ್ಚಿ ಮಕಡೆ.

¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ

²ಭುವನವಿಕ್ಯಾತನಯ

³ವಿನಯವಿನತಗ

⁴ಗನನಿರ್ಮಲಾಚಾರ

⁵ಚಾರುಚರಿ . ಕುಭಟ

⁶ . ಮಾಜ . ಸಸಿ .

⁷ಬಳಪಟುಪಟಕ .

⁸ಸ್ವಣನನ್ನಿಗಿರಿನಾ

⁹ತಗಂಬ್ಬಿ ವಂಸೋದ್ಭವ

¹⁰ನತಿಸಯದರಸ

¹¹ನಸಹಜಕನ್ನರ್ಪ

¹²ಸಕಲೋನ್ನದೋಶ್ರೀಮ

¹³ತ್ವಬೂತಗ

¹⁴ಎಜ್ಜಿಯಪ್ಪವೆ

¹⁵ಮ್ನಾಡವಟ್ಟ

¹⁶ಜ್ಜಟ್ಟವನ್ನ ಬೂತು

¹⁷ಗಂವಣ್ಣ ಲಿನಾ

ದಕ್ಷಿಣಕಡೆ.

¹⁸ಡನಾಳ್ವಸ್ತು ತನ್ನ ರಸಿ

¹⁹ಚಿಕ್ಕ ಬಗೆಬಡಗ

²⁰ನ್ನಿ ಕೆಜಿಯಬ

ಪೂರ್ವಕಡೆ.

²¹ಡಗಣಬದರಿ

²²ಯಪಿನ್ನಣಕೆ

²³ಜಿಯಮ್ಮಿಟ್ಟದೇ

²⁴ವರ್ಗಬೆಳ್ಳರ

²⁵ಪೋಚರಸ .

²⁶ರಾಳ್ವಸ್ತು ಇಸಾ

²⁷ನಸಿವಬ್ಬಿ ಬಿಟ್ಟ

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ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ತಳವಾರನ ಉಂಬಳಿಯ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 9' × 2' 9".

¹ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ಯಾಧಾಮೋಘಲಾಂಘನಂ | ಜೀಯಾತ್ಮೈಲೋಕ್ಯನಾಥಸ್ಯಾಶಾಸನಂಜಿನಶಾಸನಂ ||

²ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯ

³ಕುಳತಿಳಕಂಚಾಳುಕನ್ಯಾಭರಣಂಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾ

⁴ಚಂದ್ರಾಕ್ಷುತಾರಂಬರಂಸಲುತ್ತಮಿರೆಕಲ್ಯಾಣಪುರನೇಲವೀಡಿನೊಳ್ ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತಿ ರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ

⁵ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ತು ಗುಣಭೂಷಣನಭಿ ಪರಿತಘಾತಳಪ್ರಸ್ತುತಕೀರ್ತಿಭಾವಭವಮೂರ್ತಿ ಜಯಾವನಿತಾಪ್ರಪೂರ್ಣವೃತ್ತಸ್ತನಹಾ . .

⁶ವಾಂಛಿತಕಲ್ಪಕುಜಾನಸಾರನಭೃಷ್ಟ ಕಳಾಗಮಜ್ಞ ನೆನೆಗಂಗರಸಂಸರಸಂಧರಿತ್ರಿಯೊಳ್ || ವಿನಯ . . ದಾರಮುನ್ನತಿಕುಲಂಗಾಜಯಮೈ

⁷ಶ್ವರ್ಯ್ಯವೆಂಬಿನಿತುಂಶೋಭಿಸೋಭಿವೆತ್ತನೆನುತುಂಧಾತ್ರೀತಳಂಕೂತ್ತು ಕೀರ್ತನೆಗೆಯ್ದುಂಜಯದುತ್ತರಂಗನಶೇಷಪ್ರೀತವರ್ಧ . . ಪ್ರಸಂಗನಿದ್ರ . . ತ್ವ

⁸ಗನಂವಿತರಣವ್ಯಾಸಂಗನಂಗಂಗನಂ || ಅಂತೆನಿಸನೆಗದ್ದನೀತಿವಾಕ್ಯಕೊಂಗುಣಿವಮ್ಮಧಮ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕುವಳಾಳಪು

⁹ರವರಾಧೀಶ್ವರನಂದಗಿರಿನಾಥಂಸಕಳಗುಣಸನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಛನಂಪರಿಪೂರಿತವಿಬುಧಜನಮನೋವಾಂಛನಂಪದ್ಮಾವತೀಲಬ್ಧಿವ ರಪ್ರಸಾದಮೈ

- 10 ಗವದಾಮೋದಂಗಳಂಗಳುಕುವಳಯಶರಶ್ಚಂದ್ರಮಂಡಳಿಕಶೈಲೇಂದ್ರದವೋದಧತಾರಾತಿಮೋಳಿಕವನಜವನವೇದಣ್ಣದುರ್ಧರಗಂ
ಡನಾಮಾದಿಸಮಸ್ತಪ್ರ
- 11 ಶ್ವಿಸುತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂತ್ರಿಭುವನವಲ್ಲಭುಜಬಳಗಂಗಳೆಮ್ಮಾಡಿವೇರಪಟ್ಟಮಹಾದೇವಿ || ಪುಟ್ಟಿದ . . ನನುಜಂಪ
ಟ್ಟಗ
- 12 ದೇವಗೆಂಗಳಮಾಡಿಗೆತಳೆದಳಪಟ್ಟಮನೆಸೆದಿರೆಗಂಗಳನಪಟ್ಟಮಹಾದೇವಿಯಂತುನೋನ್ತರುಮೋಳರೆ || ಪರಿವಾರಸುರಭಿಗಂತಪ್ಪರಮು
- 13 ಖ್ಯಮಂಡನೆಗೆಂಗಳಮಾದೇವಿನಾಯಿಕಿಯರನದೇ . ಲೊಡಂಕತಿದೊರೆಸಮಸ್ತನ್ಮುಸಂಗೇಂಪಡಿಯ || ಅನ್ತವರ್ಗ || ಗಂಗಳುತಿಳಕರೆ
- 14 ನಿಸಿದಂಗಳನೃಪಂವಾರಸಿಂಗಳನೃಪಗೊಗ್ಗಿನೃಪಂತುಂಗಳಯಕನಿಸಿದಾಕಲಿಯಂಗಳನೃಪನೆಗದ್ದರಳೆಗೆಕುಮಾರಾಗ್ರಣಿ . . . ಲಪುರವರೇಶ
ನೃಪಾ
- 15 ಫಸುತಂಮದಗಜೇಂದ್ರಲಾಂಛನ . . ಭೂಪಾಳಕುವನಜವನಶುಂಡಾಳನ್ನೆಗರ್ಧಸ್ಸಮಸ್ತಸುಭಟಾಗ್ರಣಿಗಳ || ಆಂತನಿಸನೆಗರ್ಧ
ಗಂಗಳೆ
- 16 ಮ್ಮಾಡಿವೇರಂಗಳಂಗಳಮಹಾದೇವಿಯರುಂಕುಮಾರವರ್ಗಮುಂಡಳಿಸುಸಿದೊಳಗಣೆಡೆಹಳ್ಳಿಯವೀಡಿನೋಳಸುಖಸಂಕಥಾವಿನೋದ
- 17 ದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರಲಾಮಹಾಮಂಡಳೇಶ್ವರನದ್ಧಾಂಗಳಲಕ್ಷ್ಮಿ || ಶ್ರೀವಧುಜಯವಧುಕೀರ್ತಿಶ್ರೀವಧುವಾಗ್ವಧುವೆನಿಪ್ಪವಧುಗಂಗಳನೃ
ಪಂಗಳಿ
- 18 ವಧುವನಿಸಿವಬಾಚಲದೇವಿಯೇಳೆಣೆಯೆನ್ನನುಗಿದನೃಪವನಿತೆಯರಂ || ಈಚತುಂಬುಧಿವೇಷ್ಟಿತಭೂಚಕ್ರದಸತಿಯರನ್ನಲಾದಡ
- 19 ವೇನೋಬಾಚಲದೇವಿಗೆಸಮನ . ಚಮಣಿಸ್ತತಿದೊರೆಯೆಚಿಂತಾಮಣಿಯೊಳ || ಕಾಮಮದೇಭಗಾಮಿನಿಗೆ . ನಮೆಪ್ರಾಜ್ಯವೆನಿಪ್ಪವೆಂಪಿ
ನಿಂದೀವ
- 20 . . ಮಂತಣುಹಿಕ್ಕಳುಕುಜಕ್ಕೆಣೆ . . . ಸುಧಮತಿವರದಾನಗಣಭೂಷಣದಾನವಿನೋದದಾನಚಿಂತಾಮಣಿದಾನಕಲ್ಪಲತೆಯೆಂಬಿದು
- 21 ಬಾಚಲದೇವಿಗೊಪ್ಪದೇ || ಎಣಗದರಾತಿಭೂಭುಜರನಾಜಿಯೊಳಂಜಿನಿತಂನಿಜಾಂಫ್ರಿಗಳೆಣಿಸುತಿಪ್ಪದಪ್ಪದವೊಡ . . . ಗಣನಪ್ಪತ
ನ್ನೆಹಿಯ
- 22 ನನಾಟಕಂತನಗೆಂಗಳಮಹಿಭುಜನಂವಿಳಾಸದಿಂದೆಣಿಸಿ . . ಭಾಗ್ಯಭರದುಂನತಿಬಾಚಲದೇವಿಗೊಪ್ಪುಗುಂ || ಅಂತುಮಲ್ಲದೆ || ಅರಿಬಿರು
ದಪಾತ್ರಜಗದ
- 23 . ಧರೆಗಲ್ಲಂನೀರಾಯಜಗದೆ . ನಾನೀಧರೆಗಲ್ಲಮೆನ್ನುಹಿರಿದಾದರದಿಂದತ್ತಿಸಿಪಾತ್ರಜಗದಳೆ . . ಕುಡೆರಾಯಜಗದಳೆವೆಸರ್ವಡೆ . . .
- 24 ಜೆಯಕಡೆಯುಬಡವುಗಿಯಲ್ಲಡೆದಳರಾಯರೊಪ್ಪುಕುಡೆಬಾಚಲದೇವಿಪಾತ್ರಜಗದಳೆ ವೆಸರಂ || ಮತ್ತಂ || . ಡಗಿಯುಮೇವುದೆ . ನ್ನಡೆತ
- 25 ನ್ನಮಹತ್ವವೃತ್ತಿಯಂ | . ಡದನೋಡೆರನೇಗಲ್ದ ಬಾಚಲದೇವಿಯೀರ್ತಿರಾಗದಿಂದಾಡಿದಿಗಂಗನಾನಟಯರೊಳ್ತಣಿವಿಲ್ಲದೆಮತ್ತವೀ . . .
ಡು ಳ
- 26 ಬೀರ . ಪಾತ್ರ . . ಗಿನಮೇಲಿಪಾತ್ರಮುಂ || ಮತ್ತಂಸ್ವಸ್ತೃನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಸ್ರಫಲಭೋಗಭಾಗಿನೀಲಿತಕರಣಾಂ
ಗಹಿತಭಾ
- 27 ವಪ್ರಯೋಗಿನೀಭುಜಬಳಗಂಗಳಭೂಪಾಳವಿಶಾಳವಕ್ಷಸ್ಥಳನಿಮಾಸಿನಿ | ನೃತ್ಯವಿದ್ಯಾಪ್ರಭಾವಪ್ರಭೂತನಿರ್ಮಳಯಶೋವಿಭಾಸಿನಿ . . .
- 28 ಸ್ಥಾನಪಾತ್ರಮುಖಮಣ್ಣನೆ | ಪ್ರತಿಪಕ್ಷಗಾಯಕಾಗಾನಮಾನವರಖಂಡನೆ | ಅವರತದಾನಜನಿತವಿಬುದಜನಹರ್ಷ | ದೇವಾದಿ . . | ಚ
ತುರವಿದ್ಯಾ
- 29 ವಿನೋದೆ | ಕಸ್ತೂರಿಕಾಮೋದೆ | ಅರಿಬಿರುದಪಾತ್ರಜಗದಳೆ | ಜಿನಗನ್ನೋದಕವಿತ್ರೀಕೃತವಿನೀಳನೀಳಕುಂತಳೆ | ನಿಖಿಳಕುಳಪಾಳಿಕಾ
ಗೀಯಮಾ
- 30 ನವಿರದಯಶೋಗೀತಿ . ಸ್ಥಾನ . . ಜಿನಶಾಸನಸಾಮ್ರಾಜ್ಯಯಶಸ್ವಿತಾಕೆ | ಪರೋಪಕಾರಕಮುಳಾಕರಚಕ್ರವಾಕೆ | ಸಾಭಾಗ್ಯಸಚೀದೇವಿ
- 31 ಶ್ರೀಮದ್ಬಾಚಲದೇವಿಯಿರಬನ್ನಿ ಕೆಹಿಯುತ್ರಿಭೋಗಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂದ . ಸುಖದಿನಿಪ್ಪ . . . ಬಾಚಲದೇವಿಯಜನನಿಗೆಸರಿದೊರೆ
- 32 ಸಮಾನಮನಲೆಕೇಳವನಿಯೊಳ್ವಡವಳತಿ . . ಜನನಿಯ ಜನನಿಯರಣೆಯ || ಪಡೆದೊಡವೆದಾನದಮ್ಮಕ್ಕೊಡಲು
- 33 ವಿಶೇಷವ್ರತಕ್ಕೇವೆನೆಗೆಗಲ್ದ ಜಸಂಬಡೆದಡವಿ . . ಮತಿಗೆ ವಸುಧಾತಳದೊಳ || ಆಮಹಾನುಭಾವೆಯೊ
- 34 ಡಪುಟ್ಟದಂ || ಜಿನಪಾದಂಬುಜಭೃಂಗಂಜಿನಸಮಯಸರೋಜಿನೀಮರಾ ಪ್ರಭನೆನೆಗರ್ಧಬಾಹುಲಿಧರಾಮಂ

- 35 ಡಬ್ಬೊಳ್ || ಎಳೆಯಂಮೂಡಿಯಂಕೊಟ್ಟು ಕೊಡನಪ್ಪೋ ಣದಿಂದಿಂಸಿದಪಂನಂಮುಬಾಹು
- 36 ಬಲಿಯಾಬಲಿಯಂ || ಅನ್ನೆ ನಿನ್ನೆಗದ್ರಾ ಮತೆ ಬಾಚಲವೇನಿ ಹಪಿರಿಯಂನು ನುಧವ್ವ ಕಾಯ್ತು
- 37 ಳೋಚನಮನಾಳೋಚಿನಿ || ಈಭುವನದೊಳೆಂದುಂಪರಿಶೋಭಿತಮಿಂ ಲಿನವೆನ್ನೆ ನ್ನಾ ಹಾರಾಭಯಪೈಪ್ಪಟ್ಟಾ
- 38 ಸ್ತದ್ರನಮನೆಸೆಯಲ್ || ಮಾಡುವಬಗೆಯಿಂವಂಣ್ಣ ಲಿನಾಡೊಳಗಣಬನ್ನಿ ನುನಯದಿಂದಂವಾಡಿದಳಜೆನಗೈ ಹಮಂನಾಡಾಡಿ
- 39 ಗಳುಂಬಮೆಂದುಧರಪೊಗೈನೆಗಂ || ಸಂಗಬ್ಬ ಳೊಳಗಿದುತ್ತ ಮಸಂಗಂ . . ಮೂಲಸಂಗಮಾಸಂಗ . ತ್ತುಂಗಂದೇನಿಗಣವಾಸಂಗದೊಳಾ ಗಡ್ಡಿಬಾ
- 40 ಚಲವೇನಿ || ದೇಸದೊಳುತ್ತ ಮಮೆನಿಸುವದೇನಿಗಣವ ಮಾಡಿಸಿವಳ್ಳೆನಿಗಣಕ್ಕೆ ಮಣ್ಣ ಲಿನಾಸಿರಕಂತಿಳಕಮೆನಿಸಪ್ಪೈ
- 41 ತ್ಯಾಲಯಮಂ || ಅಲ್ಲಿಗೆದೇನಿಗಣದ ಮತ್ತು ವಗಣದಲಾಗ್ಗ ದಡೆಕೂಳಂದರೆಬಿಂಬವನ . . ದದಿತ್ಯಂಬುಧಾಬ್ಬ ವನಕಳಹಂ
- 42 ಸಾ || ಸುರಮನುಜಭುಜಗಭುವನಾಂತರದೊಳೆಮುನ್ನಾದವಿನ್ನು ದಿವ್ಯವವಿನ್ನೀದೊರೆಯಜಿನಭವನಮಲ್ಲಿಂಬರಮಾತುಡಿಟಂಬುಧಾಬ್ಬ ವನಕಳಹಂ
- 43 ಸಾ || ಜಳಧಿಸರೀತಭೂವಳಯದೊಳ್ಳೆ ಗದೊಪ್ಪುವಗಂವಾಡಿನಾಡೊಳಗೆನೆತ್ತಿವೆತ್ತೆ ಸೆವವಂಣ್ಣ ಲಿನಾಳ್ಳೆ ಮುಖಕ್ಕೆ ಮೂಗಿನಿಪ್ಪಳವಿಯ
- 44 ನಾನ್ವ ಬನ್ನಿ ಕೆಜಿಯೊಳೆನೆಜಿದೊಪ್ಪುವಪೂರ್ವನಾಥನೀಗೇಕುಳನೀಳಕುನ್ವೆಳೆಗಿಬಾಚಲದೇವಿಗಭೀಷ್ಟ ಸಿದ್ಧಿಯಂ || ಅನ್ನೆ ನಿನ್ನೆಗದ್ರಾಪಾಶ್ವನಾ
- 45 ಥದೇವಗೈ ಲಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದೊಳೆನೆಯನನ್ನ ನಸಂವತ್ಸರದಪಾಪ್ಯಶುದ್ಧ ಖಬ್ರಹವಾರದುತ್ತ ರಾಯಣಸಂಕ್ರಾಂತಿಯನ್ನುಮಾ
- 46 ಣ್ಣ ಲಿನಾಸಿರದಬಳಿಯಬಾಡಂಬೂದಂಗೆಜಿಯುಂಬನ್ನಿ ಕೆಜಿಯಲಿತಳವತ್ತಿ ಗರ್ದ್ವಮತ್ತ ಮೂಗುತೋಟವತ್ತ ರೊನ್ನಿ ಗಾಣನರಡುಪುರದಕೊ
- 47 ಲ್ಲಿಯೂರ ಆಯಿರಡೂರತಳಭಣ್ಣ ದಸುಂಕವೊಳಗಾಗಿಯಿನ್ನಿ ನಿತುಮಂಭುಜಬಳಗಂಗೆವೆವ್ವಾಡಿ ದೇವರುಂಗೆಮಹಾದೇವಿಯರುಂವಗೈ ಡೆಬಾಚ
- 48 ಲದೇವಿಯರುಂಕುಮಾರಗಂಗಳಸನುಂಮಾರಸಿಂಗದೇವನುಂಗೊಗ್ಗಿ ದೇವನುಂಕಲಿಯಂಗೆದೇವನುಂಸಮಸ್ತ ಪ್ರಧಾನರುಂನಾಡಪ್ರಭುಗಳಸನ್ನಿಧಾ
- 49 ನದಲಸವ್ವಳಾಧಾಪರಿಹಾರಸವ್ವನಮಸ್ಯಮಾಗಿದೇವಶ್ರೀಪಾದಪದ್ಮ ಮೂಳದೊಳಧಾರಾಪೂರ್ವಕಂನಾಡಿಬಿಟ್ಟರು ||
- 50 ಧರಪ್ರಸಿವೋಗದೆವಳಗೀಧರಯಂಭುಜಬಳದಿನಾಳ್ವ ಭುಜಬಳಗಂಗೆಂಪರದಿಕ್ಕೆ ಲೆಜೈನಧವ್ವಾಂಧರಯೊಳೆಚಂದ್ರಾಕ್ಷಿ ತಾರಮುಳ್ಳನ್ನೆ ವರಂ ||
- 51 ಸಕಳೋವ್ವೀಸ್ತು ತಮಪ್ಪದಮ್ತ್ರ ಮನಿನಂಕಾದಂಚಿರೈಯ್ಯಾಭುಂಭುಕನಕ್ಕುಂವಿಪರೀತದಿನಡೆದವಂಗಳಂಗೆಯಾವಾರಣಾಸಿಕ್ಕುರುತ್ತೇತ್ರದೊಳೆ
- 52 ಯ್ದಿಗೋದ್ವಿಜಮುನಿಸ್ತ್ರಿಯಕ್ಕುಳಂಕೊನ್ನ ಪಾತಕನಕ್ಕುಂ ಬಿಡದಿಕ್ಕುಮಾಪುರುಷನೆನ್ನುಂರಾರವಸ್ಥಾನಮಂ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವ
- 53 ಸುಂಧರಾಪಟ್ಟಿವ್ವಾಪ್ಪನಹಸ್ರಾಣಿವಿಪ್ರಾ ಯಾಚಾಯತೇಕ್ರಿಮಿ || ಶಾಸನವಿದಾವುವೆಲ್ಲಿಯಶಾಸನಮಾರಿತ್ತ ರೇಕೆಸಲಿಸುವೆನಾನೀಶಾ
- 54 ಸನಮನೆಂಬಪಾತಕನಾಸಕಳಂರಾರವಕ್ಕೆ ಗಳಗಳನಿಳಿಗುಂ || ದೇವಶ್ರೀಪಾದದೊಳುಧಾರಾಪೂರ್ವಕದಿಂ
- 55 ಪುರವಗೈ ದಸುಂಕವಂದೇವಗೈ ಬಿಟ್ಟು || ಬನ್ನಿ ಕೆಜಿಯಲುಕಲುಕುಟಗಕಾಳೋಜದೇವದನಿಗೈ ಬಿಟ್ಟು
- 56 ಜದ್ವ ಲಿಗಳೆಯಲುಮತ್ತರೊನ್ನ || ಶ್ರೀದೇಶೀಗಣವಾರ್ಧಿವದ್ಧನಕರಶ್ಚಂದ್ರೋಕಳಕಾಂಕಿತಸ್ಥಿಯಾತುಶ್ರೀಮಲಧಾರದೇವ
- 57 ಯಮಿನಾಪುತ್ರಾದವಿತ್ತೋಭುವಿಸ್ಸದ್ಧಮೈತ್ರಿ ಕಳಿಬಾಮಣಿಜ್ಜಿ ನಸ ಚಿಂತಾಮಣಿಸ್ತೀಮಾನುಶುಭಚಂದ್ರದೇವಮುನಿಸ
- 58 ಸ್ಸಿದ್ಧಾಂತ ರತ್ನಾ ಕರಃ || ಶ್ರೀಲೋಕೈ ಗುಣ್ಣಿಯಪ್ರಭುಮಹಾಕಣ್ಣಂಶ್ರೀಪಾರ್ವದೇವರಂಗಭೋಗಕ್ಕೆ ಬಡ್ಡಿ ಯಿಂದಕ್ಷಯಮಾಗಿಕೊಟ್ಟಲೋಕೈ ಯಗದ್ಯಾಣಂ ||
- 59 ಮತ್ತ ಬಿಟ್ಟುಗರ್ದ್ವಮತ್ತರೊನ್ನ ಜದ್ವ ಲಿಮತ್ತರುಮೂಣು ||

ಅದೇ ದೋಬಳ ಸಾವಗೊಂಡನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯ ಓಣಿಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

³ರಘುರಾಜತೀರ್ಥಸ್ವಾಮಿಗಳಿಗೆ | ಗಾಡ
⁴ನೂರಶೀಮೆಯೆಲ್ಲ | ಚೆನ್ನಗೊಂಡನಕೊ
⁵ಪದಬದಲು | ಯೆಡತೊರೆಹರುಮು

⁶ಗಟಿಯಲ್ಲಿನ | ಸಾವಗೊಂಡನಹಳ್ಳಿ
⁷ವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟುಯಿಧಾರೆ
⁸ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬನ್ನಿ ಕೆರೆ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 3' 6" × 1' 6".

- ¹ನಮಸ್ತುಂಗಕಿರಶ್ಚುಂಜಿಕಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- ²ಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ
- ³ಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕೃಭರಣಂಶ್ರೀಮದ್ಭೈ
- ⁴ಲೋಕಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂ
- ⁵ದ್ವಾರ್ಕತಾರಂಸಲುತ್ತುಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿಸಮ್ಪ್ರ
- ⁶ಧರ್ಮಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕೋಳಾಲಪುರವರೇಶ್ವರನಂದಗಿ
- ⁷ರಣಾಥಂಸಕಳಗುಣಸನಾಥಂವದಗಜೇಂದ್ರಲಾಂಭನಂಚತುರವಿರಿಂಚನಂಪ
- ⁸ದ್ವಾವತೀಲಭ್ಯವರಪ್ರಸಾದಂವೃಗಮದಾಮೋದಂಗಳಂಗಳಕುಳಕುವಳಯಸರಚ್ಚಂ
- ⁹ದ್ರಂಮಣ್ಣೈಕದೇವೇಂದ್ರಂನನ್ನಿ ಯಗಂಗಳಯದುತ್ತುರಂಗಳಂದರ್ಶೈದ್ಧತಾರಾ
- ¹⁰ತಿವನಜವನವೇದಂಡಂವಸ್ವರಗಂಡನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂ
- ¹¹ಶ್ರೀಮದ್ಭೈಲೋಕಮಲ್ಲನೀರಗಂಗಳಮೆಮ್ಮಾಡಿ ದೇವರಂಜಿಯಾತು ||
- ¹²ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗುಣಗಣಾಳಂಕರಣಸತ್ಯತಾಚಾರಚಾರುಚರಿತ್ರ
- ¹³ನಯವಿನಯೇಳಗುಣಸಂಪನ್ನ ಸುಜನಪ್ರಸಂನ್ನ ನಾಶ್ರಿತಜನಕಲ್ಪ
- ¹⁴ವೃಕ್ಷಸಕಳಕಳಾಸಿಕ್ಷೆದಕ್ಷನಖಿಳಸಾಮಂತ ಸಂತಾನಂದ್ಧಾರಣಜಿನಧ
- ¹⁵ಮೃಕಮೃಗರಮೃಗತ್ಯತೋರಣನಿಜಕುಲಕುವಳಯಸುಧಾಕರಸಮೃ
- ¹⁶ಕ್ತರತ್ನಾಕರನಾಹಾರಾಭಯಭೈಷಜ್ಯಶಾಸ್ತ್ರದಾನವಿನೋದಸಕಳಜನಾ
- ¹⁷ಹ್ಲಾದರಾಯಶ್ರೀಷ್ಠಿ ಮುಖತಿಳಕಜಿನಪೂಜೋತ್ಸವಹರ್ಷಪುಳಕಂಶ್ರೀ
- ¹⁸ಮನ್ಮಹಾವಡ್ಯವ್ಯವಹಾರಿಸಿದ್ಧಿ ಗೆಸೆಟ್ಟಿಯರವೀರಗಂಗಳರಸರನ್ನೇಹಮನವರ
- ¹⁹ತಂಸಲುತ್ತುಮಿರೆ | ಶ್ರೀವೀರಗಂಗಳರಸರುಗಂಗಳವಾಡಿತೊಂಭತ್ತುಉಸಾಸಿರದೊಳ
- ²⁰ . ಗಮಣ್ಣಲಿನಾಡೊಳಗೆಕನ್ನ ಕಾಪುರದಕೋಟೆಯಂವಾಡಿದ್ರಿಭೋಗಾಭ್ಯಂ
- ²¹ತರಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತುಮಿರಲುಸಿದ್ಧಿ ಗೆಸೆಟ್ಟಿಯ
- ²²ರವಿಷಿಷ್ಟರಪ್ಪಅಂಕಮಯ್ಯನಾಯಕರುಂಭಾಸ್ತರಸೆಟ್ಟಿಯರುವಾಕೋಟೆ
- ²³ಯಪೂರ್ವಭಾಗದಮೂಲಸ್ಥಾನದೇವರಮುಂದೆಬಾವಿಯನಗುಸಿದೊಡಾ
- ²⁴ಬಾವಿಗಂದೇವರ್ಗವವರನಂದ್ಧೇಸಿಗಂಗಳರಸರುಬನ್ನಿ ಕೆಜಿಯೊರೊಡೆ
- ²⁵ಯರುದ್ರಮಯ್ಯನುಂಶ್ರೀಮಱ್ಱಾಳುಕೃವಿಕ್ರಮವರ್ಷ[ಗಿ]ನೆಯಪ್ಪ ವಂ
- ²⁶ಗಸಂವತ್ಸರದವೈಶಾಖಶುದ್ಧಂಗಳಿಆದಿವಾರಬೃಶ್ರೀಪಾತಸೋಮಗ್ರಹಣ

- ²⁷ದಂದುಧಾರಾಪೂರ್ವಕಂವೂಡಿಬಿಟ್ಟಭೂಮಿದೇವಾಲಯದಿಂಮೂಡಲುಂ
²⁸ಬಡಗಲುನಾಗಿದ್ದೆ ಕಮ್ಮವಯ್ಯನತ್ತಾ ಉಬೆದ್ದೆ ಲೆಫೆಳೆಯುತ್ತ ರೆರಡು
²⁹ಕಮ್ಮವೆಪ್ಪತ್ತ ಯುದ್ಧ ಇನ್ನೀಧರ್ಮ ಮನುವನೋರ್ವಂಪ್ರತಿಪಾಳಿಸಿದವರಿಗತ್ತ
³⁰ಭುವನಾಧಿಪತ್ಯವುಕ್ಕು ಮಿಧರ್ಮಮನುವನೋರ್ವನೇ . ನೆನೆಪಾತ
³¹ಕಂನಕುಟುಂಬಮೊಂತಲೆಯಪಿತ್ತ ಗಳುಂರಾರವಕ್ಕಿಳೆವರು ||
³²ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಪ್ಪಿ ವರ್ವರ್ಪಸಹಸ್ರಾ
³³ಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||

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ಅದೇ ಸ್ತಳದ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ.

- ¹
² . . ಜಿಯಮುಉ . . ವಿದ್ಯ . . .
³
⁴ . ದುರ್ಗತನ್ನ ಕೊಳಾಗಯ್ಯ . . .
⁵ ನ್ನು ಮಲೆಮೊರಿಯಸಿರಿಯಮ್ಮನಕೆ

- ⁶ ಜಿಗೆ . ಗಯ್ಯುವತ್ತ ಲೆಕೊಟ್ಟ .
⁷ ವಟಿಕೆದೇಗುಲವಮಾಡಿಸಿದ .
⁸ ದರಂಜಾದಿನರಾಮರಾಸಿಭಟರಕಂಗೆ
⁹ . . ಮಜ್ಜಳಮಹಾಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹೊಳೆಹಟ್ಟಿ ಗ್ರಾಮದ ರಂಗಸ್ವಾಮಿ ದೇವಾಲಯದ ದೀಪಮಾಲೆ ಕಂಭದ
 ಸುತ್ತಲು ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- *¹ ಶುಭಮಸ್ತು ನಮಸ್ತುಂ
² ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭವೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
³ ಶ್ರೀಮತುಹಟ್ಟಿಹೊಳೆಪುರದಗವುಡರವೊಮ್ಮಕ್ಕಳುಮುತ್ತ
⁴ ಜ್ಞಭದ್ರಪ್ಪಗೌಡನಮಗಕರೆಚಿಕ್ಕ ಪ್ಪಗೌಡನಮಗಮಸಳಿ
⁵ ವೀರಪ್ಪಗೌಡನಮಗಭದ್ರಪ್ಪಗೌಡನಮಗಕರೆಕೆಂಚಪ್ಪ

- ⁶ ಗೌಡನಮಗಕಂಚುಗಾರನಹಳ್ಳಿ ವೀರಪ್ಪಗೌಡನಮಗವಸ
⁷ ಣಿಚಿಕ್ಕ ಪ್ಪಗೌಡನಮಗವೀರಪ್ಪಗೌಡನಧರ್ಮಪತ್ನಿ
⁸ ಯರುಕೆಂಚಮುವಪುಂಞಾಪ್ಪಣಭಕ್ತಿ ದೇವಸ್ತಾನದೀಪ
⁹ ಮಹಲಕಂಬ | ಕಲ್ಲುಕುಟಿಕಾನಸಾಬಿನಮಗೆ
¹⁰ ಬಜೆಕಾನಕೆಲಸ

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ಅದೇ ಹೋಬಳಿ ಆನವೇರಿ ಗ್ರಾಮದ ಮಹಂತಯ್ಯನ ಪಾಳು ಮಠದ ಬಯಲಲ್ಲಿ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 3' 9" x 1' 9".

(ಆರಂಭದಲ್ಲಿ ೨೫ ಪದ್ಧಿಗಳು ಹೋಗಿವೆ).

- ²⁶ ಉಸಂತೆಯಾಯ ಸ್ವಸ್ತಿ ನಮಸ್ತು ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಧೀವಲ್ಲಭ
²⁷ ಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಸ್ವರಂದ್ಯರಾವತೀಪುರವರಾಧೀಸ್ವರಂದ್ಯಾ

* ಆರಂಭದಲ್ಲಿ ೨ ಪದ್ಧಿಗಳು ನಾಗರಕ್ಷರದಲ್ಲಿ ಇವೆ.

- 28 ವಕುಳಂಬರದ್ವಿಮಣಿಸೆವ್ವಜ್ಯಾಚೂಡಮಣಿಮಲಿರಾಜರಾಜಮಲಿಸರೊ
29 ಳುಗಂಡನಸಹಾಯಸುರನೇಕಾಂಗವೀರಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗಮಲ್ಲತಲದಂಕರಾ
30 ಮನಿಸಂಕಪ್ರತಾಪಚಕ್ರವತ್ತಿಶ್ರೀವೀರಬಲ್ಲಳದೇವರೂಸುಕಸಂಕತವಿನೋದದಿಂ
31 ರಾಜ್ಯಂಗೈಯ್ಯತಿರಲುಬಲಾಳದೇವವರುಪದಭಾವಸವ್ಯಂತ್ಸರದಪ್ಪಸ್ಯ
32 ಮಾರ್ಗರಂಶಿಸೋಮನಾರವುತ್ತುರಾಯಣಸಂಕ್ರಮಾಣಬೃತ್ತೀಪಾತಪ್ರಣ್ಯದಿನದೊ
33 ರಕೊಳಲುಬಲ್ಲಳದೇವನಸಟ್ಟಸಾಹಣಿಕಳುಂ . ಅಯಿಪಯಸಾಹಣೆಶ್ರೀಮಲ್ಲಿಕಾ
34 ಜ್ಞಾನದೇವರಜೇನೋದ್ಭಾರವನುತನಅಯಿಂದಿರುಬಲ್ಲಯ್ಯಕೇತಯ್ಯಮು
35 ಕ್ಯವಾಗಿಸುವನ ವಮಾಡಿಸಿದಮ್ಮವಪ್ರತಿಪಾಳಿಸಿದರುಬಡಸೆಟ್ಟ
36 ಮೊತ್ತದಸಮಸ್ತ ಶ್ರೀಮಲ್ಲಿಕಾರ್ಪನದೇವರಿಗೆಮುತಗೆಪಹ
37 ಳಯಮೂಡಣ ಯನುದೇವರಿಗೆಬಟ್ಟರುಬಡಗಟ್ಟಮೊತ್ತದ
38 ಸಮಸ್ತ ಸಾಹಣಿ ಟ್ಟಸಾಹಣಿಕಳುಅಯಿಪಯ್ಯಶ್ರೀ
39 ಮಲ್ಲಿಕಾರ್ಪನ ಮುಕಅದಿಯಾಗಿಯೆರಡುಮಾಳದ
40 ನಡುವ ಸಿದರು || ಶ್ರೀಮಲ್ಲಿಕಾರ್ಪನದೇವರ
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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ರಂಗಪ್ಪನ ಕಣದ ಬೈಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 4' 6" X 1' 6".

- | | |
|--|--------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಶ್ರೀಯಣಂದಿಭಟ್ಟಾರಕದೇವರು . . . | 9 ಭುಮಿ ನಕೆ . . |
| 2 ದಅರಹಂತಬೋವಿಸೆಟ್ಟಶ್ರೀಮೂಲಸಂಗಸೂರಸೆ . . | |
| 3 . ಗಣಮಾರಸೆಟ್ಟಯಮಗಬಿಟ್ಟಸೆಟ್ಟದಮ್ಮವ . . . | 15 ಛನಂ \| ಜೇ |
| 4 ನವಮಾಡಿಸಿದಪ್ರಜಾಪತಿಸಂವತ್ಸರದಾಚ್ಚೆ | 16 ಯಾತ್ರೈಳೋಕ್ಯನಫಸ್ಯಸನಂಜಿನಸನಂ \| |
| 5 ತ್ರಸುಧಗಂಸೋಮನಾಶ್ರೀಮತುಹೋರಣ | *17 ಸ್ವದತ್ತಂಪರದತ್ತವ್ವನಾಯೋಕರಾತಿ |
| 6 ವೀರಬಲ್ಲಳದೇವಪ್ರಿಭಿವೀರಾಚ್ಯಾಗೇವುತಿರಲುಕ | 18 ವಸುಂಧರಾಶ್ಯವ್ಯವರೂಪಸಹಸ್ರಾ |
| 7 ಳುರತಿಪ್ಪಯಂಗಿನಡಿ ರುಂಕಂಬಕೆಯ್ಯ | 19 ಣಿಮ್ರಿಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ |
| 8 ಪೂರ್ವಕಮಾಡಿ | |

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ಅದೇ ಹೋಬಳಿ ಅರಸನಕಟ್ಟೆ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದೊಡ್ಡ ಆಲದ ಮರದ ಕೆಳಗೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

- | | |
|------------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಸ್ತು ಶಕವರೂಪ | 3 ತ್ರರದಲ್ವೀಜಸುಗುಹಗಟರಬೊಂಮಣ |
| 2 ಂಶಿಂನೆಯಪ್ರಮೋದೋತಸಂವ | 4 ಕಾಮಗೊಂಡನುಕಾದಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ |

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ಆದೇ ಹೋಬಳಿ ಬ್ಯಾಡರ ಹೊಸಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಚಾರ್ಯ ಮುಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 4" × 1' 9".

¹ಸ್ವಸ್ತಿ ಶ್ರೀಚಾಳೋಕ್ಯವಿಕ್ರಮವರ್ಷದೊಂದೆಯಪರಾಭವ

²ಸಂವತ್ಸರದಕಾರ್ತಿಕಸುಂಧಿಅದಿವಾರದಂದು

³ಶ್ರೀ . . ಮಹಾ

⁴

⁵ದೇವತಮ್ಮ . . . ದೇವರಸರತಂಮಕಲಿಯಂಗದೇವರೈ

⁶

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ಆದೇ ಹೋಬಳಿ ಅಬ್ಬಗೆರೆ ಗ್ರಾಮದ ಅಗಣೇಶಾಗಲ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1' 6".

¹ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಜಿಕಪೆ . ಗುರುವಧದೇವರಿಗೆ

²ಅಬಲಿಗಿರೇವು . . ಭಾವಸಂವತ್ಸರದಮಗಬಿಂಜು

³ಪ್ರಣೇಶಗಿರೀಶವಾಗಿದಲಿಸ್ತು ಪಿತೃಕದಯಿದ

⁴ದಂದಾಯುವಸಂವತ್ಸರದಶ್ರಾವಣಬಿಜುಯಾ

⁵ಮತದಚರಂತಿಹೀರೂ . ಕಾವರದಗುರುವನವ

⁶ಪ್ರಸನ್ನಮಿಯವರುಹೇಳಿಕೊಂಡಲಿಸ್ತು ಪಿತೃಮಾಡಿ

⁷ಸುವಹಾಗೆಅಪ್ಪಣೆಅದ್ರಿಧಶಿಖಾಸ್ತು ಪಿತೃಯಿತೂ

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ಆದೇ ಹೋಬಳಿ ನಾಗಸಮುದ್ರದ ಪಟೇಲ್ ಚನ್ನ ಬಸವ್ವನ ವಶದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

¹ಶ್ರೀಗಣದಿಪತ

²ಯನಮಹ ||

³ನಾಮಸ್ತುಂಗಸಿರಸು | ಏಚಿ

⁴ದ್ರವಿಚವರವೇ | ಶ್ರೀಲೋಕ | ನಾಗರರಂಭಮು

⁵ಲಾಸ್ಯಂಜಿವೇಶ್ರವಯ | ಸ್ವಲಿವಹನಸಕಪೊ

⁶ರುಸ್ಯ | ಂರ್ಕ | ವರುಸ | ಸಿದ್ಧತಿನಾಮಸಂ | ದಅಸಿವಿ

⁷ಜಿಸುಂಜೂರ || ಹಿರಹನಮಪನಾಲ್ಕು ಗರಿಹಬ್ಬಲ್ಲಿ

⁸ತಮರಮಪತನಕೊಮರರಂಗನನಾಯಿಕರು | ಗಡಿಕಾ

⁹ತವರಕಮಯಗೊಂಡಗಾಹುಡ | ಕೊಡಮಗೆ | ಗೆಡೆಗಿನಾ

¹⁰ಭುವಾಡಿ | ಆತಮನಿಗೆ | ಭಂದು | ಯಿವರಹೊಣೆಕೊಡಿ

¹¹ಯೆಂದುಕೇಳಿದಲ್ಲಿ | ಮಯಗೊಂಡಗಾಹುಡನುತಿನು

¹²ಪನುಹೊಣೆಕೊಟನು | ಕರಿಯಂಜನು | ಹೊಳೆಹೊಂನುರ

¹³ಗಾಡ | ಮಂಜಪನಹೊಣೆಕೊಟನು | ಅಪಣೆಕೇಳಿಕೊ

¹⁴ಂಕೊಡು | ಮಯಗೊಂಡಗಾಹುಡನು | ಹಂಡೆಗೆಕೇಳಿಕೊ

¹⁵ಂಡನು | ಸಾತೋರಿಗೆಗಂಂಗಪಾರಿಗೊಂವುಡಿಸಯುತ್ತು

¹⁶ರು | ಕುಳಿತು | ಹಂಸ್ಯರಡು | ನಾವದನ್ಯವಕುಡಿಸಕುಳಿತು

¹⁷ಭಿಸು | ಹಂಡೆಮಡಿತ್ತುಕದಬಾಕಿತ್ತುಕದತುಪ | ಹರೊ

¹⁸ಂಡನು | ಮಯಗೊಂಡಮಂಗೊಟಗಾಹುಡನಮನೊಳ

¹⁹ಗಿ | ಪುಜೆಗಿ | ಮಯಗೊಂಡಗಾಹುಡನು | ತಂಮುಭೊಂದುಭ

²⁰ಬಳಗವಕುಡಿಕೊಂಡುಹುಂಡುಸಿಮಿಗಾಹುಡಿಕೆನುಲು

²¹ಟಿಮಿಡಿಸಿಲುಟದಅಂಕಿ | ಮಗಂಡುಗ | ಕರುಚುಯಿ

²²ಪೊಟರ | ಹೊಂಡೆಹೊತು | ಮಯಗೊಂಡ | ಗಾಹುಡಹೊತುಮು

²³ದೆಮುಂಳುಅನೆಹಿಂದೆಅನವರಿಹನುಮಂತದೇ

²⁴ವರುಹೊರಟು | ನಿಂವ.ಸಕರು | ಸಹವಗಿಹೊರಡಿಸಿ

²⁵ಕೊಂಡು | ಹಂಡೆಹೊತುಮುಂದೆನಾಡವರು | ಆಹಂ

²⁶ಡೆಮುಂಡಕೆ | ಸಾಗಿಹೋಗುವಗ | ನಾಡಿಗಯಂಕವನು

²⁷ಆಡಬಿದು | ವೆಡಿಕೊಂದುಗ | ಆಲಾದಮರಕೆ | ಗೊ

²⁸ತುಮಡಿ | ಅಲ್ಲೆ ಸ.ರಂಜೆಂದ್ರಮೇಲೆ | ಕಂಲುನೆಟು

29 ಆಕಂಲು | ಸಲುಗಂಲು | ನಟು | ಯಿತಗೆ | ಹೆಂಡೆ
30 ಹೊಲಕೆ | ಕಲುನೆಟ್ಟು | ಯಿವುಚೆಂದ್ರ
31 ಯಿರಿತಲಭೊಪದು ||
ಹಿಂಭಾಗ.
32 ಹೆಂಡೆಹೊಲಾದಭಿವರಲಾಂಅಕ
33 ಡಿ|||ಹಿಂಮರು | ಸ್ವ||ಮಯಗೊಂಡ
34 ಗಾಲುಡಗೆ | ಪಲಿಸಿಕೊಟವುಡುಗೊರೆ
35 ರೆ | ಮೆಳುವರಹದಹಕಡಕೊಟರು | ಯಿ
36 ದಕೆತಪಿದರೆಗೋಪಿದೇವಿಯಪದಕೆತ
37 ಪಿದಹಗೆ | ಕೊಟಂತದರಮಗತೆಪಿದರೆಭಿ
38 ಮರಮಪದಕೆತಪಿದಹಗೆ | ಮಯ
39 ಗೊಂಡಗಾಲುಡನಮನಿದೇವರು | ಮಕಡಮ
40 ಲೇಸ್ವರದೇವರು | ಯಿದಕೆಹೆಂಡೆಹೊಲುನಅನು
41 ಭವಿಸಿಭೊರುದು | ತನಅಲನಪರಂಭಪರಿ
42 ಯದಲ್ಲಿ | ಅನುಭವಿಸಿಭೊರುದು | ನಯಿಕರುಗು
43 ನಿಕರರು | ಮುಂತಗಿ | ಯಿದಕ್ಕೆ ಸಕ್ಷಿಪನಯಿತಿಮ

44 ಪ | ಸಾಡಿಗಯಂಕಪ | ಸನಭವರಂಗಪ | ಕಾ
45 ಸಭಿಗಾಲುಡ | ತಿಂಮಪಮುಂತಗಿ | ಕಮರಗ
46 ಟಿ | ಮಂಲಪಮುಂತಗಿ | ಹಸ್ತರಡುಕೈವಡ
47 ಮುಂತಗಿ | ಸುಳಿಕೆರೆಸೀಮೆಗಾಲುಡಮುಂತಗಿ
48 ರಣೆದಬೆನುರಸಿಧಪಮುಂತಗಿ | ಪುಳೆಹೊ
49 ಳೆಯಮಂಲ್ಲಪಮುಂತಗಿ | ತಂಸಂತೆಬೆನುರ
50 ಸಿದಪಮುಂತಗಿ | ಹರೊಸ | ಗ್ರದಯಿರನಗಾಲು
51 ಡಮುಂತಗಿ | ಕಗಿನೆಲಿ | ಭಸಪಮುಂತಗಿ | ಕೊ
52 ಡಮಗೆಗಾಲುಡಕರಿಯಣನುಸೊಕೆ | ತಂನ್ನ ಸ
53 ನುಮತದಿಂದ | ವಪಿತಹಕೆ | ಬರಕೊಟಬ
54 ರಹವು | ಸೀಮೆಗಾಲುಡಕಿ | ಸಂನುಮತದಿಂ
55 ದ | ಬರಕೊಟಂತಭರಹು | ಯಿಂತಿವರಸಂ
56 ನುಮತದಿಂದಬರದಂತ | ಸೈನಭೋ
57 ಗಯಂಕಂನಬರಹು | ತಂಭ್ರ
58 ದಸನಸ್ರೀ ||

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ಅದೇ ಪಟೇಲನು ಕೊಟ್ಟ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಮುಂಭಾಗ.

1 ಶ್ರೀಗಣದಿಪತ
2 ನ | ಮಸ್ತ ತುಂಗ | ಸಿರಸ್ತ
3 ಒಬಿಚೆಂದ್ರಚಮರವೆ | ನಾಗರರಂಭವೆ
4 ಮುಲ | ಸಂಬವೆಶ್ರೀಜಯ | ಸೈಲಿವಹನಸೈ
5 ಕವೊರುಕ || ೧೦೦೦೯ನೆವರಸ | ಪಲುಗು
6 ಣಸಾಮಸಮಂಚರದಲು | ಪಹವ
7 ೦ಗನಮಸಮಂಚರದಲು | ಸನಿವರದ
8 ಸ್ತಮಿಯಲು | ಅನಿವೆರಿಹಿಂವಂಕಟಪ . .
9 ಯಿಹಿರಾಂಗೆಪನಾಯಿಕಮಂಮುಶ್ರೀಗುರ್ಧ
10 ಕೆಸರ್ವಸಿಧಿಗಿರುಶಾನತಮ | ಸಮುದ್ರ
11 ದಗಿರಿಸವಳಗೆಹದಮ . | ಅರಸಿಗಿಹ
12 ರಿಯಂಕಟಪನಾಯಿಕಗೆ | ಕುಡಿಸಿದರಿಂದ

13 ಹರೈವಯಿತು | ಕರುಣದಿಂದ | ಅಂಕ
14 ನುತಂನಮನಸು | ಹರುಸವಗಿ | ಯಕೊ
15 ಡಲಿಯಂದು | ಕೇಳಿದರಿಂದ | ಬುಮಿ
16 ಯನುಕೊಟದರಿಂದ | ಬುಮಿಯನುನನ
17 ಗೆಪಲಿಸಿದರಿಂದ | ದೇವರಕೀರ್ತಿಬಹಳ |
18 ಕಲ | ಅನುಬವಿಸಿಭೊಹದು | ಕೀರ್ತಿಯ
19 ರುತಯಿಧರಿಂದ | ತಂನಮನಸುಹರುಸವ
20 ಗಿ | ಅ . ಮಂನೊಟೆ | ಗ್ರಾಮದವಳಗೆ | ಗ
21 | ಹಿಂವರಹದಭುಮಿಯಂನು | ಕಂಲುನೆ
22 ಟುಫಲಿಸಿಕೊಟದರಿಂದ | ಸೊಸ್ತಿಯಲಿ
23 ಕೆಳುವನುಕಲುಕಟದುನಿಲಿಸಿ | ಅಹೊ
24 ಲವಮೇರೆಯಲ್ಲಿ | ನಿಂದಿರಿಸಿ | ಯಿಂತು
25 ತಂನಮತುನೆಡಸಬೇಕು | ಭಹಳ

- ²⁶ಹರುಸವಗಿ | ಅಭಿಯವದರಂದ
²⁷ಉರುದಾಡಿ
²⁸ತ್ತ ವಲಮೆಂದು | ಲಿಗ
²⁹ನವನ | ಹೆಸರು | ನಡೆಯಬೇಕು
³⁰ಯ್ಯಂದು | ವಂಧುಗ | ಮವನುತ
³¹ವುಸ್ಸರದಹೆಸರು | ಹಾಕಿಜನರು | ಕುಡಿ
³²ನಡೆಯಬೇಕುಯಂದು | ನಗಸಮುದ್ರದ
³³ಮೆಂಬೊಗ್ರಾಮವನುಹೆಸರಗಿಕಟಿಸಿಸು
³⁴ರಗಚೆಂದರು | ಯಿರೊಸರಿಯತ್ರ | ನೆ
³⁵ಡೆಯಬೇಕುಯಂದು | ಅಗ್ರಮವನು
³⁶ಹುಗಿನುಹೊಯಿಸಿಪಲಿಸಿಕೊಟರು | ಸರಿ
³⁷ಯಂದುವೊಪಿಸಿ | ಗಾಡಮಲ್ಲಪ
³⁸ಗಾಡನುತನಮಗಳಿಗೆ | ದಣಿ
³⁹ರೂಕೊಟಂತ | ಸರಿಗ್ರಾಮವರದ | ಗಾಲು

- ⁴⁰ಡನುತನಮಗಳಿಗೆಮೊಕ್ಕ ದಯಿ
⁴¹ಲ್ಲಬಂದು | ತಾನುತನ | ಸಾಂಮ್ರತತಂದ
⁴²ವತವನುಹಕೆ | ಭರಕೊಟಭರ
⁴³ಹು | ಯಿದಕೆಸಾಕ್ಷಿ | ದಸಯಿರಿತನ
⁴⁴ನಾಡಿಗಯಂಕಸಕಸಭಿಗಾಲುತಿಂಮಸ
⁴⁵ಅಮುಗುರಬವ | ನೈಮುರಲುಜಪ
⁴⁶ಸಿಮೊಗೆಯಿರಂಣ | ಹಂನೈರಡುಕೈವ
⁴⁷ಡಮುಂತಗಿ | ಸೀಮೆಗೆ | ಉಡಿಕೆಮು
⁴⁸ಂತಗಿ | ತವರೆಮಟಿಯಗೆ . ದೊ
⁴⁹ಕನಿಲು | ಉತ್ತ ವಿಕಿಲಿವಂದುಕಂ
⁵⁰ಲುನೆಟು | ಹೊಳೆದಂಡೆಭದರ
⁵¹ಮೊಳೆಯಲ್ಲಿಡಿಕಲು | ಸೈಸಭಟ
⁵²ನಾರಾಪನವೊಬರದಬರಪಂ
⁵³ಭರಹು || ಯಿದಕೆರದೇವರಪಕೆ
⁵⁴ರಬಿದಹಗ್ರೀ

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ಹೊಳೆಹೊನ್ನೂರಲ್ಲಿ ಜನಾರ್ದನದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಪೂರ್ವಕಡೆ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 7' X 2' 6"

- 1
²ಪಾತುತ್ರೀಣಿ
³ . . ರಾಜಾಧಿರಾಜ
.
⁷ ಶ್ರೀಮಂನುವೀರ . . .
⁸ ಪಟ್ಟ ದಲುದೇವರಸನಿಧಾನದಲು
.
¹¹ ಪ್ರತಿಬಿಂಬಪೂತಭೂ
¹²ಬಮಹಾರಾಯರುವಿದ್ಯಾನಗರಿಯಲ್ಲಿ
¹³ ಪ್ರಾಜ್ಞ
¹⁴ಸಾಮ್ರಾಜ್ಯಂಗೈಯುತ್ತಿರಲು
.
²⁷ ಹೊಳೆಹೊನ್ನೂರಜನಾರ್ದನದೇವರಿಗೆ

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಪುರಾ ಸಮೆದು ಹೋಗಿವೆ.)

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ಅದೇ ಹೋಬಳಿ ಕಲ್ಲಾಪುರ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಬಿದ್ದಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲಿನಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಜಯಾಭ್ಯುದಯಶಕವರುಪಸಾವಿರದಮುಂನೂರಯಿಪತ್ತೊಂಭತ್ತುಸಂದವ
- ² . . ಶುಭಕ್ರುತುಸಂವತ್ಸರ
-
- ⁶ ಆಯೆರಮಾಚಂಣ
- ⁷ ಶ್ರೀಬಳರನಾಯ್ಕ ತಿಗೆ
- ⁸ ನಿಲಿಸಿದಿಡಿಕಯಿತ್ರಬಹುಳಂ

(ಮುಂದೆ ಏನೂ ಬರೆದಿಲ್ಲ).

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ಅದೇ ಹೋಬಳಿ ಹೊಲತಿಹಾಳು ಗ್ರಾಮದ ಉರಬಾಗಲ ಬಳಿ ನೆಟ್ಟಿರುವದು.

¹ ವಿಭವಸಂವ	⁴ ಹೊಲತೀಪುರಸ್ತಳದ	⁷ ಶಾಸನ
² ತ್ವರದಶ್ರವಣಬ	⁵ (ದ)ಗಲುಡಅರೆಯಂ	⁸ ಹೊಯಿಸಿದರೂ
³ ಒಗುರುವಾರದಲು	⁶ ಣನುಪಾಲಿಸಿದಂತ	

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ಅದೇ ಹೋಬಳಿ ಕೊಡಮೊಗೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ತೋಟದಬಳಿ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 4' X 2'.

¹ . . ವತ್ಸರದಮಾರ್ಗಶಿರಶುಂ	⁷ ದಾಸಸನವರುರಂಗಣನವರುಬಂ
² ಉವೈಡರಿಗೆ . . ನಿಲಸ	⁸ ದುರ್ನಿರ್ಣಯಮಾಡಿದುಸಿರಿನೀಲ
³ ಮಿತ . . ರಬ	⁹ ಪಕಡಗಣ . . ಕರೆಹನುಮಸ್ವಯನ
⁴ ರದು ಬಗೆಕೊ	¹⁰ ವರ . . . ನೊಕಹೊಂನಕೊಡಮೊಗೆ
⁵ ಡಿಗೆ . . . ಪಂಣತಂದೆಗೆ	¹¹ ಡೆಭೂಮಿಗೆಕೋ
⁶ ವರಿದ ದವರುಬಮಿನ	¹² ಡಿಹೊಲದಭೂಮಿಕಂಬ

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ಅದೇ ಹೋಬಳಿ ಬೆಳಗೆರೆ ಗ್ರಾಮದ ಕಾಗೀಹಳ್ಳದಬಳಿ ಬಿದ್ದಿರುವದು.

ಗ್ರಂಥ ಮತ್ತು ಅರವಕ್ಷರ.

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ಕುಮನಿ ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿ ವುಗ್ರಾಣದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' X 1' 6".

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ಯದಾಮೋಘಲಾಂಘನಂಜೇ
- 2 ಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ
- 3 . . . ರಹಂತನಗಂದುದೇವ . . . ಯ . . . ಣ್ಯ . . .
- 4 . . . ನಂದನುಪುತ್ರಂಗತಿಭೀತಿಯ . . . ಮತಾವಶ್ಯಂ
- 5 ಭದಿಂಮಾಡಿಕೊಂಡನಾಜಾಮದಗಂದುವೆತ್ತ ಪೊ
- 6 ಳಲೊಳುಕುಂಬಿಕೆಯೊಳುಮಾಡಿದಂಜಿನಗೇಹಂಗಳ
- 7 ವಾಶೆಯಿಂಪಲಲು . . . ನಿರೂ . . . ಪಳರಂನ
- 8 ಗರಂಯಿಳೆಂದ್ರಾ . . .
- 9 ತುಂಗಾದ್ರಿಯದೊರೆಯ . . . ಭಕ್ತಿಮನದಿಂ
- 10 ಪುಂಬುಚ್ಚಮಿಪಂನೆಗಂಪ . . . ಹದಿಲೊಕ್ಕಿ
- 11 ಯಪೆಯಂಜಿನಗೇಹಮಂಮಾಡಿದಂಧರೆಯೆ
- 12 ಬ್ಲಂಪೊಗಳ್ವಂನೆಗಂಜೀರ . . . ಜಾವನಿಪಾಳಕಂ
- 13 ಜಿನದತ್ತರಾಯಂಕ್ರಮಂನೃಹಾ . . . ಭಿಸತಿಪೊಂಮ
- 14 ರಸಗೌಡರಮಕ್ಕಳು . . . ವತಿದತ್ತತನಅನುಜಮುನಿಭ
ದ್ರಗಾಡ
- 15 ರಮಕ್ಕಳುರಾಯವಿಭಾಡರಾಜ . . . ರೇಗರೇವಂತನಡೆಗಾ
ಡನುರಿ
- 16 ತಂಪಿರಿಯತಮ್ಮಗೌಡರುಮುಖ್ಯವಾದಆತನಅನುಜಪದ್ವೆ
- 17 ಯನುಆತನತಮ್ಮಚಿಕ್ಕತಮ್ಮಗೌಡರುಆತನಅನುಜಹೊಂ
- 18 ನಣಗೌಡರುಧರ್ಮಶಸನವಂಸಾಧಾರಣಸಂವತ್ಸರದಕಾಕರ್ತೃಕ

- 19 ಸುದ್ದಪುನಮಿನೋ || ನೆಟ್ಟನೊಕ್ಕಿ ನೆಟ್ಟಪ
ಮಮ
- 20 ಸೆಟ್ಟ ಮುಖ್ಯವಾದಅದಿಬ್ಬಲಿ
ಸ್ತಾನಕೆ
- 21 . . . ವರುಸಂದಾಯವೆಂದುವಿ . . . ದೆಜುಗೆಯೆಂದು
- 22 ಬಿಟ್ಟಿಯಂದುಕೇಳಸಲ್ಲದುಯಿಾಧಮ್ಮವನಡಸಿದವರಿಗನ್ನರ್ಗಪ
ದ
- 23 ವಸಡೆವರುಯಿಾಧಮ್ಮಕ್ಕೆ ತಪ್ಪಿದವರುಯೇಳನೆಯನರಕಕೆ
ಹೋಹರು
- 24 ಹೋಹರುಹೋಹರು ||
- 25 ಜಿನರಬೀಕನಿಮಿತ್ತಂ | ಘನಪಂನಕೆ
- 26 ಕಂಬುಕೆಂದುಕುಂಬಿಸೆಪುರಮಂ
- 27 ಜಿನದತ್ತರಾಯನಿತ್ತಂ | ಕನಕಕು
- 28 ಳೋದ್ಭವರುಕಲಸೆರಾಜಾನ್ವಯಮಂ ||
- 29 ಸಂನಕೊಪ್ಪದಬ್ಬಿಯಿನ್ನಾಬಿಡ
- 30 ಗಲುಬಾಳಲಕೊಪ್ಪದಕೆಜಿ . .
- 31 ಕಲುಸರುಹಸಹಬಿಟ್ಟರು
- 32 ಮೂ ಬೀಜವ
- 33 ರ . ಕೊಟ್ಟಿರುಪ್ರತಿಪಾಲಿಸುವದು

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ಅದೇ ಗ್ರಾಮದ ಕುಂಬೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' X 1'.

(ಮೇಲುಭಾಗ ಬಡೆದು ಹೋಗಿದೆ).

- 1 ಚಕ್ರ . .
- 2 ಕುಂಕಣ
- 3 . . . ಕೇಸರಿಯಾ
- 4
- 5 ದೇವಗೋ . . . ನಿಗಿರಿಸಣ್ಣಿ . .
- 6 ಯಕೇಣಿಗೆಮೂವತ್ತರ . . .
- 7 ಯಕೇಣಿಗೆಮೂವತ್ತರ . . .

- 8 ಬ್ಲಿಜ್ಜೆಯಕೋಡಿನಾಲ್ಪತ್ತರಿಗೂರಧ
- 9 ಮೃದ್ವೇಗುಲದವೊಳಿಗೆಮೂ
- 10 ಮತ್ತರಿರೇವನಕೆಜಿಯಕೇಣಿ
- 11 ಗೊಮ್ಮತ್ತರಿಗುಣ್ಣಿ ಮೊಗೆಯೊಮ್ಮ
- 12 ತರಿಮಣಿಯೊಮ್ಮತ್ತರಿ
- 13 ಕೇಸರಿಯೊಮ್ಮತ್ತರಮುಟ್ಟ
- 14 ಕಮ್ಮಕುಣಿಯವ . . ಮತ್ತರಿ

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ಕುಂಸಿಹೋಬಳಿ ಚಾಮೇನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಾಮೇಶ್ವರಗುಡಿ ಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' × 2'.

- ¹ನಮಸ್ತುಂಗಸಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೇಳೋಕ್ಯನಗರಾರಂ
- ²ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವದತ್ತಂಪರದತ್ತಂಜ್ವಯೋ
- ³ಹರೇತಿವಸುಂಧರಾಷ್ವಿರ್ವರ್ಪಸಹಸ್ರಾಣಿಯಿಷ್ಟಾ
- ⁴ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ಧಿ
- ⁵ಮಹಾಮಂಡಳಉತ್ತರಮಧುರಾಧೀಸ್ವರಪಟ್ಟಿಪೊಂಬುಚ್ಚಪು
- ⁶ರವರಾಧೀಸ್ವರಪದ್ಮಾವತೀದೇವಿಲಬ್ಧಿವರಪ್ರಸಾದಾಶಾಂತ
- ⁷ರಾದಿತ್ಯಂಸಕಳಜನಸ್ತುತ್ಯಂನೀತಿಸರ್ವಜ್ಞಕಂದುಕಾಚಾ
- ⁸ಯ್ಯಂಗಣಿಕಾಮನೋಜಂಹಯವತ್ಸರಾಜಂಜಿ
- ⁹ನಸಾದಾಂಬು . ದಪಂಕಜಭ್ರಮರಂಮಂಡಿಕ
- ¹⁰ಭೇರುಂಡಂಜಗದೇಕದಾನಿನಾಮಾದಿಯಸಮಸ್ತಪ್ರಸಸ್ತಿ ಸಹಿ
- ¹¹ತಂತ್ರೇಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂವೀರಸಾಂಸ್ತರದೇವರವಿಜಯ
- ¹²ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾ
- ¹³ . . . ಸಲುತ್ತಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳು
- ¹⁴ . . . ಮನುಮಹಾಪ್ರಧಾನಂಕುಮಾರಂವಿಜಯಮ
- ¹⁵ . . . ಪುತ್ರಗೋತ್ರಪವಿತ್ರಯಾಚಕಜನಚಿತ್ತಾಮ
- ¹⁶ . . . ಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ಪಪಟ್ಟಸಾಹಣಿಬಮ್ಮಯ್ಯ
- ¹⁷ . . . ಮಿಯಹಳ್ಳಿಯಮಸಣಗಾವುಂಡಂಗಂಕಾಳಬೈಗಾ
- ¹⁸ . . . ಪಟ್ಟದಸಾಂತರಗಾವುಂಡಾಂನಿಬಿರುಂಬ್ರಹ್ಮೇಸ್ವರ
- ¹⁹ . . . ಬಿಟ್ಟಭೂಮಿಸಕ . . ೧೯೬೩ನೆಯವಿಜ
- ²⁰ಯಸಂವತ್ಸರದೇವಣ . . . ಕ್ರವಾರದಂದುಕೊ
- ²¹ಟ್ಟಗದೇಕಂಮ್ಮಂಗೆಂತಿರುಳಿಗಕಂಮ್ಮಂಗೆವಳ . . ಕ . . . ಕಮ್ಮಂಗೆ
- ²²ಇಂದ್ರಿಧರ್ಮಮಪ್ರತಿಪಾಳಿಸಿದವರ್ಗಂ . . . ಯಲುಸಾ
- ²³ಸಿರಕವಿಲಿಬ್ರಾಹ್ಮಣಗ್ಗೇಕೊಟ್ಟ . . . ದಪಾತಕಂ
- ²⁴ಬ್ರಾಹ್ಮಣರಂಕವಿಲಿಯಂಕೊ . . ದೇಶ || ಪಟ್ಟಸಾಹಣಿಬಮ್ಮಯ್ಯನುಮ
- ²⁵ಸಣಗಾವುಂಡನುಂಆತನಮಗಸಾಂತರಗಾವುಂಡನುಂವಿಲಿಯಜೇಯಂಗೆಕಾ
- ²⁶ಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿದೆ . . ಸಾಂತರದೇವರುಮಸಣಗಾ
- ²⁷ವುಂಡಗೆ . . ಬಳಿಕರಡಿಕೆಜಿಯಕೆಳಗೆಗದ್ದೆ ಮತ್ತರುಂಆಸನೆಗಭೂಮಿ
- ²⁸ಮತ್ತರುಂ . . ಗವಿನು . . ಮತ್ತರುಂ! ಮಂಗಳಮಹಾಶ್ರೀ ||

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಮರಸೆ ಗ್ರಾಮದ ಗರಡಿಮನೆ ಹಿತ್ತಲಿನಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 2' X 1' 6".

¹ಪ್ರಮೋದೋಭಸರ

²ದಲ್ಲಿಕಲೂಬೆರಂ

³ಗನಾಥನಚಿಕ್ಕಮರ

⁴ಸಂಬಿಗ್ರಾಮನೂ

⁵ವೆಂಕಟಾದ್ರಿರಾಜ್ಯಯ

⁶ನವರಕೊಮಾರರಂಗಪ್ಪ

⁷ರಾಜ್ಯಯ್ಯನುಅಮೃತ

⁸ಪಡಿಗಧಾರನೆರ್ದದುಕೊ

⁹ಟರುಯದನುಅಳುಪಿದರೆ

¹⁰ಕಡೆಗಹಪತಕ

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ಅದೇ ಹೋಬಳಿ ಕುಣಿಹೊಸೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿ ವೀರಕಟ್ಟು.

ಪ್ರಮಾಣ 4' 6" X 2'.

(ಮೇಲ್ಕಾಣೆ ಹೋಗಿದೆ).

¹ಮತು . . . ದೇವರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯುತ್ತಮಿರೆ

²ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನುಷ್ಯಾಣ

³ಜಪಸಮಾಧಿಲಸಂಪನ್ನನಾದಿಯಗ್ರಹಾರಕಣ್ಣವೊಡಕಾಲು

⁴ಪ್ರಿಯಪ್ಪಿರಿಬರಮೂಡಗಾಲುಂಡನಮಗಂ . . ಗವುಡನ . . ಕಲ್ಲಪ್ಪ

⁵ಬೊಪ್ಪಗವುಡನಮಗಸಣಿಯಮ

⁶ಧಾಳಿ ತುಳುವನೂ . . .

⁷ . . ತಾಗಿತಳುತಿಳಿದುಸ್ವರ್ಗಲೋಕಪ್ರಾಪ್ತನಾದ || ಸಕವರಿಸ

⁸ಗಿಂಗನೆಯಪ್ಪ ವಸಂವತ್ಸರದಪುಶ್ಯಬಿಷೇಕಮವಾರದಂದು .

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ಅದೇ ಹೋಬಳಿ ಸನ್ನಿವಾಸಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಬಾಗಲಲ್ಲಿ ನಟ್ಟಿ ಶಾಸನ.

ಪ್ರಮಾಣ 3' 6" X 2'.

¹ಬಂಟಪ್ಪ

²ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ

³ಯಾತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯಸಾಸನಂ

⁴ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಸಕವ ಸುಸಂವತ್ಸರ

⁵ಪೃಥ್ವಿಮಿಬ್ರಹ್ಮ ಹಾಮಂಡಳೇಶ್ವರ . . .

⁶ಯಬ್ರಹ್ಮ

⁷ನಕಾಲಂ

- ⁸ ರಲೋಕಪು
- ⁹ ಭರ್ಮಮನೀಶ್ವ
-
- ¹⁹ ಡಾ ರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಸಾ . . .
- ²⁰ ಸ್ವಸ್ತಿ ಣಸಂಪನ್ನರುಮಪ್ಪಪೋವಡೆಯ . . .
- ²¹ ಬುವಮೈಯನವರುಬಿಟ್ಟಭರ್ಮಕ್ಕೆ ತಪ್ಪಿದ
- ²² ನುಗಂಗೆ ಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣನುಮಂಕೊಂ
- ²³ ದಪಾಪ ||

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ಅದೇ ಹೋಬಳಿ ಸಾಂತಗರೆ ದಕ್ಷಿಣಗುಡ್ಡದ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಂಭ.

ಪ್ರಮಾಣ 5' 6" X 8'.

¹ ಶ್ರೀಹರಿಹರ	⁵ ಭರ್ಮಕ್ಕೆ ತಪ್ಪಿದವ	⁹ ಭುರಮಗೇದ
² ದೇವರಪುರಾಧ	⁶ ನಸಂತಾನನಿಸ್ಸಂ	¹⁰ ಮಂಗಳಮಹಾ
³ ಮ್ಮಕ್ಕೆ ಸಹಾಸಗ	⁷ ತಾನಾಸಾವಂತ	¹¹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
⁴ ಳಿಗೆಲೇಸಾಗಲಿ	⁸ ಗಿಜಿಗೆಹುಟರ್ವಪು	

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ಅದೇ ಹೋಬಳಿ ದೇವನಗರೆ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 2' 2" X 9'.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

¹ ರಮಾ	⁷ . . ದತ್ತಂಪರದತ್ತಂವಾಹೋಹರೇ .
² ಹತ್ರಪರತ್ರಯು	⁸ . . ಪಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿ . .
³ . . . ವಾನ್ತೆ ಡಿಸುತಿವುವ . .	⁹ . . ಜಾಯತೇಶ್ರಿಮಿಃ ಈಸರಿಹಾರ
⁴ . . ತಕನಂಯುಕ್ತನಕ್ಕಂವಹು	¹⁰ . . ಣ್ಣ ಸುರಾಸಿಗನುಮೊದಲ . .
⁵ . . ಕ್ತಾರಾಜಾಭಿಸ್ಸಗರಾದಿಭಿಃ	¹¹ ಭರ್ಮ
⁶ . . ಯದಾಭೂಮಿತಸ್ಯ ತಸ್ಯ . .	

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ಅದೇಸ್ಥಳದ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

¹ . . ಯಿಂಪರಬಳವೆಂಬರ್ಕ್ಕಮಂಡಳಂಗಳ	⁵ ಪರಬಳ . . . ಭರೆಯೊಳು . ಜ್ಞನನೇಕ
² . ಡನು . . ಬರಿ ಬರಭೂಸಂಪರ	⁶ . . ದೆಹೆಗೆವಿಚಕ್ಷಣನೆನರಾಜನೀತ್ಯಲನು
³ ಮಾತ್ಥಂಕುವರತೈಲನಿಂದಂಕಿಜಿಯಂಪೊ	⁷ ನಯದಿಂದಂಕ್ಷಿಸಲಭಿನವ . . ರಾ
⁴ ರದಾಳ್ವ ಪರಬಳದವಿರಾಡಂ	⁸ ಜ್ಞಸನೆನಕುವರತೈಲನೆಸದಂಭರೆಯೊಳು |

- ⁹ವರಹಿತಕರಿತದವಿಶ್ವಕರಿಯಸಿವಪಾ
¹⁰ದಪದ್ಮ ಸೇವನೆಯೊಳುರೆಕೆಳೆಯಯುಗನ
¹¹ ಪೊಗಳ . ಬಿರುದಪಾತ್ರ
¹²ಗಜಕೇಸರಿಯ || ಕೊಟ್ಟಿಗರಲಿಟ್ಟಂವೊಟ್ಟಿನ

- ¹³ಲಟ್ಟಿದರಾಜಿಯಸರೀರವ
¹⁴ಲಟ್ಟಿಸವರಸಿನದಿಂದನಿಟ್ಟೆಯ್ದ . ಪ್ಪದಿಯ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಪದ್ಮ ಮಂಡಳೇಸ್ವರ
²
³ ಕಥಾವಿ
⁴ನೋದದಿಂದಾಜ್ಯಂಗಿಯುತಿ . ಮುಡಲುನಾಡ

- ⁵ . ಬಂಮಯಸಾಹಣಿ . . ಯಸಾಹಣಿ
⁶ . ಹೊಯ್ಯಳ ಧಾಳಿ
⁷ಸೊ . ಣನಾಯಕರುಅ ಮರೆಯ .
⁸ . . . ಯೊಳಬಂದು

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ಆಯನೂರು ಹೋಬಳಿ ಆಯನೂರು ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿ ಅಂಜನೇಯದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
 ಅನೇಕಲ್ಲ.

ಪ್ರಮಾಣ 2' 6" × 1'.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

- | | | |
|--|---|----------------------------------|
| ¹ ಕೆ ಗಂಭು . . . | ⁴ . . ವತ್ತರಂ . . ವಂಣ್ಣಂಗಿಯುಂ | ⁶ ವಸಂನೇಣ್ಣ ಮುಡಿಮಿದೊಡೆ |
| ² . . ಉಗಾಸ ಇ . ಕಣ್ಣಿ | ವಿಟ್ಟು | ⁷ ನಾಲ್ವರುಂಗಾಮುಣ್ಣಗಳಕಾ |
| ³ ಗೊಟ್ಟೆ ಉಪ್ಪದೊಡಂಕೊಟ್ಟೆ | ⁵ . . ಕ . . ನಾಲ್ವತ್ತುದಿ | ⁸ . . ನಧ |

125

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಡೇಮದಿ ಚಿಕ್ಕಣ್ಣನ ಮನೆಬಳಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" × 1' 6".

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

- | | |
|---|---|
| ¹ ಕೃಷಿಕ್ರಮವರ್ಷ | ⁴ ತ್ರಿಭುವನ |
| ² ದ ಸಂವತ್ಸರದ | ⁵ ಮಲ್ಲ ಬಿರಲದೇವಿಯಗ್ಗಂ |
| ³ ಚೈತ್ರಸುಧ ಪಾಡಿ . ಆದಿವಾರದಂದು | ⁶ ಆಯನೂರಗವುಂಡಮೈರಣ್ಣ ನತಮ . |

⁷ನಯನಂನ . ವಂಪೆಡದೆತ್ತಿ ಪೆಲ್ಲುವ . .

⁸ . ಕುದುರೆಯುಂಮೇಲಾಳನಿಜಿದುಸುರಲೋ

⁹ಕಪ್ಪಾಪ್ತನಾದನೀಕಲ್ಲಮಾಡಿನಿಲಿಸಿದಮೈರಣ

126

ಅದೇ ಹೋಬಳಿ ಕಾಳಮ್ಮನ ಈಸರಾಪುರದ ಬಸವನ ಗುಡಿಬಳಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" × 1' 6".

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

¹ . . . ತ್ತರಕಾಲಂಕಟ್ಟೆ ಮುಟ್ಟಿಕೆ

² . . . ವೃಣ್ಣಗೆಜಿಯಂದೆಂ . ಗಣೆಯಫ . .

³ಲಮ್ಪತ್ತಲನ್ನೆ ಲನುಂಬಿಚ್ಚರಯ್ಯಗೆ

⁴ಜಿಯ . . . ಕಲುಬಿತ್ತರೆಯಂಬಿಟ್ಟ . . .

⁵ದೇವನು ಟು

⁶ಪತ್ತ ಪೂರ

⁷ಕಟಹದ

127

ಅದೇ ಹೋಬಳಿ ರಾಮಪುರದ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹುಣಿಸೆಮರದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1' 6".

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

¹ನಮಗನುಯ

² . ಪನುಬವಿಸಿ

³ . . ಯಿಚೋಳರಾಯ

⁴ . ಣ್ಣಯಕರಮ

⁵ಗಲಕ್ಕವೀರಪಿ

⁶ರಯಾಳಸಾಯ

⁷ರಕೆಪುಣನೆ

⁸ಗಂದಯಗಾನಕೊ

⁹ಯಿವೆಗಿಬಗಲ

¹⁰ . ಹಲರಿಗೆಕ್

¹¹ಯವಕೊಟರು

¹²ಚಿಕಮಲಪ

128

ಅದೇ ಹೋಬಳಿ ಹಾರನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ರಾಘವೇಂದ್ರರಾಯರ ಗದ್ದೆಯಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 4' × 1' 6".

¹ವಿಳಂಬಿಸಂವತ್ತರ

²ದಪ್ಪೇಜಕುಂ

³ಲುತ್ತೇಮತ್ತೆ ಕದಿಸೋಮನೇಬರನಾಯ

⁴ಕರೂರಾಯಪ್ಪಗೆಬರಸಕಳುಹಿದನಿರೂ

⁵ಪಪ್ರಮಾಣಹೊನ್ನಾಕೋಟೆಸೇರೋಗಾರ

⁶ಗಲುಳೋಜೆಯುಹೊನ್ನಾಸೀಮೆಬ

⁷ಳಲೂರಕಣುವೇಲುಹುಲಿಯುಬಹ

⁸ಳದಿವಸರಾಘಡಿಮಾಡುತಿವಲಿಪು

⁹ಲಿಯನುಕಡಿದುಯಿವನುಮುತ್ತವಾದ

¹⁰ನುಯಿವನಮಕ್ಕಳುಕಾನೋಜಮರುಸೋ

¹¹ಜಗಿಸಹಲುಂಬಳಿಗಿಪ್ಪಣೆ

¹²ಯಾಗಬೇಕೆಂದುಅಳಿಯ . .

¹³ . . . ಯನುಹೇಳಿದ . ಯಂದಹಾ

¹⁴ರನಹಳಿಸೀಮೆಹಾರನಹಳ್ಳಿಗ್ರಾಮ

¹⁵ ಉಂಬಳಿಗದ್ದೆ

SHIKARPUR TALUQ.

ಶಿಕಾರಿಪುರ ತಾಲೂಕು.

1

ಶಿಕಾರಿಪುರಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಬಸವನ ಕೋವಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

¹ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇವರು

²ಶ್ರೀಕೃಷ್ಣಾಧನಸಲುವಟ್ಟರದಮಾಘಸುಂಗಸೋಮ

³ಶ್ರೀಮತುತಾಟಗಿವೃಡನನಾಗಗಲುಡನಮಗ

⁴ಮಾದಿಗವೃಡಪಲಿವನವರಕೂಡೆಕಾದಿದೇವಲೋ

⁵ಕಕ್ಕೆ ಹೋದಸಂದಆತನತಮಾತಾಟಗಿ

⁶ಉಡನಮಗಚಂನಪ್ಪನುತಮಾತಾಟಗಿ

⁷ಗಲುಡನುದೇವಲೋಕಕ್ಕೆ ಸಂದನಂದುನಿನ್ನಿದಬೀರ

⁸ಕಂಠುಕಂಠಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

2

ಅದೇ ಸ್ಥಳದ ೨ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

¹ಶ್ರೀಕೃಷ್ಣಾಧನಸಲುವಟ್ಟರದಮಾಘ

²ಸುಂಗಸೋಮವಾರ

³ತಾಟಗಿಉಡನನಾಗಗಲುಡನಮಗಮಾ

⁴ದಿಗಲುಡಪಲಿವನವನವರಕೂಡೆಕಾದಿ

⁵ಸ್ವರ್ಗಸ್ತನಹಕಾಲಡುತಂದೆಯ

⁶ಕೂಡೆಕಾದುವರಕೂಡೆಹೊಂ . . .

⁷ಡಾದಾಡಿಹರಿಯಕ್ಕೆ ದೇವಲೋಕ

⁸ಕ್ಕೆ ಹೋದಡಿತಮುಚ್ಚಿ ತಂದೆಚೆಂ

⁹ನನುನಿನ್ನಿದಬೀರಗಲುಕಂಠಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

3

ಅದೇ ಸ್ಥಳದ ೩ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1' 6".

¹ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯತಾ

²ಲಿವಾಹನಶಕವರ್ಷ ೧೬೦೧ನೆಯಬ

³ಹುಧಾನ್ಯ ಸಂವತ್ಸರದಆಶ್ವೀಜಶುದ್ಧ

⁴ದಂಸೋಮವಾರಮಾಳೇನಹಳ್ಳಿ

⁵ಸೀಮೆದೇಸಾಯಿಬೆಳುವಂದೂರ

⁶ಶಾಖೆಶಿವಪ್ಪನಾಯಕರುದೇ

⁷ವಲೋಕಪ್ರಾಪ್ತ ವಾದಸಮಾ

⁸ಧಿ

4

ಅದೇ ಸ್ಥಳದ ೪ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಮಾತುಚುಂಚಗೊಂಡಿಯ

²ಬಾಯಿರನಾಯಕನಾಮ | ಗಾ

³ಮಾಲಿತಾವಂ . ತಾನಾದ

⁴ಡಿತಮಂಕಂಪಾಯನು | ಮಾ

⁵ಸ್ತಿಯರಾಮಾ . . .

⁶ಜಪ್ಪಮಾಡಿದಾ ||

5

ಶಿಕಾರಿಪುರದ ಹೋಬಳಿ ಈಸೂರು ಗ್ರಾಮದ ಕೋಟೆ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ.

ಪ್ರಮಾಣ 3' 10" × 1'.

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವ
- ² ಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಸರಮೇ
- ³ ಶ್ವರಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕು
- ⁴ ಳತಿಳಕಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮ
- ⁵ ತ್ರೈಲೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾ
- ⁶ ಜ್ಯಮುತ ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನ
- ⁷ ಮಾಚಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಸಲುತ್ತುಮಿರೆ
- ⁸ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚ
- ⁹ ಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿ
- ¹⁰ ಮಹಾಪ್ರಚೀಂದ್ರಾ ದಣ್ಡನಾಯಕಂ ವೈರಿ
- ¹¹ ಭಯದಾಯಕಸತ್ಯರಾಧೇಯಂ
- ¹² ಶಾಖಾಂಜನೇಯಸುಜನಪ್ರಸನ್ನನುಡಿ
- ¹³ ದುಮತ್ತೆನ್ನ ಶ್ರೀಮತ್ತೈಲೋಕ್ಯಮಲ್ಲ
- ¹⁴ ದೇವಪಾದಾಬ್ಜಭೃಂಗಸಾಹನೋತ್ತುಂಗ
- ¹⁵ ನಾಮಾದಿಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿ
- ¹⁶ . ಶ್ರೀಮನ್ಮ . ವೆಗ್ಗೆ ಡೆದಣ್ಡನಾಯಕ
- ¹⁷ . . ಸಮ . . ಸಿ . . ಮ
-
- ²⁰ ಸ್ವರೋಜನೀರಾಜ ಣ್ಣಾ
- ²¹ ವತಂಸರಿಪ್ರವಿಜಯದಕ್ಷ
- ²² ಣ್ಣಾ ಪೆಟಗಿಪಳೆವರಪಣ್ಣ ತಿಗಣ್ಣ . . ದನ್ನಿ
- ²³ . . ಕಾಣರಣರಂಗನೀಟಪುನಿವರಬಾಯಂ
- ²⁴ ಸುಡುವೆಸುಣರರನೇಲ್ವ . . ಚುವಜ
- ²⁵ ಯಲಕ್ಷ್ಮೀತೋರಣಂನಾಕಿಯಗನ್ನ ನಾರ
- ²⁶ ಣನಾಮಾದಿಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ
- ²⁷ ಶ್ರೀಮದ್ವಣ್ಣ ನಾಯಕಂಕೇಸಿರಾಜನುಂ
- ²⁸ ಸಮಸ್ತ ಗುಣವಿರಾಜಿತನಪ್ಪ ಶ್ರೀಮ
- ²⁹ ಪೆಗ್ಗೆ ಡೆದಾಯ್ವ ಮಯ್ಯಂಗಳುಸ
- ³⁰ ಕವರ್ಪ ಫೌಞಿಯಪ್ಪ ವಸಂವತ್ಸ
- ³¹ ರದಭಾದ್ರಪದನುದ್ಧ ಫ ನೋಮನಾ
- ³² ರದಂದಿನಕನ್ಯಾಸಂಕಾ

ವಿಷಯಾಗ.

- ³³ . ತ್ತ ಹಾರ
- ³⁴ ದಿ ಮ
- ³⁵ ನು
- ³⁶ ದೇವಗ್ಗ
- ³⁷ ಹಾ
- ³⁸ ವಿಗೆ
- ³⁹ ನಾಯ
- ⁴⁰ ಮಂತಪ್ಪ
- ⁴¹ ಳಸಿದವಗ್ಗೆ ವಾ
- ⁴² ಸಿಕ್ಕುರುಕ್ಷೇತ್ರದೊಳ್ಳಾ
- ⁴³ ಸಿಕ್ಕವಿಲೆಯಂಸಾ
- ⁴⁴ ಸಿರ್ಬಿಬ್ರಾಹ್ಮಣಗ್ಗೆ ಳು
- ⁴⁵ ಭ[ಯ]ಮುಖಿಗೊಟ್ಟದಾದಮ
- ⁴⁶ ಕ್ಕ ಮಿದನಳಿದವ
- ⁴⁷ ಗ್ಗೆ ಕುರುಕ್ಷೇತ್ರವಾರಣಾ
- ⁴⁸ ಸಿಯೊಳ್ಳಾ ಸಿಕ್ಕವಿಲೆ
- ⁴⁹ ಯುಂಸಾಸಿರಬ್ರಾಹ್ಮ
- ⁵⁰ ಣರುಮನಳಿದಪಾತ
- ⁵¹ ಕಂಸಾಗ್ಗು || ಸಾಮಾನೋ
- ⁵² ಯಂಧಮ್ಮ ಸೇತುನಿ
- ⁵³ ಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾ
- ⁵⁴ ಳನೀಯೋಭವದ್ಭೀಸ
- ⁵⁵ ವ್ಯಾನ್ವೇತಾನ್ಭಾಗಿನಃ
- ⁵⁶ ಪಾತ್ತಿ ವೇನ್ಬಾ ನ್ಬಿ
- ⁵⁷ ಯೋಭೂಯೋಯಾ
- ⁵⁸ ಚತೇರಾಮಸೆಂದ್ರಃ
- ⁵⁹ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ .
- ⁶⁰ ಯೋಹರೇತಿವ .
- ⁶¹ ಧರಾಪ್ಪಿವ್ಯರ್ಪಸ
- ⁶² ಹಸ್ರಾಣಿವಿಪ್ಪಾ
- ⁶³ ಯಾಂಜಾಯತೇ
- ⁶⁴ ಕ್ಕ ಮಿಃ ||

6

ಅದೇ ದೇವಾಲಯದಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 5" × 1' 8".

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವ . . .	17 ದೊಳುಣ
2 ಮೇಶ್ವರಪರಮಭಟ್ಟಾ . . . ಸತ್ಯಾಶ್ರಯಕುಳ . . .	. . . . .
3 ಶ್ರೀಮತ್ತೈಶೋಕ್ಯಮಲ್ಲದೇವ	23 ಶ್ರೀಮನ್ನ . ವಿಭು
4 ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್	24 ಅವನೀನಾಥನಕಜ್ಜಮಂ
5 ಡಿನೊಳಸುಖಸಂಕಥಾವಿ	25 ಶೋದವಾರ್ಧಿಕ ನಸತ್ಯ
6 ದ್ರೋಪಜೀವಿಸಮಸ್ತರಾಜ್ಯ	26 ಮಂನುಡಿವನಂಮುಂದೆಸವ . . ಜನತಾ
7 ಸಮಾನೋನ್ನ	27 ಭ . . ಸ . . ಪಟ್ಟನಂ || . . . . .
8 ಸನ್ನ ವಿಭವ	28 ಇನ್ನಿಟ್ಟೊಳಿತಾ . . . ನೆಗತ್ತ . ಯಿದ್ದು
9 ನೀತಿಮಾಣಿಕ್ಯಂ	29 ಬಿಯನ್ನೆಲ್ಲರ . . ರ . . ವಿನ್ನಿಪ . . ಸುಬಿ .
10 ಳಕಮಳಾಕರ	30 . ಯ್ದೊತ್ತಿಯ . . ಮುಟ್ಟ ಅನ್ನಾತಂ
11 ದೀನಾನಾಥಚಿನ್ನಾಮ	31 ವಚನಿ . . ಚಂ . . ನೆಗೆ ತು
12 ಶ್ರೀಮನ್ನ ನಿವೆಗ್ಗಡೆ	32 ಮಾಣ್ಣ ನುಮುಟ್ಟಂಮನಿವೆಗ್ಗಡೆಯಾಗಲೆ . . ತಾಳ್ದನಮ
13 ವತ್ಸರದಪಾಪ್ಯಶು	33 ವೃದ್ಧಿಯ ತಾದಿಗೈಯ್ವಸದ್ವೃತ್ತ ನೆನಿಪ್ಪನ
14 ಯನ್ನ ಬನವಾಸಿ	34 . ವ
15	35 ವಳಿಪರಭ್ರಮದಿನ್ನೆಸಪ್ಪರ . . ತ್ತ
16 ಮಯ್ಯ	36 ನೇಮವೆಗ್ಗಡೆಮು . . ಯೊಳಿಬಾಳನಗಳಯ್ಯಮಂಗಳ

7

ಅದೇ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" × 1' 6".

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಜಿ . . ಮೂಲಸಂಘದ . ಸುರನೇ	3 ಮುಮರುಸವಾಧಿಯಿಂದಂಮುಡಿಹಿಸ್ಸರ್ಗ್ಗಸ್ತರದರು
2 ಮಿದೇವರಗುಡ್ಡದೇವಿಸೆಟೆಸೋಮೋವೆ | ಲಂಗವೆ | ಯಂತಿ	4 ಮಂಗಳಮಹಾಶ್ರೀ

8

ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಗೆ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 9" × 2'.

1 ಧಾರ್ಮಿಕಪುಣ್ಯರೀಕಪಣ್ಣ ಮೋದನಕರಾಯಗುಣೋತ್ತರಾಯಸಂಸಾರಸಾಗರನಿಮಂ	
2 . . ಹಸ್ತವಳಂಬನವತೇಜಿನಾಸನಾಯ || ಆದಿಬ್ರಹ್ಮನೆದಲು	
3 ಜಿನಂತಾವನುತಸುನಿವ್ವರು . ಬ್ರಹ್ಮಜಿನನಿಳಯಕರ್ತೃರುಬ್ರಹ್ಮಜಿನಾಲ	
4 . . . ಸರಂಮುದದಿಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾ	
5 . . ರಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳ	
6 . . ಕನೆಂತ್ರಿಭುವನಮಲ್ಲದೇವರವಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ತಾ	
7 ರಂ . . . ಮನವರತಪರಮಕಲ್ಯಾ ಲಕ್ಷ್ಮೀಸಮ	

- 8 . . . ಮನವರತವಿತ್ತ ಮುಖದರ್ಪಣ
- 9 ಭೃದಯಸೂಚನ ಮೃದುಮಧುರ
- 10
- 11 . ಸ್ವಸ್ತಿ ತ್ರಿಭುವನಮಲ್ಲ ಸಂಕಥಾವಿ
- 12 . . . ಜ್ಯಂಗೈಯ್ಯತ್ತಂಬನವಾಸಿ ಳುತ್ತಮಿರಲು
- 13 . . ನಿಯಮಸ್ವಾಧ್ಯಾಯ ಣಸಂಪ
- 14 ಕುಳತಿಳಕ
- 15 ಸಕರುಶಿಷ್ಯ
- 16 . . . ಕರಪ್ಪಾದ ನ್ತಬಳಪರಾ
- 17 ಳೋನ್ನತರ
- 18 ಮತದ
- 19 ಪ್ಪಮಹಾಪ್ರ
- 20 . . ತುಶ್ರೀ ಮಭಟ್ಟಾ
- 21 ಶಾಸ್ತ್ರಪಾರಾ .
- 22 ನ್ದಾನ್ವಯದ . .
- 23 . . ಪರಮ ಪ್ಪಶ್ರೀ
- 24 . . ದಪಾಸ್ತಕ ತಜೈನಶಾ
- 25 . . ದೇವರ ತನಿಜಕೀರ್ತಿಮ
- 26 . . ನರಮಾಸ ಯೋದಕಪ
- 27 . . ದಿತದಿಗನ್ನರ ಬಿಣಿಯಬ
- 28 ರಸಮೂ
- 29 ರದಪುರ
- 30 . . ಶ್ರೀ ಹತ್ತುಗದ್ಯಾಣ
- 31 ಕಯಂದು ಬಡಗಣ
- 32 ಯಲತೋ ಬಿಣಿಯಬ
- 33 . . ಸೆಟ್ಟಿತನ್ನ ಬಸದಿಗೆಬಿಡಿಸಿದಗಬ್ಬೆ ಗುಣಿ ವಲುಕದ
- 34 . . . ದಬಡಗಣಜವಳೆಯ ತನ್ನ ಬಸದಿಗೆಬಿಡಿಸಿದ
- 35 . ಬ್ಬೆ ಗುಣಿಗನಮತ್ತ ಲೊನ್ನರಾಯಿ ಗಬ್ಬೆ ಗುಣಿಗನಮತ್ತ
- 36 ಲೊನ್ನಮತ್ತ ಬಿಣಿಯಬ ಗುಣಿಗನಮತ್ತ ಲೊ
- 37 ನ್ದು ಇನ್ನಿನಾಲ್ಕು ಮತ್ತ ಲುಗಬ್ಬೆ ದೇವರ ಅಂಗಭೋಗಕ್ಕೆಂಪೂಜಾರಿಗೆ
- 38 . . . ಆಹಾರದಾನಕ್ಕಂಜೀರ್ಣೋದ್ಧಾರ . . . ಕರ್ಮ . . . ಜನಕ್ಕೆಂಯಿನ್ನಿನಾಲ್ಕು . . ಗಬ್ಬೆಯ
- 39 ಸಾಸಿರ್ವರಾಚಂದ್ರಾಕ್ಷ ಸ್ಥಾಯಿವರಂ ಪ್ರತಿಪಾಳಿಸಿದವಂಗೈ . . . ಸಿಕ
- 40 ಜ್ವೇತ್ರಂಗಳೊಳುಸಾಸಿರಕವಿಲೆಯಕೊ ರತ್ನದಿಂಕಟ್ಟಿಸಿಸಾಸಿರ್ವರವೈದಪಾರಗರ
ಪ್ಪಬ್ರಾಹ್ಮ
- 41 ಕೊಟ್ಟಪುಣ್ಯಮಕ್ಕು ಈಧರ್ಮಮನಾರೋವ್ವರಳಿದ ನಿತುಕವಿಲೆಯುನಾಬ್ರಾಹ್ಮಣ

- 42 . . ಕೊನ್ನ ಪಟ್ಟ ಮಹಾಪಾತಕನಕ್ಕು ಮುದಿತೋದಿತಮಾಗೆಪಾಪಿಪು .
 43 . . . ಸ್ವದ ತ್ತಂಪರದತ್ತಾಂವಾಯೋಹ
 44 . . . ಸುನ್ನರಾಪಟ್ಟವ್ವರ್ಪಸಹಸ್ರಾಣಿ ಜಾಣನದೇಂಧರಿತ್ರಿ . .
 45 . . . ಮಿಯಾದೆಂದಕ್ಷಿಣ ನೊಪ್ಪಿತೋರ್ವಗೀರ್ವಾಣಪುಣ್ಯ .
 46 . . . ವುಳ್ಳನೆಗೆಳ್ಳಗ್ರಹಾರ ನುತ್ಸನೋದಯ . .
 47 ನಿಮ್ಮಿಗೊಂದೊಂದಿಕ್ಕಿತ್ತಿ ಮಜಿನೇಂದ್ರಾಗಾರಮಂ ಸಂಜನಿತಪುಣ್ಯಕ್ಕ .
 48 . . . ತ್ತಮಸದ್ಧಮ್ನನಘರಿಸಂದೇಸಂ ಗ್ರಸುಖೋದಯಂ
 49 . . . ವ್ಯಾನಮಾಗಲ್ಕೆ ಗರಾಜನೈ ದ್ರಾಗಾರಮಂಮಾಡಿಗೋ
 50 . . . ಮಾಡಲ್ಕೆ ಸಾಸಿವ್ವರುತಮ್ಮ ಸತ್ರಂಬಿಣೆಯಬಿಮ್ಮಿ ಸೆಟ್ಟಮಾಡಿದ
 51 . . . ದೋಲಟಂಬೆಳುವೆಂದುಕಾರುಣ್ಯಂಗೆಯ್ದ ಜಿನಾ ನಿಪ್ಪತ್ತ ನಾಲ್ಕು
 52 . . . ಜನಸಾಲಿಯಂಹ ತ್ತೆ ಬಡಗಲು | ಸಾಸಿವ್ವರಬೆಸದಿಸಮಸ್ತ
 53 . . . ಯಾಜನಾಲಯಂಗಳಧರ್ಮಂಗಳನಾರಯ್ಯ ಪುರೋವೃದ್ಧಿಗೆ
 54 . . . ವರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

9

ಅದೇ ಹೋಬಳಿ ಗಾಮಗ್ರಾಮದ ಮಾರಿದೇವಸ್ಥಾನದ ಮುಂದೆ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 8" × 2'.—ಹಳಗನ್ನಡಕ್ಷರ.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಪ್ರೀತಿವಲ್ಲಭಂಜಂ
² ಯಶಿಂಧ್ಯದೇವರಾಜ್ಯಂಉ
³ ತ್ತರೋತ್ತರಶಲುಂತಿರಸ್ವಸ್ತಿ
⁴ ಶಮಧಿಗತಪಟ್ಟ ಮಹಾಮಂ
⁵ ಣ್ಣಿಳೇಸ್ವರಕಾವೃಣ್ಣಿ ಲಬ್ಧಿ ವರಪ್ರಶ
⁶ ತ್ತಿಶ್ರೀಕುನ್ನರಾಜಂಬನ[ವನೆ]ಪನ್ನಿಶ್ಚಾಸಿರ
⁷ ಮುಮಪದಿನೈವ್ಯಗ್ರಹಾ ಶುಖಶಂ
⁸ ಖತವಿನೋದದಿರಾ ಸ್ವಸ್ತಿ ಶಖವರಿಷ
⁹ ಫಿಳಿನೆಯದುಮ್ಮುಖಶಂವಶ್ಚ ರದವ್ಯಶಖಸುಧ್ಧ

- ¹⁰ ಶೋಮವಾರದನ್ನವುಡೆಯಳ
¹¹ . . . ಲೋಕಯ್ಯನಪರೋಕ್ಷದಗೋಶನಿಭೂಮಿ
¹² ಆಗಬಿಯ್ಯ ಕೇತಯನುನಿಜಿಸಿದಕಲ್ಲು
¹³ ಅವರದಮ್ಮಾಳನನ್ನಾಕ್ಷರತಾರಂಬ
¹⁴ ರಂಶಲು
¹⁵ ತ್ತಿರೆ
¹⁶ ಬರೆದಂಪೆ
¹⁷ ಗಂಖಣ್ಣರಿಂದಂ
¹⁸ ಪದಯ್ಯಮಂಗಳ

10

ಅದೇ ದೇವಸ್ಥಾನದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಅನಾದಿತೋ ಅಗ್ರಹಾರ
² ಪೊಲೆಕೇಸಿಅರಸರ
³ ಮಾಡಿದದೇಗುಲ ಯ್ಯಗಳರ್ಧ
⁴ ಟ್ಟಸನಿ

(ಮುಂದೆ ಹೋಗಿದೆ).

* ಈ ಪಟ್ಟಿಯಿಂದ ಕಡೇವರಿಗೆ ಮೇಲ್ಪಾಗದಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟಿದೆ.

11

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕುಮದ್ವತೀ ಹೊಳೆಯ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 1' 3".

- ¹ಶ್ರೀಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧೀವಲ್ಲಭಂಮಹಾರಾಜಾ
- ²ಧಿರಾಜರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳ
- ³ಕಂಠಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತೈಳೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾ
- ⁴ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂಸ
- ⁵ಉತ್ತಮಿರತತ್ತ್ವದಪದೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮ
- ⁶ಣ್ಣೋಶ್ವರಬಿನವಾಸಿಪುರವರೇಶ್ವರಪಂಪಾಲಕ್ಷ್ಮೀಲಬ್ಧವರಪ್ರಸಾದೋತ್ತಂಗವಿ
- ⁷ನೋದನಾಯಕಾಚಾರ್ಯನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತ ಶ್ರೀ
- ⁸ಮನ್ಮಥಾಮಣ್ಣೋಶ್ವರಚಾಮುಣ್ಣನಾಯಕನರ್ವ ಪನ್ನಿಶ್ಯಾಸಿ
- ⁹ರಮುಮಂಸುಕನಂಕಥಾವಿನೋದದಿನಾರಸುಗೈಯ್ಯತ್ತಂಮಿರರಾಜಮಾನ
- ¹⁰ಸಮಸ್ತರಾಜ್ಯಭಾರ . . ಮಾಜಾನಂತಪ್ರಭುಮಂತ್ರೋತ್ತಾಹನಕೀರ್ತ್ತಿಯಸಂಪನ್ನರಪ್ಪ
- ¹¹ಶ್ರೀಮತ್ತೈಗೈ[ಡೆ]ನೋವನಾತ್ಮೆಯುಗಣ . . . ಯವದ್ವರಾಜ
- ¹²
- ¹³ತಮಿರೆಸಖವರ್ಷ ೯೪೮ ನೆಜ್ಜಯಶುಭ . . ತ್ಸಂವತ್ಸರದಪುಷ್ಯಸುಗಂ
- ¹⁴ಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಆದಿತ್ಯವಾರ ಮಾನಅಗ್ರಹಾರ
- ¹⁵ . . ನಡವಣಿಸಾತ್ಥನಪೋಳಿಯ
- ¹⁶ಸಿರಿಕಂಠಾಂಧೂಪಮೊದಲಾದದೇವರಆಸನಂಗೆಕ್ಕೆ
- ¹⁷ದದಕೆಯೆಕಪಲಕ್ಕೆ . . ವಡ್ಡರಾವುಳವೆಂಜ್ಜಂಕ
- ¹⁸ಪಡೆವೊಳಆತೀರ್ಥಸ್ಥಾಪಕ . . ಅಗ್ರಹಾರ ಬ್ರಾಹ್ಮಣ
- ¹⁹ರುಂಸಾಸಿವ್ವರುಂ . . ಎಪ್ಪತ್ತೊಕ್ಕಲು ಸರ್ವರುಂ
- ²⁰ಗುರಮು
-
- ²⁹ವರಿಂಗಿಸಾಸಿರಕವಿಲೆಯ
- ³⁰ಮನೆಯ್ದು ವರದನಳಿದಾತನಾಬ್ರಾಹ್ಮಣರುವಆತಪೋ
- ³¹ಧನರುಂಆತೀರ್ಥದಲುಕೊನ್ನ ಪಜ್ಜ ಮಹಾಸಾ
- ³²ತಕನಕ್ಕು || ಕಾವನಸೀಘ್ರಲಿಖಿತ || ಅಸಗರಪಾವನಮೂ
- ³³ಕನುಜಾಜನುಕೊತಳೆ ಎಲ್ಲರುಂಕೂಡಿನಿನಾಯಕಂಗಂಸೊಡ
- ³⁴ರಣ್ಣು ಗಂಸಿರಿಬಿಣ್ಣ ಕೆಬಕ್ಕ ಲಲುಂಪಣವಕೊಡುವರು ||

12

ಅದೇ ಹೋಬಳಿ ಬೇಗೂರು ಅಗ್ರಹಾರದ ತಾಮ್ರಶಾಸನ.*

೩ ಜಲಿಗೆ.—ವರಾಹಮುದ್ರೆ.

ಶ್ರೀಗಣೇಶಾಯನಮಃ | ಜಯತ್ಯವಿಕ್ರತಂವಿಷ್ಣೋವಾರಾಹಂಕ್ಷೋಭಿತಾರ್ಣವಂ | ದಕ್ಷಿಣೋನತದಂಘ್ರ್ಯಾಗ್ರವಿಶ್ರಾಂತಭುವನಂವಪುಃ |
ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಧೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಹಸ್ತನಾಪುರವರಾಧೀಶ್ವರಆರೋಹಭಗ

*ಈ ಶಾಸನ ಎಲ್ಲಿಯೂ ಶಿಕ್ಷದೇಹೋದ್ದರಿಂದ ಸ್ಥಳದವರು ಕೊಟ್ಟ ಪ್ರತಿಯಿಂದ ಅಚ್ಚು ಹಾಕಿಯಿದೆ.

ದತ್ತರಿಪುರಾಯಕಾಂತಾದತ್ತ ವೈಧವ್ಯಪಾಂಡವಕುಲಕಮಲಮಾತ್ಮಾಂಡಯೇಕಾಂಗವೀರರಣರಂಗಧೀರಚಕ್ರವರ್ತಿಯದಿಶಾಪಟ್ಟಗಜಪತಿರಾ
ಯಸಂಹಾರಕನರಪತಿರಾಯಮಸ್ತು ಕತಳಪ್ರಹಾರಿಸಾಮಂತಮೈಗಜಾಮೂರಕೋಕಣಚತುರ್ದಿಶಾಭಯಂಕರಚಕ್ರ ಪುಟಪಾಚಪುಟಕುಶ್ವರ
ಮುಖಕಮಲವಿನಿಗತಶುಭ ಸಾರಂಗಬ್ರಹ್ಮವೀಣಾವಾದಿಭರತಶಾಸ್ತ್ರಪ್ರಸಧಾನೇಕಶಾಸ್ತ್ರಪ್ರವೀಣಕೋರಂಟಕವ್ಯಾಳನಾಗಾರ್ಜುನಾದಿಮಂತ್ರ
ಶಾಸ್ತ್ರಪ್ರಸಧಸಮುದಯನಮಿತಪಾದಾರವಿಂದಆರಿಯಕುಲವಿಲಯಕಾಲಾನೀತಿಯಾಕರಪರಾಂಗನಾಪುತ್ರಸುವರ್ವರಹಾಲಾಂಭನಧ್ವಜಿ
ನಮಸ್ತು ರಾಜ್ಯಾವಳೀವಿರಾಜಿತಸಮಾಲಂಕೃತಶ್ರೀನೋವಮಂಶೋದ್ಭವಶ್ರೀಪರೀಕ್ಷಿತಚಕ್ರವರ್ತಿಸತ್ಪುತ್ರಜನಮೇಜಯಚಕ್ರವರ್ತಿ ಸಹಸ್ತಿ
ನಾಪುರೇಸುಖಸತ್ಯ ಧಾವಿನೋದೇನದಕ್ಷಿಣದಿಶಾಪಕ್ರಮಂರಾಜ್ಯಂದಿಗ್ವಿಜಯಂಯಾತಿವಿಜಯಂಕರೋಮಿತುಂಗಭದ್ರಾಹರಿದಾಸಂಗಮೇಶ್ರೀಹರಿ
ಹರದೇವನನ್ನಿಧೌಕಟಕಮುತ್ಕಲಿತಂಚಯಿತ್ರವಾಸಕೃಷ್ಣಪಕ್ಷೇನೋಮದಿನೇತ್ರೀಯಾಯಾಂವಿಶಾಖನಕ್ಷತ್ರೇಸಂಕ್ರಾಂತೇವ್ಯತೀಪಾತತಂ
ನಿಮಿತ್ತೇಸರ್ವಯಾಗಂಕರೋಮಿಬನವಸೆಪನ್ನಿಚ್ಛಾಸನಸಹಸ್ರತಂತ್ರದ್ವೈಬಡಗಣಯಡನಾಡಯಸ್ತು ರತಂತ್ರದ್ವೈಶ್ರೀಅನಾದ್ಯಗ್ರಹಾರಬೇ
ಗೂರಗ್ರಾಮಾತ್ಮಬ್ರಹ್ಮಣಾತ್ಕಂನಡಶಾಖೆಯಶ್ರೀವತ್ಸಗೋತ್ರದನೋಮೇಶ್ರವರಭಟ್ಟವರ್ಧನರುಕಂನಡಶಾಖೆಯವಶ್ವಗೋತ್ರದಮಾಧವ
ಭಟಪಟವರ್ಧನರುಕಂನಡಶಾಖೆಯಗಾತಮಗೋತ್ರದನಾರಾಯಣಭಟವರ್ಧನರುಕಂನಡಶಾಖೆಯವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದವಿಷ್ಣು ದೀಕ್ಷಿತರಚ
ಉಘಮುಖ್ಯನಾನಾಗೋತ್ರದಸಹಸ್ರದಮುಂನೂರವರುಬ್ರಹ್ಮಣಾಸರ್ವಯಾಗಆರಂಭಸಮಯೇಆಚಾರಾದಪೂರ್ವಕಂಚಕ್ರವರ್ತಿ ಸಮೇಶ್ರ
ಪಂಚಾಂಗಪಸಾಯಭುತ್ರಸುಖಾಸನಬಲರಗದ್ದಿಗಿಂಕಟಂಕದಂಡಖಂಡನೋಅಪ್ಪಭೋಗತೇಜಸ್ವಾಮ್ಯವಂನ್ನು ಸರ್ವನಮಸ್ತುತನಾಗಿಕು
ಮದ್ವತೀನದೀತೀರಸ್ಯಪೂರ್ವದಿಗ್ವೈಗೇಬೇಗೂರಗ್ರಾಮಾತ್ಮತಂತ್ರದ್ವೈಪ್ರವಿಷ್ಯಗೋಕರ್ಣಪಳ್ಯಂಬಸವಾಪುರಐಶ್ವರ್ಯಪುರನಲುವಾಗಲಿದ್ವ
ಯಮುಗಳಿಕೆರೆಕೇತತ್ತಿ ಕೊಪ್ಪಚಂಪಕಾತೀರ್ಥಕೇಚಾಪುರಧೂಪಾಪುರಯೇವಂದಶಗ್ರಾಮಾತ್ಮಧಾರಾಪೂರ್ವಕಂದತ್ತಂತಸ್ಯಗ್ರಾಮಸ್ಯಶೀ
ಮಾಂತರಾಣಿಕಥಂಯಾಶಾನವದೇವಿಯಬೇಗೂರಗೋಕರ್ಣಪಳ್ಯದ್ವಿಸಂಧೀಶೋತ್ರಂಪ್ರಾಪ್ಯಂಪೂರ್ವಮವಲೋಕೇಗೋಕರ್ಣಪಳ್ಯಭೈ
ರವಾಪುರದತ್ರಿಸಂಧೀಆಗ್ನೇಯಮವಲೋಕೇಬೇಗೂರಭೈರವಾಪುರದಕೇಚಾಪುರದದ್ವಿಸಂಧೀಸೂಕ್ಷ್ಮಪರ್ವತಂತ್ರಧಾಡಕ್ಷಿಣಮವಲೋಕೇಬೇ
ಗೂರಕೇಚಾಪುರದಮುದೇನಸಳ್ಯತ್ರಿಸಂಧೀ | ಸೂಕ್ಷ್ಮಪ್ರತಟಾಕಂನೈರುತ್ಯಮವಲೋಕೇಬೇಗೂರಮುದೇನಸಳ್ಯಧೂಪಾಪುರಸ್ಯತ್ರಿಸಂಧೀಪಾ
ಪಾಣಪರ್ವತಂತ್ರಧಾಪ್ಪ ಮಮವಲೋಕೇಬೇಗೂರಪಾಪಾಣಪರ್ವತಸ್ಯಲಕೇನಸಳ್ಯದ್ವಿಸಂಧೀಬಿತಗಟವಾಯವ್ಯದಿಶಾಂಬೇಗೂರಬಿಳಿಗಟಿನ
ಲುವಾಗಲಿದ್ವಯಸ್ಯತ್ರಿಸಂಧೀವತ್ತಿಕವಟವೃಕ್ಷಂ | ತಥಾಉತ್ತರಮವಲೋಕೇಬೇಗೂರನಲುವಾಗಲಿಮುಗಳಿಕೆರೆತ್ರಿಸಂಧೀ | ಭೀಮನಕೋಳ
ಲುಮುಗಳಿಕೆರೆಚಂಪಕಾತೀರ್ಥಂ | ಸಾಮಾನ್ಯೋಯಂಧಮಶೋಕೋನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ವಿಸಂಧೀನೇತಾಂನಭಾ
ವಿನಃಸಾರ್ಥವೇಂದ್ರಾಂನಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ || ೧ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಣ್ಯಂಪರದತ್ತಾನುಸಾಲನಂ | ಪರದತ್ತಾ
ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಪಲಂಭವೇತ್ || ೨ || ಯೇಕೈವಭಗಿನೀಲೋಕೇನರ್ವೇಪಾಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದೇ
ತ್ತಾವಸುಂಧರಾ | ಅರಿಯಾತಳಪ್ರಹಾರಿಯಂಬವೊಪ್ಪ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುತ್ರೀಪರದತ್ತಾ ಸಹೋದರೇ | ಅನ್ಯದತ್ತಾ ಸ್ವಯಂಮಾತಾದ
ತ್ತಂಭೂಮಿಸಂಪರತ್ಯಜೇತ್ | ಈಶ್ವರಾರ್ಪಣವಾಗಿ ಕೊಟ್ಟಂತವಾಗಿ

13

ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಅಷ್ಟತ್ಥಮರದ ಬಳಿ.

ಪ್ರಮಾಣ 3' 4" × 1' 4".

¹ನಮಸ್ತು ಸ್ತ್ರೀವರಾಹಾಯಲೀಲಯಾಭರತೇಮಹೀಂ

²ಖುರಾಂತರಗತೋಯಸ್ಯಮೇರುಕಣಕಣಾಯತೇ ||

³ಸ್ವಸ್ತಿ ನಮಸ್ತು ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಧ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ

⁴ಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು

⁵ಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ಪ್ರಭುವನಮಲ್ಲದೇವ

⁶ರುಕಲ್ಲಾಣದೊಳನ್ನಿಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ

⁷ಮಿರತತ್ಪದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಸಂಜ್ಞ ಮಹಾಶಬ್ದಮ

⁸ಹಾಸಾಮನ್ತಾಧಿಸತಿಮಹಾಪ್ರಚೋದ ಧೂನಾಯಕನನನ್ನ ಪಾಳನಾ

⁹ಬೆಸದಿಂಬನವಾಗಿಸನ್ನಿ ಚರ್ಘಿಸರದವಡ್ಡ ರಾವುಳದಗುಂಕದಧಿ

¹⁰ಪ್ರಾಯಕಂತ್ರಮದ್ವಿನ್ದನಾಯಕಂಮಾದಿರಾಜಂಚಾಳುಕೈವಿಕ್ರ

¹¹ಮವರ್ಷದ೨೦ನೆಯಕುಶ್ವರಸಂವತ್ಸರದಪಾಷ್ಯನುಧ೦೦೮

¹²ದಿತ್ಯವಾರದನ್ನಿ ಸುತ್ತ ರಾಯಣಸಂಕ್ರಮಣನಿಮಿತ್ತಂಶ್ರೀಮ

¹³ದಗ್ರಹಾರವಾರಸಿಂಗನಬೇಗೂರವಿಷ್ಣು ದೇವಗ್ಗಿಧಾರಾಪೂರ್ವಕ

¹⁴ . . ಡಿಆಗ್ರಾಮದಅಡಕೆಯವಡ್ಡ ರಾವುಳದಗುಂಕದೊಳಗೆಮೂ . .

¹⁵ಲಕ್ಷಡಕೆಯಗುಂಕಮುನುಂಮತ್ತಂತಮುಗಿನಡೆವಕಿಣುಕುಳಗುಂ

¹⁶ಕದೊಳಗೆಬಿಲ್ಕಡೆಯಲಿಯವೇಱಿಂಗಿದನವನ್ನಮುಮಂಮತ್ತಂಕ

¹⁷ . ಯಂಪಣವಿಂಗಿಸುಂಕವೀನಮುಮಂ | ದವಸಾಯದೊಳ

¹⁸ . . ನಮುಮಂಟಿಟ್ಟ || ಮತ್ತ ಮಾತಿಧಿಯಂದುಶ್ರೀಮನ್ನಹಾ

- 19 ಹೆಗ್ಗಡೆದಣ್ಣನಾಯಕಂಮಹಾದೇವಭಟ್ಟರಬೆಸದಿಂಪ
ನ್ನಾಯ
20 ಕಂವಿಟ್ಟರನಾಗ್ರಾಮದಪನ್ನಾಯದಸುಂಕದೊ
21 ಟ್ಟಂ || ಮತ್ತಮಾತಿಧಿಯನ್ನಪನ್ನಿಟ್ಟುಸಿರದ
22 ಯ್ಯಪ್ರಮುಖಕರಣಂಗಳಬೆಸದಿಂ
23 ವರಾನಾನಾಗ್ರಾಮದಪೆಜ್ಜುಂಕದೊಳ
24 ಮುಮಂ | ಎಲೆಯದಸನಾಯದ
25 ದಮುಮಂ ಬಿಟ್ಟಂ || ಇನ್ನೀಧಮ್ಮ

- 26 ವಂಗವಾಣರಾಸಿಕುರು
27 ಗಳೊಳ್ ಸಾಸಿಬ್ಬಳು
28 ಕೊಳಗುಮಂಪಂಚರತ್ನ
29 ಪುಣ್ಯಮಕ್ಕುಂ | ಇದನೇದವಂಗನಿಬ್ಬಾಹ್ಮಣ
30 ರುಂಕವಿಲೆಯುವನಾಪುಣ್ಯತೀರ್ಥಂಗಳೊಳೆದಮಹಾ
31 ಪಾತಕಮಕ್ಕು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತುವಸುಂ
32 ಧರಾಂಪಪ್ಪಿ ವ್ಯರ್ಪಕಸಕ್ರಾಂತಿವಿಪ್ಪಾಯಾಂಜಾಯತೇಪ್ರಿಮಿ||

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ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' X 2'.

- 1 ವಿಶುದ್ಧಜ್ಞಾನದೇಹಾಯತ್ರಿವೇದೀದವ್ಯಚಕ್ಷುಷೇ | ಶ್ರೇಯಃಪ್ರಾಪ್ತಿ ನಿಮಿತ್ತಾಯನಮಃಸೋಮಾರ್ಥಧಾರಿಣೇ ||
2 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂ
3 ಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕಾಭರಣಂಶ್ರೀಮತ್ತಿ
4 ಭುವನಮಲ್ಲದೇವರವಿಜೆಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದ್ಧಿಪ್ರವರ್ಧ
5 ಮಾನವಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲಿಸುತ್ತಮಿರೆ || ಸ್ವಸ್ತಿಯಮನಿಯ
6 ಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನಾನುಷ್ಠಾನಜಪಸಮಾ
7 ಧ್ಯಾದಿಸಂಪನ್ನರಮಿಮಾಂಸಕಲೋಕಾಯತಬೃದ್ಧಸಾಂಖ್ಯ
8 ವೈಶೇಷಿಕಾದಿಶಾಸ್ತ್ರಾಗಮಕುಶಲರಗ್ನಿಪ್ಪೋವಾದಿವಿಶಿಷ್ಟೇಷ್ಟವಿದ್ವಜ್ಞ
9 ನಪೂಜಿತರುದ್ರಾತ್ರಿಂಶತ್ಸಹಸ್ರಸಮಯಾಗ್ರಗಣ್ಯರನೇಕಶ್ರುತಿಸ್ಮೃತಿಶ್ಚ
10 ತ್ಯಾತ್ಥಕೀರ್ತಿತ್ರಯಸಂಪನ್ನರಪ್ರೀತೀಮದಗ್ರಹಾರಬೇಗೂರಮ
11 ಹಾಜನಂಸಾಸಿರದಮೂನೂರ್ವರುಮಂಸಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ರೀ
12 ಮದಂಬದಕಾಳಗಾಮಾಂಡನಮಗಂಚಟ್ಟಗೋಸಿಪಾದಪೂಜೆಯಂಕೊಟ್ಟೊಡಂಬಡಿಸಿಶಾ
13 ಳುಕೃತಿಕ್ರಮಕಾಲದಂಶಿನೇಯಶುಕ್ಲಸಂವತ್ಸರದಜೇಷ್ಠಮಾಸದಅಮವಾ
14 ಸ್ಯೇನೋಮವಾರದಂದುದೇಸಿಗಪ್ರವಾಸಿಗರಆಹಾರದಾನಕ್ಕೆ ಬಿಟ್ಟಸತ್ತಂಸರ್ಬ
15 ನಮಶ್ಯಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತಮಿರ್ಪಂತಾಗಿಡಂಬಟ್ಟದಕೆಳಗೆಮು
16 ಟ್ಟವಯಲೊಳಗೆಬಿಟ್ಟಗಟ್ಟೆಕಚ್ಚವಿಯಗಳೆಯಲುಕಮ್ಮಂಚುಬಂದುಮನೆಯನಿ
17 ವೇಶನಂಬ್ಬುಬಾಧಾಪರಿಹಾರಕಾರ್ಥಮ್ವಂಶಪ್ರತಿಪಾಲಿಸಿದವರು
18 ವಾರಣಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆ . . ತೀರ್ಥಂಗಳಲುಸೂರ್ಯಗ್ರ
19 ಹಣದಂದುಪನ್ನಿಚ್ಚ

15

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" X 2' 8".

- 1 ನಮಃಸ್ತುಂಗಶಿರಶ್ಚಂಬುಚಂದ್ರಚಾಮರೂಪಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಂಭಮೂಲಸ್ತಂಭಾಯಾಶಂಭವೇ ||
2 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರ

- ³ಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜೆ
⁴ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತುಮಿರೆ ||
⁵ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಲಸಂಪನ್ನರಶೇಷದಿಕ್ಪ್ರ
⁶ಕಾಸಕೀರ್ತಿ ಸಂಪನ್ನರುಂಚತುವೈದಪರಾರಾಸರ್ವಸಹಿತಸಮಾಗಮಮತಿಗಳತಕ್ಕವ್ಯಾಕರಣೋದಾಳಂ
⁷ಕಾರಭಂದನಿಘಂಟು . . ಶ್ರುತಿಸ್ಮೃತಿಮಂತ್ರತಂತ್ರಜ್ಯೋತಿಷ್ಠಾ ನಾದಿಸಕಳಚೌಷ್ಪಿಶ್ರುತಾವತಾರರುಂ
⁸ಮಾಮಾಂಸ ಹೃತಸಮಯಪಡ್ಧರ್ಶನಾಧಾರಸಮೇತರಗ್ನಿ ಶ್ಲೋ
⁹ಮಾದಿವಿ ಶಸಹಸ್ರಸಮಯಾಗ್ರಗಣ್ಯರಸಿಕಚತುರ್ಭು
¹⁰ಪಾವಿಶ ಸಾಸಿರದಮೂನೂರ್ವಗ್ಗಿ ಪಾದ
 (ಮುಂದೆ ಹೊಗಿಧೆ).

16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 2" × 2' 4".

- ¹ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವ
²ಕಾರಣಾಯಸರ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯತೃಭ್ಯಂನಮಃಶ್ರಿಭುವನ
³ಪ್ರಭವೇಶಿವಾಯ ||
⁴ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಸರಮೇಶ್ವರಂ
⁵ಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲ
⁶ದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲು
⁷ತ್ತುಮಿರೆ || ಸ್ವಸ್ತೃಖಿಳಜಗದುತ್ಪತ್ತಿಸ್ಥಿತಿಪ್ರಳಯಸಂಹಾರಕಾಲಕಾರಣ
⁸ಗರುಡಧ್ವಜಪನ್ನಗಶಯನನಾಭೀಕಮಳಾಸನಬ್ರಹ್ಮಲಕ್ಷ್ಮೀವಿಶಾಳವಕ್ಷಸ್ಥಳ
⁹ಹ . . ತಿಸರೋಜವಿರಾಜಮಾನರುಗೃಣಿಸ್ಸಾಮಾಧರ್ವ್ಯವೇದಾಂಗೋಪಾಂಗಲಕ್ಷಣಲ
¹⁰ಕ್ಷಿತರುಯಜನಯಾಜನಾಧ್ಯಯನಾಧ್ಯಾಪನಪಾರಗರುಗ್ನಿ ಜ್ಯೋಮಾದಿಸಪ್ತ ಸೋಮ
¹¹ಸಂಸ್ಥಾಪಣ್ಯತರುರಕ್ತಸರಸೀರುಹೋದರದಳನಿಭಚತುರ್ವಕ್ತ್ರಶಾಸ್ತ್ರಪಡಂಗಾಪ್ಪಾದಶಸ್ತಿ ಶ್ರತಿ
¹²ಪುರಾಣಕಾವ್ಯನಾಟಕಾರ್ಥಗ್ರಂಥಪ್ರಯೋಗಪದವಿನ್ಯಾಸಲಲಿತಾಂಗೋಪಾಂಗರಿ
¹³ಮಾಹೇಶ್ವರವೈಷ್ಣವೇತಾದಿಸಮಯನಿಯಮಸ್ಥರುನ್ಯಾಯವೈಶೇಷಿಕಲೋ
¹⁴ಕಾಯತಸಾಂಬುಬೌದ್ಧಮಾಮಾಂಸಾದಿತಕ್ಕಶಾಸ್ತ್ರಾಗಮಪರಿಣತರುಸಪ್ತ ರಿಷಿಸಮಾನರೇ
¹⁵ಕವಾಕ್ಯರಶೇಷದಿಕ್ಪ್ರಕಾಶಿತಕೀರ್ತಿಧ್ವಜರುದ್ವಾತ್ರೀಶತ್ಸಹಸ್ರಸಮಯಾ . . . ರು
¹⁶ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇವಲಬ್ಧವರಪ್ರಸಾಧಿತಪುಣ್ಯರವ್ವಶ್ರೀಮದಗ್ರಹಾರಂ
¹⁷ಜೇಗೂರಸಾಸಿರದಮೂನೂರ್ವ್ಯರಾಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಂನೆಯಕೋರಧನಸಂ
¹⁸ವತ್ಸರದಚೈತ್ರಬಹುಳಂಆದಿತ್ಯವಾರಮೇಷಸಂಕ್ರಮಣದಂದು || ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯ
¹⁹ಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿನಿಷ್ಕೃತರುಕುಹಿಗೋತ್ರಪ್ರತಿಷ್ಠಿತರುಕೋಳಗರ
²⁰ಧಿಷ್ಣಿತರವ್ವಶ್ರೀಮತುಸೋವಿಯಣಭಟ್ಟರಮಗಂನಾರಣಭಟ್ಟರಮಗಂಗೆೋತ್ರಸವಿತ್ರಂ
²¹ಅಪ್ಪಣಭಟ್ಟರುಪಾದಪೂಜೆಗೊಟ್ಟದೇಸಿಗಪ್ರವಾಸಿಗರಾಹಾರಸತ್ಯಕ್ಕೆ ದೇವಸಲಂಬ್ರಾಪ್ತಾಣರುಣಂ
²²ತಾಗಿನಱುಲಕೆಱಿಯಕೆಳಗೆಕಟ್ಟವಿಯಗಡಿಂಬದಲುಬಿಟ್ಟಗಟ್ಟೆ ಕಮ್ಮಿ ಅಯ್ಯತ್ತುಗಳಿಂ

- 23 ಸತ್ರಕ್ಕೆ ಮನೆಯೊಂದು ೧ ಈದರ್ಮನಾಕೆಲಂಬರುತಪ್ಪದೆ ಪ್ರತಿಪಾಳಿದವರು ವಾರಣಾಸಿಕು
24 ರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೇ ಅಗ್ನಿ ತೀರ್ಥದಲುಪನ್ನಿ ಚಾರ್ವಾಕನಿಕವಿಲೆಯಂವೇದಪಾರಗಬ್ರಹ್ಮಣಗ್ಗನೂ
25 ಯಗ್ರಹಣದಲುದಾನಗೊಟ್ಟು ಪಲವಕ್ಕು ಈದರ್ಮನಾರಾನುವಳಿದವರು ಆತೀರ್ಥದಲಾ
26 ತಿಥಿಯಲೀಕವಿಲೆಯನು . . ಮನೀಬ್ರಹ್ಮಣರು ಮನಳಿದಪಳ್ಳು ಮಹಾಪಾತಕನಕ್ಕು ||
27 ಸ್ವದತ್ತಾ ಮರದತ್ತಾ ಎವಾಯೋಹರೇತಿವಸುಂಧರಾಂಪ್ಪಿರ್ವಪ್ಪಸಹಾಸಾ
28 ಣಿವಿಷ್ಣು ಯಾಂಜಾಯತೇಕ್ರಿಮಿನವಿಷಂವಿಷಮಿತ್ಯಾಹುರ್ಬ್ರಹ್ಮಸ್ವಂ
29 ವಿಷಮುಚ್ಚ ತೇವಿಷಮೇಕಾಕಿನಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ || ಸಾಮಾನ್ಯೋಯಂ
30 ಧರ್ಮಸೇತುರ್ನ ಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾನ್ಯೇತಾಂಭಾವಿನಃ
31 ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ || ಮದ್ವಂಶಜಾಙ್ಗ
32 ರಮಹೀಪತಿವಂಶಜಾವಾಪಾಪದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃಯೇಪಾಲ
33 ಯನ್ತಿ ಮಮಧರ್ಮಮಿಮಂಸಮಸ್ತಂ ತೇಭ್ಯೋಮಯಾವಿರಚಿತಾಜಂಲಿರೇ
34 ಪಮೂರ್ಧ್ನ ||

17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

3' x 1' 6".

- 1 ಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಂಜಗದ್ಧಿ ತಾಯವಿಶ್ವಸ್ಥಿತಿ ಪ್ರಳಯಸಂಭವಕಾರಣಾಯ |
2 ಸರ್ವಾತ್ಮನೇವಿಚಿತಕೋಪಮನೋಭವಾಯಸ್ತು ಭೃನ್ನ ಮೋಸ್ತು ಭುವನಪ್ರವೇಶಿವಾಯ ||
3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಭಿವ್ಯವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
4 ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
5 ತ್ತ್ವಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾ
6 ನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತಮಿರೆ || ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಧ್ಯಾ
7 ಯಧ್ಯಾನ್ವಧಾರಣಮಾನಾನುಷ್ಠಾನಜಪಸಮಾಧೀಲಸಂಪನ್ನರಶೇಷದೇ . ಕಾ
8 . . . ರುಗ್ಯಜಾಸ್ಸಮಾಧವ್ಯಪಾರಗಗ್ನಿಷ್ಟೋಮಾದಿವಿಷ್ಣು . ವಿದ್ವ
9 ಜ್ಞನರು ರಸೀರುಷೋದರದಳನಿಭಚತುರ್ವಕ್ತ್ರಶಾಸ್ತ್ರಪಡಂಗಾ
10 ಕಾರ್ತಗ್ರಂಥಪ್ರಯೋಗತತ್ವವಿನ್ಯಾಸಲಲಿ
11 ಸಂಪಂನರಸ್ವಶ್ರೀಮದ
12 ಸಮಸ್ತಗುಣಸಂಪನರಪ್ಪತಿಗಿರ
13 ನಾಕ್ರಂತರು
14 ಚರಿತ್ರಭಾರದ್ವಾಜಕುಳ
15 ತ್ತಮಣಧಾರಿಣಿಯೋಳ್
16 ರಣವಿವೇಕಿಮಿಮಳ
17 ರಾಜ ಸಮ್ಯಕ್ಕುಳಾಭಿಂದ್ರ
18 ನೆಡು ಮಾದಿಯಂದ್ಯುನದೀ
19 ತಾಶಾನ್ತನ || ಆತಂಪಾದಪುಜೆಯಂ

- 20 ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದಂಶಿನಿಯವಿಭವಸಂವತ್ಸರದಚ
21 ಸೆಬ್ರಹಸ್ವತಿ ದಿನಸೋಮಗ್ರಹಣತಿಥಿನಿ
22 ಸಬ್ಬನಮಸ್ತಂಚದ್ರಾಕ್ಷತಾ
23 ರಂಸಲುತ್ತಮಿ

(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ.)

18

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" × 2'.

- ¹ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈಲೋಕ್ಯನಗ
²ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ವಿಶುದ್ಧಚ್ಛಾನದೇಹಾ
³ಯತ್ರಿವೇದೀಬಿಬ್ಬಲಚಕ್ಷುಶೇಶೇಯಪ್ರಾಪ್ತನಿಮಿತ್ತಾಯನಮಸೋಮಾದ್ಧಧಾರಿಣೇ || ಗಣ
⁴ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ಬಮಹಾಮಂ
⁵ಡಳೇಸ್ವರಂಕಾಳಂಜರಪುರವರಾಧೀಶ್ವರಸುವನ್ನೇವ್ರಿಪಭದ್ವಜಡಮರುಗತೂರ್ಯುನಿ
⁶ಗ್ನೋಪೇಷಣಕಳಚೂರ್ಯುಕುಳಕಮಳಮಾತ್ರಾಂಡಮಾನಕನಕಾಚಕಸುಭಟರಾದಿತ್ಯಕಲಿಗಳಂ
⁷ಕುಸಗಜಸಾಮಂತ ಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಸನಿವಾರಸಿದ್ಧಿ
⁸ಗಿರಿದುರ್ಗಮಲ್ಲಜಲದಂಕರಾಮವೈರೀಭಕಂಠೀರವನಿಸ್ಸಂಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತಪ್ರಸನ್ನಸಹಿತಂ
⁹ಶ್ರೀಮತುಭುಜಬಲಚಕ್ರವರ್ತಿತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಣದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋ
¹⁰ದದಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ಬಮಹಾಮಂಡಳೇಶ್ವರಂಕೋಳಾಲ
¹¹ಪುರವರಾಧೀಶ್ವರಂನನ್ನಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಚನಂಪದ್ಮಾವತೀಲಬ್ಧವರಪ್ರಸಾದಮಿಗ
¹²ಮದಾಮೋದಗಂಗಳಾಗೇಯಜಯದುತ್ತರಂಗಳಮಾಕೋಲಲಬ್ಧವರವನಾಮಾದಿಸಮಸ್ತಪ್ರಸ
¹³ನ್ನಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂನನ್ನಿಯಗಂಗಳೆಮ್ಮಾಡಿವೇವರಸರುಯೆಡೆವಟ್ಟೆಯಿಪ .
¹⁴ಲಚ್ಛವೇಯಪ್ಪತ್ತಮಂನರಿವೆಗೆಯುಮಂಅನಾದಿಯಗ್ರಹಾರಂಗಳೂರಂಸುಖದಿ
¹⁵ನಾಳುತ್ತಮಿರೆ || ವಿ || ಬೇಡಿದಡಲ್ಲಡೀಯದುನಿಂಪಕುಜಂಕರದೀವದಾನದಿನೋಡಸುರಾವನೀಜ
¹⁶ಮದುವೇಳುದೊರೆಯೇಮಣಿಚಿಂತಿನಿತ್ಯಕೈಗೂಡುವುದಲ್ಲದಿದ್ದಡದುತಾಂಕುಡದತ್ತಿಜನಕ್ಕೆರಾಗದಿನೀಡಿ
¹⁷ರದೀವನಿವನೀವಸುಧೆಯೊಳುಸಲೆನನಿಯುಗಂಗಳೂಭುಜಂ || ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾ
¹⁸ಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸವಾಧಿಸೀಲಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದನಾದಿಯಗ್ರ
¹⁹ಹಾರಬೇಗೂರಸಾಸಿರದಮೂನೂರ್ವರಂತೆನೆ || ಮತ್ತೇಭ || ಶರಣಾಯಾತರಿಪು
²⁰ಬ್ರಜಾಕುಳಕುಂಭಿತುಗಂಭೀರನೀರಾಕರದ್ದುರಿತದ್ರೋಹವಿರೋಧಿವಾರಣಾಘಟಾಬ್ಯಾಹಕ್ಕೆಪಂ
²¹ಚಾನನದ್ಧರೆಯೊಳುಮಾಕೋಳುಮಗ್ರವೈರಿರಜನೀಸಂಘಾತಮಂತೂಳ್ಯಭಾಸುರಸೂರ್ಯಾಂ
²²ಕುವೆನಲ್ಕಿಸಾಸಿರದಮೂನೂರ್ವರಯೇಶೋಮೂರ್ತಿಗಳು || ಕಂ || ಪ್ರತ್ಯೇಕಮಾಧರಾಮ
²³ರಸತ್ಯದಸಾಚಿದಕುಲಾಭಿವಾನದಜಸದೊಂದತ್ಯುನಂತಿಕೆಯನಜನುನಿತ್ಯಸ್ಥಿತಮೆಯ್ದಿ
²⁴ಪೊಗಳಲೇನೆಡದವನೇ || ಆಗ್ರಾಮದಲಿ || ವಿ || ಶ್ರೀಸುರಸಿದ್ಧಕಿಂನ್ನರನೋರಗಕಿಂಪುರುಷಾ
²⁵ದಿವಂದ್ಯನಬ್ಬಸನಸಂಸ್ತುತಂನಗಧರಾಚ್ಚಿತ್ತನಿಂದುಧರಂಸುರೇಶ್ವರಂವಾಸವಪೂಜಿತಂರವಿಕ
²⁶ಶಾಂಕುತಾಶನೇತ್ರನೊಲ್ಲದೇವೇಶನುಮೇಶನೀಗಿಸುಖಸಂಪದಮಂಸಲೆಮಲ್ಲಿ

- ²⁷ ಕಾಜ್ಜುನಂ || ಅತ್ರಿಭುವನಸ್ವಾಮಿಯ ಪಾದಾರಾಧಕಂಶಣಂ ಗಿಯರಸೇನಪೋವನಾ
²⁸ ದಿಮಯ್ಯನೆಂದೆಡೆ || ಚಂಪ || ಸಕಳಕಳಾಕಳಾಪಬಹುವಿದ್ಯವಿಚಾರದೊಳಿಂದ್ರಮಂತ್ರಿ
²⁹ ಯಂಪ್ರಕಟತೇತ್ತಿ ತತ್ತ್ವನಯಕೋವಿದಕಾಬ್ಯಪುರಾಣನಾಟಕಪ್ರಕರಮು
³⁰ ಹತ್ವದೊಳುಮನುವನೇಳಿಸುವಂಚತುರಾಸ್ಯವಂಶವರ್ಧಕನಿವನೆಂದುಮಾದಿಯಣನಂ
³¹ ಪೊಗುಳ್ಗಂಧರೆಯೊಳುಜಗಜ್ಜನಂ || ಅವಿಭವಿನಸತಿಯಂತೆನೆ || ರತಿಗಮರುನ್ದ
³² ತಿಗಂವಾಕುಸತಿಗಂನೂಮ್ನಾಡಿವಿಳಾಸದುಂನತಿಯಿಂದಂಪತಿಭಕ್ತಿಯಿನ್ಮಾಚಿತ್ಯಸ್ಥಿತಿಯಿಂ
³³ ಕೇತಬ್ಬೆಯದಳೇವಮುತಿಯೊಳು || ಅದಂಪತಿಗಳಿಗೆ || ಕಂ || ಕ್ಷೇರಾಂಭೋಧಿಯೊ
³⁴ ಳುದಿಯಿಸತಾರಾಧಿಸಂತೆಮಾದಿಮಯ್ಯನಗಭ್ಯಾಂಭೋರಾಶಿಯೊಳುದಿಯಿಸಿದರಾರಾ
³⁵ ಜಿತವಿಷದೇತ್ತಿ ಧಾಮಂಸೋಮಂ || ಮತ್ತಂ || ವಿವಾದಾಂಬುಜಸೇವೆಸೇವೆವಧಮ್ನಂಧಮ್ನವಾಪ್ತಂಕಿವಂ
³⁶ ಬ್ರಹ್ಮವಸಾಯಂಕಿವಪೂಜೆಮಂತ್ರಮೆಮಹಾಪಂಚಾಕ್ಷರಂಬಾಣನಿಂದವನೀಚಕ್ರದೊಳಗ್ಗಳಂಮು
³⁷ ಹಿಮೆಯೊಳುಮಾಹೇತ್ವರಂಸೋಮನಂಭುವನೋದ್ಧಮನನೊಂದೆನಾಲಗೆಯೊಳೆಂನೇವ
³⁸ ಣ್ಣಿ ಪಂಬಂಣ್ಣಿ ಪಂ || ಮತ್ತಂ || ಆತನಗುರುವಿನಪ್ರಭಾವವೆಂತೆನೆ || ಮುನಿಸಿಂದಂಕಡಳಂಕಡಂಕುಡಿ
³⁹ ವಂತಾತಾವಾತಾವೆಯಂಘನಮಪ್ಪೊಂದುದರಾಗ್ನಿಯಿಂಕಿಡಿಸಿವಿಂಧ್ಯಾದ್ರಿಂದ್ರಮಂತ
⁴⁰ ದ್ವಿಳೋಚನದಿಂದನೋಡಿಸಿಜಾಣ್ಣೆ ಯಿಂದಿಲಿಸಿದಾಕುಂಭೋದ್ಭವಂಕೋಪಸಂಜನಿತಂಭಾಸ್ವರದೇವನೊಳು
⁴¹ ಸಮನಸೋಚಾರನೀಕೋಪಿಯೊಳು || ಕ || ಗುರುಭಾಸ್ವರದೇವಂಸುರಗುರುಗೇಸಮಂ
⁴² ತಂದೆಮಾದಿಮಯ್ಯಂದೆಯ್ಯಂಪರಮಾತ್ಮಂಹರನನಲೀಧರೆಯೊಳುನೋಮೆಯನದೊರೆಗೆಥೆ
⁴³ ನೈರವೊಳರೇ || ಆತನಹಜಾತಯುಗನ್ನೀತಿವಿದಮ್ನಲ್ಲಿಯಂಣ್ಣು ನುಂಮನಣೆಯನುಂ
⁴⁴ ಭೂತಳದೊಳಾತನಹಜಾತಂಗೆಂಭಕ್ತರವನಿಂಪೆರೊಳರೇ || ಆಸೇನಪೋವನೋವ
⁴⁵ ಗಾಡಮಾದಿಮಯ್ಯಂಗೆಶ್ರೀಯಾತ್ಮವಾಗಿಸ್ವಸ್ತಿ ಸಕವರ್ಷಂವಂಬಹುಧಾನ್ಯಸಂವತ್ಸರದಭಾ
⁴⁶ ದ್ರಪದದಮಮಾಸನೋಯಗ್ರಹಣದಿನತ್ರಯಸಂಕ್ರಮಣಬೃತ್ತೀಪಾತಪು
⁴⁷ ಣ್ಯತಿಥಿಯಂದುಸಾಸಿರದಮೂನೂರ್ವರಿಂಗಿಪಾದಪೂಜೆಯಂಕೊಟ್ಟೊಡಂಬಡಿಸಿಲುತ್ತರಮಲ್ಲಿಕಾ
⁴⁸ ಜ್ಞಾನದೇವಗ್ಗಿಸ್ತಾನೈವೇದ್ಯಖಂಡಸ್ಥುಪಿತಜೇನ್ನೋದ್ಧಾರಕ್ಕೆ ಹುಳಿಚವಯಲಮಾನ್ಯದಕೆ
⁴⁹ ಯೊಳಗೆದೇವರಗಡಿಂಬಡ . . ಗದ್ದೆಕಮ್ಮಂಗಳೂರಿಂಹಡುವಲುತೆಲ್ಲಿಗೆ
⁵⁰ ಕೆಜಿಯಕಳಗಣಮಾನ್ಯದ . . ದೊಳಗೆಆಗಿಡಬೆದಲುಕಮ್ಮಂಗಳಿನ್ನೀಧಮ್ನಮು
⁵¹ ನಾಚಂದ್ರಾಕ್ಷರತಾರಂಬರಂಸಲುತ್ತಮಿರೆ || ಕ್ರಿಯೆಯಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾವಮನುಜಗ್ಗಾ
⁵² ಯುಂಮಹಾಶ್ರೀಯುಮಕ್ಕು ಮಿದಂಕಾಯದೇಕಾಯ್ವಸಂಪಿಗೆಕುರುಕ್ಷೇತ್ರಂಗಳೊ
⁵³ ಳುವಾರಣಾಸಿಯೊಳೆಕ್ಕೊಟಮುನೀಂದ್ರಂಕವಿಲೆಯಂವೇದಾಚ್ಯರಂಕೊಂದುದೊಂದಯಸಂಪೊದ್ದು
⁵⁴ ಗುಮೆಂದುಸಾರಿದಪುದಿಸೈಳಾಕ್ಷರಂಧಾತ್ರಿಯೊಳು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹ
⁵⁵ ರೇತಿವಸುಂಧರಾಪಟ್ಟಿವರಿಪ್ರಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ಈಸಾಸನ
⁵⁶ ದಕಲ್ಲಮಂವಾರವಳಿಯ . ಡೆಯಯವಿಯಣ್ಣ . . ಸುವರಿಯನಾದಿಮಯ್ಯನಲಿಖಿತಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" X 2' 3".

¹ ಒಂಪ್ರತ್ಯಕ್ಷವಸ್ತುವಿಷಯಾಂಜಗದ್ಧಿ ತಾಯವಿಶ್ವಸ್ಥಿತಿಪ್ರಳಯಸಂಭವಕಾರ

² ನಾಯವಸ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯತುಭ್ಯಂನಮಃತ್ರಿಭುವನ(ಃ) ಪ್ರಭವೇನಾಯ ||

- ³ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವ
⁴ ರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತೈಶೋಕ್ಯ
⁵ ಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾ
⁶ ರಂಬರಂಸಲುತ್ತಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಜ್ಜಮಹಾಶಬ್ದಮಹಾ
⁷ ಮಣ್ಣೋಶ್ವರನುದಾರಮಾಹೇಶ್ವರಂ ಚಲಕೇಬಲ್ಲಣ್ಣಂ ಸಾಯರ್ಯಮಾತ್ಮಣ್ಣಂ ಪತಿಗೇಕದಾಡಂ ಸಂಗ್ರಾಮಗ
⁸ ರುಡಂ ಮನುಜಮಾನ್ಯಾತ್ಮಂಕೀರ್ತಿವಿಖ್ಯಾತಂಗೋತ್ರಮಾಣಿಕ್ಯಂ ವಿವೇಕಶಾಣುಕ್ಯಂ ಪರನಾರೀಸಹೋದರಂ ಬೀರ
ವೃಕೋ
⁹ ದರಂಕೋದಣ್ಣ ಪಾತ್ಥಂ ಸಾಜನ್ಯತೀರ್ಥಂ ಮಣ್ಣು ಚಿಕಕಣ್ಣಿರವಂ ಪರಚಕ್ರಭೈರವಂ ರಾಯದಣ್ಣ ಗೋಪಾಳಮಾ
¹⁰ ಲೆಯಮಣ್ಣು ಚಿಕಮೃಗಶಾಣ್ಣು ಉಂಶ್ರೀಮತ್ತೈಶೋಕ್ಯಮಲ್ಲದೇವಪಾದಪಂಕಜಭ್ರಮರಂಶ್ರೀ
¹¹ ಮನ್ತ್ರಹಾಮಣ್ಣು ಷೇಶ್ವರಂ ಲಕ್ಷ್ಮೀರಸರಬನವಾಸಪನ್ನಿ ಚಾರ್ಪಿಸಿರಮುಮಂದುಪ್ಪನಿಗ್ರಹವಿಷ್ಣುಪ್ರ
¹² ತಿಪಾಠನದಿಂ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗಿಯುತ್ತಮಿರ | ಎಡೆವಟ್ಟೆಪ್ಪತ್ತಕ್ಕಂ ಜ್ಯೋಗಯ್ಯಂ ಮನ್ನೆಯ
ನಾಗಿ
¹³ ಸುಖದಿನಾಳುತಿರಿ || ಕನ್ನ || ಕರಿಘಟೆಗಳೊಡ್ಡ ನೊಡೆಯಿಬ್ಬಿದರಿಬಳಮಂಗಿಲ್ಲ ಚಕ್ರೈಲವನಸಂಗರದೊಳ್ಳೆಚ್ಚಿಸಿ
¹⁴ ದದಟಂ ಪರಬಳಮಲ್ಲಂ ಪ್ರತಾಪಿಕೊನ್ನ ದಬೀರಂ || ಶ್ರೀಮದ್ವೈಶ್ಯಾನ್ಯಯದೊಳ್ಳನ್ನ ಮಾನ್ಯಮೆಬ್ಬಿಕ್ಕು
¹⁵ ಲದಕೊನ್ನ ದಬೀರಂಗಾಮಹಿಮೆಯುತ್ತ ವಂಮಗನೀಮಹಿಯೊಳ್ಳಿ ಗಟ್ಟಿನವನತನೆಯಂ ನೋವುಂ ||
¹⁶ ಆತನನುಪುತ್ರನಹಿತವಾತ್ರಭಯಂಕರನುದಾರಿಗೋತ್ರಪವಿತ್ರಂ ನೀತಿವಿದಂಧಮ್ನಾನ್ಯಂಭೂತ
¹⁷ ಷದೊಳ್ಳಿ ಗಟ್ಟಂಬಿರುದಸರ್ವನ್ಯಾಂಕಂ || ಹರಚರಣಕಮಳಭಿಂಗಂಧುರದೊಳ್ಳಿ ಐವಂಗನನ್ಯವನಿತಾಪು
¹⁸ ತ್ರಂ ಸ್ಥಿರವಾಕ್ಯಂಬುಧಮಿತ್ರಂ ಸುರತರುವೆರೆದವರ್ಗ ಬಿರುದಸರ್ವನ್ಯಾಂಕಂ || ಆತಂವಾರಸಿಂಗನಬೇಹೂ
¹⁹ ರಲಿಬ್ಬ ಬಿರುದಸರ್ವಜ್ಞ ಗಟ್ಟಿವೊಡಲಾಗಿ ಪಲವುಂಕೆಜಿಗಳಂಕಟ್ಟಿಸಿತನ್ನ ಕಟ್ಟಿಸಿದಸರ್ವಜ್ಞ
²⁰ ಗಟ್ಟಿಂಗಮಲ್ಲಿಯಮಲ್ಲಿಕಾರ್ಜುನದೇವರಮತದವಿದ್ಯಾರ್ಥಿಗಳಾಹಾರದಾನದಶತ್ರುಕ್ತಂ ಪಾವಟ
²¹ . ಂಜಮನ್ನೆಯಂ ಜ್ಯೋಗಯ್ಯಂ ಬೇಹೂರಸಂನ ಗಾವುಣ್ಣು ನುಂಕೇತಗಾವುಣ್ಣು ನುಮನೊಡಂಬಡಿಸಿಶ್ರೀ
²² ಮನ್ತ್ರಹಾಮಣ್ಣು ಷೇಶ್ವರಂ ಲಕ್ಷ್ಮೀರಸರಬ್ಬಿನವನುಸ್ಯಮಾಗೆ ಪಡೆದುಸಕವರ್ಷ ಫರ್ವನೆಯ ಪರಾಭವನಂವ
²³ ತ್ಸರದಭಾವಪ್ರದದಪುಣ್ಣ ಮನೋಮವಾರದನೋಮಗ್ರಹಣಪರ್ವನಿಮಿತ್ತದಿಂ ಶ್ರೀಮತ್ಕ
²⁴ ಶ್ರೀರಸಣ್ಣಿ ತದೇವರಶಿಷ್ಯರಿಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಜಪಸಮಾಧಿಪ
²⁵ ಡಂಗೋಪಹಾರಾದಿಸಮ್ಪನ್ನ ರಪ್ಪಶ್ರೀಮತ್ತೈಶೋಚನಸಣ್ಣಿ ತದೇವರಕಾಲಂಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಂ ಮಲ್ಲಿಕಾ
²⁶ ಜ್ಞಾನದೇವರಗಟ್ಟಿಯಿಂ ಪಡುವಲಪೊಕ್ಕ ರಣಿಯಿಂಬಡಗಲುಬಿಟ್ಟುಗಡ್ಡೆ
²⁷ ಬಿರುದಸರ್ವಜ್ಞ ಗಟ್ಟಿಂಗಕೆಜಿಗೊಡಂಗಿಕೆಜಿಯಕೆಳಗೆಲ
²⁸ ಮತ್ತರೊಂದುಂ ಈಧಮ್ನಾ ಮನಾರೋವ್ಯಾರಪ್ರತಿಪಾಳಿಸಿದವರವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆ
²⁹ ಯಗ್ನ್ಯತೀರ್ಥಂಗಳೊಳಪನ್ನಿ ಚಾರ್ಪಿಸಿರಮುಭಯಮುಖಿಕವಿಲೆಯಂಪನ್ನಿ ಚಾರ್ಪಿಸಿರಚತುರ್ವೇದಪಾ
³⁰ ರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗಿಕೊಟ್ಟುಫಳಮನೆಯ್ದು ವರೇಧಮ್ನಾ ಮನಳಿದವರಾತಿರ್ಥಂಗಳೊಳನಿತು
³¹ ಕವಿಲೆಯುಮನಾಬ್ರಾಹ್ಮಣರುಮನಳಿದಮಹಾತಕಮನೆಯ್ದು ವರ || ಶ್ಲೋಕ
³² ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತವಸುಂಧರಾಂಪನ್ನಿ ಪರ್ವಪಹಸ್ರಾಣಿವಿಷ್ಣು ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ
³³ ನವಿಷಂವಿಷಮಿತ್ಯಾಹುದೈವಸ್ವಂವಿಷಮುಚ್ಯತೇ | ವಿಷಮೇಕಾಕಿನಂಹನ್ನಿದೇವಸ್ವಂಪುತ್ರಪಾ . . .
³⁴ ಸಾಮಾನೋಯಂಧಮ್ನಾ ಸೇತುನ್ಮಾಪಾಣಾಂ ಯೋಭವ
³⁵ ಸರ್ವಾನ್ಯೇತಾನ್ಯಾ ವಿನಾಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯಾ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

1 ಪ್ರತ್ಯಕ್ಷವಸ್ತು ವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸ್ಯ ತಿಪ್ರಳಯಸಂಭವಕಾರಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಚಿತಕೋಪ
2 ಮನೋಭವಾಯತುಭ್ಯನಮಃ ತ್ರಿಭುವನ(ಃ) ಪ್ರಭವೇತಿವಾಯ || ಪ್ರಚಳಿತರವೀನ್ದು ಮಣ್ಣು ಕಮಾಕುಂಚಿತಶೀಪಮು
3 ಚ್ಚ ಕಜ್ಜ ಕಧಿ(ಃ) ಬುದ್ಧಿ ತತ್ತ್ವಸಂಭೋರುಭಯಕರಾಸ್ಥಳನಂಜಯತಿ ||
4 ಸ್ಪಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಿ ಪ್ರಪೃಥ್ವಿವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಶತ್ಯಾಶ್ರಯ
5 ಕುಳತಿಳಕುಳಾಳುಕ್ಯಾಭರಣಸಾಹಸಾಳಂಕರಣಗಣ್ಣ ರೋಗ್ಗಂಣ್ಣಂತೇಜಮಾತ್ಮ ಣ್ಣಂಶಾರ್ಯನಾರಾಯಣಂಚತುರ
6 ಚಾರಾಯಣಂಚಾವಾಣಸಹಸ್ರಬಾಹುಪುರಾಜರಾಹುಕೇತ್ತಿ ವಿದ್ಯಾಧರಂವಿಕ್ರಮಶ್ರೀಧರಂಕೋದಣ್ಣರಾಮಂ
7 ಮಾಪ್ಪಣ್ಣಿಬೇಮಂಮಲ್ಲಿಕಂಪೋದಂತ್ಯಾಗವಿನೋದಂಅರಾಯತಲೆಯಕರವೆತ್ತಂರಾಯಪ್ರತಾಪಾದಿತ್ಯಂಗಣ್ಣ ಬಂಗಾಣ
8 ಕಲಿಯುಗನೀಲಿರಪುನೃ ಪತಿಹೃತ್ಸಲ್ಲಂಜಗದೇಕಮಲ್ಲಂಶ್ರೀಮಜ್ಜ ಯಸಿಂಹದೇವರನಿಜವಿಜಯಕಟಕಸಮ
9 ಸ್ಥಿತಂಲೀಲಾವಿಳಾಸದಿಂದೆತಗಿರಿಣನೆಲೆವಿಡಿನೋಳಸಕವರ್ಪ ಣ್ಣಿಷಿನೆಯಪ್ರಜಾಪತಿಸಂವತ್ಸರದಸಾಪ್ತಮಶುದ್ಧಪಂ
0 ಚಮಿಬೃಹಸ್ಪತಿವಾರದನ್ದು ಬಸವಾಸಿಪನ್ನಿ ಚಾರ್ಫಾಸಿರದಕಂಪಣವಿಡೆವೆಟ್ಟವೆಪ್ಪತ್ತ ಟಿಬಳಿಯರ್ಹೂರಮಾರಸಿಂ
1 ಗಗಾವುಂಣ್ಣಂಜಗದೇಕಮಲ್ಲಗಾವುಂಣ್ಣಂ ವೆಸರುಮಂಸಮಸ್ತ ರಾಜ್ಯಚಿಹ್ನೆ ಮುಮುಅಂಕಗಾಭಿನವತೇಜಮುಮಂಸ
2 ದೇದುತನ್ನ ತಮ್ಮಂದೇಕಗಾವುಂಣ್ಣಂಮಾಡಿಸಿದವಾಲಯಕ್ಕೆ ಬಿಣ್ಣು ಸ್ಥಿತಿತನವಕಮ್ಮ ಪೂಜಾನಿಮಿತ್ತಂವೃತ್ತಿ ವೇಳ್ತು
3 ಮೆನ್ನು ಬಿನ್ನ ಪಂಗೆಯೈತದ್ವರ್ಪಾಭ್ಯಂತರದುತ್ತ ರಾಯಣಂಸಂಕ್ರಮಣದನ್ದು ದೇವತಾರ್ಚನಾನನ್ದ ರಂದೇವದ್ವಿಜಗುರುಸಾಕ್ಷಿಯಂ
4 ಅಣ್ಣಂವಿಜಯಾದಿತ್ಯದೇವನಪ್ರಧಾನಪದ್ಮನಾಭಯ್ಯನಗುಣವಮ್ಮಯ್ಯನನಾರಿಯರದೇಗುಲದಕೆಪ್ಪಿಯಕೆಳಗೆ
5 ಕಚ್ಚ ವಿಯಂಗದಿಂಬದೊಳಬಿಟ್ಟಗಡ್ಡೆಗಳೆಯಮತ್ತ ರಿಚಿಬೆದ್ದ ಲೆಮತ್ತ ರಿಚಿಅಡಕೆಯತೋಟದಲುವರ್ಪಕ್ಕೆ ಮರದಲೊಂದಡ
6 ಕೆವಲೆಯಸುಂಕಮನೆಯನೆಲಸಣಂಮೂಡಣವರ್ಣಗಲಿಂಪೊಣಗುತೆಂಕಸೇತುವಿನಬಡಗಣಕೋಡಿಂಮೂಡದೇ
7 ವಾಲಯಂ | ಬಡಗನೇಪಿಲಕೆಪ್ಪಿನಂದಾದಿವಿಗಿಣಂಮುಟ್ಟುಮತ್ತ ಮಾನಾಡಮಂನ್ನೆ ಯಂಅರಿನೃಪಮದೇಭಕುಂ
8 ಭಿಕುಂಭಸ್ಥಳಸ್ಥಳನಸಿ ಸೋರಕೇಸರಿಪರಬಳಕೇಸರಿ | ವೈರಿಬಳಜಳಧಿಬಡವಾನಳಂ | ದ್ರೋಹಕಾಳಾನಳಂ | ವಿಕಾ
9 ನ್ನತುಂಗಂ | ಚವ್ವನಸಿಂಗಂ | ಪರಿವಾರಚಿನ್ದು ಮಣಿ | ಸುಜನಚೂಡಾಮಣಿ | ರಿಪುನೃಪತಿನಿಕ್ಷತ್ರಂ | ಗೋತ್ರಪವಿತ್ರಂ | ಪ್ರತಿ
0 ಪಕ್ಷರಾಕ್ಷಸಯುದ್ಧ ಸಮಕ್ಷನುಂ | ನುಡಿವನ್ನೆ ಗಣ್ಣಂ | ಗಣ್ಣ ಪ್ರಚಣ್ಣಂ | ಶ್ರೀಮತುಮನ್ನಿ ಯಚೋಗಯ್ಯಂಸಕವರ್ಪ ಣ್ಣಂನೆ
1 ಯವಿರೋಧಿಸಂವತ್ಸರದಮಾಘದಮಾವಾಸ್ಯೆಮಂಗಳನಾರಂವೃತ್ತಿಪಾತಸೂರ್ಯಗ್ರಹಣದನ್ದು ಬೇಹೂರಮಲ್ಲಿಕಾ
2 ಚ್ಚನದೇವಗಲ್ಲಿತನಗೆನಡೆವಮಾನ್ಯದಕೆಯೊಳಗೆಬಿಟ್ಟಗಡ್ಡೆಗಳೆಯಮತ್ತಂಆಕಂಪಣದಬಳಿಯನವಿಲೆ
3 ಯಲೆಬಳ್ಳ ಲೆಮತ್ತ ರೊಡೇವಂಗೇರಿಯಮನಿಜನನಿತುಮಂಪ್ರತಿಪಾಳಿಸುವರಿ | ಈಧಮ್ಮ ಮಾನವನೋವ್ವಂಪ್ರತಿ
4 ಪಾಳಿಸಿದನಾತಂವಾರಣಾಸಿಕ್ತುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯೊಳಂಪನ್ನಿ ಚಾರ್ಫಾಸಿರಮುಭಯಮುಖಿಕವಿಲೆಯಂಪನ್ನಿ ಚಾರ್ಫಾಸಿ
5 ರಬ್ರಾಹ್ಮಣಗ್ಗಿ ಕೋಟ್ಟಪಳಂಕದನೆಂದೆಗವನ್ನಿ ಚಾರ್ಫಾಸಿರಮುಭಯಮುಖಿಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣರುಮನಗಿದಪಾ
6 ತಕಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂದರಾಂಪನ್ನಿವರ್ಪಣಸತ್ಪ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||
7 ನವಿಷಂವಿಷಮಿತ್ಯಾಹುದ್ಧೇವಸ್ವಂವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹನ್ತಿ ದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ || ಸಾಮಾನ್ಯೋ
8 ಯಂಧಮ್ಮ ಸೇತುನ್ಯ ಸಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ಸರ್ವಾಸೇತಾನ್ಭಾವಿಸಾಪ್ತಿಗವೇನ್ದ್ರಾನ್ಭ್ರೂಯೋಭೂಯೋ
9 ಯಾಚತೇರಾಮಭದ್ರಃ || ಮದ್ಯಂಶಜಾಹ್ನುರಮಹೀಪತಿವಂಸಜಾನಾಪಾಪಾದವೇತಮನಸೋಭುಮಿಭಾವಿಭೂಪಾಃ |
0 ಯೇಪಾಳಯನ್ತಿ ಮಮಧಮ್ಮ ಮಿಮಂಸಮಸ್ತಂತೇಭ್ಯೋಮಯಾವಿರಚಿತಾಂಜಗೇರೇಷಮೂರ್ಧ್ನ ||
1 ಕ್ಕಾಳಮುಖಿಸಮಯಸಮುದ್ಧರಣರಕ್ತಿಪರಿ ಜಗ
2 ಕ್ಕೋರಪಣ್ಣಿ ತದೇವಃಪೂರ್

³³ಪಸವಾಧಿಸಂಪನ್ನ ರಪ್ಪಶ್ರೀಮ

³⁴ನುಂಕಾಂಕಚ್ಚಿ ಧರಾಪೂರ್ವಕಂಮಾ

³⁵ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನ

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ಅದೇ ದೇವಸ್ಥಾನದ ಪೂಜಾರಿಮನೆ ಭೂಮಿಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ).

- 1 ನದಕಟ್ಟು
- 2 ಅದಿವಾರ
- 3 ಗಳುಕೊಟ್ಟರು
- 4 ನಕೆಪಿಯಕೋಡಿಯಂಬಡಗಲುಕಚ್ಚ ವಿಯಕೋಲಗ
- 5 ಯಲುಗಚ್ಚಿ ಮತ್ತು ಗಿ|| ಈಧಮ್ಮ ಮನಾರೋರ್ವರು ಪ್ರತಿಪಾಲಿ
- 6 ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೇ ಪುಣ್ಯತೀರ್ಥಗಳೊ
- 7 ನ್ನಿ ಚೃಷ್ಟಾಸಿರಮುಭಯಮಃ ಶಿವವಿಲಯಂ ಪನ್ನಿ ಚೃಷ್ಟಾಸಿರವೇದಪಾರಗರಪ್ಪ
- ⁸ಬ್ರಾಹ್ಮಣಗ್ಗೊ ಕೊಟ್ಟ ಪಲಮಕ್ಕುಂ || ಈಧಮ್ಮ ಮನಗೆದವನನಿತುಕವಿಲಿ
- ⁹ಯುಮಂನನಿಬಬ್ರಾಹ್ಮಣರುಮಂಕೊನ್ನ ಮಹಾಪಾತಕನಕ್ಕುಂ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ಸ್ವಸ್ತಿಶ್ರೀ

²ವರ್ಷ . ೨ನೆಯ ಪ ತ್ನ

³ಹಯಲ ಹ

⁴ಲದಅಣ್ಣ ಮ

⁵ಪುತ್ರಂಮನಣಿ . ಸಪರನಾರಿ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ.)

¹ಪು

²ವೇದೋಕ್ತಿ

³

⁴ ಗಂಗೆಯ

⁵ಮಯ್ಯ ಮಾಕ

⁶ಗೋಸಿತಿ

⁷ದರಧಮ್ಮ ದೊಳುಧಮ್ಮ ಪುತ್ರನುಜನ

⁸ಮೇಗಣಗೇಪಿಯನತ್ತ ಯಂನಾಡಿ

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ಅದೇ ಹೋಬಳಿ ನೆಲವಾಗಿಲು ಗ್ರಾಮದ ಪಟೇಲನ ಹೊಲದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

¹ಸ್ವಸ್ತಿ

⁵ಗಾವುಣ್ಣುಗೆಯ ಕಾದುವಲ್ಲಯ್ಯ

⁶ಸುಟ್ಟುಪುದುಸು ಪಿವಿಣ ಲಲಿತಗಿತ್ತಿ ಪಿವಿಡು

⁷ಬಿಟ್ಟು ಸುರಲೋಕಕ್ಕೆ ಸಂದಕಟ್ಟಿ ಗಾವುಣ್ಣು ನಮಗಕಟ್ಟಿ ಗಾವುಣ್ಣು ನಿಖುಗಿದಮಂಗಳಮು . .

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ಅದೇ ಹೋಬಳಿ ಅರಸನಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ದೂದಿಹಳ್ಳಿ ಚನ್ನಪ್ಪನ ಮನೆಮುಂದೆ ಇರುವ ದಾರಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3' X 1' 4".

¹ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಿರಶ್ಚಂಭಿಜಿಂದ್ರಚಾಮು
²ರಚಾರವೇತ್ಯುಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
³ವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾದ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷಂಃ
⁴ಶಿಖಿನಯಯುವನವತ್ಸರದವೈಶಾಖಶುಖಲೂಶ್ರೀಮತು
⁵ಅಪಸ್ತಂಭಸೂತ್ರದಹರಿತಗೋತ್ರದಕೋಶಿಶಾಸ್ತ್ರಯದಮಾದ
⁶ವಾರಾಧ್ಯುಬಡೆಯರಕುಮಾರರಹರಿಹರಾರಾಧ್ಯರಿ
⁷ಗೇಶ್ವಲಾಯನಸೂತ್ರದವಶಿಷ್ಟಗೋತ್ರದಹಂಶಿಮಾದರಸ
⁸ರಮಕ್ಕಳುನವನಮುದ್ರದತಿಪ್ಪರಸರಮಕ್ಕಳುತ್ರಿಯಂಬಕ
⁹ರಸರುಕೊಟ್ಟುಅಗ್ರಹಾರದಶಿಲಾಶಾಸನದಕ್ರಮವೆಂ
¹⁰ತಂದರಕ್ರುಷ್ಣಾಯಮಹಾರಾಯರುಸುಖದಿರಾಜ್ಯವನಾ
¹¹ಳುತಂದಿದ್ವಿಲ್ಲಿರಾಯರುನಮಗೆನಾಯಕತನಕೆಪಾಲಿಸಿ
¹²ದಮಾಳೇನಹಳ್ಳಿಸೀಮೆಗೆಸಲುವಮಾದರವಳ್ಳಿ ಗ್ರಾಮದೊಳಗಣಬ
ಯಿರಾ
¹³ಪುರವೆಂಬಗ್ರಾಮವನುಪ್ರಾಕಲಿಸೂಯ್ಯೋಪರಾಗಪುಣ್ಯಕಾಲ
¹⁴ದಲ್ಲಿಶ್ರೀಹರಿಹರನಾಥಪ್ರಿಯಾಗಿಹರಿಹರಪುರವಾದಬಯಿರಾ
¹⁵ಪುರವನುನಿವಗಸುರಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ
¹⁶ಕೊಟ್ಟವಾಗಿಅಗ್ರಾಮಮಂಡಲಹೊಳೆದಂಡೆಯಾಗಿವಾಸಕ್ಕೆ ಸಂಕೋ
¹⁷ಚವಾಗಲಾಗಿಅನಿಗೇನಗೇನೀಮೆಬಳಗಗ್ರಾಮಮಂಡಲಕ್ಕೆ ತಕ್ಕ ಪ್ಪು
¹⁸ಭೂಮಿಯನುಧಾರೆನಿಜದುವಾವನಮುದ್ರಕಲ್ಲನುನೆಟ್ಟಿಸಿಕೊ

¹⁹ಟ್ಟವಾಗಿಅಬಯಿರಾಪುರದಹೊಲದಚತುರ್ಸೀಮೆಯವಿವರಮೂ
²⁰ಡಲಹಿತ್ತಳದಸೀಮೆಯಸೂಗೂರತಿಪಣಗೊಂಡನನರುಹಿನಿಂದ
²¹ಲುಪಡುವಲತೆಂಕಲುಮಾದನವೈಯಸೀಮೆಯಯೇಳುಕಡಹ
²²ನಗದೆಯಿಂದಲಬಡಗಲುಪಡುವಲಾಅನಿಗೇನಿಯಹು
²³ಣಿಸೆಯಕಟೆಯಹಳ್ಳದಿಂದಲಮೂಡಲಬಡಗಲುಗೋಣಿಹೊ
²⁴ಳೆಯಿಂದಲತೆಂಕಲಯಿಂತೀಚತುರ್ಸೀಮೆಬಳಗುಳನಿಧಿ
²⁵ನಿಕ್ಷೇಪಜಲಪಾಶಾಣಚಕ್ರೀಣಿಅಗಾಮಿಸಿದಸಾಧ್ಯಂ
²⁶ಗಳೆಂಬಅಪ್ಪುಭೋಗತೇಜಸಾಂವ್ಯಗಳನುಚಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
²⁷ಗಳಾಗಿನಿಮಸಂತಾನಪಾರಂಪರೆಯಾಗಿಸುಖದಿಂಭೋ
²⁸ಗಿಸಿಬಹಿರಿಯೆಂದಾನಾಲುನಮಸ್ವನುರುಚಿಯಿಂದಬಡಂ
²⁹ಬಟುಕೊಟಹರಿಹರಪುರವೆಂಬಪುತ್ರನಿಮಾಧೇಯವಾದಬ
³⁰ಯಿರಾಪುರದಅಗ್ರಹಾರದಶಿಲಾಶಾಸನ ||
³¹ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ
³²ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇತು || ಸ್ವದತ್ತಾಂಪಂದತ್ತಾಂ
³³ವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ
³⁴ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ಸರ್ವೇಷಾಂಭರ್ತತಂಭುಂ
³⁵ಕ್ತಶ್ಚಪಿಸ್ವರ್ಥದಿಫತನತು | ತತಃಕಷ್ಟತರೋನೀಚಃಸ್ವದ
³⁶ತ್ತಸ್ಯಾಪಹಾರಕಃ || ತ್ರಿಯಂಬಕದ್ವಾಬರಹ
³⁷ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹಿತ್ತಲ ಗ್ರಾಮದ ಕೆರೆಕಟ್ಟೆ ತೂಬಿನ ಗುಂಡಿ ಮೇಲು ಭಾಗದಲ್ಲಿ.

¹ಸ್ವಸ್ತಿ ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕು

² ಕ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿ

3 ಸಕವರ್ಷ FF . . ವಿರೋಧಿಸಂ

4 ವತ್ಸರಮಾರ್ಗಸಿರಬಹುಳ

.

8 ಸ್ವಸ್ತಿ ನಾಗವಾಡಿಯದೇವರಾಸಿಜೀಯರಬರೆದ

9 ನಕಾಚರಿಯಸಿಂಗಲೋಕೋಜನಕಣ್ಣ ರಣಿಮಂಗಳಮಹಾ

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ಅದೇ ಹೋಬಳಿ ಮಾದರವೆಳ್ಳ ಗ್ರಾಮದ ಹನುಮಂತರಾಯನ ಗುಡಿಯ ಬಳಿ.

ಪ್ರಮಾಣ 4' × 1' 6".

1 ಕೋಭಕ್ತುತುಸಂವತ್ಸರದ

2 ಮಾರ್ಗಶಿರಶುಂಖಶ್ರೀ

3 ಮತ.ಕಳದೀವೆಂಕಟಪ್ಪನಾಯ

4 ಕರಭಕ್ತಿ ಲಿಪಿನಂದಪುರದಚಂಪಕಾ

5 ಸರಸಿಮಾಹವಹತ್ತಿ ನಮಠದದಂಮ

6 ಕಶ್ರೀಮತ್ತು ಕೆಳದೀಸೋಮಶೇಖರ

7 ನಾಯಕರು | ತಂವ್ತುಭಕ್ತಿ ಯಲಿಚಾತು

8 ಮಾರ್ಗಸ್ಯದಶಿವಾರ್ಪಿತದಬಗ್ಗೆ ಉತ್ತರಾಕೋ

9 ಟದು | ಮಹದೇವಪುರದಸೀಮೆವಳಗ

10 ಣಮಾದರವೆಳ್ಳ ಗ್ರಾಮನುಶಿವಾರ್ಪಿತ

11 ವಾಗಿಬಿಟ್ಟಗ್ರಾಮಕೆನಿರ್ವಿಘ್ನ ಮಸ್ತು

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ಅದೇ ಹೋಬಳಿ ತರಲಗಟ್ಟ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯಿಂದ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1' 9".

1 ಕುಭವಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜ

2 ಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರ್ಷಾರ್ಕಿ

3 ನೆಯಪ್ರ ಸರ

4 ಕೂಲ ಪರಿವಾಜಕಾ

5 ಚಾರ್ಯರಾದ ಪಾದ .

6 ದತ್ತಿ

7 ತರ್ಜೀಪಾ ರಾವಚಂ

8 ದ್ರದೇವರ ಕದಿಯನ

9 ದಾಶಿವ ರಾಮರಾಜ

10 ನಾಯಕ ಪುಣ್ಯವಾಗ

11 ಬೇಕುಯಂದು ಮೇಗನಲು

12 ಹತಯ ಲಾಶನನಕ್ಕೆ

13 ಕುಭಮಸ್ತು

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ಬಿಳಂದೂರು ಹೋಬಳಿ ಕೂಡಗರೆ ಗ್ರಾಮದ ತಾಮ್ರಶಾಸನ.

ಇ ಪತ್ರಗಳು.—ಪೂರ್ವದ ಹಳಗನ್ನಡ.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

1 ಸಿದ್ಧಮ || ಶ್ರೀವಿಜಯನೈಜಯನ್ಯಾಧ್ಯಮಸ್ತು ಮಹಾರಾಜಃ

2 ಸ್ವಾಮಿಮಹಾಸೇನನಾತ್ರಗಣಾನುಧ್ಯಾತಾಭಿಷಿಕ್ತಃ

3 ಮಾನವ್ಯಸಗೋತ್ರೋಹಾರಿತೀಪುತ್ರಃ ಪ್ರತಿ ಕೃತಸ್ವಾಧ್ಯಾಯ

⁴ಚಚ್ಚು ಕಣಕದಮ್ಮ ನಾಂತ್ರಿವಿಜಯವಿವರಾಧಿಪತ್ಯವಮ್ಮಾ
ಒನೇ ಪತ್ರದ ಮುಂಭಾಗ.

⁵ಅನೇಕಸುಚರಣೋಪಚಿತವಿಪುಲಪುಣ್ಯಸ್ಥಂ

⁶ಆಹವಾಜ್ಜಿ ತವಿಪುಲಪರಮದೃಢಸತ್ಯಸವಸ್ವರೇ

⁷ದ್ವಿತೀಯೇವೈಶಾಖಪೂರ್ಣಮಾಸ್ಯಾಂಕೋದ್ಮಾಲಗ್ರಾಮೇಸೀಮ್ನಿ

⁸ಸಪಾನೀಯಪಾತಂಸದಕ್ಷಿಣಂಸುಖಿಷ್ಟವಾಸಾದನಂ

ಒನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

⁹ಅಭಟಪ್ರವೇಶಂಅತ್ತಮ್ಕರವಿಷ್ಣುಕಂಕಾಣ್ಣಿನ್ಯ

¹⁰ಸಗೋತ್ರಾಯದತ್ತಾನುಯೋಗಾಯತ್ಯೆತ್ತಿರಿಯಸಬ್ರಹ್ಮ

¹¹ಚಾರಿಣೇದೇವಶಮ್ಮಣೇಮೋಡೆಕರನಿನಾಮಪಾಲಂ

¹²ರಾಜಮಾನೇನವಿಂಶತಿನಿವತ್ತನಂಕೇದಾರಂದತ್ತವಾನ್
ಒನೇ ಪತ್ರದ ಮುಂಭಾಗ.

¹³ಪ್ರಮಾದಾತ್ ಅಧರ್ಮಾದ್ವಾಯೋಸ್ಯಾಭಿಹತ್ತಸಪಾತಕಸಂಯು
ತೋ

¹⁴ಭವತಿಲುಕ್ತಜ್ಞಸ್ವದತ್ತಾಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುನ್ಯರಾಂ

¹⁵ಷಷ್ಟಿವರ್ಷಸಹಸ್ರಾಣಿ ನರಕೇಪಚ್ಯತೇತುಸಃ || ಯೋಸ್ಯ

¹⁶ಅಭಿರಕ್ಷಿತಾಸತತ್ಪಲಭಾಕಲುಕ್ತಜ್ಞಬಹುವಿವಸುಧಾಭುಕ್ತಾ

¹⁷ರಾಜಭಿನ್ನಗರಾದಿಭೀಯಸ್ಯಯದಾಭೂಮಿಃಭೂಮಸ್ತಸ್ಯತಸ್ಯ
ತದಾಫಲಂ

¹⁸ದಾಮೋದರದತ್ತೇನರಹಸ್ಯಾಧಿಕೃತೇನಲಿಖಿತೇಯಂಪಟ್ಟಕಾ

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ಆದೇ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 6' x 1' 10".

¹ಸ್ವಸ್ತಿ ನಮಸ್ತು ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ

²ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಕಾಭರಣಂ

³ಶ್ರೀಮಜ್ಜಯಸಿಂಘದೇವರವಿಜಯರಾಜ್ಯಮಾಚನ್ನಾಕ್ಷೃತಾರಂಬರಮುತ್ತ

⁴ರೋತ್ತರಾಭಿವಿಧಿಗೇಸಲುತ್ಮಿರತತ್ಪದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚ

⁵ಮಹಾಶಬ್ದಮಹಾಮಂಣಿಳೇಶ್ವರಂಬನವಾಸಿಪುರವರೇಶ್ವರಂಚಾಮುಣ್ಣಾ ಲಬ್ಧಿ

⁶ವರಪ್ರಸಾದಂವೈರಿಘಟಾಕೇಸರಿನುಜನಕೈವಾರಧಾರೋಹಕತಿ

⁷ನೇತ್ರಂಮದದುನೀಧವಳಂಗಜರಾಜಮಲ್ಲಂಕಟಕದಗೋವಂಅರಿಬಳತಿಮಿರಮಾ

⁸ತ್ತಣ್ಣಂಸರಣಾಗತವಜ್ರಪಂಜರಂರಿಪುಕುಂಜರಾಂಕುಶನಾಮಾದಿನಮಸ್ತು ಪ್ರ

⁹ಸಸ್ತಿ ಸಹಿತಂಶ್ರೀಮದಿಜಿವಪಡೆಂಗದೇವರಮಗಂಶ್ರೀಮತ್ತುಂಧಮರಸರಿಬನವಾ

¹⁰ಸಪನ್ನಿಚ್ಛಾಸಿರಮುಂಸಾನ್ತಳಿಗೇಸಿರಮುಮಂಬಿಳವೃತ್ತಿಯಂತ್ರಿಭೋಗಾಭ್ಯಂ

¹¹ನ್ತತರಸಿದ್ಧಿಯಿನ್ದಮಾಳುತಮಿರತತ್ಪತ್ರಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ

¹²ಸಾಮನ್ತಂವಿಜಯಲಕ್ಷ್ಮೀಕಾನ್ತನಯ್ಯನಂಗಸಿಂಗನಣುಗಂ | ನಮರಪ್ರಚ್ಛಂಕೋ

¹³ಮರಮಾತ್ರ್ಣಂ | ಮುಣ್ಣಿಳಕುಮಾರಗಣ್ಣಿಗಳಗತ್ತರಿಯಾರೋಹಕಗಜಕೇಸ

¹⁴ರಿಕಟಕಮಾಭೀಶಂ | ವಿರೋಧನಾಶಂ | ಸಾಮನ್ತಬಿರುದಭೇರುಣ್ಣಂ | ಮೂಱುರಾಯಸಾ

¹⁵ಮನ್ತಬಿರುದಗಣ್ಣಿಮುಖದರ್ಪಣಂ | ದುಷ್ಪ್ರೇಭಮಲ್ಲಂ | ಧೂತ್ರ್ಪಜನಹೃತ್ಸೆಲ್ಲಂ | ನಿಟ್ಟಿ

¹⁶ಲ್ಪುಳ್ಳಬಿರುದವಣ್ಣಿತಿಗಣ್ಣಂ | ಸಾಮನ್ತಗರುಡಂತಿವುಳಬಳಜಳಧಿಮಧನಮನ್ದನೋ

¹⁷ಧ್ವಂವಜಯಾಂಗನಾಲಿಂಗಿತವಿಶಾಳಭುಜದಣ್ಣಂ | ಎತ್ತಗಾಳಿಬೀಸಿತತ್ಸೆಲ್ಲಂ

¹⁸ದವಣ್ಣಿತಿಗಣ್ಣಂ | ಕಲಿಯುಗನೀಟಂಕುನ್ದಮನಂಕಕಾಟನಾಮಾದಿನಮಸ್ತು

¹⁹ಪ್ರಸಸ್ತಿ ಸಹಿತಂಶ್ರೀಮತ್ಪ್ರಾಶ್ರಯದೇವಸ್ಥಾನಸ್ತಳಿಗೇಸಿರ

²⁰ಮಂಸುಖಸಂಕಥಾವಿನೋದದಿನ್ದಮಾಳುತ್ತುಂ || ಸಕವರ್ಷ ೧೫೩೩

- ²¹ನೆಯಪ್ರಮಾದೋತ್ಸಂವತ್ಸರದಪಾಪ್ಯಬಹುಳಂನಿಮಂಗಳವಾರ
²²ಮುಮುತ್ಸುರಾಯಣಸಂಕ್ರಾಂತಿಯಂದುಕೊಡಲತೀರ್ಥಮಂವಿನ್ನಲ್ಲಿಯ
²³ಮೂಲಸ್ಥಾನಂಪಿಂಗಳೇಶ್ವರದೇವಗ್ಗಂಸಯಂಭುದೇವಗ್ಗಂನಿತ್ಯನಿ
²⁴ವೇದ್ಯಂಸ್ಥಾನಕ್ಕೆಮೆನ್ನು | ತೀರ್ಥದಿಂತೆಂಕಗಾಂಗೆಜಿಯೇರಿಯಕೆಳಗೆ
²⁵ಸತ್ತಿಗಾಲಬಯಲೊಳಬಾಳಚನ್ನಜೇಯರಸಿಪ್ಪಸಾನ್ನಸಿ
²⁶ವಭಳಾರರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಕೊಟ್ಟಗಟ್ಟೆಗಳೆಯಮುತ್ತ
²⁷ರೆರಡುಅಂಕದೊಳಂಮುತ್ತಿಇನ್ನೀಕೆಯೇಮೇರೆಯಾವುದೆಂದೆಡೆಮೂ
²⁸ಡಕುಡಿಂಗಿರಿಯನೀಮೆಯೇಮೇರೆ | ತೆಂಕಲಾದಿಯಬಟ್ಟೆಯಮೇ
²⁹ರೆ | ಪಡುವನವನಕೆಯೇಮೇರೆ | ಬಡಗಲುರಿಯಮಯ್ಯಾದೆ |
³⁰ಇನ್ನೀಧರ್ಮಮನಾರೋವ್ವಪ್ರತಿಪಾಸಿದವಗ್ಗಂಪ್ರಪರ್ವತದೊಳೇ
³¹ಳುಕೋಟಿಲಿಂಗಕ್ಕೆನಿತ್ಯನಿವೇದ್ಯಮಿಟ್ಟಫಳಂಸಾಸಿವ್ವಬಾ
³²ಹ್ಲಣ್ಗಿಸಾಸಿರಕವಿಲೆಯಕೊಟ್ಟಫಳಂ | ಇನ್ನಿದನಾರೋವ್ವರ
³³ಳಿದರಸನಕ್ಕೆಗಾವುಣ್ಣನಕ್ಕೆವಾರಣಾಸಿಪ್ರಯಾಗೇಅರ್ಘ್ಯತೀ
³⁴ರ್ಥಂಕುರುಚ್ಚೇತ್ರದೊಳಸಾಯಿರತಪೋಧನಮುಂಸಾಯಿ
³⁵ರಬ್ರಾಹ್ಮಣರುಮುಂಸಾಯಿರಕವಿಲೆಯುಮನಸೆದಪಳ್ಳಾ
³⁶ಮಹಾಪಾತಕನಪೋದಲೋಕಕ್ಕೆಪೋದನಧೋಗತಿಗಿಳಿದಂ || ಶ್ಲೋಕ ||
³⁷ಸಾಮಾನೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳ
³⁸ನೀಯೋಭವದ್ಭಿಃಸರ್ವಾನೇತಾನ್ಭಾಗಿನಃಪೃಥ್ವೀವೇಂದ್ರಂ
³⁹ನಭೂಯೋಭೂಯೋಯಾಚಕೇರಾಮಭದ್ರಃ || ಸ್ವದತ್ತಂ
⁴⁰ಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಸಿಪ್ಪರ್ವಪರಹಶ್ರಾಣಿ
⁴¹ವಿಷ್ಣುಯಾಂಜಾಯತೇಕೈವ ||

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ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪಶ್ಚಿಮ ಕಡೆ.

ಪ್ರಮಾಣ 4' 8" × 1'.

- ¹ಶ್ರೀಮತುಸ್ವಸ್ತಿವಿಜಯಾಧ್ಯದಯಶಾಲಿನಾ
²ಹನಶಖವರುಶಂಖನೀಯವಿಕ್ರತು
³ಸಂವತ್ಸರದಶ್ರವಣಶುದ್ಧಲತಲಿ
⁴ಯಮಾಧರಸನಾಯಕರುಸಿದ್ಧಿದೇವರಿಗೆ
⁵ಹಗಲುನೈವೇದ್ಯಕ್ಕೆಬಿಟಭೂಮಿಅರಗದೆಆಯಿ
⁶ಗಂಡುಗದಹೊಲಮುಳದತೋಟದ

- ⁷ವೊಳಗೆನೋಡುಮರಯಿಪ್ಪುಕೆಅಳುಪಿ
⁸ದವರುತನುತಾಯಿತಂದೆಂ
⁹ಗೋಲುಕಾವಿರಬ್ರಾಹ್ಮಣರನುವಾರಣಾಕಿ
¹⁰ಯಲಿಕೊಂದದೋಶಕ್ಕೆಹೋಹರು ||
¹¹ಕಲಿಸೆಯಬಸವನಬರಹ

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ಅದೇ ದೇವಸ್ಥಾನದ ಪೂರ್ವಕಡೆ.

ಪ್ರಮಾಣ 2' 4" × 1'.

- ¹ಶ್ರೀನಮಸ್ತುಂಬಿಸಿರಸ್ತುಂಬಿಹಂದ್ರಚಾ
- ²ಮರಚಾರವೇತ್ರೈಲೋಖ್ಯನಗರರಾಂಬಮೂ
- ³ಲಸ್ತುಂಬಾಯಶಂಭವೇ || ಸಲಿವಹನಸಕವ
- ⁴ರುಸಗಿಜಿವರವ(ತ)ರ್ನೆಗಿಸಲುವಪರಿಧವಿಸ
- ⁵ವಂಶ್ಚ ರದಕಾರ್ತಿಖಶುಂಗುರಾಜಪು
- ⁶ರದಚೆಂನವೀರಂಣವಡೆಯರು
- ⁷ಕುಡಿಗಿರಿಯಸಿದ್ಯವಾರಿಗಿತಲಿಗಿ
- ⁸ರಿಯಪ್ಪನಾ[ಯ]ಕರುತಮೆಗೆಕೊಟಕುಡಿಗಿ
- ⁹ರಿಯವೊಳಗನಭಮಿಖಿಅಕ್ಷರ

- ¹⁰ದಲುಅಯಿಖಂಡುಗದಗದೆಯನಾಲುದಿನ
- ¹¹ವಡೆಯಕಜ್ಜಯಕೆಕೊಟಿಲುಯಿಭಮಿ
- ¹²ಗಿನಂಮುಖವನೋದರಶಿಸ್ಯರುಆರೊಬ್ಬ
- ¹³ರುಆಳಿಪದರರಾಜಪುರದವೊಡೇರುದೇ
- ¹⁴ವರಸದಕೆತುಪಿದರುಯಿಧಮ್ಮಕೆಆಟದ
- ¹⁵ವರುತಂಮತಾಯಿತಂದೆಯಿಂಂಗೋ
- ¹⁶ಉತ್ತಿಮತುಕಾಸಿಯಲ್ಲಿಕೊಂದಪಾಪ
- ¹⁷ಕೆಹೋಹರುತ್ತೀವಿರುಪಕ್ಷ
- ¹⁸ಕಲಿಸೆಯಬಸವನಬರಹ

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ಅದೇ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 5' × 1' 10".

- ¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿ
- ²ರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳು
- ³ಕ್ಯಾಭರಣಂಶ್ರೀಮಜ್ಜಯಸಿಂಘದೇವರವಿಜಯ ಮಾಚನ್ನಾಕ್ರ್ತ
- ⁴ತಾರಂಬರಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಗೇಸಲು ದಸದೋ
- ⁵ಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮ ಕೇಶ್ವರಂಬನ
- ⁶ವಾಸೇಪುರವರೇಶ್ವರಂಚಾಮುಣ್ಣಾ ಲಬ್ಧಿವರ ರಿಘಟಾ
- ⁷ಕೇಸರಿಸುಜನಕೈವಾರನಾರೋಹಕ ದಾನ
- ⁸ಧವಳಂಗಜರಾಜಮಲ್ಲಂಮತ್ತಮಾತಂಗಭಿ ವಜ್ರಪಂ
- ⁹ಜರಂರಿಪುಕುಂಜರಾಂಕುಶಂಆರಿಬಳತಿಮಿರಮಾ ದತೆಗ
- ¹⁰ಣ್ಣಂನಂಗ್ರಾಮರಾಮನಭಿಮಾನಮೇರುಜನ ಪರವಿದ್ಯಾಧ
- ¹¹ರಕಟಕದಗೋವನಚಳಿತಧೈರ್ಯ ದಳನಿತ್ಯೋ
- ¹²ಜ್ವೆತಜ್ವಳನ ಮದನಿನ್ಘಳಿ ರಾಜಘ
- ¹³ಟಸರ್ಪಂಮಲೆಯ ಕಪ್ಪಹಾ
- ¹⁴ರಲನೇಕಕ್ಷ್ಮಪಾಳಚೂಡಾಮಣಿ ಮಣ್ಣಳಿಕ
- ¹⁵ನಾಗದೇವಗ್ಗಾಮಣ್ಣಳಿಕಬಂದಿ ಸ
- ¹⁶ವೈರಿಘಟಪಟ್ಟಮಣ್ಣಳಿಕ
- ¹⁷ಪುರದ್ರಿಮದಿಹವ ಶ್ರೀ
- ¹⁸ಮತ್ತು ನ್ನಮರಸರ್ಪ ಮುಂ
- ¹⁹ಸಾನ್ತಳಿಗಸಾಸಿರಮುಮಂ ಭೋಗಾಭ್ಯ

- 20 ನ್ನರಸಿದ್ಧಿಯಿನ್ನಮಾ ಫ ನೆಯ
 21 ಪ್ರಭವಸಂವ ನಾರಮು
 22 ಮುತ್ತರಾ ತಡಿ
 23 ಯಕಪಿಲೆ ಮೊದಲ
 24 ಕಂಪಣ ದಮೂ
 25 ಲಸ್ಯಾನುಂಗ ಲಿಯಸ್ಯಾ
 26 ನದಬಾಳಚಂದ್ರ ಯರಕಾಲಂಕ
 27 ಚ್ಯುಧಾರಾಪೂರ್ವಕಂ ಯಕೆಯ್ಯ
 28 ಮಂಟಲಿಪುದು ಗಳಬೆಯಬ
 29 ಯಲೊಳಗೊನ್ನು ಮತ್ತಗೆ . .
 30 ದುಲ . ದೊಳಮುತ್ತ ಸಿದ
 31 ವರ್ಗೀಪರ್ವ ಟ್ವಪ
 32 ವಾರಣಾಸಿಯ
 33 ವಿಲೆಕೊಟ್ಟಪಳಂ ಸರಕಾ
 34 ಸಿಪ್ರಯಾಗೇರ್ಪು ಸಾಯಿರ
 35 ತಪೋಧನಮಂಸಾಯಿ ಕವಿಲೆ
 36 ಯುಮನಗದಪಳ್ಳ
 37 ಮಾನ್ಯೋಯಂ
 (ಮುಂದೆ 2 ಪದ್ಧಿಗಳು ಹೋಗಿವೆ).

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮುಖ್ಯಾಳುಕ್ಕ
 2 ದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತು ಮಿರಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಾಹಾನಂಡ
 3 ದುಷ್ಪನ್ನಿಗ್ರಹಶಿಷ್ಯಪ್ರತಿಪಾಳನದಿ
 4 ಬ್ರಹ್ಮವಾರದಂದು

 8 ಸುಜನೈಕಬಾನ್ಧವಂವೀರಾವತಾರಂಸಂಗ್ರಾಮ
 9 ತಟ್ಟುಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ||

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ಅದೇ ಗ್ರಾಮದ ಮೂರೇ ಬೇಚಿರಾಕ್ ಸಾದಗಳಲೆ ಗ್ರಾಮದಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 6" X 1' 2".

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

1 ಶ್ರೀಮತುಹರಿಹರ . . .

2 ನುಸುಖಸಂಕಥಾನಿನೋದದಂ

3 ರಾಜ್ಯಂಗಿಯುತ್ತು ಮಿದ್ಧಲಿಶ್ರೀ

4 ಪ್ರಧಾನವಾದರಸಬಡೆಯರು

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಚಂನೈಯನ ಕಟ್ಟಿಗೆ ಪೂರ್ವ ಲಿಪಿಕಲ್ಲು ಭೂತವು ಎಂಬ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 6' X 3'.

- ¹ ಸ್ವಸ್ತಿ ಸಮಾಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇ ಸ್ವರಂಪಟ್ಟ ಪೊಂಬುಚ್ಚ ಪುರವರಾಧೀಸ್ವರಂಪದ್ಮಾ . . .
- ² ಬ್ದವರಪ್ರಸಾದಂಸಾಂನ ರಾದಿತ್ಯಂಸಕಳಜನಸ್ತುತ್ಯಂಸ್ರೀವೀರಸಾಂನ ರದೇವರು . ಖ . .
- ³ ವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿ ರಲುಅರಸಂಕಗಾಳಂಕೊಂಡೆಯರಗಂಡಂಸ್ರೀಮನ್ನದ . . . ಂತ್ಯೆ . .
- ⁴ ಸಾಹಸಿರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿ ರಲುಆಯಂನದಾನಿಬೀವಣಂಸ್ವಸ್ತಿ ಸಕವರಿಷ ೧೧೫ ನೆಯ . . . ಕ್ರತು . . .
- ⁵ ತ್ತಿರಕನುಂ | ಬ್ರ | ಉದ್ಧರೆಯ ಎಕಲರಸಂಜಂಬೂರತಾಣಾಂನ ರವಾಗಿದ್ದ ಲಿಹಡವಳ ಮಾಬಿಂ . . ಣ . .
- ⁶ ಗಾಳಗಾಡನಾಡಾಳನೆರಹಿಕೊಂಡುಹರಿದುಮುತ್ತಿ ದಲಿಎಕ್ಕ ಲರಸಂಹೊಜವಟ್ಟು ಕಾದಿಕೆಡಿಸಿಕಟ್ಟೋಡಿಬ . . ಗಜಬು.
- ⁷ ಬೀರಣಂತಗುಳ್ಳು ಕುದುರೆಯಂತಿವಿದುಹಣಕಳಗೊಂಡುತಾಗಿತ್ಯೆ ಟಿರುಸ್ವರ್ಗ ಪ್ರಾಪ್ತನಾದಅವರ . . ಜಲಿಬಿ
- ⁸ ಯವೈ ಕಲ್ಲನಿಱಿಸುವಲ್ಲಿಕೂಡೆಸತ್ತು ಸ್ವರ್ಗ ವಂಸೂಜಿಗೊಂಡಳು || ಸೂಳಿಯಭೂಪಣದಂನೈ ಕಮಳ . . ಯಂಪು
- ⁹ ಧ್ವಿಯಂನೈ ನವಖಂಡಮಯಂಲಾಳಬೀವಿಯಂನೈ ತಲೆಪರದಾಳಮಯಂಬೀನಿಱಿದಸಮರಾಂಗಣ . . ಳು ||

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ಅದೇ ಹೋಬಳಿ ಅಬ್ಬಿಕೊಪ್ಪದ ಚನ್ನ ಬಸವಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 4" X 7'.

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| ¹ ಮಂಮಥಸಂ ಆಕಾಸು | ¹² ಯಾಗಿಕೆಲಾಲೇಕಂ . . |
| ² ಲುಕ್ಮನಮತೂಬಾಳ | ¹³ ಗಿಪಾಲಿಸಿದೇವಾಗಿನೀನುಆಗಿದ್ದೆ |
| ³ ಯಹ್ಯಯಸಿಂಹಾಸನ | ¹⁴ ಯಸರ್ವಫಲವನುಅನು |
| ⁴ ಕರ್ತುಮಾನಚಂನವೀರಣೊ | ¹⁵ ನೀನುನಿಂನಸಂತಾನಪರಂ |
| ⁵ ಡೆಯರುದೇವರು \| ಅಬ್ಬಿಯದ | ¹⁶ ಪರೆಯಾಣಲಚಂದ್ರಾರ್ಕಸತ್ತಾಯಿ |
| ⁶ ಉ . . . ಸಾಂದಗೇಲಿಸಿದನಂದ | ¹⁷ ಯಾಗೆನುಖಿದಿಂಭೋಗಿಸಿಬಸ್ರಾ |
| ⁷ ಗಾರಗೆಯಪಾಲಿಯಕ್ರಮಲು | ¹⁸ ಯಉಗೆಸಾಖಿಯಕಾಲಕ್ಕೆ ನ |
| ⁸ ವೆಂತೆಂದರನಮಗೆಪುರವಗ್ರಾಡೊ | ¹⁹ ಮ್ಮಪಲಕ್ಕು ಪಡೈಉಎಂದುಸಾ |
| ⁹ ಗೆಸಲುವಅಬ್ಬೆಯಕುಪ್ಪಗ್ರಾಮ | ²⁰ ಮರ್ಪಿಶಿದವುಆರೊಬ್ಬ ರುಯಾನಿನಾ |
| ¹⁰ ದೊಳಗಣಅವಕ್ಕೈಯಿಂದನಿನಗೆ | ²¹ ಡಾಸೇನರಪಾರುಪತ್ಯಕರ್ತುರು . . . |
| ¹¹ ಗದ್ದೆಯನುನಾವುನಿನಗೆ . . | ²² ಈಂತವ್ವದಂನೂವಾರಣಾಸಿಲಿಗೊ |
| | (ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.) |

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಬೆಳುಗುಂಜಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಸ್ಥಾನದ ಮಾಳಿಗೆಗೆ ಕಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

¹ ನಮಸ್ತುಂಗತಿರಕ್ಕುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾ

² ರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸಕವರುಷಸಾ

3 ಲಿಖಿಸಿ ನೆಯಸಾಧಾರಣನವತ್ತರದಕಾರ್ತಿ ಕಲಿಂಗ
4 ಸ್ವಸ್ತಿ ಶ್ರೀಗಾಜಾಧಿರಾಜಾರಾಜಪರವೇಶ್ವರಶ್ರೀವೀರಪ್ರ
5 ತಾಪವಿಜಯರಾಯಮಹಾರಾಯರ
6 ಕುಮಾರದೇವರಾಯಮಹಾರಾಯರುನಿಜಯನಾಗ
7 ರಿಯಪಟ್ಟಣದಲ್ಲುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ
8 ಜ್ಯಂಗೇಯಲುತ್ತು ಮಿದ್ವಗೋವೇಚಂದ್ರಗುತ್ತಿ ಯರಾ
9 ಜ್ಯವನೂಭಂಡಾರದಲರ್ದಪ್ಪಗಳ ಮಗಹದಿಯರಾಯ
10 ನಲಳುತ್ತು ಮಿದ್ವಲಿಪೊಸಗುಂದದನೋಮಯಿದೇವರಸ್ತಾ
11 ನಿಕಮೂ . . ದಿಂದನೋವಿರಸನುಮಹಿಮಾರಿನ್ನ ಹಂವಾ

12 ಡಿಆಪೊಸಗುಂದಕ್ಕೆ ಧಾಳಿಯಮಾಡಿದಲ್ಲಿಪೊಸಗುಂದದದಾ
13 ನಮೂಳಿಹಂನೇಕೆಹಿಯಸಾತಗಲುಡನಮಗಕೇಚೆಗಲುಡ
14 ಸ್ವಸ್ತಿ ಸೂಜಿ ಹೋಹಲ್ಲಿಕಾದಿಬೆದಕಲುಕುಕುನಡುವಲ್ಲಿ
15 ಆಕೇಚೆಗಲುಡನಗುರುತಿವರಾತ್ಮೆಯಬಡಿಯರಿಗೆಸೆಜ್ಯಗೊ
16 ಡನೆಯಲ್ಲಿಖಿಡವೊಲನಧಾರೇನಿಟದುಆತನಸ್ವರ್ಗಕ್ಕೆ ಸಳಿಸಿ
17 ಬರದುಕಡಿಸಿನಟ್ಟಕಲ್ಲೂರುಭೂಮಿಯಧಾರೇನಿಟ
18 ದವರುನಾಗಗಲುಡಕಾಮಿಗಲುಡನಾಗರಸಿಯಾಯಿಟ
19 ದುನಟ್ಟವೀರಗಲ್ಲೂಕುಕಲ್ಲಕಡಿಡಾತತಮ್ಮೋಜನಮಗಕಲಿಕೋಜ
20 ಮಂಗಳವಃ ಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಗುಡಿಯ ಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಲಪ್ರತಾಪಕೃಪರ್ತಿ
2 ಮಹಾದೇವರಾಯನದಳವಯಬಲಿಗಿದೇವನುಕಾವದೇವನಮೇಲೆತ್ತಿ ನಡವಲ್ಲಿ
3 ಶ್ರೀಮತುಕಲ್ಲಿಗಣಂಕುಸವಿಲದಂಣ್ಣಾಯಕರುಕೂಡಿಕೂಟಕ್ಕೆ ತಪ್ಪಕೆದ
4 ಣ್ಣಾಯಕರಗಂಡಕೃತಕೆತಪ್ಪ[ವ]ದಂಣ್ಣಾಯಕರಗಂಡವಿಲದಂಣ್ಣಾಯಕನಾಯಕ
5 ರನಾಯಕರಾಯನಾಯನುಕಲಿಗಣಂಕುಸಕೊಂಡೆಯರಗಂಡಗರು
6 ನಾರಾಯಣಂವಿಭವಸವಭರವೈಸುಖಸುಧ್ಧ ತದಿಗೆನೋಮವಾರದಲು
7 ಯುಧದಲಿತೈಜಿದುಮಹಿದುಸುರಲೋಕಸ್ರಾಪ್ತನಾದನು

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ಅದೇ ಹೋಬಳಿ ಹಿರೀ ಬೆಳುಗುಂಜಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ವೀರಕಲ್ಲಿನಿಂದ ಹಾಳು ನಿವೇಶನದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 9" x 2' 3".

1 ನಿರ್ವಿಘ್ನ ಮಸ್ತು
2 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭುಕಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈಲೋಕೈನಗ
3 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ವದೆಯಶಾಲಿ
4 ವಾಹನಶಕವರುಶನಾ ೧೬೫೧ ನೆಯಪರಿವರ್ತನೆಗೆಸಲುವವಿ
5 ಕಾರಿಸಂವತ್ಸರದಭಾದ್ರಪದಬಹುಲಶ್ರೀಮತ್ಕೃದಿನೋವಶೇಕರನಾ
6 ಯಕರೈಯನವರಿಗೆಹೊಂನಪ್ಪಸೆಟ್ರಮಗ | ನಿರ್ವಾಣಯನವರುಆರಿಕೆಮಾಡಿ | ನಂಮು
7 ಯಮಲಿಸಿಟ್ಟಬೆಳುವಂದೂರನೇಮ | ಬ್ರಾಂಹಣಬಿಲುಗುಂಜಿಗ್ರಾಮದಲ್ಲುಕ
8 ಟ್ಟಿಸ್ತವೀರಕಲ್ಲಿಮಠಕ್ಕೆ ಧರ್ಮನಡೆಯಬೇಕೆಂದು | ಯಿವರಮೊಂದುಗ | ಕೊಳ
9 ಟೂರನಟ್ಟ | ಹೇಳಿಕೊಂಡದಿಂದ | ಯಿವರಕಾಯಕ್ರಯಗೆ ೪೫ನುಲ
10 ರಮನೆಗೆತಗದುಕೊಂಡುತಿವಾರಿ[ತ್ರ]ನಾಗಿಬಿಡಿಸಿಕೊಟ್ಟದುಂ||೦ಗೆಗೆ

- ¹¹ದವಿವರ | ಹಾನಂಬಿಆರಭ್ಯಕಂಚಿಕಟ್ಟೆಗದೆ | ತುಂಡುಕೆ ಬೀ
¹²ಜಖಿ||ಯೆಳುವರೆಖಂಡುಗಬೀಜವರಿಭೂಮಿಯನುಯಿಕೊಳ
¹³ಟ್ರ್ಯಾರಸೆಪ್ರಪತ್ನಿ ಚೆನಲುಮಮಗಬನವಪಸಹಬಿಡಿಸಿದಭ
¹⁴ಸ್ವಸ್ಥೆ

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ಅದೇ ಹೋಬಳಿ ಗುತ್ತಿನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಶೀನಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' X 1' 9".

¹ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ

²ಶಾಲಿವಾಹನಶಕವರಸನ

³೧೪೫೫ನೆಯಸ್ವಭಾನುಸಂವತ್ಸರ

⁴ದಮಾಘಟಹಳಿಂಗುರುವಾ | ಅಪ್ಪಗೃ

⁵ಹಯೋಗಕೂಡಿದಲಿಗದಿಗಿನಮಲಿಸೆ

⁶ಟೆಯರಮಗನೋಮಿನಟೆಯರಿಗೇಶ್ವರ

⁷ಕಾರಣದತ್ರಿಯಂಬಕಅರಸರುನ

⁸ಮಗೆಅಂಬಟೆಕೊಪ್ಪದಸೀಮೆಯಮಾಣ

⁹ಣಿಯಾಗಿಪಾಲಿಸಿದಬರೂರಗುತ್ತನ

¹⁰ಹಳೆಯಲುಬರೂರಶ್ರೀಸಿದ್ದೇದೇವರ . . .

¹¹ತ್ರಿಕಾಲಅಮೃತಪಡಿಗೆಸಟಣ

¹²ಖಂಡುಗದಹೊಲಕೆಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬರೂರುಗ್ರಾಮದ ಶಿರ್ದೇಶ್ವರ ದೇವಾಲಯದ ಪ್ರಕಾರದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" X 2".

¹ಶ್ರೀಪರಮೇಶ್ವರನಕ್ಷಯರೂಪಕನಮರೋರಗೇಂದ್ರವಂದಿತ

²ಚಕರಣಂಪಾಪಹರನಪ್ಪಶಂಭುವನಾಪೊತ್ತುಂನೆಯವ

³ . . . ತ್ರಿಕಲೇಶ್ವರನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭವನಾಶ್ರಯಃ . . .

⁴ವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮ . . .

⁵ . . . ಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಕಾಭರಣಶ್ರೀ

⁶ಮತ್ರಿಭುವನವಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತ . . .

⁷ಭವೈಶ್ವರಪ್ರವರ್ಧಮಾನಮಾಣಸ್ಥೈರ್ಯತಾರಂ

⁸ಬರಂಸಲುತ್ತುಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತ

⁹ಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚ್ಛಾ .

¹⁰ಣ್ಣನಾಯಕವರಿಭಯದಾಯಕಂಸಕಳತ್ಥಿಕುವಳಯ

¹¹ಚಂದರವಿಪ್ರವಿದ್ಯಾಗೃಹಚತುರಚತುರಾನನಸಾಯ್ಫ

¹²ಪಣ್ಣನನಂಪತಿಹಿತಾಂಜನೇಯಸಾಹಸವೈನತೇಯಕರಚರಣ

¹³ಕಮಳಪಟ್ಟರಣಗುಣಗಣಾಭರಣಾಣ್ಣನಾಥಮಣ್ಣನಮಾಣಿಕ ಪುರಾ

¹⁴ . . . ಬಚಾಣುಕ್ಕೈವಾಗ್ಯಧೂವದನಮಣಿದರ್ಪಣವನ್ನಿವ್ರಿನ್ನ ಸನ್ನರ್ಪಣ

- 15 ಶರಣಾಗತವಜ್ರಪಂಜರನಾಮಾದಿಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ
- 16 ಶ್ರೀಮನ್ಮಹಾಸೇನಾಧಿಪತಿಮಾಪ್ರಧಾನಂದಣ್ಣನಾಯಕಂಬಮ್ಮದೇವರ್ಸ
- 17 ರಬನವಾಸಪನ್ನಿ ಚರ್ಘಿಸಿರಮುಮಂಸಾನ್ತ ಲಿಸಾಸಿರಮುಮಂದುಷ್ಟ
- 18 ನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನೆಯಿಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಾ
- 19 ಗೆಯ್ಯುತ್ತ ಮಿರಸಕವರ್ಷ ಫರ್ಷಯನಳಸಂವತ್ಸರದಶ್ರಾಹೆ
- 20 ಯೊಳಬಿದಿಯಬೆಬಿದಿಯಮಯ್ಯನಪುತ್ರಂದಾಯಮಗೋಸಾಸಿರ್ಬರ
- 21 ಸಮಾಪದತೆಂಕಣಕೆಜಿ ಯಂಕಟ್ಟಿಸಿಕಾಲನಗಳೆಲೂಧಮ್ಮಮಂಮೊಟ್ಟಿ
- 22 ಬರಿಯೂರಯೂರೊಡೆಯಂಬಿಟ್ಟಮಯ್ಯಮುಖಮಹಾ
- 23 ಜನಮಶೇಪಂನೆರೆದಿಲ್ಲ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿದಾಯಿಮಗೋಸಾ
- 24 ಸಿಗೊಟ್ಟಿಲೂರಸಮಾಪದಗುಣಿಗನನಾಲ್ಕು ಮತ್ತ . . ಮನಾದಾಯಿಮ
- 25 ಗೋಸಾಸಿಲ್ದ ಲಿಯಮೂಲಸ್ಥಾನದಸಿದ್ಧೇಶ್ವರ . . . ತ್ತರಾಯಣಸಂಕ್ರಾ
- 26 ನಿವೃತ್ತೀಪಾತಲದಿತ್ಯವಾರ . . . ಪೂರ್ವಕಂಮಾಡಿ
- 27 ಬಿಟ್ಟನಾಕೆಯೊಳಗೆನಿವೇದ್ಯಕ . . . ಪಕ್ಕಬಿಟ್ಟಮತ್ತ
- 28 ರುಮೂಡುದೇವರನನ್ನಾದೀವಿಗೇಬಿ . . ಯಿನ್ನಿಧಮ್ಮಮನಾ
- 29 ವನೋರ್ವಂಪ್ರತಿಪಾಲಿಸಿದ . . . ಕ್ಷೇತ್ರಮಗ್ನೈರ್
- 30 ತೀರ್ಥಮನುನಿತುಂಪು . . . ಕವಿಲೆಯಕೋಡಂ
- 31 ಕೊಳಗುಪಂಚರತ್ನ
- 32 ಬ್ರಾಹ್ಮಣಗೈದಾನ ವನೋರ್ವನ?
- 33 ದನಾಕವಿಲೆಯು ತೀರ್ಥದಲೆಡ
- 34 ಪಾತಕನಕ್ಕು ಸ್ತೀಸಾ
- 35 ಯೋಭೂಯೋಯಾ

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ಅದೇ ಹೋಬಳಿ ಗೌಜ ಅಗ್ರಹಾರದ ತಾಮ್ರಶಾಸನ.

ಇ ಪತ್ರಗಳು.—ನಾಗರಕ್ಷರ.

೧ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 1 ತ್ಯಾವಿಷ್ಣುತಂವಿಣೋರ್ವಾರಾಹಂಕ್ಷೋ
- 2 . . ಭವನಂವಪುಃ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭವನಃ ಸ್ವಯಸ್ಪ್ರಿಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ
- 3 ರಾಜರವೇಸ್ವರಪರಮಭಟ್ಟಾರಕಹಸ್ತಿನಾಪುರವರಾಧೀಸ್ವರಆರೋಹಕ
- 4 ಭಗದತ್ತ ರಿಪುರಾಯಾಕಾಂತಾದತ್ತ ವೈರಿವೈಧಬೃಪಾಂಡವಕುಲಕಮಲಮಾತ್ರಾಂಡಕ
- 5 ದನಪ್ರಚಂಡಕಲೀಂಗಕೋದಂಡಗಂಡಮಾತ್ರಾಂಡಕಾಂಗವಿರರಣರಂಗಧೀರಲಸ್ಯ
- 6 ಪತಿರಾಯದಿಸಾಪಟ್ಟಗಜಪತಿರಾಯಸಾಂಹಾರಕನರಪತಿರಾಯಮಸ್ತಕ
- 7 ತಲಪ್ರಹಾರಿಹಯಾರೂಢಪ್ರಾಧರೇಬಾರೇವಂತಸಮಂತಮಿಗಚಮಾರಕೋಂ
- 8 ಕಣಾತುರ್ದಿಸಭಯಂಕರನಿತ್ಯಕರಪರಾಂಗನಾಪುತ್ರಸುವರ್ಣವರಾಹಲಾಂಭನ

- 42 . . . ಗುಡಿತಛಾಲುತ್ವರಗೌತಮಗ್ರಾಮದಬಿದಿರುಗುಂಜಿಯದ್ವೇಸಿಮೇಕ್ಷಿರಕೋಲತಛಾಲುತ್ವರಗೌ
43 ತಮಗ್ರಾಮದಬಿದಿರುಗುಂಜಿಯತ್ರಿಗರ್ಥಾಪೋಲಲತ್ರಿಸಂಧೀಸಿಮೇಸೋತ್ರಪ್ರಪ್ರತಛಾಲುತ್ವರಗ್ರಾ
44 ಮಾನಾಯಾವ್ಯಗೌತಮಗ್ರಾಮದತ್ರಿಗರ್ಥಾಪೋಲಲದ್ವೇಮಸಂಧೀಸಿಮೇಉರಿಯಹೊಲಿತಛಾ
45 ಪುರ್ವಮವಲೋಕೇಗೌತಮಗ್ರಾಮದತ್ರಿಗರ್ಥಾಪೋಲಲದ್ವೇಸಿಮೇಕೆದಗೆಯಕೆಟ್ಟಬಿಲಿಯಮತ್ತಿ
46 ತಛಾಪುರ್ವಗೌತಮಗ್ರಾಮದತ್ರಿಗರ್ಥಾಪೋಲಲದ್ವೇಸಿಮೇಕೆಂಗೋಲತಛಾಪುರ್ವಗೌತಮಗ್ರಾಮದಾತ್ರಿಗ
47 ಛಾಪೋಲಲಬಿಲಿಉರತ್ರಿಸಂಧೀಮೇಕಣ್ಣಗುಡ್ಡತಛಾಪುರ್ವಗೌತಮಗ್ರಾಮದಬಿಲಿ
48 ಉರದ್ವೇಸಿಮೇಗಿರಿಪ್ರಪ್ರತಛಾಪುರ್ವಗೌತಮಗ್ರಾಮದಬಿಲಿಉರಮಡಬದತ್ರಿಸಂಧೀ
49 ಸೀಮೇಗೀರೀಉತ್ತರಸುರಕೋಲತಛಾಪುರ್ವಗೌತಮಗ್ರಾಮದಮಡಬದಬಂನೀಉರತ್ರಿಸಂಧೀ
50 ಸೀಮೇಬಿದಿರಸುರತಛಾಪುಗೌತಮಗ್ರಾಮದಬಂನೀಉರದ್ವೇಸಿಮೇಮೊರಡಿಪುರ್ವಸಂಚರೀಸೋತ್ರಪ್ರಾ
51 ಪ್ರತಛಾಪುರ್ವಕುಸಾನ್ಯಸಿಮಾಸಮಾಪ್ತಃ || ಸಾಮಾನೋಯಂಧಮ್ಮಸೇತುನಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲ[ನೀ]
52 ಯೋಭವದ್ವಿಃಸರ್ವಾನೇತಾಂಭಾವಿಸಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭುಯೋಭುಯೋಯಚತೇರಾಮಾಚಂದ್ರಾ || ದಾನಂವಾಪಾ
53 . . . ಥಿದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂದಾನಾಸ್ವಗ್ಗಮಮಾಪ್ನೋತಿಪಾಲನಾದಚ್ಛೇತಂಪದಂಗಾಮ . .
54 ಭೂಮಿಾರಪೋ ಂಗುಲಂ

45

ಅದೇ ಆಗ್ರಹಾರದಲ್ಲಿ ಗೌತಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪೂರ್ವದ ಹಳಗನ್ನಡ.—ಪ್ರಮಾಣ 4' 5" × 1' 10".

(ಮೇಲ್ಭಾಗಹೋಗಿದೆ).

- 1 ಸ್ವಸ್ತಿಶ್ರೀಸಾಮಂತರಾಮದವಂ . .
2 ಗೌತಮೇಶ್ವರಾಭಟಾರಗ್ಗೇಕೋಟ್ಟದುಬಲಿಚ . .
3 ತಾರಂನಿನ್ನದುಮೂನೂಠಾಉವತದವಸಕ್ಕೆಬಿಲಿ || ನೋಡರುಂಚ .
4 ನ್ದ್ರತಾರಕಂಪ್ರಾಕಾರಮುಂಗೋವುರಮುಂಮಂವಂತು ದತ್ತಿ || ಸ್ವಸ್ತಿಶ್ರೀ .
5 ತುಮಗ್ರಾಮದಾಸಾಸಿವ್ವಗುಂಕೋಟ್ಟವುಮೂಉಂಸಾಲೆಚಚಂದ್ರತಾರಕ
6 ಕಪುರಕೆಣ್ಣನಮಗಳ . ಲಚಿಬದಚಟ್ಟಪುವ್ವತಾಲೆಕಂ
7 ಮವಳ್ಳಿಆಮೂಸಾಸಿವ್ವಗುಂಸಾಲೆ | ಬ್ರಹ್ಮವುರದಾಮಹಾಜನಕ್ಕೆತಾ
8 ಲಿನಿವರೇರಾಮಹಾಜನಕ್ಕೆಸಾಲೆಚಚಂದ್ರತಾರಕಂ || ಪೋಲಸಾ
9 ಸಿವ್ವಗುಂಸಾಲೆಚಚಂದ್ರತಾರಕಂಕುಪುಟ್ಟೂರಾಸಾಸಿವ್ವಗುಂಸಾಲೆಚ
10 ನ್ದ್ರತಾರಕಂತದಮೂರಾಸಾಸಿವ್ವಗುಂಸಾಲೆಚಚಂದ್ರತಾರಕಂಮಿಟ್ಟಸೆ
11 ಆಮಹಾಜನಕ್ಕೆಸಾಲೆಎಲೆಸೆಸಾಸಿವ್ವಗುಂಸಾಲೆಮುಟ್ಟಗುವೆ
12 ಆಸಾಸಿವ್ವಗುಂಸಾಲೆಚಚಂದ್ರತಾರಕಂ || ತಾಗರತ್ತೆಆಮಹಾಜನಕ್ಕೆ
13 ಸಾಲೆಚಚಂದ್ರತಾರಕಂವೆಳೆಯವೂರಾಮಹಾಜನಕ್ಕೆಆಚಂದ್ರತಾರಕಂ
14 ಎರಡುಸಾಲೆ || ಬನ್ನಿಉರಾಮಹಾಜನಕ್ಕೆಎರಡುಸಾಲೆಚಚಂದ್ರ
15 ತಾರಕಂಕೆಸವೂರಾಮಹಾಜನಕ್ಕೆಸಾಲೆಚಚಂದ್ರತಾರಕಂ || ಸಾಚಿ
16 ದೆಮಹಾಜನಕ್ಕೆಎರಡುಸಾಲೆಚಚಂದ್ರತಾರಕಂಮುನ್ನಿಯುರಾಸಾಸಿವ್ವಗುಂ

- 17 ಸಾಲೆಚಿಹನ್ನ ತಾರಕಂವೇಳುವಾಯಾಮಹಾಜನಕ್ಕೆ ಎರಡುಸಾಲೆಚಿಹನ್ನ ತಾ
18 ರಕಂವೆತ್ತಿ ಚಿದಾಮಹಾಜನಕ್ಕೆ ಸಾಲೆಚಿಹನ್ನ ತಾರಕಂಕಾಕಿಯದಾಮಹಾಜ
19 ನಕೆಸಾಲೆಚಿಹನ್ನ ತಾರಕಂಪಂವ್ವನಕೋಳಾಲೆ ಸಾಲೆಚಿಹನ್ನ ತಾರಕಂ ||
20 ಸ್ವಸ್ತಿ ಶ್ರೀದಿಗಬರಬದುಗಿಕೊಟ್ಟದುಗೋಸಹಸನಾಲ್ಕ ಕೆಕಿಗಿನೆಯೆಗೋಸಂ
21 ಶ್ರೀದಪಮುದಪ್ಪರಾಮಗನವೆಕೆಕೆಳಗೊಣ್ಣಿ
22 ಮದಕೆಗಾತುಮೇಶ್ವರಕೆಕೊಟ್ಟದುನೊಡರುವನಿದ್ದ ಸಾಲೆಯುಂಟ
23 ಚನ್ನ ತಾರಕಂಕವಿಜೆಕೆಸಿರಿಯಮ್ಮಲುಯ ಎಜಿಯಮ್ಮ ಕೊಟ್ಟದುಶಾಲೆ
24 ಸ್ವಸ್ತಿ ಶ್ರೀಮದಕೊಣ್ಣ ವಾರಾಮಗನಕವಡೆಕೊಟ್ಟದುನೊಡರುಂ
25 . ವರಮಗನಸಿರಿದೇವನಕೊಟ್ಟದುಸಾಲೆಗಾತು ಮೇಸ್ವ
26 . ಸ್ವಸ್ತಿ ಶ್ರೀ ಪೆಮ್ಮಕ್ಕಳಸನ್ನ ನಪಂವ್ವನಿ
27 ನಿಯೂರಾಮಹಾಜನಕ್ಕೆ ಕೊಟ್ಟದುಸಾಲೆಚಿಹನ್ನ ತಾರಕಂ . .
28 ಶ್ರೀಕಡಪೆ . . . ಯಗಳೆವಿಜೆಯವೆದೇಗುಲಮಾಡಿಸಿಮಣ್ಣೊಟ್ಟೊಳ್ಳಾ
29 ಜನ ನೊಡರುಂಸಾಲೆಯುಂಟತ್ತೀಸಸಾಲೆಚಿಹನ್ನ ತಾರಕಂ
(ಮುಂದೆ 2 ಪಟ್ಟಿಗಳು ಕಾಣುವದಿಲ್ಲ).

*32 ಸ್ವಸ್ತಿ ಶ್ರೀನೇಳವಲದಶಾಲೆಯುಂನೊಡರುಂಕೊಟ್ಟದುಚಿಹನ್ನ ತಾರಕಂಕಾಪೊನಕೊಲ್ಯಾಣವಾಗಿನ್ನುಂಟಿವೊ
ನ್

- 33 ಸ್ವಸ್ತಿ ಶ್ರೀಸಿರದದವೇಳೆಯರಮಗದಾವಣಗವುದದಮಹಾಜನಕೆಕೊಟ್ಟದುಶಾಲೆಚಿಹನ್ನ
34 ಸ್ವಸ್ತಿ ಶ್ರೀ . . ದರಲಪ್ಪಡಿಗಳಕೊಡದುಪುವ್ವಶಾಲೆಚಿಹನ್ನ ತಾರಕಂ
35 ಸ್ವಸ್ತಿ ಶ್ರೀಸಾನ್ನ ರಶರರಾಜ್ಯಂಗಿಯೆವೊಚ್ಚಿಳನ್ಮೊದದಮಹಾಜನಕ್ಕೆ ಶಾಲೆಕೊಟ್ಟದುಚಿಹನ್ನ ತಾರಕಂ
36 ಸ್ವಸ್ತಿ ಶ್ರೀಕ . . ಗೋಶನಿವುದದಬಾರಬ್ಬ ಕೊಟ್ಟದುಸಾಲೆಚಿಹನ್ನ ತಾರಕಂ

ಹಿಂಭಾಗ.

- 37 ಸ್ವಸ್ತಿ ಶ್ರೀಮಣರಾಪದುಮಡಿಗಳ
38 ಗಾತುಮಸ್ತನಕ್ಕೆ ಕೊಟ್ಟದುಸಾಲೆಚಿಹನ್ನ ತಾರಕಂ
39 ಗಾತುಮಸ್ತನಕ್ಕೆ ಕೊಟ್ಟದುಸಾಲೆಚಿಹನ್ನ ತಾರಕಂ
40 ಸ್ವಸ್ತಿ ಶ್ರೀಬಾಣಿಗಾರಾಕಣ್ಣ ಮ್ಮನಪ್ರಧಿವೀಗೋಸಾಸಿ
41 ಕಣ್ಣ ಪರಸರಮಗನ್ನಿ .
42 ಬಾಗಿಯಕ್ಕುಂಟಿವೊಪಜ್ಜ ಮಹಾಪಾತಕನ್
43 ಶಾಲೆಚಿಹನ್ನ ತಾರಕಂಕಾಪೊಂಕಲ್ಯಾಣ[ಭಾ]ಗಿ
44 ಆರಸಿಮಕೊತ್ತಿ ಗಳಗಾತುಮಸ್ತನಕ್ಕೆ ಕೊಟ್ಟದು
45 ಶ್ರೀಕದಮ್ಮ ರಾಮಗನ್ನಿ ರಿಜವಮ್ಮರಸರಿ
46 ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಧಿವೀಬಾಲ್ಯಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವ . . .
47 ಕಣ್ಣ ಚರಿಯಲಿಕಿತಂ
48 ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಧಿವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಕನ್ನರ

* 32ನೆ ಪಟ್ಟಿಯು 13 ಮತ್ತು 14ನೆ ಪಟ್ಟಿಗಳ ಮಧ್ಯೆ, 33ನೇದು 14 ಮತ್ತು 15ರ ಮಧ್ಯೆ, 34ನೇದು 15 ಮತ್ತು 16ರ ಮಧ್ಯೆ, 35ನೇದು 21 ಮತ್ತು 22ರ ಮಧ್ಯೆ, 36ನೇದು 24 ಮತ್ತು 26ರ ಮಧ್ಯೆ ಬರೆಯಲ್ಪಟ್ಟಿವೆ.

- 49 ಸಪ್ತಧಿವೀರಾಚ್ಯುಂಗೈಯಿಬಾಣಿಗರಾಂಮಗನ್ನಣವೊರಿಧಮ್ಮನಾಯಿ
50 ಗಗೆಕೊಟ್ಟಿದುಎರಡುಸಾಲೆಅಟ್ಟುಣ್ಣೋದಿಆಚನ್ನತಾರಕಂ
51 ಕಾವೋನ್ನಲ್ಯಾಣಬಾಗಿಆಳಿದೊನ್ನಣ್ಣ ಮಹಾಪಾತಕನ್
52 ಸ್ವಸ್ತಿ ಶ್ರೀಗೊಣ್ಣ ರಸರಪ್ರಧಿವೀರಾಚ್ಯುಂಗೈಯಿಕೊಳವರಕೊವಯನ್ಗೌತುಮ
53 ಸ್ತನಕೊಟ್ಟಿದುಸೊಡರುಂಸಾಲೆಯುಂಆಚನ್ನತಾರಕಂನಿನ್ನತುಕಾವೊಕಲ್ಯಾ
54 ಣಬಾಗಿಯಕ್ಕುಂಆಳಿವೊನ್ನಣ್ಣ ಮಹಾಪಾತಕನಕ್ಕುಂ
55 ಸ್ವಸ್ತಿ ಶ್ರೀಆತ್ತೇಯರಬಾಸಾದಿಗಳಮಾಗಟ್ಟರಕವಗೇತಿಗ .
56 ಗೌತುಮಸ್ತನಕೊಡರುಂಸಾಲೆಯಕೊಟ್ಟಿದುಆಚನ್ನತಾರಂ
57 ಸ್ವಸ್ತಿ ಶ್ರೀಕೊಡಬಾಚ್ಚ ರವೊಲೆಯಮ್ಮನಾಶಾಲೆಸದಿನೇಉಧರಣಆಚಟ್ಟುಆಚ
58 ನ್ನತಾರಕಕಾವೊನ್ಕಲ್ಯಾಣಬಾಗಿಆಳಿವೊನ್ಪಣ್ಣ ಮಹಾಪಾತಕನ್
*59 ಸ್ವಸ್ತಿ ಶ್ರೀನಕುಣ್ಣ ರಾನಾಜುವೇಯಾಜಿಯಾಮಗನ್ನಜನ್ನಣ್ಣಟ್ಟಿದುಸಲೆಆಚನ್ನತಾರಕಂ
60 ಶ್ರೀಕದವ್ವುರಾಚಜಮ್ಮರಸರಗೌತಮಸ್ಥಾನಕ್ಕೆ ಕೊಟ್ಟಿದುಸೊಡರು
61 ಆಚನ್ನತಾರಕಂಕಾವೋಕಲ್ಯಾಣಬಾಗಿ
62 ಆಳಿವೊನ್ನಣ್ಣ ಮಹಾಪಾತಕಂ
63 ಸ್ವಸ್ತಿ ಶ್ರೀಕವಿಲರಮಗ್ಧಿ ರಸರ್ವಸಣರಕಸದಿಗಳ್ಗೆ ಕೊಟ್ಟಿದುಎಫಿತಿಮಸಕೊಟ್ಟಿದು
64 ಪುರ್ವಸಲೆಸ್ವಸ್ತಿ ಶ್ರೀವಂಗರಪೊಲೆಮುಡಿಕೊಟ್ಟಿದುಸೊಡರುಆಚನ್ನತಾರಕಂ
65 ಸ್ವಸ್ತಿ ಶ್ರೀಆತ್ತಾರುಗನಾಗಯ್ಯನಮಗನ್ನಕನ್ನಿಹಿಯನ್ಕೊಟ್ಟಿದುಸೊಡರುಪನ್ನೆರಡುಗದ್ದಣಾಚನ್ನತಾರಕಂ
66 ಸೆನೆನ್ನೈರಶ್ರೀದೇವಿಕೊಟ್ಟಿದುಸುಡರುಆಚನ್ನತಾರಕಂ
67 ಸ್ವಸ್ತಿ ಶ್ರೀಆತ್ತೇಯರದನೆಹಿಸರ್ವತಿದ್ಯನ್ಕೊಟ್ಟಿದುಶಾಲೆ
68 ಆಚನ್ನತಾರಕಂ
69 ಸ್ವಸ್ತಿ ಶ್ರೀನಿ . . ಕೊಟ್ಟಿದುಸೊಡರುಆಚನ್ನತಾರಕಂ
70 ಸ್ವಸ್ತಿ ಶ್ರೀಆತ್ತೇಯರಕೇಸಣ್ಣ ನಮಗನ್ನಿನಿದೇವದಿಕೊಟ್ಟಿದುಶಾಲೆಆಚನ್ನತಾರಕಂ

46

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 2" × 1' 8".

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧ.)

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರಳೋಕ್ಯಮಲ್ಲದೇವ ಸಕವರ್ಪ ೧೧೧೧ನೆಯವಿಜ . .

² ವತ್ಸರದಚೈತ್ರಮ . ಆದಿವಾರ

³ ನಮಸ್ತುಂಗಸಿವಸ್ತುಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ||

* 59ನೇ ಪಟ್ಟಿಯು 38 ಮತ್ತು 39ನೇ ಪಟ್ಟಿಗಳ ಮಧ್ಯೆ, 60ನೇದು 40 ಮತ್ತು 41ರ ಮಧ್ಯೆ, 61 ಮತ್ತು 62ನೇದು 41 ಮತ್ತು 42ರ ಮಧ್ಯೆ, 63ನೇದು 42 ಮತ್ತು 43ರ ಮಧ್ಯೆ, 64ನೇದು 43 ಮತ್ತು 44ರ ಮಧ್ಯೆ, 65ನೇದು 44 ಮತ್ತು 45ರ ಮಧ್ಯೆ, 66ನೇದು 45 ಮತ್ತು 46ರ ಮಧ್ಯೆ, 67 ಮತ್ತು 68ನೇದು 46 ಮತ್ತು 47ರ ಮಧ್ಯೆ, 69ನೇದು 50 ಮತ್ತು 51ರ ಮಧ್ಯೆ, 70ನೇದು 51 ಮತ್ತು 52ರ ಮಧ್ಯೆ ಬರೆಯಲ್ಪಟ್ಟಿವೆ.

⁴ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬುದಮಹಾಮಂಡಳೇಶ್ವರಉತ್ತರಮಧುರಾಧೀಶ್ವರಪಟ್ಟಪೊಂ

⁵ಬುಚ್ಚ ಪುರವರಾಧೀಶ್ವರಂಪದ್ಮಾ ವತೀಲಬ್ಧಿ ವರಪ್ರಸಾ

6 . . ದಿತವಿಪುಳತುಳಾಪುರುಷಮಹಾದಾನ

7 . . ಮಿಗರಾಜಲಾಂಛನವಿರಾಜಿತಾನ್ವಯೋತ್ಪನ್ನ

8 . . ಕಮಯೂಖಾಕು

9 . . ಮಂಡಳಕಕುಳಾಚಳ ಕಾಚಾರ್ಯಮಂ

10 . . ಕೀರ್ತ್ತಿನಾರಾಯಣಸಾರ್ಯ ಪಾದಾ[ದ್ರಾ]ಧಕಂಪರ .

11 . . ಸಾಂತರಾದಿತ್ಯಸಕಳ

12 . . ಸಮಾಳಂಕ್ರಿತ

13 ಪ್ರಿಥ್ವೀರಾಜ್ಯಂ ಸ್ವಸ್ತಿಯಮನಿಯಮ . .

14 ಧ್ಯಾನಧಾರಣ ಜಪಸಮಾಧಿಸೀಲಗುಣಸಂ . .

15 ವೇದಾಬ್ಧಿ ಪಾರಗ ಶಾಸ್ತ್ರಪುರಾಣಕಾವ್ಯ

16 ದಿಯೋಗ ಚತುಸ್ಸಮಯಸಮುದ್ಧರಣ

17 ತ ಸ್ಮಾತ್ತಾದಿಪ್ರಮಾಣಪು

18 ಗೌಜಗ್ರಹಾ

19 ಗೌತಮೇಶ್ವರದೇವರಸಾ

20 . . ಗೋ . . ಶ್ವರದೇವರ ಕು

21 ಹ . . ಜಾ

22 ಕಣ ಕರಡದದಾ

23 ಸೀಮೆಯ ರಯಬೀವೆಯನುಪಾ

24 ರಾಮಾ ಸ್ವಸ್ತಿ ರದನೇಲವೀಡಿನೊ

25 ಕಮನೆಯ ಪಗರಸರೆ ದೆದಲಿದ್ದನುಚಾಣು

26 ಗ್ರಾಯ ಯ್ಯಬೇದಿಶ್ರೀವೀರಶಾಂತರಾದಿ .

(ಮುಂದೆ 2 ಪಂಚ್ಚಿಗಳು ಕೇವಲ ಅಸ್ಪಷ್ಟವಾಗಿವೆ).

ಮತ್ತೊಂದು ತುಂಡಿನಲ್ಲಿ.

29 ನಲುವೆಕಳೆಯಲು

30 ಮತ್ತರುಗಳೆಯಲುಬಿಟ್ಟರು ಲಸಾಧ್ಯವಾಗಿ .

31 ಯಾಧರ್ಮಮಂನಡಿಸಿದವರುಸಾಯಿರಕವಿಲೆಯಂಸಾಯಿರಬಾ

32 ಮುಂಗೊಟ್ಟುಫಳವೀಧರ್ಮವನೇದವಂಸಾಯಿರಬಾಹ್ಮಣರುಮಂಕವಿಲೆ . .

33 ಪಾತಕನಕ್ಕು || ಈಶಾಪನ ದಪುತ್ರಯದೇವೊಳಲ

34 ಬರದಪ್ರಶಸ್ತಿ ಕಲಿಕ ಮಾರೋಜನಮೊಮ್ಮ ಮಾಜವೋಜಪೊಯ್ದ . .

35 ಶ್ರೀಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತುವಸುಂಧರಾಪಟ್ಟ

36 ಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||

47

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2' × 11".

¹ನಮಸ್ತುಂಗೇರಶ್ವಂಜಿಚಂದ್ರಚಾಮರಚಾ

²ರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ

³ಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಪ್ರ

⁴ಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಿಳೇ

⁵ಶ್ವರಂವಿಕ್ರಮಸಾಂತ್ರೀವಲ್ಲಭದೇ

⁶ವರಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾ

⁷ನಧಾರಣಮೋನಾನುಪ್ಪಾನಜ

⁸ಪಸಮಾಧಿಶೀಲಸಂಪನ

⁹ರಪ್ಪಶ್ರೀಮದನಾದಿಯಗ್ರಹಾ

¹⁰ರಂಗೌದದಮೂವತ್ತಿ ಚಾರ್ವಾಕ

¹¹ರಅಶೀಷಮಹಾಜನಂಗ

ಎಡಭಾಗ.

¹²ಳ ಸಕವರ್ಷದ ೦ . .

¹³ಯಪ್ರಭವಸಂ . .

¹⁴ರದಶ್ರವಣದ . .

¹⁵ಸಸಂಕ್ರಾಂತಿ ಬೃತ್ತೀ .

¹⁶ತಆದಿತ್ಯವಾರ . .

¹⁷ವೈಷಂಭತ್ತುವ . .

¹⁸ವರೆಯಗಳ . .

¹⁹ಯಿಪ್ಪತ್ತುಮ . .

²⁰ಲುಕೆಯ್ಯೂರ . .

²¹ದಣವರಡುಜ . .

²²ಯಲೊಳಗೆದಾನ . .

²³ಕೊಟ್ಟುಕಾಲಂಕಚ್ಚಿ

²⁴ಧಾರಾಪೂ

²⁵ವರ್ಕಂಮಾಡಿ

²⁶ವಿಟ್ಟರು

48

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 2" × 1' 4".

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

¹ ದನ್ನಿಗೌತೇಶ್ವರದೇವ

²ಶೀರ್ಷವಮಿನ್ನದೇವಗ್ಗಿಸೂರ್ಯಸೋಮವಂಸಾದಿದ . .

³ಭೃಂತರಸಿದ್ಧಿಯಿನ್ನಂಗೌದಮಂಬಿಟ್ಟುಕೊಟ್ಟಧರ್ಮವು . .

⁴ಹಾಜನದಮಾನಮಹಿಮೋನ್ನತಿಯುಮಂಚೆಗ್ಗಡೆ . .

⁵ದೆಯ್ಯನುಂಪೊತ್ಕಗ್ರಾಹಕಂಜನಾರ್ದನೆಯ್ಯನುವಿ . . .

⁶ಗೆಯ್ಯಲದೆಂತೆಂದಡೆಶ್ರೀಮತ್ತಿ ಭುವನಮ

⁷ಜಳಾನಳಮರುತೆಶಸಾಂಕಾರ್ಕಾತ್ಮವೈದ್ಯಮಾಪ್ಪ . . .

⁸ನಿಸಿದಸೋಮೇಶ್ವರನಲ್ಲಿ ಗೌತಮೇಶ್ವರದೇವ || ಅ . . .

⁹ನಂಪನ್ನಿ ಚ್ಚಾ ಸಿರವನ್ನಿ ಹೋತ್ರಮನುಮಾಗ್ಗರಪಾದಾಚ್ಚನೆಯ . . ಪ್ಪ

¹⁰ಮೂವತ್ತಿ ಚ್ಚಾ ಸಿರಭರಣದಗ್ರಹಾರಂಗೌದ || ವಿ || ಸರಸಿಜ

¹¹ಸಂಭವಂಪಡೆದಪುತ್ರರೊಳಾದಿಮರೀಚಿಯತ್ತಿ ಯಾಂಗಿರಸಪು

¹²ಲಸ್ತೈದೇವಪುಳಹಂಕ್ರತುನಂದವಸಿಷ್ಟರೈಬ್ಬರೊಳನ್ನಿದೊರೆವಾ

- ¹³ಟಪಾಸಟಪನುಂತೋಣಿಯಂತೆಣೆಯೆನ್ನು ಬಣ್ಣ ಕುಂಧರಣಧರಾ
¹⁴ಮರಪ್ರತಿಯಂಸಲೆಗೌದದಪುಣ್ಯಮಂತರ || ಭರತಮು
¹⁵ನ್ನಂರಾಜ್ಯದಭರವಂತಾಳ್ವು ಸುಂಕಮಂವೂಪ್ಪಂದಾದರದಿಂ
¹⁶ಗೌದದಗೌತೇಶ್ವರದೇವಂಗಿತ್ತ ನೆರಡುಸುಂಕದತೆಜಿಯ ||
¹⁷ಪಿರಿಯತೆಜಿವಡ್ಡ ರಾವುಳವರಸರಸಾಮಂತಭುಕ್ತಿ ಪೆಚ್ಚುಂಕಂ
¹⁸ದೇವರಿಗಿಂತುಸಬ್ಬ ಭಾಧಾಪರಿಹಾರಂಭರತನಿಂದವತ್ತಿ ಸಿನಡೆಗುಂ
¹⁹ಇಂತೀಧಮ್ಮ ಮಂಸವಿಸ್ತ ರಂಕೇಳ್ವು ದೇವರದೇವಂಗನಾಲ್ವು ಲಕ್ಕ ವಡ
²⁰ಕೆಯವಡ್ಡ ರಾವುಳದಸುಂಕಮುಮಂಪೆಚ್ಚುಂಕಮುಮಂತಾವುಂಭಾ
²¹ಸ್ತ ರಾಯನುಂಧಾರಾಪುಲ್ಕ ಕಂಬಿಟ್ಟ ಕೊಟ್ಟಿರಿಂತೀಧಮ್ಮ ಮಂಪ್ರತಿ
²²ಪಾಳಿಸಿದಾತಂಗಿಕುರುಚ್ಚೇತ್ರವಗ್ಗು ತೀರ್ಥ ಬಾಣರಾಸಿಯೊಳ
²³ಸಾಸಿಬ್ಬ ವರ್ವೇದಪರಗರಪುಬ್ರಾಹ್ಮಣಗ್ಗ ಸಾಸಿರಕವಿಲೆಯಕೋಡುಂ
²⁴ಕೊಳಗುಮಂಪಂಚರತ್ನ ದಿಂಕಟ್ಟ ಸಿಯುಭೆಯಮುಖಿಗೊಟ್ಟುಫಲವಕ್ಕು
²⁵ಇಧಮ್ಮ ಮನಳಿದಾತಂಗಿನಿತುಕವಿಲೆಯನ?ದಸಾತಕವಕ್ಕು
²⁶ಚಿತಾರಜಕ್ಕ ನುಣ್ಣಳಿಮತ್ತ ಕ್ಕೆಯ್ಯಮನೆಯಧನದತ್ತೆಜಿ .
²⁷ಹಾರಂಮತ್ತೆ ನ್ನ ದಿತ್ತ ರೀಮೂವತ್ತಿ ಚ್ಚಾ ಸಿರವನೇಕಯುಗ . . ವರ
²⁸ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವನುನ್ನ ರಾಪ್ಪಿಬ್ಬ ರಿಪ
²⁹ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||

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ಅದೇ ಗ್ರಾಮದ ಭೂತನಬನದಲ್ಲಿ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

- ¹ಸಕವರ್ಷಂಗಳನೆಯಪ್ರಮಾದಿಸಂವತ್ಸರದಆಶ್ವಯುಜಶು ೧ ಸೋಮವಾರದಂ
²ದುಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾ
³ಧಿಸೀಲಗುಣಸಂಪನ್ನ ರುಪಕಾಗ್ರಸಮಾಧಿಶಾಸ್ತ್ರ ಸ್ಮೃತಿಮಾರ್ಗನಿರತರುಪದಬ್ಬುಕರ
⁴ಣಿಸಿನ್ನಿಯಾನೀಕರುಂಚತುವ್ವೇದಮುಖೋದ್ಗ ತರುಂಕಬ್ಬ ಶಾಸ್ತ್ರಗಳಂಕರಣ . . .
⁵ಬದರ್ಪಣರುಂಜಪಧ್ಯಾನ . ಯಭಾವರುಂಚಿವಪಾದಾಚ್ಚಿ ತರು
⁶ಸಮಯ . ಕೃಪಾಳರುಂಹಿತ ಬ್ರಾಹ್ಮವಂಶೋದ್ಭವರುಂನೀಯ . . .
⁷ವೈರಿಘಟಿಸರ್ಪ
⁸ನಡೆಯ
⁹ರುವಪ್ಪ
¹⁰ರಪ್ಪಶ್ರೀಮತುಕುಮಾರಬೀರರಸರು
¹¹ . . ಕಾಳಸಂಕಣ್ಣ . ರತು ಕನ್ನದ ಹಯ್ಯ
¹²ಕಾದಿತುಂಟುವಂಮಗುಚ್ಚಿ ಸಾಯಲುದೇವಕನ್ನ ಕಿಯರುಬಂದುದೇವಲೋಕಕ್ಕೆ ಕೊಂಡು
¹³ಹೋಗಲಾತನನೀರತ್ನಕೆಮೆಚ್ಚಿ ಆತನಬಾ . ಬೀಡಿಂಗಿಗೌದದಮೂವತ್ತಿ ಚ್ಚಾ ಸಿರಾಶೀಪ
¹⁴ಮಹಾಜನಗಳ್ಳುಮತುಕುಮಾರಬೀರರಸರು ಅಹಿ
¹⁵ಡಿದ ಣಲ ದಲುವನ್ನಿ ಸಿದರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನ
- 2
- 3 ಪ್ರವರ್ಧಮಾನ
- 4 ಮಹಾ
- 5 ಮೂಱುಸಾಸಿರಮುಮಂದುಷ್ಯನಿಗ್ರಹವಿಷ್ಣುಪ್ರತಿಪಾಳನೆಯಿಸುಖಸಂಕಥಾವಿನೋದ
- 6 ದಿಂರಾಜ್ಯಂಗೈಯುತ ಮಿರಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನಃಪ್ಪಾಣಜಪಸಮಾ . .
- 7 ಚಸಂಪನ್ನ ರಪ್ರಸಾದಗ್ರಹಾರಂಗಾದದಮಹಾಜನಮುವತ್ತಿ ಚ್ಚಾಸಿರ . . .
- 8 ಸಕವರ್ಷ ೯೯೩ ನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘ
- 9 ಷಿಸಾನ್ತರದೇವರು ತ್ತಿಯಲು
- 10 ರಿಯದತ್ತಿ ಟಿರಿದಿರಾನ್ತು ಕಾದಿಗೌದದ ಲ್ಲೋಕಪ್ರಿಯ . . .
- 11
- 12 ಣೈಗುಣಿಗನಮತ್ತ ಗಮನವಣಗುತ್ತ ಗೊಳಿಸರ್ವಬಾಧಪರಿಹಾರ . . .
- 13 ಚಿತ್ತಾರಜಕ್ಕ ನುಣ್ಣಳಿಮುತ್ತ ದನದಮನೆಯತ . ಪಂಹರಮತ್ತೆ ಮಗವಿದಿತ . . .
- 14 ಮೂವತ್ತಿ ಚ್ಚಾಸಿರಬಿಟ್ಟ ಕೊಟ್ಟರಾಚಂದ್ರಕ್ಷಂ | ಚಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃ
- 15 ತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿನ್ತಾ ಮರಣೇರಣೇ ||

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ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ಚಿತಂಬರಭಟ್ಟನ ಗದ್ದೆಯಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 2" × 1'.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಸ್ರಯಶ್ರೀಪ್ರಧೀ . .
- 2 ಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವರಂಪ . . .
- 3 ಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಕಾಭ .
- 4 ಣಂಶ್ರೀಮದ್ಭವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯ
- 5 ಮುತ್ತುರೋತ್ತ ರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನವಾಚಂದ್ರ
- 6 ತಾರಂಬರಂಸಲುತ್ತು ಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ . .
- 7 ಗತಪಣ್ಣ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣ ಳೇಸ್ವರಂಶ್ರೀ . . .
- 8 ಕ್ಯಗಂಗವೆಮ್ಮಾನಡಿಯುದೆಯಾದಿತ್ಯದೇವ . . .
- 9 ವಸೇವನ್ನಿ ಚ್ಚಾಸಿರಮುಮಂಸಾಂತೈಸಾಯಿರಮುಮಂ . .
- 10 ಪ್ತನಿಗ್ರಹವಿಷ್ಣುಪ್ರತಿಪಾಳನದಿಸುಖಸಂಕಥಾವಿ
- 11 ರಾಜ್ಯಂಗೈಯುತ ಮಿರ ಸ್ವಸ್ತಿ ಗಂಗಾಜಳಧಾತ .
- 12 ನಿರ್ಮುಳಪರಮಪವಿತ್ರೀಶೋತ್ತ ಮಾಂಗಪ್ರತ್ಯಕ್ಷಗಂ . . .

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ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ಜನಾರ್ದನದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 5' 6" × 1' 6".

1 ಸ್ವಸ್ತೀನೇಕಭುವನಜನನಿನುತ
2 ಜಯಂಗೀಯಮಾನಭಗವದನಪಮ
3 . ಪರಿಸನಮಹೋಗ್ರವಂಸಾವತಂಸನು
4 ತರಮಧುರಾಪುರೀಸರೋವರರಾಜಹಂ
5 ಸಂಪದ್ವಾ ವತೀವರಪ್ರಸಾದಸಾಧಿತಪ
6 ಟ್ಟಹೊಂಬುಟ್ಟ ಪುರವರೇಶ್ವರವಿಪುಳತುಳಾ
7 ಪುರುಷಹಿರಣ್ಯಗರ್ಭತ್ರಯಾದ್ಯಧಿ
8 ಕದಾನಂಮೃಗರಾಜಲಾಂಛನವಿರಾಜಿತಾ
9 ನ್ವಯೋತ್ಪನ್ನ ಬಹುಕಳಾಖಿನ್ನ ಸುಭಟ
10 ತ್ರಿಣೇತ್ರಂಸರಾಂಗನಾಪುತ್ರಂಮಲಿಗೆ
11 ಮಾತೃತ್ವಂಶಂಕಜಕೆಬಲ್ಲಂಹಂಹಯವತ್ಸ
12 ರಾಜಂವನಿತಾಮನೋಜಃಭೃಗುಮತಾಚಾ
13 ಯ್ಯಗಿರಿರಾಜಧೈರ್ಯಮೈರಿಕುಮಾರಗಜ
14 ಘಟಾಸಿಂಹಾರಿಪುನ್ರಿಸನಾಚರನ್ರಿ
15 ಸಿಂಘವಿರೋಧಿಕುಳಕಾಱಪಾಸರಾಜ
16 ವಿದ್ಯಾವಿಳಾಸನನ್ನಿ ಸಾಂತರನಾಮಾದಿಸಮ
17 ಸ್ತಪ್ರಸನ್ನ ಸಹತಂತ್ರೀಮದಣ್ಣಿ ಲದೇವ
18 ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
19 ಸಕವರ್ಷ ಫಳನೆಯಪ್ರಭವಸಂವತ್ಸರ

20 ದಆಪಾಡಸುಧ್ಧಿಬೃಹಸ್ಪತಿವಾರ
21 ದಕ್ಷಿಣಾಯಣಸಂಕ್ರಾಂತಿಯೆಂದುತಾ
22 ಗರಚೆಯವೂರೊಡೆಯಅರಸಿಮ
23 ಯ್ಯನಮಗಂಪೆಬೃಹವರ್ಷಮಾಧವೈಯ್ಯನದೇ
24 ಗುಲದನಾರಾಯಣದೇವಗ್ಗಿದೇವಭೋಗಕೆ
25 ಧಾರಾಪುರ್ಬೃಹದಿಂಸಂತೈಗಿಸಾಸಿರದ
26 ಬಳಿಯಕೊಡನಾಡುಮೂವತ್ತರೊಳಗ
27 ಣಕುಡಿಗಿರಿಯಮನ್ನಿ ಯವೊಳಗಾಗಿ
28 ಸಬೃಹಭೃಂತರಸಿದ್ಧಿಯಿಂದಕೊಟ್ಟಂಕುಡಮ್ಮ
29 ವಂಪ್ರತಿಪಾಳಿಸುವಗ್ಗಿಸಾಮಾನೋಯಂ
30 ಧಮ್ಮಸೇತುನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾ
31 ಲನೀಯೋಭವದ್ವಿಸವ್ವಾನೇತಾಂಭಾವಿನಃ
32 ಪಾರ್ಥಿವೇದ್ರಾಂಭೂಯೋಭೂಯೋಯಾ
33 ಚತೇರಾಮಚಂದ್ರಃ || ಸ್ವದತ್ತಾಂವರದತ್ತಾಂ
34 ವಾಯೋಹರೇತಿವಸಃಸ್ಥರಾಂಪ್ರಸಿದ್ಧವ್ಯರಿಷಸ
35 ಹ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಮಿ ||
36 ಈಧಮ್ಮವಂರಕ್ಷಿಸಿದಾತವಾರಣಾಸಿಯೊಳುಕು
37 ರುಕ್ಷೇತ್ರದೊಳುಸಾಸಿರಕುಟಿಯಬ್ರಾಹ್ಮಣ .
38 . ದಾನಕೊ ಧಮ್ಮವನಳೆ .

(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ.)

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ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ತಿರುಮಲೆದೇವರ ಗುಡಿಯ ಬಲಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" × 1'.

1 ನಮಸ್ತುಂಗೇರಶ್ಚಂಭುಚಂದ್ರಚಾ
2 ಮರಚಾರವೇ | ತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭಮೂ
3 ಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾ
4 ಭ್ಯುದಯಾಕಾಲಿವಾಹನಶಕವರಶಂಕಿತಿ
5 ನೆಯ | ಚಿತ್ರಭಾನುಸಂವತ್ಸ್ರಮಾಘಶು

6 ದಳಿಲ್ಲೂ | ತೊರನಾಡುಮೊಳಗಾದತಾಗರತೆಯ
7 ಗ್ರಾಮದಲ್ಲು | ತಿರುಕಣಯ್ಯನಮಕ್ಕಳುಮೊ
8 ಮ್ತಕ್ಕಳೂ | ಚಿಕ್ಕದಾಯ್ಯನುತಾಗರತೆಯಗ್ರಾಮದಲೂತಿ
9 ರುವೆಂಗಳನಾಥನದೇವತಾಪ್ರತಿಷ್ಠೆಗೆಹಾಕಿದ
10 ದ್ರವ್ಯ | ಗಂಜಿರದಲುಯೆಸ್ವತ್ತು ವರಹ

¹¹ ಅದೇವರಅಮೃತಪಡಿಗೆತ್ರಿಅಂಭಕಾರಸರ

¹² ಸಂಪವಳಿಯಹೊಸಕೋಪ್ಪದಲೂಭೂ

¹³ ಮಿರ್ಕೆರ್ಕೆಗಳೆಹಾದ . ಎಂಟುಆಡಸಾಲೊ

¹⁴ ಆಗಿನೂಉತುಂಡುಉಭಯಂತುಂಡು

¹⁵ ಹಂನೊಂದಕೆಬೀಜವರಿಖಿಂಚಿಅಕ್ಷಾರ

¹⁶ ದಲೂಯಿಪತಳುಖಂಡುಗಭೂಮಿ

¹⁷ ಯನೂತಿರುವೆಂಗಳನಥನಅಮೃತಪ

¹⁸ ಡಿಗೆಬಿಟ್ಟರುಎಂಬುದಕ್ಕೆ ಶುಭಮನಿವೆ

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ಅದೇ ದೇವಾಲಯದ ಎಡಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1'.

¹ ಶ್ರೀನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರ

² ಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾಂಭಮೂ

³ ಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ತುತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿ

⁴ ವಾಹನಶಕವರುಪಸಾಂಚಿವನೆಯನಳಸಂವತ್ಸರದ

⁵ ಮಾರ್ಗ ಶಿರಶುಂಗಿಪುಸೋಮವಾರದಲುಕ್ರಮತ್ತ . ಚಡಿ

⁶ ಯಸದಾಶಿವರಾಯನಾಯಕಅಯ್ಯನವರೂಆರಗದಶೀಮೆ

⁷ ಯನೂಪ್ರತಿಸಾಲಿನುತಿ ಹಕಾಲದಲಿಅವರಿಗೆಪುಣ್ಯ

⁸ ವಾಗ್ಬೇಕೆಂದುತಾಗರತೆಯತಿರುವೆಂಗಳನಾಥಪ್ರತಿಮಾನಿ

⁹ ತಿರಿಕಿಸೆಟ್ಟಿಯಕೋಪ್ಪದತಿರುಕಣೈಯ್ಯಗಳಮೊಂಮಗಚಿಕ್ಕ ದಾ

¹⁰ ಸೈಯ್ಯನೂಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲಿನಿಂಗೆ ಮೂವರು

¹¹ ಬ್ರಾಹ್ಮರಿಗೆಅನ್ನ ತ್ತತ್ರಕ್ಕೆ ಬಿಟ್ಟಗದ್ದೆಯವಿವರನಮ್ಮಹಿರಿ

¹² ಯರುಪೂರ್ವದಲ್ಲಿಸರ್ವಮಾನ್ಯವಾಗಿತಿರಿಕಿಸೆಟ್ಟಿಯ

¹³ ಕೋಪ್ಪದಲೂಘಟಿದಲ್ಪತ್ತಿಯೊಳಗಣಗದೆ

¹⁴ ಯಹರದತುಂಡುಂಕೆಬೀಜವರಿಖಿಂಚಿ ಕಟ್ಟಿದಗುತ್ತಿಗೆ

¹⁵ ಯೆಂಭತ್ತು ಖಿಂಚಿ ಕೆಳಗಣಲದಕಡಹಿನತುಂಡು

¹⁶ . . . ಬೀಜವರಿಖಿಂಚಿ ಕಟ್ಟಿದಗುತ್ತಿಗೆಖಿಂಮೇಲಣಲ

¹⁷ ಲೂರಕಡಂಗಿನತುಂಡುಂಕೆ ಬೀಜವರಿಖಿಂಚಿ ಕಟ್ಟಿದ

¹⁸ ಗುತ್ತಿಗೆಖಿಂಚಿಅಂತುಸ್ತುಳಮೂರಕೆ ಬೀಜವರಿಖಿಂಚಿ

¹⁹ ಬಾರುಗುತ್ತಿಗೆಭತ್ತು ಖಿಂಚಿ ಅಣುವತ್ತು ಮೂಱು

²⁰ ಖಂಡುಗದಭತ್ತು ಗುತ್ತಿಗೆಯಹೊಲಂನೂತ್ತ್ರಕ್ಕೆ ಬಿಟ್ಟನಾ

²¹ ಗಿಅಡಕ್ಕೆ ಸಾಕ್ಷಿಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ವ ದ್ಯಾಭೂಮಿ

²² ರಾಪೋತ್ಪದಯಂಯಮಶ್ವ ಅಹಶ್ವ ರಾತ್ರಿಶ್ವ ಉಭೇಕಸ

²³ ಧೈರ್ಯಧಮ್ಮ ಸ್ಯಜಾನಾತಿನರಸ್ಯಸಾಕ್ಷೀ | ದಾನಪಾಲನ

²⁴ ಯೋಮ್ನಧೈರ್ಯದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಗಮನಾ

²⁵ ಪೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂಯೀಧರ್ಮಕ್ಕೆ ಅವ

²⁶ ನೊಬ್ಬ ನುಅಳುಪಿದರೆತಮ್ಮ ಮಾತೃಗಮನವನೂ

²⁷ ಕಾಯಲ್ಲಿವಾಡಿದದೋಪವಸ್ತುಧುವನು || ಶುಭಮಸ್ತು ಶ್ರೀ

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ಅದೇ ಅಗ್ರಹಾರಕ್ಕೆ ಪಶ್ಚಿಮಕ್ಕೆ ಇರುವ ಮಾದಿದೇವಸ್ಥಾನದ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕಳಚುರಿಯನಿಜಭುಜಮಲ್ಲಭುಜಬ
- ² ಲಿಚಕ್ರವರ್ತಿ ಒಬ್ಬಣಕವರ್ಷದಗ್ನೇಯಚಿತ್ರಭಾನುಸಂವತ್ಸ
- ³ ರದಜೇಷ್ಠದಮನಾಸೇಸೋಮವಾರದಂದುಬಿಜ್ಜಣದೇವನಧಾಳಿ
- ⁴ ತಾಗರತೆಯಂಕಿಡಿಸುವಲ್ಲಿಮಸಣದಜಕ್ಕ ಹನಮಗ
- ⁵ ಮೂಡದಳಾಟತಳುತಿಟ್ಟಿದುಮರಳುಚಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ
- ⁶ ಬಿಜ್ಜಣಚಕ್ರವರ್ತಿ ಒಪ್ಪಸಲಬಳಗಾಣನುಬಮ್ಮಪಾಂಡ್ಯನು
- ⁷ ನೈತಾಗರತೆಯಂಕಿಡಿಸುರಿಗೆಬಂದದಾಳಿಯಂದಜ್ಜನಗಿನ್ನು . . . ತನೆ
- ⁸ ಣೆಯನೆಮೂಡನಬಲ್ಲುಬಂದುವೆಂದೂಜ್ಜಿತತೇಜರ
- ⁹ ನಮುಕಾದೆಗೆಲ್ಲುಪೊಂದಿದ ||
- ¹⁰ ಪು ನೆ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- ¹ ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಸಿರಚಂದ್ರಚಂದ್ರಚಾಮರಚಾರ
- ² ವೇ | ತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಶ್ರೀಮಂನುಮ
- ³ ಹಾಮಂಡಳೇಸ್ವರಂಅರಿಯವಿಭಾಡಭಾಶೆಗೆತಪ್ಪುವರಾಯರ
- ⁴ ಗಂಡಪೂರ್ವಪಶ್ಚಿಮದಕ್ಷಿಣಸಮುದ್ರಾಧಿಪತಿಶ್ರೀವೀರಬು
- ⁵ ಕ್ತರಾಯನವಿಜಯರಾಜ್ಯದೊಳುಶಕವಖುಷ್ಕರಾಕ್ಷಸಸಂ
- ⁶ ವತ್ಸರದಮಾಘಬಂಗಂಶ್ರೀಮತುತೊರನಾಡ
- ⁷ ತಾಗರತಿಯಮಹಾಜನಂಗಳುಪ್ರಿಯಪುತ್ರಬೊಂವೋಜನಮಗಸಿರಿಯಮ
- ⁸ ಲೋಜನುಆತಾಗರತಿಯನುದಳದೊಳುಹಾಯಿದುತುಟಸೆಜಿಹೋಹಾಗಾದ
- ⁹ ಹಾಯದ . . . ಯದುಕೊನ್ನಸರಿಯವೋಜನುಕಳ್ಳರಬೆಂಬತ್ತಿಯಿ
- ¹⁰ ಟ್ಪಿದುತಾನುಕವಿಳಾಸಪ್ರಾಪ್ತನಾದನು || ಯಿಕಲ್ಲಮಾಹಾಜನಂಗಳುಮಾಡ್ನಿ . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾ . . .
- ² ತಿಜಪಸಮಾಧಿಧ್ಯಾನಧಾ
- ³ ನುಪ್ಪಾನಸಮ್ಮನ್ನವೇದಮನ್ತ್ರಸಾವ:ಗಾ . . .
- ⁴ ಗತರ್ವ್ಯಯಮಾಜನ

- ⁵ಯುಪ್ರಮ . ಮ ನುಂಬಸವ
- ⁶ಕಟಕಕ್ಕ ಪಗಳು ಯಸೋಭಕ್ತಿಚಕ್ರಂ . . .
- ⁷ದಮಾಘದ ಚಿಕ್ಕೈಯ್ಯನಮಗ . . .
- ⁸ದಗ್ರಹಾರಂತಾಗರತೆಗಿಪರಿಯಿಟ್ಟುಕೋಟೆಯಮುತ್ತಿ ಹಗೋವರಾ . . .
- ⁹ಮಗಬಚಿಕಾಣರನಿಖಿದುಸತ್ತ ರಾಜಗಳಂಡಂಬಿಯಳುನುಂ
- ¹⁰ಆವ ಯ್ಯನಂಕಪ್ಪ ತನೂರಹುಗಿಸುಮಾಗ
- ¹¹ಕಂದ || ಬಿಲ್ಲು ಡುತೇಗಿಗಳನಿಸುವಸರಲ್ಲ ಳ್ಲ ಉವೆರಸಿಪಾಸ್ವಾಮಿಗಂಗನಲ್ಲೊ ಗಲ್ಲೊ ಣ್ಣಿ
- ¹²ಯೊ . . . ಕಥಲೆಣ್ಣಿ ಯೆನಲೊತ್ತಿ ಸುಕಿಮು . . . ವಪದಪಳೆ || ಚೆಯಮಿಲ್ಲದಕರಿಗೋಪಂ . . .
- ¹³ದನಮುತ್ತ ವನೀವೈದನಕುಪ್ಪಗನಜಯವೈಯ್ದ ಬಿಲ್ಲುಳಂಸರಮಯಮಾಗರಲೆಚ್ಚ ರಾಗಳಾತ
- ¹⁴ವೆಪಪಿನೊಬಿಯಮಾವೊತರುಪರಿಯವ್ವೊಣ್ಣಿರುದೆಯನುಚ್ಚ ವಪದದೊಳೆ || ಇ . . .
- ¹⁵ದುಗಿಲಣ್ಣಿ ಸಾಯಲ್ಪರಿವದಗೆಬ್ರಹ್ಮ ಪೂತಪಾತಕವನಿತಂ ||
- ¹⁶ಎನ್ನು ತರಿಸನ್ನ ತುಟುವಹಿಡಿರಲ್ಲಿ . . . ಗಳತೊಡಲಿಟ್ಟಿ ಉಯಿಲ್ಲನ್ನ ದುಕ್ಕೀತ್ತಿ ಫ್ರೀ . ದಿವ್ವಂದು .
- ¹⁷ಯಳಂಗದೇವಕನ್ನ ಕಿನಿನ ಒಗಳೊಳದ . ಯಲಹಿನಮೆವಮರಣ್ಣಿ ಸ . ತು
- ¹⁸ಉಪರಿವೆಚೆಯತೆಹದೇವಕ ಕಳನೆಹಗಿಸಿದಕದಲೆಕಲಿಗೆಕೆಡಿತ್ತಿನ್ನು ||
- ¹⁹ತಾವಿಉದರದಿನೆಪ್ಪ ತೊಕ್ಕಲು ಮದಡಿಯ ಚಿಕ್ಕೈಯರದುಮುತ್ತ ರುಬಳಿಯನಿದಂ ||
- ²⁰ . . . ಮಗಂಬಿಬಿಯಳೆ
- ²¹ತಾರಂಬರಂ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

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| ¹ ಸಕವರುಷ ಒಂಗೆ ನೆಯವಿಜಯಸಂವತ್ಸರದಆಶ್ವೀಜ | ¹⁰ ಬಗ್ಗಿಸಿದ ಸಿಯಕೋಕಂಧರೆಯಳೆ . |
| ² ನೋಮವಾರದಂದುಶ್ರೀ | ¹¹ ಮನಾಕ್ಷಣದಿಂದನಮುಖಮಂಕ್ಷಣದಿಂದನುಘಾತಿಯ |
| | ¹² ನನುಘಾತಿಯ |
| ⁶ ಯೆಂದುನಡುನೆತ್ತಿಯ | ¹³ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಂಗ |
| ⁷ ಕಟ್ಟಳೆನಾಲ್ವರುನಿನ್ನು ವಟ್ಟೈಸಿದ | ನಾ ಕ್ಷಣ |
| ⁸ ಯೆಲಿನಿ ಲಕ್ಷದಿದುಕಣ್ಣಿ ದುಲನೆಗಿಯತ್ತಿ | ¹⁴ ವಿಧ್ವಂಸಕಾಯೇಕಾಚಿನ್ತಾ ಮರಣೇರಣೇ ಹಾಕೈಯ್ಯಬರಿದ |
| ⁹ | ¹⁵ ತಳಾರನಮಗ ಗೆಯ್ದ |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- ¹ನಮಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
- ²ಭವೇ ||
- ³ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಧೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಸರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾ

- ⁴ಶ್ರೀಯುಕ್ತಕುಳಿತಿಕಳಾಳುಕಾಳುಕಾಳುಭರಣೀಮತ್ತಿ ಭುವನಮಲ್ಲ
- ⁵ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಂಸಲುತ್ತು ಮಿರೆ || ಯಮನಿಯಮು . .
- ⁶ಧ್ಯಾನಧಾರಣಮಾನಾನುಷ್ಠಾನಪರಾಯಣದಸವಾಧೀಲಸಮ್ಪನ್ನ ರಪ್ಪಶ್ರೀಮ
- ⁷ಹೂರತಾಗರತೆಯೊಳಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲ
- ⁸ದೇವರೂರು . . . ಪಟ್ಟಗಟ್ಟದ . ಶ್ರೀಮಾಳ್ವಾಳುಕೃಷ್ಣಮವರ್ಷದ . ಏನೆಯಮನ್ಮಥಸಂವ . .
- ⁹ಬಳ್ಳಮಂಗಳವಾರದಂದುಮನ್ನೆಯ . ಬ್ರಾಹ್ಮಣ ಯಂಹೇರಿದ
- ¹⁰ಪುತ್ರಂಬಿಬ್ಬದಬಿಮ್ಮದಳಾಟಂಸೆ . . ಯಿದುಕಾದುಸತ್ತು ಸುರಲೋಕಸ್ರಾಪ್ತನಾದ
- ¹¹
- ¹² ಮಣಿಯಳಿಸಿಪಬಮ್ಮದಳಾಟತಮ್ಮಾಳ್ವಾಟಸಡಿವೆಡಿಯೊಳುಂಮಳಿಯಾಗಿಹುದುಬಿಟ್ಟನಿಜಗೆ . .
- ¹³ರಿಯಲು || ಯನ್ನಾಳ್ವ ಮೆನ್ನ ದೇಹವಿದೆನ್ನ ದುಮನಮಕ್ಕಳೆನ್ನ ದೆನ್ನ ದೇರಣದೊಳುತನ್ನಂ ಬಿಗು . . .
- ¹⁴ರಕಲಿಗಳನ್ನಿಂದಗಳರುಮೊಳರಬಿಮ್ಮದಳಾಟಾ || ಬಿಲ್ಲಂಜೀವಳೆಗೆಯ್ದಡಕ್ಕು
- ¹⁵ರಟ್ಟಗನುಬಿಮ್ಮದಳಾಟನಾಯ್ದ ನೆನಾಮಿನಿಲಿನಿಲವೇಡತೆಗೆಯನೆಕಲಿಸೇವರನು
- ¹⁶ನೀಜಗಮುಖಿಯಲು || ಪ್ರಿತ್ತ || ಕೊಟ್ಟುದುಗ್ರಾಮಮೆಪೇಡೆಣತಾನು . . . ಮನಿಕ್ಕು ವಲ್ಲಿತಾಂ . .
- ¹⁷ನಂ ವಂದಿಗಳೆತಾಂಕೊಟ್ಟುಚಿತಗಳಂ . . . ನಾಳ್ವ ಶ್ರಾಬೀಮದಳಾಟ
- ¹⁸ ಬಿಟ್ಟನಮಾಚಿಂಗಯ್ಯನೆಡದುದುರಾತನು . . . ನಾದ್ಯಂಬಿದ್ಯಂಪೊಗಳೆನ
- ¹⁹ತ್ತಬಿಮ್ಮದಳಾರಿ ||
- ²⁰ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಪಷ್ಪಿರ್ವರುಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾ
- ²¹ಯತೇಕ್ರಮಿ || ಚಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂ
- ²²ಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೀರಣೇ || ಶ್ರೀಗಣಪತೇನವಃಶ್ರೀಶ್ರೀ

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ಅದೇ ಅಗ್ರಹಾರದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ.
ಪ್ರಮಾಣ 4' × 2'.

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| ¹ ಸ್ವಸ್ತಿ ಶಕನೃಪಕಾಳಾತೀತ | ⁷ ಪೊನ್ನಪ್ಪ ಪೊನ್ನ ಕೊಟ್ಟುಸಾಲೆನೀ |
| ² ಸಂವತ್ಸರಸತಂಗಳೆ ೯೦೦ ಬಹುಧಾ | ⁸ ಡೆನ್ನುಮತ್ತಲಂಕೊಣ್ಣುಕೊಟ್ಟು . |
| ³ ನೈಸಂವತ್ಸರಂಪ್ರವತ್ತಿ ಸಸೂರ್ಯ | ⁹ ಈಸಾಸನಮನಚೆದಂ |
| ⁴ ಗ್ರಾಣದನ್ವದತ್ತಿಯುನಂ | ¹⁰ ಕವಿಲೆಯನಚೆದ |
| ⁵ ತೀಕಯ್ಯನುಂಪೆರ್ವೆಬ್ಬುರ್ಗೆಯ್ಯ | ¹¹ ಬೀಮಗೋಸನಿಹಿಸಿದ |
| ⁶ ತಾಗೆರತ್ತಿಯಮಹಾಜನಕ್ಕೆ | |

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ಅದೇ ಹೋಬಳಿ ಕಣ್ಣೂರು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಗಣಪತಿ ದೇವಸ್ಥಾನದ ಬಳಿ.
ಪ್ರಮಾಣ 3' × 2'.

- ¹ಸ್ವಸ್ತಿ ಸವಾಧೀತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರನುತ್ತು ರಮಧುರಾಧೀಶ್ವರಂಪಟ್ಟಪೊಂಬು
- ²ಚ್ಚ ಪುರವರೇಶ್ವರಪದ್ಮಾ ವತೀಲಬ್ಧ ವರಪ್ರಸಾದಂವೃಗಮದಾಮೋದಂಸಂತರಾದಿತ್ಯಸಕಳಜನಸ್ತು

- ³ತ್ಯಕ್ತಮತ್ಯಕ್ತೋಕ್ತಮಲ್ಲವೀರಸಾಂತರದೇವಸ್ವಗ್ಗಸ್ಥರಾಗಲುತತ್ಪದಾರಾಧಕಪುರದಬಿಟ್ಟಿಯಣ್ಣ
⁴ನುಡಿದಂತೆಗಂಡ ಯಾದಂಕೊಳ್ಳಂಸ್ವಾಮಿನೀಭೃತ್ಯಂಗೋತ್ರನಿಸ್ತರಪೋಣ
⁵ಪಳೆಯಗಾವಣ್ಣಮುನ್ನು ಮೂರುದೇವಸಮನೆಬೆನ್ನ ಬಾರನೆತ್ತಿ ಕೊಣ್ಣ
⁶ತೆಹಿದುಸಾಂತರ ತಪರೋಕ್ಷದಲೆಆತನಪಿಂಬಿಡಿಗೆ || ಬ್ರಮನ್ನ
⁷ಹಾಮಣ್ಣೋಶ್ವರ ತರದೇವರದಯಗೆಯ್ಯಪಡೆದಕಾಪಿನಪೊನ್ನಮ
⁸ಯಿತೆಯಲುಗಣ ಕಣ್ಣ ಪೂರದಸಾನಿವ್ವರಣ್ಣ ವನಕಲ್ಲಂಅವರಬೈಸೈಹಬೈ
⁹ಗಿಯೆತ್ತಿ ನಿಹುಸಿದ ಪೋಜಂಕಣ್ಣ ರಿಸಿದಮಂಗಳಂಮಹಾಶ್ರೀ

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ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 4' 6" × 3'.

(ಮೇಲ್ಬಾಗಿ ಹೋಗಿದೆ.)

- ⁷ . . . ಗೋತ್ರಪವಿತ್ರ ಚಂತ್ರಂಸಕ . ಶಾಸ್ತ್ರಜ್ಞ ಬಿರುದಸರ್ವಜ್ಞನಾಮಾ
⁸ದಿಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಬ್ರಮತ್ಯಕ್ತೋಕ್ತಮಲ್ಲವೀರಸಾಂತರದೇವರಿಂಕವ
⁹ರಿಸ್ತ ೮೮ನೆಯಶೋಭಕೃತುಸಂವತ್ಸರದಮಾಗ್ಗ ೪೩ರಪೂರ್ಣಮಾಸಸೋಮಗ್ರಹ
¹⁰ಣದನ್ನು ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಸರಾಯಣರಪ್ರೀ
¹¹ಮದಗ್ರಹಾರಕಣ್ಣ ಪುರದಘಟ್ಟದಕಟ್ಟಿಗೆಲ್ಲಿಯಮಹಾಜನಕೆಸಾಂತರೊಕಲಬ್ಧಪ್ರದತೆಹಿ
¹²ಕಿಹಕುಳದದಾಯದ ದಲಗೆ ಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಆಚಂದ್ರಾರ್ಕತಾರಂ
¹³ಬರಂಸರ್ವನಮಸ್ತು ಬಿಟ್ಟನೀಧಮ್ಮವನುವಣ . ಸಾಂತರಕಾಲೊಳ್ಳುಪ್ಪಿದವಂಪ್ರತಿಪಾ
¹⁴೪೩ದವಂಕುರುಕ್ಷೇತ್ರದೊಳ್ಳಹಸ್ರಕವಿಲಿಯಂಸಹಸ್ರವೇದಪಾರಗಬ್ರಾಹ್ಮಣ
¹⁵ಗ್ಗಿ ಗೊಟ್ಟಿದಾನಫಲಮಿಧಮ್ಮಂಕಿಡಿಸಿದವಂಕುರುಕ್ಷೇತ್ರದೊಳ್ಳವಾರಣಾಸಿಯೊಳಸಹಸ್ರ
¹⁶ಕವಿಲಿಯಂಸಮಸ್ತವೇದಪಾರಗಬ್ರಾಹ್ಮಣರನೃದಪಾತಕನಕ್ಕು || ಮೂಡ
¹⁷ಲೆಮೂಡಂದಿನಪಂಮೂಡುಗೆಮಸರ . ಯತ್ತ ಬೀರುಗನೇನಮಾಡಿದೈದನ
¹⁸೪೩ದಂರಣಕ್ಕೊಡಿದಡೆಪರಕಳತ್ರದಳೆಕೂಡಿದಡಂ || ಸಾಮಾನ್ಯೋಯಂಧಮ್ಮನೇತು
¹⁹ನೃಪಾಣಾಂಕಾಲೀಕಾಲೀಪಾಲನೀಯೋಭವದ್ಭೀಸರ್ವನೇತಾನ್ಭವಿನಪಾತ್ಥಿವೇಂದ್ರಾನ್ಭಯೋಭೂ
²⁰ಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಪಷ್ಠಿ
²¹ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಅನ್ಯಕ್ಷೇತ್ರೇಕೃತಂಪಾಪಂಪುಣ್ಯ
²²ಕ್ಷೇತ್ರೇವಿನಸ್ಯತಿಪುಣ್ಯಕ್ಷೇತ್ರೇಕೃತಂಪಾಪಂವಜ್ರಲೇಪೇನತಿಷ್ಠತಿ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" × 2'.

¹ಬಾಳುಕೃಷ್ಣಮಕಾಲದ . ನೆಯ . . . ವತ್ಸರದ

²ಜೇಷ್ಠ ಬಹುಳಂಆದಿವಾರ

³ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರಣ

⁴ರಣಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

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ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಸ್ವಸ್ತಿ ಶಕನೃಪಕಾಲಾತೀತಸಂವತ್ಸ

²ರಶತಂಗಳೊಬ್ಬಯ್ಯಾರಯಿಪ್ಪ . ದಿ

³ವತ್ಸರಂಪ್ರವರ್ತಿ ಸಂವತ್ಸರಯ . . . ದ

⁴ಸಟ್ಟಗಂಬದುಕಣ್ಣವೂರ . . . ಲೆಯ

⁵ತಳ ರ

⁶ಗಿಲ್ಲದಾ ಮಿಣ್ಣು ಬಂಡನಾಗಿ . .

⁷ಜಕುವಂಕಲ್ಲನೇಟಿಸಿದನೆ . . .

⁸ನಾಗೈಯ್ಯಂ

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ಉಡಗಣಿ ಹೋಬಳಿ ತಡಗಣಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ರಾಮೇಶ್ವರದೇವಾಲಯದ ಪೂರ್ವಕಡೆ.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ. — ಪ್ರಮಾಣ 4' × 2'.

¹ . ಸೈಯಸೈಯದಾಭೂ

* ²ಕಾಶ್ಯಪಗೋತ್ರೇಣಾಶ್ರೀಗೋಮ . . .

³ಸ್ವಸ್ತಿ ಸ್ವಾಮಿಮಹಾಸೇನಮ . . .

⁴ನೂರಾಭಿಷಿಕ್ತಾನಾಮಾನವ್ಯಸಗೋ . .

⁵ಹಾರೀಪ್ರತಾಪಾಣಂಕದಮ್ಬನಾಂ . .

⁶ಶ್ರೀಮದುವಮ್ಬಾಶತೋಮಹಿಲಾಗ್ರಾಮ . .

⁷ತಟಾಕಸ್ಯಪಗ್ಗಣನೃಪಾಜಮಾ . .

⁸ವರ್ತನೀಕೇತಕಪಾದೇಏಕವರ್ತನಿದ್ವಾದಶಾ . .

⁹ಗಾತಮಗೋತ್ರಾಯನಾರಾಯಣಶರ್ಮಣೇವೇದದ . .

¹⁰ಉದಕಪೂರ್ವಂದತ್ತವಾನ್ನಿಕ್ಕೀತ್ತಿಕೇತಿ ತಾವಿಸಂಗುಪ .

¹¹ಕಪೋತಾ || ಉಕ್ತಂಚ | ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋ . .

¹²ತೆವಸುಂಧರಾಂಪ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ವಾ

¹³ . . ಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿಹಳ್ಳಿ ಹಂಪೇಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 1' 2" × 2'.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುತಾಳುಕ್ಕಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರದೇವವರಿಷ

² ಮವಾ

³ ದೇವನುನಿಕರ

⁴ ಯನೊಳ

⁵ನಾಯಕನೆಯ

⁶ಮಗುಚಿವಲ[ರಂ]ಕೊಂಡುತಳ್ಳಿ ಟಿರುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ . . .

⁷ಕೆವೆಚ್ಚಿ ಕಲರಮದಸೇನಭಾವಮಾಕಯ್ಯಬೂಚ

⁸ಗಿಸ . ಗಳುಭಾವಿಕೆಜಿಯಕಳಗಿಬಿಟ್ಟಗದ್ದೆ

*ಈ ಪದ್ಧಿಯ ಕೆಳಗೆ ಎರಡು ಗಿಟ್ಟುಗಳು ಇವೆ.

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ಅದೇ ಹೋಬಳಿ ಮುತ್ತಿಗೆ ಗ್ರಾಮದ ಸಿದ್ಧರಾಮೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಗೋಡೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ವೀರಗಲ್ಲು.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರತಾಪಕೃಪ್ತರ್ತಿ

.

⁴ ನಾತಲೆಯತುಟುವಕಳವರ

⁵ಹಲಬರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ || ಆತಂಗಿ

⁶ಗೆ ಯನಮಗಂಯಚೈಯತಂನೂರಮದನಕೆಜಿಯೊಳ ಸ

⁷ರುವನೊಳಗೆಕಂ ೫ ಕೊಟ್ಟುರುಮಂಗಳಮಹಾಶ್ರೀ

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ಅದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಕ

²ಯವಿರರಸರುಪಿಥುವೀರಾಜ್ಯಗೆಯುತ್ತಿ ರೆಪ್ಪ ವಸಂವತ್ಸರ

³ದಭಾದ್ರಪದ ಥ

⁴ ರಂಕೊಂದುತುಟುವಂವರೈ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ

⁵ಸಮಸ್ತ ಗುಣಸಂಪನ್ನ ರಪ್ಪರೂವಾಡಬಿಯಗೋಪಯನಮಗಯಿಭಟ

⁶ನುಯಾಬೀರಲಿಂಗಿಹೊಲ್ಲಾವಿಕೆಳಗೆಕೊಟರುಕಂಚಿ

⁷ಮಂಗಳಮಹಾಶ್ರೀಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರಿತೇನಾಪಿಸುರಾಂಗಣಾ

⁸ಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರ

⁹ಣೇ 1

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಟಾಳುಕ್ಕುವಿಕ್ರಮವರ್ಷ ಏನೆಯಪ್ಪ [ವ] ಸಂವತ್ಸರದಆಸುನಿ

²ಜಬಹುಳಂ ಬ್ರಹ್ಮವಾರದಂದುಶ್ರೀಮದನಾಡಿಗ್ರಹಾರತಾನ

³ಗುಂದುರತುಟುವಂಮನ್ನೆ ಯಂಮಗುಲಿರಸನವಂಕಾಯೈಮುತಗಿಯ

⁴ತಳಾರದಾಸಿತುಟುವಂಮಗುಟ್ಟಿ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಆತನನು

⁵ಗಂವ.ಸಣಯಗೆಮೂವತ್ತಿ ಚೃಷ್ಣಸಿರಂಕಾರುಣ್ಯಂಗಿಯು ಬಳಗೆಜಿಯೊ

⁶ಳಗೆಗುಣೇಗನಲೊಂದುಮತ್ತ ಲುಕೆಯ್ಯುವಂಬಂದುಮನೆಯುಮಂಸರ್ವಮಾ

⁷ನೈವದಯಿಸುವರು || ಮಲ್ಲಿನೆಟ್ಟುಮುಂತಿಟ್ಟು ಕಲ್ಲನಿಲಿಸಿದಹೊಯೋ

⁸ಜಬೆಸಂಗಿಯ ದೀವರಗಾಡಯನಅ ಯದಾಸಯಕಲು ||

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ಕುಂಸಿಹೋಬಳ ಚಾಮೇನಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಾಮೇಶ್ವರಗುಡಿ ಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' × 2'.

- ¹ನಮಸ್ತುಂಗಸಿರಶ್ಚುಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈಶೋಕ್ಯನಗರಾರಂ
- ²ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವದತ್ತಂಪರದತ್ತಂಚ್ಛಾಯೋ
- ³ಹರೇತಿವಸುಂಧರಾಪ್ಪಿವರ್ಪಸಹಸ್ರಾಣಿಯಿಷ್ಟಾ
- ⁴ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ಧ
- ⁵ಮಹಾಮಂಡಳಉತ್ತರಮಧುರಾಧೀಸ್ವರಪಟ್ಟಪೊಂಬುಚ್ಚಪು
- ⁶ರವರಾಧೀಸ್ವರಪದ್ಮಾವತೀದೇವಿಲಬ್ಧವರಪ್ರಸಾದಾಂತ
- ⁷ರಾದಿತ್ಯಂಸಕಳಜನಸ್ತುತ್ಯಂನೀತಿಸಬ್ಧಕ್ಷಕಂದುಕಾಚಾ
- ⁸ಯ್ಯಂಗಣಿಕಾಮನೋಜಂಹಯವತ್ಸರಾಜಂಜಿ
- ⁹ನಪಾದಾಂಬು . ದಪಂಕಜಭ್ರಮರಂಮಂಡಿಕ
- ¹⁰ಭೇರಂಡಂಜಗದೇಕದಾನಿನಾಮಾದಿಯಸಮಸ್ತಪ್ರಸನ್ನಸಹಿ
- ¹¹ತಂತ್ರೇಮನ್ಯಹಾಮಂಡಳೇಶ್ವರಂವೀರಸಾಂಸ್ತರದೇವರವಿಜಯ
- ¹²ರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾ
- ¹³ . . . ಸಲುತ್ತಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಗಳು
- ¹⁴ . . . ಮನುಮಹಾಪ್ರಧಾನಂಕುಮಾರಂವಿಜಯಮ
- ¹⁵ . . . ಪುತ್ರಗೋತ್ರಪವಿತ್ರಯಾಚಕಜನಚಿನ್ತಾಮ
- ¹⁶ . . . ಮಸ್ತಗುಣಸಂಪನ್ನರಪ್ಪಪಟ್ಟಸಾಹಸಿಬಮ್ಮಯ್ಯ
- ¹⁷ . . . ಮಿಯಹಳ್ಳಿಯಮನುಸಣಗಾವುಂಡಂಗಂಕಾಳಬೈಗಾ
- ¹⁸ . . . ಪುಟ್ಟದಸಾಂತರಗಾವುಂಡಾ ಅಂನಿನಿಬರುಂಬ್ರಹ್ಮೇಸ್ವರ
- ¹⁹ . . . ಬಿಟ್ಟಭೂಮಿಸಕ . . ೧೯೬೩ನೆಯವಿಜ
- ²⁰ಯಸಂವತ್ಸರದಶ್ರಾವಣ . . . ಕ್ರವಾರದಂದುಕೊ
- ²¹ಟ್ಟಗದಕಂಮ್ಮಂಗಿಂತಿರುಳಿಗಕಂಮ್ಮಂಗಿಂಗಳ . . ಕ . . . ಕಮ್ಮೋ
- ²²ಇಂದ್ರೀಧರ್ಮಮಪ್ರತಿಪಾಃಸಿದವರ್ಗಿಗಂ . . . ಯಲುಸಾ
- ²³ಸಿರಕವಿಲಿಬ್ರಾಹ್ಮಣಗೈಕೊಟ್ಟ . . . ದಪಾತಕಂ
- ²⁴ಬ್ರಾಹ್ಮಣರಂಕವಿಲಿಯಂಕೊ . . ದೋಕ || ಪಪ್ಪಸಾಣಿಬಮ್ಮಯ್ಯನುಂಮ
- ²⁵ಸಣಗಾವುಂಡನುಂಆತನಮಗಸಾಂತರಗಾವುಂಡನುಂಮಲಿಯಜೇಯಂಗೇಕಾ
- ²⁶ಲಂಕಾಚ್ಛೇದಧಾರಾಪೂರ್ವಕಂಮಾಡಿದ . . ಸಾಂತರದೇವರುಮನುಸಣಗಾ
- ²⁷ವುಂಡಗೆ . . ಬಳಿಕರಡಿಕೆಜಿಯಕೆಳಗೆಗದ್ದೆ ಮತ್ತರುಂಆಸನೆಗಭೂಮಿ
- ²⁸ಮತ್ತರುಂ . . ಗವಿನು . . ಮತ್ತರುಂ! ಮಂಗಳಮಹಾರೀ ||

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಮರಸೆ ಗ್ರಾಮದ ಗರಡಿಮನೆ ಹಿತ್ತ ಲಿನಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 2' × 1' 6".

¹ಪ್ರಮೋದೂಘರ

²ದಲ್ಲಿಕಲಾಪರಂ

³ಗನಾಥನಚಿಕ್ಕ ಮರ

⁴ಸವಿಂಬಗ್ರಾಮನೂ

⁵ವೆಂಕಟಾದ್ರಿರಾಜೈಯ

⁶ನವರಕೊಮಾರರಂಗಪ್ಪ

⁷ರಾಜೈಯನುಅಮ್ಮುತ

⁸ಪಡಿಗಿಧಾರನೆರ್ದದುಕೊ

⁹ಟರುಯದನುಅಳುಪಿದರೆ

¹⁰ಕಡೆಗಹಪತಕ

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ಅದೇ ಹೋಬಳಿ ಕುಣಿಹೊಸೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" × 2'.

(ಮೇಲ್ಕುಗ ಹೋಗಿಧೆ).

¹ಮತು . . . ದೇವರುಸುಖಸಂಕಥಾವಿನೋದದಿಂದರಾಜ್ಯಾಗೆಯುತ್ತಮಿರೆ

²ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನುಷ್ಯಾಣ

³ಜಪಸಮಾಧೀಲಸಂಪನ್ನರಪ್ಪನಾದಿಯಗ್ರಹಾರಕಣ್ಣವೊರಕಾಲು

⁴ಪ್ರಿಯಪ್ಪಸಿರಿಉರಮೂಡಗಾಲುಂಡನಮಗಂ . . . ಗವುಡನೆ . . . ಕಲ್ಲಪ್ಪ

⁵ಬೊಪ್ಪಗವುಡನಮಗನಣಿಯಮ

⁶ಧಾಳಿ ತುಟುವನೂ . . .

⁷ . . . ತಾಗಿತಳುತಿಟುದುಸ್ವರ್ಗಲೋಕಪ್ರಾಪ್ತನಾದ || ಸಕವರಸ

⁸ಒಂನೆಯಪ್ಪ ವಸಂವತ್ಸರದಪೃಥ್ವಿಭೂಮೀಮವಾರದಂದು .

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ಅದೇ ಹೋಬಳಿ ಸನ್ನಿ ವಾಸಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಬಾಗಲಲ್ಲಿ ನಟ್ಟಿ ಶಾಸನ.

ಪ್ರಮಾಣ 3' 6" × 2'.

¹ಬಂಟಪ್ಪ

²ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾಧ್ವಾದಾಮೋಘ

³ಯಾತ್ರೈಕೋಕ್ಯನಾಥಸ್ಯಸಾಸನಂ

⁴ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಸಕವ ಸುಸಂವತ್ಸರ

⁵ಪೃಥ್ವಿಮಿಬ್ರಹ್ಮ ಹಾಮಂಡಳೇಶ್ವರ . . .

⁶ಯಬ್ರಹ್ಮ

⁷ನಕಾಲಂ

- ⁸ ರಲೋಕಪ್ರಾ
- ⁹ ಭಮ್ಮಮನೀಶ್ವ
-
- ¹⁰ ಡಾ ರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಸಾ . .
- ²⁰ ಸ್ವಸ್ತಿ ಣನಂಪಂನರುಮಪ್ಪಪೋವಡೆಯ . .
- ²¹ ಬುವಮೈಯನವರುಬಿಟ್ಟಭಮ್ಮಕ್ಕೆ ತಪ್ಪಿದ
- ²² ನುಗಂಗೆ ಕವಿಲಿಯಂಬ್ರಹ್ಮಣನುಮಂಕೊಂ
- ²³ ದಪಾಪ ||

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ಅದೇ ಹೋಬಳಿ ಸಾಂತಗೇರೆ ದಕ್ಷಿಣಗುಡ್ಡದ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಂಭ.

ಪ್ರಮಾಣ 5' 6" X 8'.

¹ ಶ್ರೀಹರಿಹರ	⁵ ಭಮ್ಮಕ್ಕೆ ತಪ್ಪಿದವ	⁹ ಭುರಮಗೇಡ
² ದೇವರಪುರಾಧ	⁶ ನಸಂತಾನನಿಸ್ಸಂ	¹⁰ ಮಂಗಳಮಹಾ
³ ಮ್ಮಕ್ಕೆ ಸಹಾಕಗ	⁷ ತಾನೂಸಾವಂತ	¹¹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
⁴ ಗೆಲೇಸಾಗಲಿ	⁸ ಗೆಜಿಗೆಹುಟರ್ವಪ್ರ	

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ಅದೇ ಹೋಬಳಿ ದೇವನಗೇರೆ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 2' 2" X 9'.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

¹ ರಮಾ	⁷ . . ದತ್ತಂಪರದತ್ತಂವಾಹೋಹರೇ .
² ಹತ್ರಪರತ್ರಯು	⁸ . . ಪಪ್ಪಿ ವರ್ವಸಹಸ್ರಾಣಿ . .
³ . . . ವಾನ್ತೆ ಡಿಮುತಿನುವವ . .	⁹ . . ಜಾಯತೇಕ್ರಿಮಿಃ ಈಸರಿಹಾರ
⁴ . . ತಕನಂಯುಕ್ತನಕ್ಕುವಹು	¹⁰ . . ಣ್ಣ ಸುರಾಸಿಗನುಮೊದಲ . .
⁵ . . ಕ್ತಾರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ	¹¹ ಧರ್ಮ
⁶ . . ಯದಾಭೂಮಿತಸ್ಯತಸ್ಯ . .	

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ಅದೇಸ್ಥಳದ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).

¹ . . ಯಿಂಪರಬಳವೆಂಬರ್ಕ್ಕಮಂಡಳಂಗಳ	⁵ ಪರಬಳ . . . ಧರೆಯೊಳು . ಜ್ಞಾನೇಕ
² . ಡನು . . ಬರಿ ಬರಭೂಪಂಪರ	⁶ . . ದೆಹೆಗೆವಿಚಕ್ಷಣನನೇರಾಜನೀತ್ಯಲನು
³ ಮಾತ್ಥಂಕುವರತೈಲನಿಂದಂಕಿಜಿಯಂಪೊ	⁷ ನಯದಿಂದಂಕ್ಷಿಸಲಭಿನವ . . ರಾ
⁴ ರದಾಳ್ವ ಪರಬಳದವಿರಾಡಂ	⁸ ಜ್ಞಾನೇಕವರತೈಲನನೇದಂಧರೆಯೊಳು |

- ⁹ಪರಹಿತಚರಿತದವಿಶ್ವಚರಿಯಸಿವವಾ
¹⁰ದಪದ್ಮಸೇವನೆಯೊಳುರೆಕೆಳೆಯಯಿಗನ
¹¹ ಪೊಗಳ . ಬಿರುದಪಾತ್ರ
¹²ಗಜಕೇಸರಿಯ || ಕೊಟ್ಟಗರಲಿಟ್ಟಂವೊಟ್ಟಿನ

- ¹³ಲಟ್ಟಿದರಾಜಿಯಸರೀರವ
¹⁴ಟ್ಟಾಸವರಸಿನದಿಂದನೆಟ್ಟೆಯ್ದ . ಪ್ಪದಿಯ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಪಬ್ಧ ಮಂಡಳೇಸ್ವರ
²
³ ಕಥಾವಿ
⁴ನೋದದಿಂದಾಜ್ಯಂಗಿಯು ತ್ತಿ . ಮುಡಲುನಾಡ

- ⁵ . ಬಂಮಯಸಾಹಣಿ . . ಯಸಾಹಣಿ
⁶ . ಹೊಯ್ಯಳ ಧಾಳಿ
⁷ಸೊ . ಣನಾಯಕರುಅ ಮರೆಯ .
⁸ ಯೊಳಬಂದು

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ಆಯನೂರು ಹೋಬಳಿ ಆಯನೂರು ಗ್ರಾಮದ ಕೋಟೆಯಲ್ಲಿ ಅಂಜನೇಯದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ
 ಅನೇಕಲ್ಲ.

ಪ್ರಮಾಣ 2' 6" × 1'.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಥೆ).

- | | | |
|--|--|-----------------------------------|
| ¹ ಕೆ ಗಂಭು . . . | ⁴ . . ವತ್ತರಂ . . ವಣ್ಣಂಗಿಯುಂ | ⁶ ಪನಂನೋನ್ನು ಮುಡಿಪಿದೊಡೆ |
| ² . . ಉಗಾಸ ಕಣ್ಣಿ | ವಿಟ್ಟು | ⁷ ನಾಲ್ವರುಂಗಾಮುಣ್ಣುಗಳಕಾ |
| ³ ಗೊಟ್ಟೆ . . . ಉಪ್ಪದೊಡಂಕೊಟ್ಟೆ | ⁵ . . ಕ . . ನಾಲ್ವತ್ತುದಿ | ⁸ . . ನಥ |

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಜಡೇಮರಿ ಚಿಕ್ಕಣ್ಣನ ಮನೆಬಳಿ ನಟ್ಟ ನೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" × 1' 6".

(ಮೇಲ್ಭಾಗ ಹೋಗಿಥೆ).

- | | |
|---|---|
| ¹ ಕೃವಿಕ್ರಮವರ್ಷ | ⁴ ತ್ರಿಭುವನ |
| ² ದ ಸಂವತ್ಸರದ | ⁵ ಮಲ್ಲ ಬಿರಲದೇವಿಯಗ್ಗಂ |
| ³ ಚೈತ್ರಸುಧ್ಧ ಪೂಡಿ . ಆದಿವಾರದಂದು | ⁶ ಆಯನೂರಗವುಂಡಮ್ಮರಣ್ಣ ನತಮ . |

- ¹⁰ಗರಖಣಿ ವೆವೆಟ್ಟಿತ್ತಂ ನಾಳುತ್ತ ಮಿರೆಭರತಿಮಯ್ಯ
- ¹¹ನೂರನಾಳುತ್ತ ಮಿರೆನಾಗಾರ್ಜುನನಾರ್ಗ ಪುಣ್ಣಿ ಗೆಯೆಲಿ
- ¹²ರಜಗಾವುಣ್ಣಿ ನೂಗ್ಗಾರ್ ಪುಣ್ಣಿ ಗೆಯ್ಯೆಸಕವ ಫೋನೆಯನುಕ್ಕ
- ¹³ಸಂವತ್ಸರದುತ್ತ ರಾಯಣಸಂಕ್ರಾಂತಿ ಯನ್ದು ಕರಿನೆಯ
- ¹⁴ಕಟೆಗೆಬಿಟ್ಟು ಮಂಗಳದನಾವನೋರ್ವ್ವಂಕಾದಂವಾರಣಾಸಿಕು
- ¹⁵ರುಕ್ಷೇತ್ರದಲೆಸಾಸಿರಕವಿಲೆಯಂಬಿಟ್ಟು ಸಳೆದಂಕಿಡಿ
- ¹⁶ಸಿದನನಿತುವನೈದಪಾತಕ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ನಾಜಹ
- ¹⁷ರೇತಿಸುನ್ದರಾಸಪ್ಪಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

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ಅದೇ ಹೋಬಳಿ ಬಿಳಕಿ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" x 2' 6".

- ¹ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಬಿ
- ²ಸಿರಸ್ತುಂಬಿಚೆಂದ್ರಚಾಮರಚಾರವೇತ್ರಯಿಲೋಕ್ಯನಗರಾಂಭಾಮೂಲಸ್ತಂಭಾ
- ³ಯಶಂಭವೇಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಕಲಿಯುಗಶಾಲಿವಾಹನಶಕವರುಶಂಕಿ
- ⁴ನೆಯರಳುದ್ರಿಸಂಪುಷ್ಯಬಿಂಬುಧವಾರದಲುಶ್ರೀಮತ್ತ್ವಳದಿಚೆನಮಜಿಯ
- ⁵ವರುಚೆನವೀರದೇವರಿಗಶರಣಾರ್ತಿ ಉಡುಗಣೀಮೆಬಿಳಕಿ ಗ್ರಾಮದವೀರಭ
- ⁶ದ್ರದೇವರಿಗಸ್ವಸ್ತಿ ಸಾಲದೆಂದುಬಿಳಕಿ ವೀರಯನುಹೇಳಿಕೊಂಡಸಂಮಂಧಶ್ರೀ
- ⁷ದೇವರಲಮ್ಮ ಪಡಿನಂದಾದೀಪ್ತಿಗೆಬಿಳಕಿ ಗ್ರಾಮದರಳುದ್ರಿಸಂ |
- ⁸ಪ್ರಶ್ಯಬಿಂಬುಧವಾರಶಂಕ್ರಾಂತಿಪುಂಣಿಕಾಲದಲ್ಲಿವಿವಾಹ
- ⁹ತ್ತವಾಗಿಬಿಟ್ಟಿದೆಕಳುಲದಕಟೆಗೆದೈಕಳೆದಾಲುಹೊಸಕೆ
- ¹⁰ರವೊಳಗೆನಮಗದೊಕ್ಕಿಸಿಲಿಗಾಣೆಗಟೆಗೆದೆಮುಂಡಿಕ
- ¹¹ . ಗದಸಹಗದೊಕ್ಕಿಸಿಲಿಗಾಣೆಗಟೆಗೆದೆವೋಡಿ
- ¹²ನಗದಸಹಗದೊಕ್ಕಿಸಿಲಿಗಾಣೆಗಟೆಗೆದೆಮುಂಡಿಕ
- ¹³ಈಸ್ವಸ್ತಿ ಯನುಸಾರೋಧಾರವಾಗಿನಡನುವರು
- ¹⁴ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಅಡಗಂಟಿ ಗ್ರಾಮದ ಬಸವನ ದೇವಾಲಯದ ಮುಂದೆ.

- ¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ
- ²ಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂ . .

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ಆದೇ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 3" × 1' 5".

- 1 ವೀರ
- 2 ನೆಯಬರಸಂ
- 3 ಗುರುವಾರದಲು
- 4 ದಪನಾರಾಯಣಂ
- 5 ತಿಪ್ಪಿಲಾಯಿದೇವನ
- 6 ಯಕರಾಜ್ಯೋದಯದ ಮಂನಿ . . .
- 7 ಲಗವುಡನಮಗಹ ವುಡನು
- 8 ದೇವರಿಗೆಕೇಳಿಕೆಯಭೋಗಕ್ಕೆ ಸೆ . ವಾಗಿಕೊಟ್ಟುಭೂ

- 9 ಸ್ಥಳದವಿವರ . ಶ್ಯಾಟವಟದಾರಿಯಂಬಿಸುಕಂ . .
- 10 ಅಬ್ಬಿಯಹಕಲು | ಮತ್ತರುಪೊಂದುಕಂಬಿಂಭ . .
- 11 ಅಂನ್ನು ಮತ್ತ ಲಿರಡನೂಕಾಯಂಕದಕರದಾಳಯಜ್ಜಯ
- 12 ನಮಗನುಚಿಕ್ಕ ಬೊಂಮಿದೇವನುಭೋಗಿಸಿಕೇಳಿಕೆಯನಡ
- 13 ಸುವನುಂಕೇಳಿಕೆಗೆಮಾನ್ಯಾದಮನೆಂಯಿಧಮ್ಮಕೆ
- 14 ಆರಳಹದವರುಗಾಧ್ಯಪನಪ್ರಜಾಪತಿಯಮೇದಸು
- 15 ರೆಯಸೇವಿಸಿದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ
- 16 ಶ್ರೀಶ್ರೀ

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ಆದೇ ಹೋಬಳಿ ಶಿರಾಳಕೊಪ್ಪದಲ್ಲಿ ಜೋಯಿಸ ಶೇಷಪ್ಪನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

೨ ಪತ್ರಗಳು—ನಾಗರಾಕ್ಷರ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- 1 ಶ್ರೀಶಂಖರನೇಗತೀ | ಶುಭಮಸ್ತು | ಜಯತ್ತೈವಿಷ್ಣುತಂವಿಷ್ಣುವಾ
- 2 ರಾಹಕ್ಷಾಭಿತಾರ್ಣವದಕ್ಷಣೋನತದಂಷ್ಟ್ರಾಗ್ರೇವಿಶ್ವೋಂತೇಭುವನವಪುಃ ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀಧರವಲಭಮಹಾರಾಜಾಧಿ
- 4 ರಾಜರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಹಸ್ತಿ ನಾಪುರವರಾಧೀ
- 5 ಶ್ವರಆರೋಹಕಭಗದತ್ತ ರಿಪುರಾಯಕಾಂತಾದತ್ತ ವೈರೀವೈಧೈವೈ
- 6 ಪಾಂಡವಕುಲಕ[ಮು]ಮಾರ್ತಾಂಡಕದನಪ್ರವಂಡಕಲಿಗಕೋದಂಡಗಂಡಮಾರ್ತಂ
- 7 ಡಯೇಕಾಂಗಿವೀರರಣರಂಗಧೀರಅಶ್ವಪತಿರಾಯದಿಶಾವಟ್ಟ
- 8 ಗಜಪತಿರಾಯನಹಾರಕನರಪತಿರಾಯಮಸ್ತ ಕಾತಲಾಪ್ರಹ
- 9 ರಸಾಮಂತಕಮ್ಮಗೂಮೂರಕೋಂಕಣಚಾತರ್ಧ ಶಾಭಯಂಕರವಚ್ಚ
- 10 ಪುಟ್ಟಕಾವಪುಟ್ಟಕಾಶ್ವರಮುಖಕಮಲವರ್ನಿಗತಬ್ರಹ್ಮವೀಣದೀಭ
- 11 ರತಶಾಸ್ತ್ರಪ್ರಸಿದ್ಧಾನೇಕಶಾಸ್ತ್ರಪ್ರವೀಣಕೋರಂಟನ್ಯಾಳೇನಾ
- 12 ಗಾರ್ಜುನಾದೀಮಂತ್ರತ್ರಯಸ್ತದ್ಧಪ್ರಃದ್ಧಸಮುದಯನಮಿತಿಪಾದಾರಾ
- 13 ವಿಂರಲಿರಾಯಕುಲವಿಲಯಕಾಲಾನಲ | ನಿತ್ಯಕರಪರಾಗ
- 14 ತಾಪ್ರತ್ರಾಸುವರ್ನವರಹಲಾಚನಧ್ವಜ | ಶ್ರೀನೋಮವಂಶೋದ್ಭವಪ
- 15 ರೀಕ್ಷಿತಚಕ್ರವರ್ತೀತತ್ಪತ್ರಜನಮಜಯವಕ್ರವರ್ತೀಹಸ್ತಿ ನಾ
- 16 ಪುರಸುಖನಕಥಾವನೋದೇನಾ | ದಕ್ಷಣದಿಶವರೇಯಾದಿ
- 17 ಗ್ರಹಯಂಯಾತ್ರೇಯಂತುಂಗಭದ್ರಾಹರಿದ್ರಾಸಂಗಮೇಶ್ರೀಹರೀಹ
- 18 ರದೇವನನಿಧಾ | ಕಟ್ಟಕಮುತ್ಕ ಲಿತಾವೈತ್ರಮಾಸೇಕೃತ್ಯ

- ¹⁹ಪಕ್ಷೇಸೋಮದಿನೇಭರಣೀಮಹಾನಕ್ಷತ್ರೇಸಂಕ್ರಾಂತೀವ್ಯತಿ
²⁰ಪಾತನಿಮಿತ್ಯಸಮಯೇ | ಸರ್ಪಯಾಗಂಕರೋಮಿಾಚೀರಾಸ್ವ
²¹ದಪೂರ್ವಕಂಚಕ್ರವರ್ತೀಮುಚ್ಚಿ ಪಂಚೈಂಗಸಸಾಪಾ |

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- ²²ಭತ್ತಸುಖಾಸನಲಂಕಾದಂಡಬಂಡನೇಜಾ
²³ತಿಪಲುಪಾಧಿಕೇಸರ್ವನಮಿಸ್ಯವಾಗೀ
²⁴ಯೇವಂಹೀರಜಂಬೂರಗ್ರಾಮಾತ್ ಸೂತ್ರಗೊಟಿವ
²⁵ರಹಬಲ್ಲೂರಗ್ರಾಮಾತ್ | ಬ್ರಾಹ್ಮಣಾತ್ | ಕಂ
²⁶ನಡಶಾಖೆಯವೆಸಪ್ಪಗೋತ್ರದಆಪ್ತಲಾಯ
²⁷ಯನಸೂತ್ರದರುಕ್ಕಾಖೆಯಭಾಯಭಟ್ಟರ
²⁸ಪುತ್ರಚಿಕ್ಕ ಛಾತ್ಯೇಭರುತತ್ಪತ್ರಶಂಕರ
²⁹ಲಂಗಣಜೋತಸರಿಗೇಪಕಮುಖ್ಯತ
³⁰ಸ್ಯಗಾಮಾಂತರಸೀಮಾಂತರೇಣಕಥೆಪೂ
³¹ವರ್ಕಂಪ್ರಥಮಸ್ಥಳಪೂರ್ವಪಕ್ಷಿ ಮದಟ್ಟ
³²ಣೋಪರಪಾಣಪ್ರತಪ್ಪೆಯುದ್ದಿಯತೀಯಸ್ಥ
³³ಳಂಪೂರ್ವಪಕ್ಷಿ ಮದಕ್ಷಿಣೋತ್ತರಪಾಪಾ
³⁴ಣಪ್ರತಿಷ್ಠೆಯುತ್ಪತೀಯಸ್ಥಳಂಪೂರ್ವಪಕ್ಷಿ
³⁵ಮದಕ್ಷಿಣೋತ್ತರಪಾಪಾಣಪ್ರತಪ್ಪೆಯು
³⁶ಚತುರ್ಥಸ್ಥಳಂಪೂರ್ವಪಕ್ಷಿ ಮದಕ್ಷಿಣೋ
³⁷ತ್ತರಪಾಪಾಣಪ್ರತಿಷ್ಠೆಯುಯೇವಂಕಥ

2ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

- ³⁸ಜಂಬೂರಸೀಮೆಮಸೂರಸೀಮೆಜ್ಯೋತಿ
³⁹ಪ್ಯಲುಪಾಧ್ಯಕೇಯಾವಚಂದ್ರಶ್ಚ ಸೂರ್ಯ
⁴⁰ಶ್ಚವಾಗಿಕ್ಯವ್ಣಾಪರ್ಣಂ || ಯೇವಂಗ್ರಾ
⁴¹ಮಾತ್ ಅರಿದಾಯಕುಲವಿಲಯಕಾ
⁴²ಲಾವಲ | ಶ್ರೀ | ಶ್ರೀ | ಶ್ರೀ | ಶ್ರೀ
⁴³ದಾನಪಾಲನಯೋಮ್ಮಧ್ಯೇ | ದಾನಾಚ್ಛೇಯೋ
⁴⁴ನೈಪಾಲನಂ | ದಾನಾತ್ಪರ್ವಮವಾಪ್ನೋತಿ
⁴⁵ಪಾಲನಾದೇಹ್ಯತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗು
⁴⁶ಣಂಪುಣ್ಯಂ | ಪರದತ್ತಾನುಪಾಲನಂ
⁴⁷ಪರದತ್ತಾಪಹಾರೇಣ | ಸ್ವದತ್ತಂನಿಷ್ಠ
⁴⁸ಲಂಭವೇತ್ | ಸಾಮಾನ್ಯೇಯೋಧರ್ಮಸೇ
⁴⁹ತುನೈಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀ
⁵⁰ಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನ್ವೇತಾಂಭುವನೇಯೋ
⁵¹ಭವದ್ಭಿಃಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಾಚಂ
⁵²ದ್ರಃ | ನವಿಷಂವಿಷಮಿತ್ಯಾಹುಬ್ರಂಹ್ಮ
⁵³ಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಾಃ | ವಿಷಮೇಕಾಕಿ
⁵⁴ನಂಹಂತೀಬ್ರಹ್ಮಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಾ
⁵⁵ಃ

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ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾಮಿ ಗ್ರಾಮದ ಕೇದಾರೇಶ್ವರ ದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಕಂಭದಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳಾಕೃಷ್ಣಮವರ್ಷದ ಚಿನ್ನಯ
²ವಿರೋಧಕ್ರಿತ್ರಾಸಂವತ್ಸರದಾಶ್ವಿಜದಮಾವಾಸ್ಯೆಯಾದಿವಾ
³ರಸೂರ್ಯಗ್ರಹಣದಂದುಶ್ರೀಮತುಹೋಯ್ಯಣಂಬ
⁴ಲ್ಲಾಳದೇವನರಸಿತುಪ್ಪದಭಾಗಲಶೀವಿಯರುಶ್ರೀಬಲ್ಲೇಶ್ವರ
⁵ದೇವರನಿವೇದ್ಯಕ್ಕಂಪೂಜಾರಿಗಳಿಗಾದೇವರತ್ನವಾಗಿಸಾಲೆರೆ
⁶ರು . ಶೇಕಡಂಗೊಟ್ಟಗದ್ಯಾಣ . . ವ್ರದಿವರ್ಷಕ್ಕೆ ಗದ್ಯಾ
⁷ . . ಮಾಯೆರಡುಹೊನ್ನು ಮಲ್ಲೇಶ್ವರದೇವಗ್ಗೇಕುಡುವಂತಾಗಿ
⁸ಕೊಣ್ಣದಂಪೂಜಾರಿಲೋಕಿಯಯ್ಯನಕಾಲಂಕಚ್ಚಿ ಬಲ್ಲೇಶ್ವರದಸ್ಥಾ
⁹ನಮುಮ . . ವರ್ಷಾಪಡಿಯೆರಡುಗದ್ಯಾಣಮಿನಿಸುಮಂಧಾರಾ
¹⁰ಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟರಾಸ್ಥಾನಕ್ಕೆ ಮಾಹೊಂಗಲೋಕಿಯಯ್ಯನ
¹¹ವಂಶದವರೊಡೆಯರುಸಾಲೆಯಿಪರುಕೆಯಾಹೊನ್ನನವಗ್ಗೇ

- ¹²ಕುಡುವುದುಕೊಟ್ಟಧರ್ಮಮಂಪ್ರತಿಪಾಳಿಸುವುದುಮಂಗಳಮಹಾ
¹³ಶ್ರೀಯಾಧರ್ಮಮನೋದವಂ
¹⁴ಪಂಚಮಹಾಪಾತಕನಕ್ಕುಂ ||

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ಅದೇ ದೇವಸ್ಥಾನದ ಕೈಸಾಲೆಯಲ್ಲಿ ಕನೇ ಸಾಲಿನ ಕನೆಯ ಕಂಭದಮೇಲೆ.

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುನಾಳ್ಪುಳುನಂದಿನಾಗರದನಾಡಗೌಡನುಶ್ರೀಕೇದಾ
²ರದೇವರಮಂಟಪದಲಾಘಂಕಾರನಹಿತಂ

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ಅದೇ ಕೈಸಾಲೆಯ ಪಶ್ಚಿಮಬಾಗಿಲ ತೊಲೆಯ ಮೇಲೆ ಇರುವದು.

- ¹ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಬೀರಯ್ಯದಂಡನಾಯಕರುಅಳಂಕಾರಸಹಿತತಂಕಣಮುಖಭದ್ರವಮಾಡಿಸಿದರು

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ಅದೇ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಪಶ್ಚಿಮಕಡೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮಾಚ್ಚಾಳುಕೃಷ್ಣವಿಕ್ರಮವರ್ಷಹದಿನೈದನೆಯಶ್ರೀಮುಖನಂವತ್ಸರದಕಾ
²ರ್ತ್ರಿಕಬಹುಳದ . ಯಂದುಹಳೆಯನಾಯಕನಮಾಡುನಕೊ .
³ಯನಾಯಕ . ತಾಣ್ಣ ತಳ್ಳಿ ಟುಡುಸುರಲೋಕಪ್ರಾಪ್ತ
⁴ನಾದ

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ಅದೇ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ಗನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1' 10" x 1' 7",

- ¹ಕುಭಮಸ್ತು .
²ಶಕ೧೦೭೨ಕೇಸರೀಯಾದಪಾರ
³ರ್ತಿವಸಂ|| ರದಮಾರ್ಗಶ್ವರಬ
⁴ಹುಳಿಲು || ಸಂನ೧೦೭೫ನೆಯನ
⁵ವಿದಕಂಬತ್ತ ರಿಖು೦೪ನೆಗುರು
⁶ವಾರಸೂರ್ಯಉದಯದಲ್ಲಿಮೈಸೂ
⁷ರುಮಹಾಚಾಮರಾಜವಡೇರುಯಿಬಳಗಾ

- ⁸ವಿಕೇತಾರೇಶ್ವರವಗೈರದೇವರದರುಪಣದಲು
⁹ದ್ವಶ್ಯದಯಮಾಡ್ನಿಬಹುಸಂತೋಷರೂಡ
¹⁰ರಾದ್ರುದೇವರವಿನಿಯೋಗದವಸ್ಥಾನಕಾಮಗಾರ್ಯ
¹¹ಗೇಯೇರ್ಪಾಡುವಾಡ್ನಾರಾಗತೋರತ್ತೆ ||
¹²ಯಿಬಲ್ಲಿಗಾವಿಪಾಟ್ವೈಲ್ಲಕಲ್ಲುಮನಿಗರ್ಜಿ
¹³ನಕಂನವೈಯನವರುಡದ್ದ . .
¹⁴ಗರ್ಜಿನಗುರುಪಾದಪ್ಪನಅಕ್ಷರಗಳೂ ||

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 2'.

- ¹ಓಂನಮಃವಾಯು || ನಮಸ್ತುಂಗೇಶಶ್ಚಂಭೀಶಂದ್ರಚಾಮರಚಾರವೇತ್ಯೇಳೋಕ್ಯನಗರಂಭಮೂಲಸ್ತಂ
- ²ಭಾಯಶಂಭವೇ || ನಮಃಶಾಸ್ವತಿಕಾನಂತಜ್ಞಾನೈಶ್ವರ್ಯಮಯಾತ್ಮನೇ | ಸಂಕಲ್ಪಸಂಫಲಬ್ರಹ್ಮಸ್ತಂಭಾರಂಭಾಯ
- ³ಶಂಭವೇ || ಕಳಚುರ್ಯುಕ್ತುಳಾಧೀಶಮುರಾರಿಸಚಿವೇಶ್ವರಸ್ತುತೇಕೇಶವಾಮಾತ್ಮಯಾವದಾಚಂದ್ರತಾರಗಂ ||
- ⁴ಸ್ತುತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಕಾಳಂಜರ
- ⁵ಪುರವರಾಧೀಶ್ವರಸುವರ್ಣವೃಷಭಧ್ವಜದಮರುಕತೂರ್ಯುಗಿರ್ಗೋಪಣಕಳಚುರ್ಯುಕ್ತುಳ
- ⁶ಕಮಳಮಾತ್ಮಂಢಕದನಪ್ರಚಂಡಮಾನಕನಕಾಚಕಸುಭಟರಾದಿತ್ಯಕಲಿಗಳಂಕುಶಗಜ
- ⁷ಸಾಮನ್ತ ಕರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಕಲದಂಕರಾಮ
- ⁸ವೈರೀಭಕಂಠೀರವನಿಶ್ಯಂಕಮಲ್ಲಾದಿಯಥಾತ್ಮನಾಮಶ್ರೀಮದ್ಭಜಬಳಚಕ್ರವರ್ತಿಪ್ರಭುವನಮಲ್ಲಬಿಜ್ಜಣದೇವಂ
- ⁹ಮಹೀವಲ್ಲಭೆಯನನುದಿನವನುಭವಿಸಿದನೆಂತೆಂದಡೆ || ವೃ || ಪೃಥ್ವೀಯಾಪೃಥುನಾಪುರಾಚಿರತರಂಮೂರ್ಧೇನಗೋತ್ವಂ
- ¹⁰ಗತಾಸೇಯಂಬಿಜ್ಜಣದೇವಪಟ್ಟಮಹೀವೃತ್ತಾಭೃಶಂಕ್ರೇಡತೇ | ರತ್ನಂದೇವತಥೈವಭೂತಿಜಡಧಾವೇಳಾಧಿಪಾಧ
- ¹¹ಸ್ಥಳೇವಿಷ್ಣೋರ್ವೃಕ್ಷಸಿಕಾಸ್ತುಭಂವೃಪವರಪ್ರಾಡೇನಸಾಶ್ಲಾಘತಾ || ವ || ಇನ್ತದ್ವಿತೀಯಸ್ವಾಮಿತ್ವದಿಂವಸುಧಾವ
- ¹²ಳಯಮಂಸುಖದಿನೇಕಚ್ಚತ್ರದಿಂರಾಜ್ಯಂಗೈಯ್ವತ್ತಿದ್ಧೌರಾಜ್ಯಭರನಿರೂಪಣಂಮಾಡಿದಾಮಹಾರಾಜ
- ¹³ಪ್ರಿಯತನಯಪ್ರತಾಪಮಂವೇಳ್ವಡೆ || ಮತ್ತೇಭಃ || ರಿಪುಭೂಪಾಳತಮಾಘವೋಡಿಕುಮುದಬ್ಬಾ
- ¹⁴ತಂಕರಂವಚ್ಚೇತದ್ರಿಪುಕಾನ್ತಾಮುಖಸಂಕಜಂಕೊರಗಿನಕ್ಷತ್ರೋದಯೇಶಂಕಳಾಳಿಪರಿಭ್ರಾಜಿತನೂರ್ಜಿತೋ
- ¹⁵ರ್ಜಿತಯಶಸ್ವೀಚಂದ್ರಿಕಾಧೀಶ್ವರಂವೃಪನೇನೋಮನನಲೈಬಿಜ್ಜಣಮಹೀಪಾಳಾಬ್ಧಿಯೊಳ್ಪಟ್ಟದ || ವ || ಆಭುಜಬಳತಿ
- ¹⁶ಭುವನಮಲ್ಲದೇವತನೂಜಂರಾಜಾಧಿರಾಜಂರಾಜಮಾತ್ಮಂಢಂಮಾತ್ಮಂಢಕರಾತಿತೀಬ್ರತೇಜಸ್ವಭಾವಂಭಾವಿ
- ¹⁷ತಾಶೇಪಯಾಚಕಾಭಿಲಿಪಿತಫಳಪ್ರದಾಯಕಂವೈರಿಭಯದಾಯಕಂರಾಯಮುರಾರಿಸೋವಿದೇವಚಕ್ರೇಶ್ವರಂ
- ¹⁸ಸಮಸ್ತ ಪ್ರಧಾನಂಪರಿವೇಷ್ಟಿತನಾಗಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ವತ್ತಿದ್ಧೌಸಮಧಿಗತಪಂಚಮಹಾಶ
- ¹⁹ಬ್ದಮಹಾಮಾಮನ್ತಸೇನಾದಿಬಾಹತರನಿರೋಗಾಧಿಪ್ತಾಯಕಂಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಪ್ರಮುಖನೀತಿ
- ²⁰ನಿಷ್ಠಾಯಕಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವಾಧಿಕಾರಿಮಹಾಪಸಾಯತಂಬ್ಯಾಳಿಕೆಯಕೇಸಿಮಯ್ಯದಂಡನಾಯಕರಂಕರ
- ²¹ದುದಕ್ಷಿಣದಿಶವರದಭಂಡಾರವಾಡದೇಶಂಗಳೆಲ್ಲವಂದುಷ್ಟುನಿಗ್ರಹಪ್ರತಿಪಾಳನಂಮಾಣ್ಯದೊಡುಕಾರುಣ್ಯಂಮಾಡಲ್ಪಹಾ
- ²²ಪ್ರಸಾದಮೆಂದುಕೈಕೊಂಡಮಹಾಪ್ರಚಂಡದಂಡನಾಧಪ್ರತಾಪೋನತಿಯಂವೇಳ್ವಡೆ || ವೃ || ಇದುವಿದ್ಯಾಧರಲೋಕವಲ್ಲದಿದುನಾ
- ²³ಕಾನೀಕವನ್ತಲ್ಲದಿಂದುಗಂಧವರ್ವನಿಕಾಯವಲ್ಲವಿದಾಸತ್ತಿಂನರಬ್ರಾತವಲ್ಲದಲೇಬ್ಯಾಳಿಕೇಸಿಮಯ್ಯವಿಜಯ
- ²⁴ಪ್ರಾರಂಭದೊಳ್ಳಗ್ಗಿ ಪೋದದಟಕ್ಷ್ಮಾಪನಿಕಾಯಪುಟ್ಟುಕಚಯಂವೈರೈಮೈಕಸಾಂಕೀರ್ಣಕಂ || ಚಂಪಕ || ಮನುಚಯನೇವೈ
- ²⁵ವೃತ್ತಿ ನಿಜವೃತ್ತಿ ಪುರಾತನರಾಜನೀತಿತಾಂತ್ರಿಕಗಳವಟ್ಟುನೀತಿಯೆಸರಾತ್ಥಮತಂನಭುಜಾಜ್ಞೆತಾತ್ಥನವಾಡ್ತಿನಮಹೀನೋಂ
- ²⁶ನತಿತ್ವಮೆನಿಜೋಂತಿಯಾಶ್ರಿತತುಷ್ಟಿತ್ವದೊಂದೆನಿಸನೆಗಳ್ಳೆವೆಚ್ಚೆಸಲೆಜೇವಿಸೆಕೇಶವದಂಡನಾಯಕ ||
- ²⁷ವ || ಅನ್ತನೇಕಮಹೀನಂತದ್ದವಾಡಿಸಾಸಿರಮುಮಂಹಾನುಗಲ್ಲಯ್ಯಾಱುಮಂಬನವಸೆನ್ನಿಚ್ಚಾಸಿರ
- ²⁸ಮುಮಂಸುಖದಿನೇಕಕಾಲಂಪರಿವಾಳಿಸುತ್ತಂಸ್ವದೇಶಾವಲೋಕನಾತ್ಥಂಬನ್ನಂಶ್ರೀಮದನಾದಿಪಟ್ಟಣಂರಾಜ
- ²⁹ಧಾನಿಬಳ್ಳಿಗಾವೆಯ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಮಾಟಕೂಟಪ್ರಸಾದರತ್ನಪೂಜೆಸುವರ್ಣಕಳಶ
- ³⁰ವಿದ್ಯಾದಾನಾನ್ನದಾನಾದ್ಯನೇಕಶ್ರೀಕಾರ್ಯಮಂನೋಡಿಯಿದುವಾರಾಣಸಿಗಂವಿಮೃಡಿಕೇದಾರಕ್ಕಂ
- ³¹ನೂಮ್ಮಡಿಶ್ರೀಪರ್ವತಕ್ಕಂಸಾಸಿಮ್ಮಡಿಶ್ರೀಯದುಕಾರಣವಿಲ್ಲಿಯನಾನುಂಧಮ್ಮವಂಮಾಡಿಕೃತಾತ್ಥನ

- ³² ಹೆನೊಡದೀಯಸ್ಥಾನಾಚಾರ್ಯರಪ್ರೀತಿಯದ್ರಾಜಗುರುದೇವರಸಮಾಪಕ್ಕೆ ವಂದವರವಿದ್ಯಾವಿಶೇಷ
³³ ಮುಖವೋಂನು ತಿಯಂನೀಡುಂನೋಡಿ || ವ್ಯ || ಶಬ್ದೇಪಾಣಿನಿಪಂಡಿತೋನಯಚಯೇಶ್ರೀಭೂಷಣಾಚಾರ್ಯ
³⁴ ಕುನಾಟ್ಯಾದಾಭರತೇಮುನಿಶ್ಚ ಭರತಕಾವ್ಯೇಸುಬಂಧುಃಸ್ವಯಂ | ಸಿದ್ಧಾಂತೇಲಕುಲೇಶ್ವರಃವಸದೇಸ್ಕಂದೋಮಹೀ
³⁵ ಮಂಡಳೇಸೋಯಂರಾಜಗುರುರ್ಯುಧಾರ್ಥಕಥಿತೇಶ್ರೀನಾಮಕತ್ತಿರ್ಯುತಿಃ || ಇತ್ಯಾದ್ಯೇನೇಕಪ್ರಕಾರ
³⁶ ದಿಂಸು ತಿಯಿಸುತವಾತ್ಮೀಯಧರ್ಮಾಭಿಪ್ರಾಯವಿತ್ತಾಂತ ಮನವರ್ಗಜಿಪುನುದುಸ್ತದಸ್ತು ನೀವೇನಂಥ
³⁷ ಮೃವಂಮಾಡಿಡಡಂಸ್ವೀಕರಿಸಿಹವೆನಲೈಮತ್ತ ಚಚುರ್ಯು ವರ್ಷದಂನೆಯಸರ್ವಧಾರಿಸಂವತ್ಸರದವೈ
³⁸ ಶಾಲಪಾಣ್ಯಮಿಆದಿತ್ಯವಾರಸೋಮಗ್ರಹಣಸಂಕ್ರಮಣವೈತೀಪಾತದಂದುಹಾನುಗಲ್ಲಾಡ
³⁹ ಯೆಲಂಬಿಯಕಂಪಣದಬಲಿಯಬಾಡಂಚಿಕ್ಕ ಕಂಠುಗಿಯಂಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರದೇವರಂಗಭೋ
⁴⁰ ಗರಂಗಭೋಗಖಂಡಸ್ಥಪಿತಜೇಣೋದ್ಧಾರಕ್ಕಂಬ್ರಹ್ಮಣತಪೋಧನರಂನದಾನವಿದ್ಯಾದಾನಕ್ಕ ವಾ
⁴¹ ಸ್ಥಾನದಾಚಾರ್ಯಶ್ರೀಮದ್ಗೃತಮದೇವಪ್ರಿಯಃಪ್ರೀತಮದ್ರಾಜಗುರುದೇವರಕಾಲಂಕಚ್ಚಿತ್ರಭೋಗಾ
⁴² ಭೃಂತರವಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸತ್ಯಂತಾಗ್ರೀಮದ್ರಾಯಮುರಾರಿಸೋವಿದೇವಗಿಬಿನಹಂಗೆಯ್ದು
⁴³ ತಾಂಬ್ರಾಸನಮಂಪಡದುತಂದುಬೋಳೆಕೆಯಕೇಳಿಮಯ್ಯದಂಡನಾಯಕಂಧಾರಾಪೂರ್ವಕಮಾ
⁴⁴ ಡಿಕೊಟ್ಟನೀಧಮ್ಮವನಾವನಾನುಂಪರಿಪಾಳಿಸಿದಾತಂವಾರಣಾಸಿಕುರುಚ್ಚೇತ್ರಾದ್ಯತ್ವಪ್ಪಜ್ಞೇತ್ರಂಗಳಲೆ
⁴⁵ ವೇದಶಾಸ್ತ್ರೋದಿತಾಹಿತಾಗ್ನಿಕಾಮುಷ್ಯಾಯಣಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗನಹಸ್ರಕವಿಲೆಗಳಂಸು
⁴⁶ ವರ್ಣ್ಯನೇಕರತ್ನಂಗಳೆಂಕೋಡುಂಕೊಳಗುಮಂಕಟ್ಟಿಸಿದಾನಮಂಕೊಟ್ಟಫಲವೀಧರ್ಮಮನೇದವನಾಚ್ಛೇತ್ರದೊಳಾತಿ
⁴⁷ ಥಿಯೊಳಾಬ್ರಾಹ್ಮಣರುಮನಾಕವಿಲೆಗಳಂಸ್ವಹಸ್ತದಿಂದವೇದನರಕಕ್ಕಿಳಿದನೀಯತ್ಥದಸಾಕ್ಷಿತ್ವೇನಶ್ರುತಿ ||
⁴⁸ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಡರೇತ್ತು ವಸುಂಧರಾಂಪಷ್ಕಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣು ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 6" X 2' 2".

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀಪಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರ
² ತಾಸದೇವರಾಯಕುಮಾರವಿಜಯರಾಯಮಹಾರಾಯರು ಹೆ
³ ಸ್ತಿನಾವತಿಯನೆಲವೀಡಿನೊಳುಗುಖಸಂಕಥಾವಿನೋದದಿಂದಾಜ್ಯಂಗೈಯುತ್ತಿ ರಶ್ರೀಮನ್ಮಹಾಪ್ರ
⁴ ಧಾನಬಯಿಚೆಯದಣ್ಣ ಯಕರಕುಮಾರ
⁵ ಗೆಯ . ಚೆಯ . . .
⁶ ದೇವರು ದೇವರುಕೊಡನಾಡೊಳಗಣ . . ಕುಡಿಗೆರೆಯಸಿದ್ಧೇ
⁷ ಶ್ವರದೇವರುಪಂಚೇಶ್ವರದೇವರುಮುಖ್ಯವಾದ ಆಚಾರಿಯಬುಳ್ಳಿ ದೇವಂಗಳನುಚಾರತ್ರವೆಂತೆಂದಡೆ ||
⁸ ಪರಮಶುದ್ಧ . . ಪಾವನಚರಿತ್ರವಿಸಾಲಚಿತ್ತಂಶಾಸ್ತ್ರದೊಳಗುಗೌತಮಾಂವಯಾಂಭುಧಿಸುಧಾಕರಂ || ಶ್ರೀ
⁹ . . ಕಲ್ಪಭೂರುಹಂ ನರಾತಿದ . . ಪರಾಜಿಸಂಧರೆಯೊಳಾಬೋಮಿದೇವನು
¹⁰ ಪ್ರತ್ರನುಬುಳ್ಳದೇವಂಕ್ರಿತದಾನ ನಿಗಮೋಕ್ತಿಯವಿಚಾರದೊಳುಂವಿಗಿ . . ಪ್ರಭಾವಧಾರುಣಿಯೊಳುತನ್ನಂ .
¹¹ ಕೊಟ್ಟ . . ನಂಬುಧಾರೆಯನೆಲದು . . . ಭಕ್ತಿ ನತನೊಳಾವಗಂವರಗುಣಿಬುಳ್ಳಿ
¹² ದೇವನಚರಿತ್ರತಗಾರ್ಪರಿಭೂತಗಾಗ್ಗದೊಳು || ಕರಚರಣದ್ವಯಕ್ಕೆ . ಜಂಗಮರೂಪಿನಿಂದಧಾ
¹³ ರಿಣಿಯೊಳುಪುಜೆಗೊಂಬನತಿಭಕ್ತ ರರೂಪದೊಳುನಿರಂತರಂಪರಮಸಿವಾಗಮಿಕರಿಗತಾವಧಿಕಾರಿ

- ¹⁴ನಿಪನಾವಗಂಸ್ತಿ ರತೆಯೊಳುಬುಳ್ಳಿ ದೇವನಗುಣಂಗಳಬಂಟಿಪರಾರ್ಥರಿತ್ರಿಯೊಳೂ || ಶಕವರುಷಂಸು
¹⁵ಸಾವಿರದಮುನ್ನು ಉನಾಲ್ವತ್ತೆ ನಾಲ್ಕು ಉಶುಭಕ್ಕುತುವೆನಿಸಿದಸಂವತ್ಸರದೊಳುಜನುಧದಪಂಚಮಿ
¹⁶ಪ್ರಕಾಶಾದಿಯವಾರದೊಳ್ . . . ಸ್ಥಿರವಲ್ಲೆನೆಂದು . . . ಬುಳ್ಳಿದೇವನುಸುರಲೋಕಕ್ಕೆದಿದಸುರೇಂದ್ರನ
¹⁷ರಾಣಿಯರು . . . || . ಮೂವರುಕಾಂತೆಯರುಂನತದಿಂದಲೀಸಮಾಧಿಗೊಡಲಂ
¹⁸ಕೊಟ್ಟುಚೆನ್ನಬುಳ್ಳುಯಬಾಚಲೆಲುಂನ್ನ ತೆಮಧುಕಾಯತಂಮೊಳತಿದಯದಿಂದಂ || ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'8" × 1'9".

- ¹ನಮಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿಚಂದ್ರಚಾಮರಚಾರಚಾರವೇತ್ಯೈಶೋಕ್ಯನಗರಾರಂಭ
²ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಜಯತ್ಯಾವಿಷ್ಣುತಂವಿಷ್ಣೋವ್ಯಾಸಾ
³ಹಂಕ್ಷುಭಿತಾಣ್ಣಂ ವಂ | ದಕ್ಷಿಣೋನ್ನತದಂಪ್ಯಾಗ್ರವಿಶ್ವಾಂತ ಭುವನಂವಪುಃ ||
⁴ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಸ್ರಯಂಶ್ರೀಪ್ರಧೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪ
⁵ರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲದೇವರ
⁶ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂಸಲುತ್ತಮಿರೆ || ಸ್ವಸ್ತಿ ಸಮ
⁷ಸ್ತ ಭುವನವಿಶ್ವಾತಪಂಚಸತವೀರಸಾಸನಲಬ್ಧನೇಕಗುಣಗಣಾಳಂಕಿತಸತ್ಯಸಾಚಾರಚಾರು
⁸ಚಾರಿತ್ರನಯವಿನಯವೀರಬಳಂಜಧರ್ಮಪ್ರತಿಪಾಳನವಿಶುದ್ಧಗುಡ್ಡಧ್ವಜವಿರಾಜಿತಾನೂನಖಂಡೆ
⁹ಮೂಳಭದ್ರೋದ್ಭವದ್ವಾತ್ರಿಸಂವೇಳಾಮವವುಮಪ್ಪಾದಸಪಟ್ಟಣಮುಂಚೌಷ್ಪಿಯೋಗಪೀಠಮಂಮು
¹⁰ವತ್ತು ನಾಲ್ಕು ಘಟಕಸ್ಥಾನಮುಮಯ್ಯಾವೇಳೆಪುರಪರಮೇಶ್ವರರುಶ
¹¹ರಣಾಗತವಜ್ರಪಂಜರರುಂಪಿರಿದಿತ್ತು ಮಜಿವರುಮಜಿಗಿವರೆಕಾವರುಂಪರನಾ
¹²ರೀಸಹೋದರರುಂಮಾಶೃತಜನಕಲ್ಪವೃಕ್ಷರುಂನಾಮಾದಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸ
¹³ಹಿತಂಶ್ರೀಮನ್ಮಹಾಪಟ್ಟಣಂರಾಜದಾನಿಬಳ್ಳಿಗಾಮಯಪಟ್ಟಣಸ್ವಾಮಿಹ
¹⁴ನುಮಂತಸೆಟ್ಟಿಯುಂಬಮ್ಮಿ ಸೆಟ್ಟಿಯುಂಮೇಲಿಸೆಟ್ಟಿಯುಂಸಾದೊರೆಬಿಟ್ಟಮಯ್ಯನುಂ
¹⁵ನಾಡಸ್ವಾಮಿಶಂಕರೈಯ್ಯನುಸೇನಬೂವಶಂಕರೈಯ್ಯನುಚಲದಂಕರಾಮಂಮೂಗಾ
¹⁶ಉನಾಗಿ ಸೆಟ್ಟಿಯುಮನ್ನು ಸಮಸ್ತ ನಗರಮುಮುಮ್ಮು ರಿದಣ್ಣ ಮುಂಮಂದಾರಬಲದೇವ
¹⁷ಸೆಟ್ಟಿಯುಮೇಹರಿಕಾಟಯನುಬಿಟಿಯಂನುಭತ್ತ ಕೇರಿಯಕಾಳಿಸೆಟ್ಟಿಯುಂ
¹⁸ಜಗತೀಸಮೂಹಂಪರಸಿನಾಲ್ಪವೈವುಗಳುಮುಱುವತ್ತು ಕೊತ್ತಳಿಯುಂನಗರದವ
¹⁹ಶವರ್ತಿಗಳುಮಿಱ್ಛು || ಧರಗೆಸೆವಶಕ್ತಿ ಪರಿವೇಗಿಕರಮಗ್ರಣಿಯಿನಿವರ್ವತಾವ
²⁰ಳಿಯೊಳ್ಳೂ ವರಕೋಣೆಯಸಂತತಿಗಾಭರಣಂಕೇದಾರಶಕ್ತಿ ಮುನಿಸತಿನೆಗಿಱ್ಛು ||
²¹ಅಮುನಿಪನಗ್ರಿಸ್ಪ್ರೀಮತ್ ಶ್ರೀಕಣ್ಣ ಪಂಡಿತವರ್ವಸುಧೆಯೊಳಿಂನೇಮಾ
²²ತೊಲಾಕುಳ್ಳೇಶತ್ತಾಮನೆಸರ್ವಜ್ಞ ಕಲ್ಪರೆಸೆದರಳುಂಬಂ || ಅಮುನಿಪನಸ್ಪೃ
²³ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಪ್ರಾಣಾಯಾಮಪ್ರತ್ಯಾಹಾರಧ್ಯಾನ
²⁴ಧಾರಣಾಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧೀಳಸಂಪನ್ನದ್ಧಾಂತತರ್ಕವ್ಯಾಕರಣಕಾ
²⁵ವ್ಯುನಾಟಕಭರತಾದ್ಯನೇಕಸಾಹಿತ್ಯವಿದ್ಯಾಪ್ರವೀಣರುಮವ್ವದಕ್ಷಿಣದಿಶಾಭಾ
²⁶ಗದತಾವರೆಗಿಜಿಯನಖರೇಶ್ವರದೇವರಾಜಾಯ್ವರುಸೋಮೇಶ್ವರಪಣ್ಣಿತ

- 27 ದೇವಗೃಹಸ್ಥಸ್ತಿ ಶ್ರೀಮಾಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ೦ನೆಯಶ್ರೀಮುಖಸಂವ
28 ತ್ಸರದಪಾಲ್ಗುಣದಮಾವಾಸ್ಯೇಆದಿವಾರಸೂರ್ಯಗ್ರಹಣದಂದುದೇವರಂ
29 ಗಭೋಗಕ್ತಂಖಂಡಸ್ಥುತಿತಕ್ತ ಮಲ್ಲಿಯವಿದ್ಯಾತ್ಥಿ ತಪೋಧನರಾಹಾರದಾನ
30 ಕ್ತ ಮೆನ್ನ ಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಲುತ್ತ ಮದಬಳಕ್ಕೆ ತಿರುವಂಗೆ
31 ಡಿಂಮತ್ತ ಮಂಗಡಿಗಳೊಳ್ಳುಣಂತಂಬುಲಿಗರೊಳ್ಳುಣಂತೆಲ್ಲಿಗರೊಳ್ಳುಣಂ
32 ಜಗತಿಯಬೂವುಗಳೊಳ್ಳುಣಂತವರೊಕ್ಕೆ ಲೋಸ್ವೀಸಂಗಂಅಱುವತ್ತು ಕೊತ್ತ
33 ಳಯೋಸ್ವೀಸಂಗಂನಗರದವಶವತ್ತಿ ಗಳಪ್ಪಬಿಡುಂಗಿನೋಸ್ವೀಸವಂಗಂಮಾನ್ಯ
34 ಸಾವ್ಯದೊಳ್ಳುಣಂಮುಮ್ಮುರಿದಣ್ಣ ದಪಸುಂಪೆಯೊಳ್ಳುಣಮೇಹಾರಿಗಳು ಬ್ರಹ್ಮಮಾಗಿ
35 ಯಯ್ಯತ್ತೊ ಕ್ತ ಲುಮಿಟ್ಟು ದೇವರನಂದಾದೀವಿಗೆಗಂವತದನೊಡರಿಂಗಂಗಾಣಂಗಳೊಳೆಂಣ್ಣಿ
36 ಸೊಂಟೆಗೆಂಇನಿತುಮನಶೇಷನಗರನೆರದಿದ್ದು ಕೊಟ್ಟರು || ಈಧರ್ಮಕ್ಕೆ ಚಾವೊಂಡ
37 ಬೋವಂಅನುಕುಳಸಹಾಯ || ಇವನೀಯನ್ನ ದೊಳೆಯ್ದಿ ರಕ್ಷಿಸಿದವಂಗಿಪ್ಪಾತ್ಥ ಸಂಸಿದ್ಧಿ ಸಂಭ
38 ವಿಕುಂಪಾಣ್ಣಿ ಪಂಗೆಗಂಗಿಯೆಕೇದಾರಂಕುರುತ್ತೇತ್ರಮೆಂಬವಜೊ
39 ಳ್ವೇಸದಪೂರ್ವರಂಕವಿಲೆಯೆಂಸ್ತ್ರೀಬಾಳರಲಿಂಗಿಯಪ್ಪವರಂಕೊನ್ನ ನವಂಸ್ವಗೋತ್ರಸ
40 ಹಿತಂಬೀಳ್ಗುಂಮಹಾಘೋರದೊಳೆ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೫ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" X 2' 3".

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
2 ಗೋತ್ರಾಸೀನಮಗೋತ್ರಂಚಗೋತ್ರಾಯಣಯುತಂಚಿವಂ | ಪಂಚಗೋಸ್ನಿಧನಂನೋಮಂವಂದೇನ್ಯಂಕ್ವಂಕಶೇಖರಂ || ವ ||
3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾಪತೀಪು
4 ರವರಾಧೀಶ್ವರಯಾದವಕುಳಕಮಳಕಳಿಕಾವಿಕಾಸಭಾಸ್ಥರಂಗೋರ್ಜರವಾರಣಾಂಕುಶಂಮಾಳವಿಯಮಲ್ಲಂ
5 ತೆಲಂಗರಾಯಶಿರಃಕಮಳಸಮೂಳೋತ್ಪಟನಕರಮರಿಯಜಗರ್ದುಂಪರಾಯಾನಾರಾಯಣಶ್ರೀಸಿಂಹಣದೇವನಪ್ರತಾ
6 ಪವಂತೆಂದಡೆ || ಕರ್ಣಾಟಕ್ಷಿತಿಪಾಳಸೈನ್ಯತಿಮಿರಪ್ರಧ್ವಂಸತೀಬ್ರಾತಪೋಗರ್ಜ್ಜಗನ್ಮಾಳವನಾರಣಾಖಿಳಘಟಾಸಂಘಟ್ಟಪಂಚಾನನಃ | ಜೇಲುಂ
7 ಗೇಶಚಮೂಸಮೂಹಜಳಧಿಸ್ಥೂರ್ಜ್ಜತ್ಸದಾಕುಂಭಸೂನ್ಯವ್ವೃಕ್ಷಾಪತಿಶೇಖರೋವಿಜಯತೇಶ್ರೀಸಿಂಹಣಸ್ಸವ್ವದಾ ||
8 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸರ್ವಾಧಿಕಾರಿಮಹಾಪರಮವಿಶ್ವಾಸಿರಾಯನಾಯಕ
9 ನಾರಾಯಣಶ್ರೀಮಾಯಿದೇವಪಂಡಿತರಪ್ರಭಾವಮಂತೆಂದಡೆ || ವೃ || ಶ್ರೀಮತುಸಿಂಹಸ್ತೀಪೋನಿವೇದ್ಯಸಕಳವ್ಯಾಪಾರಚಿಂ
10 ತಾಂಕ್ರಿತೀಭುಂಕ್ತೇಸರ್ವ್ವಸುಖೋಪಭೋಗನಿರತಃಸಂಸಾರಬೀಜಂಪ್ರಭುಃಪ್ರಾಪಾರೇಣಸುನಿಶ್ಚಿತೇನಸತತಯೇನಪ್ರಜಾರಂಜಿತಾಃಪ್ರಾ
11 ಯೋರಾತಿಗಣಾಸ್ವಜಿತ್ಯಸಕಳಾನಾಸ್ತೇಭುವಂಧಾರಯಂನು || ವ || ಅನ್ನಲ್ಲಿಯಶ್ರೀಮನುಮಹಾಸಸಾಯ್ತಂಸರ್ವಾಧಿಕಾರಿಪರಮ
12 ವಿಶ್ವಾಸಿಗಂಡಪಂಡಾರಹಂಮಯ್ಯನಾಯಕನಪ್ರಭಾವಮಂತೆಂದಡೆ || ಹ್ರಿದಯೇಕಮುಳಾಂದ್ರಿಷ್ವಾಜಿಹ್ವಾಯಾಂಚಸರಸ್ವತೀಂ
13 ಕೀರ್ತಿ ಸ್ನಾಪತ್ನೈಬಿನೇವಯಸ್ಯಯಾತಿದಿಗಂತರಂ || ಶ್ಲೋಕಂ || ಸೋಮೇಸ್ವರಯತೇಶೈಶ್ವೋವೈದ್ಯನಾಥಾಂಘ್ರಿಪೂಜಕಙ್ಗೀ
14 ಮಾಪಾದಾಬ್ಜ ಮಧುಲಿಪಿದೀವ್ಯಾಧ್ಧೇಮನುಹೀಪತಿಃ || ಆತನಸತಿಯಪ್ರಭಾವಮಂತೆಂದಡೆ || ಕಂದ || ವೊಂಮಿಂಗಸರಿ
15 ಯರುಂಧತಿಯಿಂಮಿಂಗಳಾಚ್ಚಿತ್ರದೇವಸರಿಸಮನಕ್ತುಂಹಂಮೈಯಲುಸರಧಿನಾಯಕಹಂಮನಸತಿರುಪ್ಪುಟಾಯಗಿ
16 ತರಸ್ಸರಿಯೇ || ವಚನ || ಅಂತಾದಂಪತಿಗಳೆಬ್ಬರುಂನುಖಸಂಕಥಾವಿನೋದದಿಂಬಳಿಗಾವೆಗೆಬಂದಿದ್ದು ಸ್ಥಳಕ್ಕೆ ಧಿದೆ

- ¹⁷ಯ್ಯಮಪ್ರೀಮದ್ವಕ್ಷಣಕೇದಾರೇಶ್ವರದೇವರಪ್ರಭಾವಮಂತೆಂದಡೆ || ಮಾಳಿನೀ || ವಿಧಿಹರಿಸುರಮುಖ್ಯಾಶ್ರೀ
¹⁸ಬಳಿಗ್ರಾಮಮಧ್ಯೇಶ್ವರಜನಿತವೇಶೋಭಿಬ್ಬಕ್ತಿ ನಮ್ರಾಸ್ತು ವಂದಿ || ಬ್ರದಯಕಮಳಕಾಂತೆಯಂಪ್ರಪ
¹⁹ಶೃಂತಿಸಿದ್ಧನಮತವಮೇಯಂತಂಚಿದಾನಂದರೂಪಂ || ಉಪಾಸತೇವಿರೂಪಾಕ್ಷಂತತ್ರಕೋಟಮ
²⁰ಶಸ್ತಿ ತವಾಮಶಕ್ತಿ ಯುಗಧಾಪೂರ್ವಮುಪಮನ್ಯುಷ್ಠಾಹತಪಾಃ || ವ || ಅನ್ತಲ್ಲಿಯದೇವಭೋಗಮಂಚಾಯ್ಯಾಶ್ರೀ
²¹ಕಂಠದೇವರಶಿಷ್ಯರಪ್ಪಮಹಾಬ್ರತಿವಾಮಶಕ್ತಿ ದೇವರವಿದ್ಯಾಸಮಗ್ರತೆಯಂಬ್ರತಿತ್ವಮಂಕಂಡುಕೇದಾರೇಶ್ವರದೇವರನಂ
²²ದಾದೀವಿಗೆಗಂಧಾಕ್ಷತಪ್ರೇಪಧೂಪದೀಪನೈವೇದ್ಯತಾಂಬೂಳಚೈತ್ರಪವಿತ್ರವರಾತ್ರೀತಾಳಗಡುಗೆಪಂಚಪರ್ವ
²³ಗ್ರಹಣಕಾರಣಂ ೧೦೩೩ನೆಯಯುವಸಂವತ್ಸರದಭಾದ್ರಪದದಮಾನಾಸೈಬ್ರಹ್ಮಸ್ತಿವಾರದಂದುಹಮ್ಮ
²⁴ಯ್ಯನಾಯಕರುಬನವಾಸೆನಾಡಸುಂಕಾಧಿಕಾರದಲಿಯಾಸ್ಥಾನಾಚಾರ್ಯವಾಮಶಕ್ತಿ ದೇವರಪಾದಪ್ರಕ್ಷಾಳನಂಗಿಯು
²⁵ಧಾರಾಪೂರ್ವಕಂವಾಡಿಹಜ್ಜುಂಕಮಂನೆಯಮೆಯ್ದೇಖನೊಕ್ಕ ಲುದಜಿಮುಖ್ಯಕಿರುಕುಳಸುಂಕವೊಳಗಾಗಿ
²⁶ಮುತ್ತು ಮಾಣಿಕಪಟ್ಟದವಸವೆನೆಹೇಟಿದಡಂಸರ್ವಮಾನೃವಾಗಿಬಿಟ್ಟ ಸ್ಥಳದವಿತ್ತು ಒಸಿರಿವೊಳಲಸ್ಥಳದಗಾ
²⁷ಊತಂತೀಧರ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗವಾರಣಾಕುರುಕ್ಷೇತ್ರದೊಳಸಾವಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗು
²⁸ಮಂಪೊಂನುಂರಂದಂಕಟ್ಟಿಸಿಕತುರ್ವೇದಪರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗ ಕೊಟ್ಟಫಳಈಧರ್ಮಮಂಪ್ರತಿಪಾಳಿಸ
²⁹ದಾತಂಗೆಪಂಚಮಹಾಪಾತಕಮಂಮಾಡಿದಧೋಗತಿಯಕ್ಕು || ವಿಂಧ್ಯಾಟವೀಶ್ವತೋಯಾಸುಶುಕ
³⁰ಕೋಟರವಾಸಿನಕೃಷ್ಣ ಸರ್ವಾಪ್ರಜಾಯಂತೇದೇವಬ್ರಹ್ಮಸ್ವಹಾರಿಣಃ ||
³¹ಸುಂಕದವನಾಗಲಿಅರಸಾಗಲಿ
³²ಅಧಿಕಾರಿಯಾಗಲಿಯಾಶಾಸ
³³ನಮರಿಯಾದೆಗೆಅದಾತ
³⁴ನಅವ್ರವೆಹೆಂಡತಿಯಂ
³⁵ಇಕತೆನುಂದುಗು ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೬ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 6" × 2' 6"

- ¹ಉಂನಮಃ ವಾಯ || ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಭಿಚಂದ್ರಾಪುರಾಂಶಾರವೇತ್ಯೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
²ನಮಃಶಾಸ್ವತಿಕಾನನ್ತಚ್ಚಾನೈಶ್ವರ್ಯಮಯಾತ್ಮನೇನಂಕಲ್ಪಸಫಲಬ್ರಹ್ಮಸ್ತಂಭಾರಂಭಾಯಶಂಭವೇ || ನಮೋರಾಜಗುರವೇ
³ಸ್ವಸ್ತಿ ನಮಸ್ತು ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಕಾಳಂಜರಪು
⁴ರವರಾಧೀಶ್ವರಸುವರ್ಣವೈ ಪಭಧ್ವಜದಮರುಕತೂರ್ಯಗ್ನಿಗೋಪಣಕಳಚುರ್ಯಕುಳಕಮಳಮಾತ್ಮಂಡಕದನ
⁵ಪ್ರಚಂಡವಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯಕಲಿಗಳಂಕುಶಗಜಸಾಮನ್ತ ಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪಲಂಕೇಶ್ವರ
⁶ಪರನಾರೀಪಹೋದಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಜಲದಂಕರಾಮವೈರಿಭಕಂಠೀರವನಿಶ್ಯಂಕಮಲ್ಲಾದಿಯಛಾರ್ಥನಾಮಾ
⁷ಶ್ರೀಮದ್ಭಜಬಳಚಕ್ರವತ್ತಿ ಶ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಣದೇವಮಹೀವಲ್ಲಭೆಯನನುದಿನಮನುಭವಿಸಿದನೆಂದಡೆ ||
⁸ವೈ || ಪೃಥ್ವೀಯಾಪೃಥುನಾಪುರಾಚಿರತರಂಮೂಢೇನಗೋತ್ಸಂಗತಾನೇಯಂಬಿಜ್ಜಣದೇವಪಟ್ಟಮಹೀವೈತೃಚಿರಂಕ್ರೀಡತೇರ
⁹ತ್ನಂದೇವತಥೈವಭಾತಿಜಡಧಾವೇಳಾಧಿಪಾಧಸ್ಥಳೇವಿಷ್ಟೋರ್ವಕ್ಷಸಿಕಾಸ್ತು ಭಂನೃಪವರಪ್ರಾಣೇನಸಾಶ್ಲಾಘತಾ || ವ || ಅನ್ತ
¹⁰ನಿಸಿದರಾಜಾರಾಜಪ್ರಿಯತನಯಪ್ರತಾಪಮಂವೇಳ್ವಡೆ || ವೈ || ಲಿಪುಭೂಪಾಳತಮಾಘವೋಡಕಮುದಬ್ರಾತಂ
¹¹ಕರಂಪೆಚ್ಚೈತದ್ರಿಪುಕಾಂತಾಮುಖಪಂಕಜಂಕೊರಗನಕ್ಷತ್ರೋದಯೇಶಕಳಾಳಿಪರಿಭ್ರಾಚಿತನುಂನ್ನ ತೋನತಯಶ್ರೇಷ್ಠಂದ್ರಿಕಾಧೀಶ್ವ
¹²ರಂನೃಪನೇನೋಮನನಲ್ಕೆ ಬಿಜ್ಜಣಮಹೀಪಾಳಾಬ್ಧಿಯೊಳಪುಟ್ಟಿದ || ವ || ಅನ್ತು ಪುಟ್ಟಿಹೋಣೀತಳವೆಲ್ಲವನೇಕಚ್ಚತ್ರದಿಂದಾ

- 13 ಛ್ರಾಯಮುರಾರಿಸೋವಿದೇವಾನುಜಾನಾಳ್ವನೆಂತೆಂದೆ || ಕ || ತತ್ಸಮನಂತರದೊಳಧರೆಗುತ್ಸವಮಂವಾಡಿ
- 14 ಸತ್ಯಶಾಶ್ವತದಸರಿತ್ಸತದೊರೆಯನವಪುರುಕುತ್ಸಂಸಂಕಮದೇವನಾಳ್ವಂಧರೆಯ || ಉತ್ಪಳ || ಗೌಳಗಜಸ್ತುರುಷ್ಕತುರಗಂವ
- 15 ರಸಿಂಹಳನಾಥಮುಕ್ತಿ ಕಂಚೋಳಸಂಧಾಂಬರಂಮಗಧಕತ್ತು ರಿಯಂಮಳಯೇಶಶಕಂದನಂಬಾಳನೂಳಕನರೆಯಿರೈಂದೂಚರರ್ನಲಿಬಿಂನವಂ
- 16 ಗಳಂಕೇಳಿಸುತಿರ್ಪರೋಲಗದೊಳಂವಿಭುಸಂಕಮದೇವಭೂವನ || ಅಂತನೇಕಪ್ರಕಾರದಿಂವನುಧಾವಳಯವೆಂನಿಕಂಟಕಂವಾಡಿ
- 17 ದೊಮಹಾರಾಜಾಧಿರಾಜಕೇಶ್ವರನರಾಜ್ಯಪ್ರಧಾನಾಂಗಂಗಳೆಮಹಾಪ್ರಧಾನರಾದರನಿಸಿಡುರಿಯದಂಡನಾಯಕಂಲಕ್ಮಿದೇವ
- 18 ನುಂ | ಬಾಹತ್ತರನಿಯೋಗಾಧಿಪ್ತಾಯಕಂಚಂಡುಂಗಿದೇವನುಂ | ವಸುಧೈಕಬಾಂಧವಂರೇಚನಯ್ಯದಂಡನಾಯಕನುಂ | ಸ
- 19 ವ್ಯಾಧಿಕಾರಿಸೋವಣಯ್ಯದಂಡನಾಯಕನುಂ | ಸಮಸ್ತ ಸೇನಾಗ್ರೇಸರಂಕಾವಣಯ್ಯದಂಡನಾಯಕನುಂ | ನೌಳ
- 20 ಗಾಗಿಸಮಸ್ತ ಪ್ರಧಾನರಸಹಿತಂವಿನೋದದಿಂದಕ್ಷಿಣದಿಶಾವರಕ್ಕೆ ವಂದುಬನವಸೆವಂನಿಶ್ಚಾರಿಸಿರದಧಿಪ್ತಾನಂ
- 21 ಬಳ್ಳಿಗ್ರಾಮಯಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರತ್ರಿಕೂಟಪ್ರಸಾದಮೂಲತಾಮಂಟವಮುಂರತ್ನ ಪೂಜಾನೇಕ
- 22 ಸ್ವರ್ಣಕಳಂಗಳ್ಳಂವಿದ್ಯಾದಾನಾನ್ವ ದಾನಾಧ್ಯನೇಕಶ್ರೀಕಾರ್ಯಮಂನೋಡಿಯಥಾತ್ಥಂ ದಕ್ಷಿಣಕೇದಾರವಿಲ್ಲಿನಾವೇನಾನುಂಧ
- 23 ಮೃಕಾರ್ಯಮಂವಾಡಲ್ವೀಳ್ವ ವೆಂದುತದೀಯಸ್ಥಾನಾಚಾರ್ಯರಪ್ರಶ್ರೀಮದ್ರಾಜಗುರಾದೇವರಂಕಂಡವರತಪಃ
- 24 ಪ್ರಭಾವಾದಿಸಮತ್ಯಕ್ತಾಶ್ಚ ಯದಿನೀಡುಂನೋಡಿ || ವೃತ್ತ || ಶಬ್ದೇಪಾಣಿನಿಪಂಡಿತೋನಯಚಯೇಶ್ರೀಭೂ
- 25 ಪಣಾಚಾರ್ಯಕಃನಾಟ್ಯಾದಾಭರತೇಮುನಿಶ್ಚ ಭರತಕಾವ್ಯೇಷುವಾಘೇಸ್ವಯಂಸಿದ್ಧಾನ್ವೇನಕುಲೀಶ್ವರಃಶಿವ
- 26 ಪದೇಸ್ತಂ ದಂಡಸ್ಥಭಾವೈಗುಣೈಃಸೋಯಂರಾಜಗುರೂಸದಾವಿಜಯತೇಶ್ರೀವಾಮಶಕ್ತಿಯುಗತಿ || ಶ್ಲೋಕ ||
- 27 ಇತ ನೇಕಗುಣಾಧೀಶಂಗಾತಮಪ್ರಿಯನಂದನಂಸತ್ವೋದ್ಧತಃಸಮಾಸಾದ್ಯಸಂಕಮಕ್ಷೋಣಿಪಾಳಕಃ || ವ ||
- 28 ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಸಂಕಮದೇವವರ್ಷದ ೫ ನೆಯವಿಕಾರಿಸಂವತ್ಸರದವೈಶಾಖಮಾಸದಮೌವಾ
- 29 ಸ್ಯಸೋಮವಾರವೃಷಂಕ್ರಮಣವೃತ್ತಿಪಾತದಂದುಶ್ರೀಮತ್ಕೇದಾರೇಶ್ವರದೇವರಂಗಳೋಗರಂಗಳೋ
- 30 ಗಖಂಡಮುಖತಚ್ಚೋದ್ಧಾರಕ್ಕಂತಪೋಧನಬ್ರಾಹ್ಮಣರಾಹಾರದಾನಕ್ಕಂ | ಜಿಡ್ಡುಟೆಗೆಯಕಂ
- 31 ಪಣದಬಲಿಯಬಾಡಂಕಿಬಳ್ಳಿಗಾವೆಯಂಶ್ರೀಮತ್ಸಂಕಮದೇವಚಕ್ರವರ್ತಿ | ತದೀಯಸ್ಥಾನ
- 32 ನಾಚಾರ್ಯರಪ್ರಶ್ರೀಮದ್ರಾಜಗುರಾವಾಮಶಕ್ತಿದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂವಾಡಿಯಾಚಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಂ
- 33 ಸರ್ವಸಮಶ್ಯಂಸಲ್ಯನಾ ಗಿಕೊಟ್ಟನೀಧಮ್ಮಾಮನಾವನೊಬ್ಬಂಸರಿಪಾಳಿಸಿದಂಶತಕ್ರತುವಂವಾಡಿದವನ್ ||
- 34 ಈಧಮ್ಮಾಮನ ದಂಶತಕ್ರತುವುಮನ್ತದೀಯದ್ವಿಜರುವನಳಿದನ್ತಹನರಕಕ್ಕೆ ಪೋಹನ್ ||
- 35 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಸ್ತೈಲಹದೇವನುಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಯೆಣಹರಸನುಂಬಂಧುಧಮ್ಮಾಮಂನೋಡಿಯಿದುನಂವೆ
ನ್ವಯಾನುಗ
- 36 ತವಪ್ಪಗುರುಕುಳಸ್ಥಾನವಿಲ್ಲಿನಾವುಪೇನಾನುಂಧಮ್ಮಾಮಂವಾಡಲ್ವೀಳ್ವ ವೆಂದುಧಮ್ಮಾಮಬುದ್ಧಿಯನ್ತರವರಪ್ರತಾಪಮಂವೇಳ್ವಡಿ || ವೃ || ಕ
ದನಕ್ಕುಗಾ
- 37 ರಿಯಂಮಲ್ಲಿ ಶಿಶುಭುವನವಂಪ್ರೀತಿಯಿಂಬಂಕಾಣ್ಣಂಗೊದವಿದ್ವೈಶ್ವರ್ಯಮಂಭೀತರಿಗನುಗತಿಯಂವಾಲ್ವನೇನೋಲ್ವವೆಂದಂಗಿದೆದಲ್ವಾ
ಲ್ವಂಕಲುತೈಕ್ಯಲಸ್ಯಪತನಯನ್ತೈಲಪ
- 38 ಹೋಣಿಪಾಳಮ್ಮದಿಂದಂಪ್ರೀತಿಯಿಂದಂಹೃದಯದಕೃಪೆಯಿಂಗುದುಮೇಚ್ಚಲ್ವಿನಿಚ್ಚ || ಕ || ಧರದೊಳಗೋಡಿದರಿಪುನ್ಮಪರರಸಿಯರಕಟಾ
ಕ್ಷರಾಚಿಯನೀಕ್ಷಿಸರಿನುಂಧರೆಯೊ
- 39 ಳಗಿಣಹರ ಸನಪ್ತೇಸಕರವಾಳಿನಪಳಗಿಪೊಳಯಿತೆಂಬತಿಭಯದಿಂ || ವ || ಅಂತನೇಕಪ್ರಕಾರದಪೊಗಳ್ಳೆಗಂನೆಗಳ್ಳೆಗನಾ ವೆನೆಲೆಯನಿಸಿಶ್ರೀಮ
ನ್ಮಹಾ
- 40 ವಂಂಡಳೇಶ್ವರಸ್ತೈಲಹದೇವನಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಯೆಣಹರಸನುಂಶ್ರೀಮತ್ಕೇದಾರೇಶ್ವರದೇವರಮಾನ್ಯವೇದ್ಯಕ್ಕಂನಂದಾದೀವಿ
ಗೆಗಂ
- 41 ಪ್ರಾಗ್ಗಿಖಿತವಿಷ್ಣುತಿಥಿಯೊಳತದೀಯಸ್ಥಾನಾಚಾರ್ಯರಪ್ರಶ್ರೀಮದ್ರಾಜಗುರಾವಾಮಶಕ್ತಿದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂವಾ
- 42 ಜಿಡ್ಡುಟೆಗೆನಾಡಬಲಿಯಬಾಡಂಕಿಬಳ್ಳಿಗಾವೆಯಮಂನೆಯಮುಮಂಕಿಬಳ್ಳಿಗಾವೆಯದಾಯಸಹಿತಂಸರ್ವಸಮಶ್ಯವಾ

- ⁴³ ಚಂದ್ರಾಕ್ಷರತಾರಂಬರಂಸಲ್ಪನ್ನಾ ಗಿಕೊಟ್ಟರೀಧಮ್ಮ ಮನ್ತ ಪ್ರದಪರಿಪಾಳಿಸಿದವರ್ಗವಾರಾಣಸಿಕುರುಕ್ಷೇತ್ರಾದೀತ್ಯಂಗಳೋಳಸಾಸಿರಕವಿ
⁴⁴ ಲೆಗಳ ಕೋಡುಂಕೊಳಗುವಂಪೊಂನಿಂರಂದಂಕಟ್ಟಿಸಿಸಿರವೇದಪಾರಗರವಬ್ರಹ್ಮಣರಿಗೆ ಕೊಟ್ಟುಪಲವೀಧಮ್ಮ ಮನಾವನಾನುವಳಿ
⁴⁵ ದವನಾಬ್ರಹ್ಮಣರುಮನಾಕವಿಲೆಗಳ ನಾತೀರ್ಥದಲ್ಲಿ ಸ್ವಹಸ್ತ ದಿಂದೆದ್ದ ಪುನರಕಕ್ಕೆ ವೋಹನೀಯರ್ಥದ ಸಾಕ್ಷಿತ್ವೇನ ಸ್ತುತಿ || ಶ್ಲೋಕ ||
⁴⁶ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಪಟ್ಟಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕಿಮಿಃ ||

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- ⁴⁷ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಸಕವರ್ಷ ೧೧೦೮ ನೆಯಪರಾಭವಸಂವತ್ಸರದವೈಶಾಖ ೫ ವಶ್ರೀಮತ್ಕೇದಾರದೇವರಮಂಟಪಮನವಧಿಯಲ್ಲಿ
⁴⁸ ವಾಣಿಮಾಡಿತ್ತಕ್ಕೆ ಶ್ರೀಮದ್ರಾಜಗುರುದೇವಮ್ಮಿಚ್ಚಿ ಕಿಣುಬಳ್ಳಿಗಾವೆಯಹಾಲನಲ್ಲಿರಾವಲೆಗೆಜಿಯಿಂತೆಂಕಲಹಾಳಗೂಟದಕೆಯಿ
⁴⁹ ಕಮ್ಮಂನೂಱಿಯತ್ತಂಜಿಸದೋಜ | ಚಾವೇಜ | ಸಿಂಗೋಜನಿನ್ನೀಮೂವರ್ಗವಾಚಂದ್ರಾಕ್ಷರಂಸರ್ವನಮಶ್ಯಂಸಲ್ಪನ್ನಾ ಗಿಕೊಟ್ಟಿ ||
⁵⁰ ಮತ್ತ ಮಾಬೆಡುಗೆಯೆಪ್ಪತ್ತ ಉಬಳಿಯಬಾಡಂಸಿರುವೊಳಲುಮಂಸರ್ವನಮಸ್ಯವಾಗಿತ್ತಿಭೋಗಾಭ್ಯಂತರದವಂತಾಗಿಕೊಟ್ಟರುನೊಸ್ತಿ ಆಸ್ತು
 ಸಿವಸಾಸನ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೭ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 8" X 3'.

- ¹ ನಮಸ್ತುಂಗಳಿರಶ್ಚಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಗಿರಿಜಾಶ್ರಿಂಗಾರೇಂದುಪ್ರವರ್ಧ
 ಯತ್ಪಾಂತರಂಮನೋವಾರ್ಧಿಂ | ಸುರ
² ದನುಜಾರಾಧ್ಯಸ್ಯಚಯಸ್ಯನವಪಾತುಪಾರ್ವತೀರಮಣಃ | ಸ್ವಸ್ತಿ ಶ್ರೀವನಿತಾಪ್ಪಿತವಿಸ್ತೀರ್ಣೋರಸ್ಯಧಿರಿಪುಬ್ರಜಮಸ್ತು ನೃಪ ಚರಣಂ
 ಸಮಸ್ತಜ
³ ನಸ್ತುತಸಿತಕೀರ್ತಿವಿಕ್ರಮಾದಿತ್ಯನೃಪಂ || ತತ್ಪಾದಪದ್ಮಮಧುಕರನುತ್ಪಾಟಿತಬಳವದಹಿತಬಾಹುಬಳಂವಿದ್ವತ್ಪುಷ್ಪಂಗುಣರತ್ನ ಸರಿತ್ವತಿ
 ಯನಿ
⁴ ಸಿದನನನ ಪಾಳಚಮೂಪಂ || ಪತಿಹಿತರೊಳೆಲ್ಲಮಗ್ಗ ದಪತಿಹಿತನತಿಶುಚಿಗಳನಿಸಿನೆಗೊದ್ದಿ ವರೋಳಮಿಕ್ಕ ತಿಶುಚಿದಕ್ಷರನಿಪ್ಪರೋಳತಿಡಕ್ಷನನ
 ನ್ತಪಾ
⁵ ಷಡಂಡಾಧೀಶಂ || ಅರಿವೀರವಿಳಯಕಾಳಂವರವಿಬುಧಾಂಭೋಜವನಮರಾಳನಿದೇವಿತ್ತ ರಿಸಿದನೊಲೋಕದೊಳಭಾಸುರಯಶಮನನನ ಪಾ
 ಳನಾಹ
⁶ . . . || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಡದಣ್ಡನಾಯಕಂ | ರಿಪುಪುರತ್ರಿಪುರ
⁷ ಹರಸಾಯಕಂ | ಸಕಳನಟನಗ್ನ ಭಗ್ನ ಗಾಯಕವಂದಿಬೃಂದಸಂತರ್ಪಣಸಮತ್ಯರ್ಥವಿತರಣವಿಳಾಸಂ | ವೀರಲಕ್ಷ್ಮೀನಿವಾಸಂ | ವಿರೋ
 ಧಿಸಂಚಾನನಂ | ವಿವೇ
⁸ ಕಚತುರಾನನಂ | ಗುಣರತ್ನ ಮಾಳಿಕಾಳಂಕಾರಂ | ಬುಧಜನಾಧಾರಂ | ಲಾಟಕುಳಕುಮುದವನವಿಧುಕರಂ | ಹರಚರಣಸ
⁹ ರಿಸಿರುಹಮಧುಕರಂ ಶ್ರೀಮದನನ ಪಾಳದಣ್ಡ ನಾಯಕನರಡಜನೂಱುಮಂಬನವನಪನ್ನಿ ಚಾರ್ವಾಕಸಿರಮುಂವಡ್ಡ ರಾವುಳಮುಂಪೆಜ್ಜುಂ
 ಕಮು
¹⁰ ಮಂಪಡೆದುಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತ ಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಶ್ರೀವನಿತಾಕುಚಸಂಭೃತ
¹¹ ಖೇವರವಕ್ಷಸ್ಥಳಂಲಸದ್ಗುಣಮಣಿಮಾಳಾವಿಳಸಿತನೇನನದನೊಗೋವಿಂದಂಸಕಳವಿಬುಧಜನತಾನಂದಂ || ಅನತಾರಾಯನೋವದಿಕ್ತಿ ಜಯ
¹² ಮಂತಾಳ್ ಲಸಮತ್ಯರ್ಥ ನಾವನೊಗೋವಿಂದನಸಾದ್ಧಂ ಪೃಥ್ವಿರಡಜಂತೂಳ್ ಲ್ಲಿ ಸಾಲ್ವಂನನಾವನೊಗೋವಿಂದನಕೀರ್ತಿ ಯಂಪಡೆದುಜೀ
 ಯಯ್ಯೆಂಬಿನಂಸಂ
¹³ ದನಾವನೊಗೋವಿಂದನಮತ್ತ ಮತ್ತೆ ಪೆಱರಂಕಾಣೆಂಧರಾಚಕ್ರದೊಳ || ಶರಣಮಗೆಂದುಬಂದಡಱಿಯೆಂದುಲಿದಾನ್ತ ಡೆಭಾಳದೊಳಪೊದ
 ಱ್ಪರಿವುರಿ
¹⁴ ಗಣ್ಣು ನುಗ್ರಘಣಿಕುಣ್ಣ ಮಂಕಿವಿಯೊಳಕರಾಬ್ಜ ದೊಳಸುರುಚಿರೂಳಮಂಮಿಱುಪದಾಡೆಗಳಂನಿಜವಕ್ತ್ರದೊಳವಿಭೀಕರಮನತೋ
¹⁵ ಟುಗುಂಸಮರರಂಗದೋಳೀರಣರಂಗಭೈರವಂ || ಉರಿವುರಿಗಣ್ಣು ನೀಳ್ಕು ರಿವೊಲಾಗೆಭಯಂಕರಕೋಪವಂದ್ವಿ ಭೀಕರಕರೂಳಮಂಕರಮಗು
 ಬ್ಬಿಸು

- ¹⁶ ತಿರ್ಪ್ಪಕರಾಸಿತಾನೆವೋಲಿ ರಿಗಣಮಾಗೆಸದ್ಭಟ್ಟಗಣಂವಿಪುಸೇನೆಗೆವೋಲ್ಕು ಮುಗ್ರಸಂಗರಧರೆಯೊಳ್ ಹಾಪ್ರಯಭೈರವನಂರಣರಂಗಭೈರವಂ ||
- ¹⁷ ಬಿಜಗಿಡಿಲಂತುಡುಂಕುವಮದಾನ್ದಿ ಗಜಕ್ಕಿ ದಿರಾಗಿಕೋಳ್ಳುಳ್ ಮುಖವಿವುರದಿನ್ನ ಪೆಬ್ಬುಲಿಯಮೀಸೆಯೊಳುಯ್ಯಲನಾಡುವೊಂದುವೇರಪುಕಿಯಬೀರರಾನ್ದಿ ||
- ¹⁸ ಮದೇವೆಸಗೊಣ್ಣಿ ಪೆನೆತ್ತ ರನೆಲಕ್ಕೆ ಪಿಯದೆಮಾಣ್ಣಿ ಮಿಸಮರರಂಗದೋಳೀರಣರಂಗಭೈರವಂ || ಅರಿಭಟರಳ್ ರುಳ್ವಿಣಿಲಬಾಸಿಗದಿನೊರೆನೆತ್ತರೆಂಬಬಿ ||
- ¹⁹ ನ್ನರತರಕುಂಕುಮದ್ರವದಿನದ್ಭೀರಸರಸೀರುಹಂಗೆಂಕರಮೊಸೆದಪ್ಪಿ ಪನಿಜಭುಜಾಸಿಲತಾಸ್ಥಿ ತಚ್ಚಣ್ಣಿ ಕಾಪದಾಂಬುರುಹಯುಗಂ ||
- ²⁰ . ಸಮರರಂಗದೋಳೀರಣರಂಗಭೈರವಂ || ಅರಿವೀರಭಟರನತಿಭೀಕರಭುಜನಿಶ್ರೀಣಿವಾಗ್ಗ ದಿಂಸಗ್ಗ ಮನಚ್ಚ ರಿಯನಲೀಪಿಸುವೆಸಂಗರದೋಳರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ ||
- ²¹ ಬಿರುದರಜವನದಟರಗೋಳ್ಳು ರಿಮಲೆವರವಾರಿಣ್ಣಿ ವಚ್ಚ ರದೋಳ್ಳು ರಿಮುವರಮಿತ್ತು ಸಾಯಾರ್ಯಭರಣಂರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ || ರಣರಂಗ ||
- ²² ಭೈರವಂಗುಣಮಾಣಿಮಾಣ್ಣಿ ನನಣ್ಣಿ ನಂಕಕಾಳಂಸುಭಟಾಗ್ರಣಿಯನೆನೆಗದ್ದಿ ದ್ವಂದ್ವಾರಿಣಿಯೊಳಗೋವಿಂದನುತದನುಜಮುಕುನ್ದಂ || ಅದ ||
- ²³ ಟನೋಳ್ಳಿ ನೋಳಾಯದೊಳೊದವಿದನಿಚ್ಚ ಟಕೆಯೊಳೆ ಪಿಪ್ಪನ್ನಮನಿಲ್ಲೆಂಬುದನೆನಿಸುವಸುಭಟಂಜಿತಕದನಂರಣರಂಗಭೈರವಂಗೋವಿನ್ದಂ ||
- ²⁴ ವರವಿದ್ಯಾನಿಧಿಕೇಸಿರಾಜವಿಭುಗಂನೀಲಪ್ಪೆ ಗಂಪುಟ್ಟುಭಾಸುರಕೀರ್ತಿ ಪ್ರಿಯನಾಗಿಸಂದಗುಣರತ್ನಂದಾಸಿರಾಜಂಪರಾಶರಗೋತ್ರಾಂಬರತಿಗ್ಗರೋಚಿಜನಕಂತಾಯ್ತಾ ||
- ²⁵ ರುನಾನಾಗುಣಾಕರನೋಮಾಂಬಿಕೆತಾನೆನಲ್ತ ಜಗದೋಳಗೋವಿಂದನೇಂಧನ್ಯನೋ || ವಚನಂ || ಮತ್ತ ಮೂಮಹಾನುಭಾವನಾದಾರ್ಯಪ್ರಭಾವಮಂಪೇಳ್ವಡೆ ||
- ²⁶ ಪ್ರಶ್ನೋತ್ತರಂ || . . ಸನನಂ . . ಮುನ್ತಣ . . ಸ . . . ಯಿ . ಪೋಗದಾಂಪೆಸಕಮನಾನ್ತ ವಂಗಿಪೆಸರಾವುದದೇತಟಮೇಲೆಬಿಟ್ಟ ತಾನೊಸೆಯಿಸು ||
- ²⁷ ವಂಪ್ರಿಯಂಮುಳಿದಳಂಕಿವಿಗೇಂಪೆಸರಾಪ್ಪನೇಳ್ಗೆ ಯಿಂವಸುಮತಿಯೊಳವಿಚಾರಿಸುವಡೆದೊರೆಯಂರಣರಂಗಭೈರವಂ || ಕಲಿಕಾಲಕಣ್ಣಂ || ವಚನಂ ||
- ²⁸ ಆಸಮಸ್ತ ಗುಣಗಣಾಭರಣನುಂ | ವಿಬುಧಜನಶರಣನುಂ | ನಿಜವಿಶುದ್ಧಕೀರ್ತಿ ಚಂದ್ರಿಕಾಪ್ರಭಾವವಿಕಸಿತಜಗದ್ವೈಯಕ್ಕೈರವನುಂ | ರಣ ||
- ²⁹ ರಂಗಭೈರವನುಂ | ಸಕಳಸುಕವಿಜನಕಲ್ಪಭೂಜನುಂ | ವಿಷಮಹಯವತ್ಸರಾಜನುಂ | ವೀರಲಕ್ಷ್ಮೀನಿವಾಸನುಂ | ವನಸ್ತಪಾಳಪ್ರಸಾದಾಸಾದಿ ||
- ³⁰ ತಾಧಿಕಾರಲಕ್ಷ್ಮೀವಿಳಾಸನುಂ | ಮೆನಿಸಿದ್ರೇಮದ್ದಣ್ಣ ನಾಯಕಗೋವಿನ್ದ ರಸರಮೇಲ್ವಟ್ಟಿಯವಡ್ಡ ರಾವುಳುಮುಮೆರಡುಂಬಿಲ್ಕೊಡೆಯುವೆಜ್ಜುಂಕಮುಮಂಪಡೆದು ||
- ³¹ ಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ || ಧರೆಗೆಸೆವಶಕ್ತಿ ಪರ್ವಗೇಕರಮಗ್ರಣಿಯೆನಿವಚ . ತಾವಿಳೆಯೊಳಮೂವರಕೋ ||
- ³² ಣಿಯಸಂತತಿಗಾಭರಣಂಕೇದಾರಶಕ್ತಿಯೆತಿಪತನೆಗಟ್ಟಿಂ || ಆಕೇದಾರಮುನೀಂದ್ರನಲೋಕಪ್ರಸ್ತುತನಿಷ್ಠನತ್ಯಮಳಗುಣಾನೀಕಂಯಶಃ ||
- ³³ ಪತಾಂಕ್ರೇಕಣ್ಣಂವಿಬುಧಚೂತವನಕಳಕಣ್ಣಂ || ಹರಪಾದಾಂಭೋಜದೋಳಿಚಿತ್ತ ಮನೆಸೆವಮುಖಾಂಭೋಜದೋಳಿಭಾರತೀಸುನ್ದರಿಯಂಚಾರಿತ್ರದೋಳಿನಿಮ್ಮಳತೆಯನಖಿ ||
- ³⁴ ಖಾನ್ದಾ ದೋಳಶಕ್ತದಿಕ್ತುಂಜರಭಾಸ್ವತಿರ್ತಿರ್ತಿಯಂಬಿತ್ತರದೆನಿರಿಸಿದಂಸದ್ಗುಣಾಧ್ಯಂಮುನೀಂದ್ರಾಭರಣಂಕ್ರೇಕಣ್ಣಂ ದೇವಂಬುಧಕುಳತಿಳಕಂತಕ್ಕು ವಿದ್ಯಾಸಮು ||
- ³⁵ ದ್ರಂ || ಆಮಹಾನುಭಾವನೇಷ್ಯನೇದೊರೆಯನೆನ್ನಡೆ || ಅಕಳಂಕಾಂಬ್ರಮಹೀಜಚೈತ್ರಸಮಯಂಲೋಕಾಯತಾಂಭೋಧೀತಕರಂಸಾಂಖ್ಯಧರಾದಿಶಾರದನಿ ||
- ³⁶ ಮೀಮಾಸಾಂಗನಾಕಂಬುಕಣ್ಣ ಕನನ್ಮಾಕ್ತಿ ಕಭೂಷಣಂಸುಗತನೀರೇಜಾತಚ್ಚಣ್ಣಂಕುತಾಕ್ತಿ ಕಸೋಮೇಶ್ವರಸೂರಿಪೆಪುವಡೆದಂನೈಯ್ಯಾಯಿಕಾ ||

- 37 ಗ್ರೇಸರಂ || ಕೆಲಬತ್ತರ್ ಕ್ಕೆ ವಿಶಾರದಕ್ಕೆ ಲಬರಾಪ್ತಾಳಾಪಸಂಜೋಧಕ್ಕೆ ಲಬನ್ನಾ ಟಕಕೋವಿದಕ್ಕೆ ಲಬರೋಳ್ ಬೃಂಗಳಂಬಲ್ಲವ
ಕ್ಕೆ ಲಬವ್ಯಾ ಕರಣಜ್ಞರನ್ನಿ ನಿತುಮಂ
- 38 ಬಾಪ್ಪಿನ್ನು ವಿಶ್ವಂಭರತಳದೊಳೆಬಲ್ಲವರಾನೆತ್ತಿ ನೆಗೆಹ್ತಂವಿದ್ಯಾಬ್ಧಿ ಸೋಮೇಶ್ವರಂ || ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಾ
- 39 ಮೌನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಗಳಸಂಪನ್ನಂ | ವಿಬುಧಜನಪ್ರಸನ್ನಂ | ನ್ಯಾಯಶಾಸ್ತ್ರವಿಸ್ತೃತಸರೋಜವನದಿವಾಕರಂ | ವೈಶೇಷಿಕ
ವಾದ್ಧಿವ
- 40 ಧ್ವನಶರತ್ಪ್ರಧಾಕರಂ | ಸಾಂಖ್ಯಾಗಮಪ್ರವೀಣಮಾಣಿಕ್ಯಾಭಣಂ | ಗುರುಚರಣಸರಸಿರುಹಪಟ್ಟರಣಂ | ಶಬ್ದಶಾಸ್ತ್ರಸಹಕಾರವನವ
ಸನ್ನಂ |
- 41 ಪ್ರಜ್ಞೋದಯೋದ್ಭುಧಲಾಕುಳಸಿದ್ಧಾಂತಂ | ನಿರುಪಮೋಪನ್ಯಾಸದೇವನದೀಪ್ರವಾಹಂ | ನಿಜದತ್ತಮಂತ್ರಪ್ರಭಾವಸಂವರ್ಧಿತಪ್ರಸಂ
ದೋಹಂ | ಸಾಹಿತ್ಯವಿದ್ಯಾ
- 42 ಮಹಾನದೀಪ್ರವಾಹನಿಮ್ಮ ಗಾಧೀಶ್ವರಂ | ಭಕ್ತಿಪ್ರಭಾವಸರಿತುಪ್ಪಪರಮೇಶ್ವರಂ | ನಿರವದ್ಯನಿಮ್ಮೇಶತಪೋಗುಣೈಕನಿಳಯಂ | ಕೀರ್ತಿ
- 43 ಕಾಮುದೀಮುದಿತಮೇದಿನೀವಳಯಂ | ನಾಮಾದಿಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮತ್ತೋಮೇಶ್ವರಪಣ್ಣಿತದೇವರ | ಎನೆನೆಗಹ್ತಾ ಮುನಿನಾಥಂತನಗ
- 44 ಉಪಿಯಶೋರ್ಧಿ ಕೃಷ್ಣ ರಾಜಾನುಜನೋಪ್ಪಿನಕಣಿಗೋವಿಂದಂಪದವಿನತಾಹಿತಬೃಂದನಖಿಳವಿಬುಧಾನಂದಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರ
- 45 ಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳಾಕಾಭರಣಂಶ್ರೀಮತ್ತಿ
- 46 ಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದಾಕ್ಷರತಾರಂಬರಂಸಲುತ್ತಮಿರಲೆಕಲ್ಯಾಣದನೆತಿ
ವೀಡಿನೊ
- 47 ಳಸುಖಸಂಕಥಾವಿನೋದದಿಂದರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ | ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕನಿಕ್ರಮವರ್ಷದ 12ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರ
- 48 ದಪಾಷ್ಯಶುದ್ಧಂನಿಬುಧವಾರದುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯಂದು || ಕುನ್ತಳಧರಿತ್ರೀಕಾಂತಿಯವಿಳೋಳಕುನ್ತಳಕಳಾಪದ
- 49 ನ್ತಿಸೆವನವನಸೆನ್ನಿ ಚ್ಯಾಪನಿರಕ್ತಳಂಕಾರಮಾಗಿತೋರ್ಪಬಳ್ಳಿಗಾವೆಯತಾವರೆಗೆಜಿಯದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಸ್ಥಾನದಾಚಾರ್ಯ
ರಪ್ಪಸೋಮೇಶ್ವ
- 50 ರಪಣ್ಣಿತದೇವರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡ್ತೀಮದ್ದಣ್ಣ ನಾಯಕಂಗೋವಿನ್ದರಸರಶ್ರೀಮತ್ತೇದಾರೇಶ್ವರದೇವರಧೂಪದೀಪನಿ
ವೇದ್ಯಕ್ಕೆಂದು | ಆವಾಗರ
- 51 ದೋಷ್ವಿಡಿದಲ್ಲಿವಾಣುವಡಮೆಣಡುಲಕ್ಕ ವಡಕೆಗೆಪೆಚ್ಚುಂಕಮುವಡ್ಡ ರಾವುಳಮುಮೆರಡುಂಬಿಲ್ಕೊಡೆಯಂಸರ್ವನವಸ್ತುಮೆಂಬುಟ್ಟಿ ||
ಇವನೇ
- 52 ಯದದೊಳೆಯ್ದ ಪಾಳೆಗಿದವಂಗಿಪ್ಪಾತ್ಥಸಂಸಿದ್ಧಿ ಸಂಭವಿಕುಂಪೂಣ್ಣಿ ಚಿದಂದುಗೆಗೆಯೆಕೇದಾರಂಕುರುಚ್ಚೇತ್ರಮೆಂಬಿವರೊಳೆವೇಸದೆಪಾ
ವ್ವರಂಕವಿಲೆಯಂಸ್ತೀ
- 53 ಬಾಳರಂಲಿಂಗಿಯಪ್ಪವರಂಕೊಂದನವಂಸ್ವಗೋತ್ರಸಹಿತಂಬೀಱ್ಣುಂನಿಗೋದಂಗಳೊಳ || ನವಿಪಂವಿಪಮಿತ್ಯಾಹುದ್ದೇವಸ್ವಂವಿಪಮುಚ್ಚ
ತೇ | ವಿಪಮೇಕಾ
- 54 ಕಿನಂಹ್ನಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ || ವಿನಿತಮಧುರೋಕ್ತಿಯಿಂತಂನನತಿತಯವಚೋವಿಭೂತಿಗಿದುವೆಯಶತ್ಯಾಸನಮಾದುದೆಂಬಿನಂತಾಸನ
- 55 ಮನಿದಂಬರದನಾಶುಕವಿನಿಟಳಾಕ್ಷಂ || ಪರಿಕಿಸೆಮಲ್ಲಿದೇವವಿಭುಗಾಸ್ವಮನಿಬ್ಬರಮಿಕ್ಕೆ ಲಂಗಳೊಳೆಬರೆವಿನಂತ್ಯದಂಬರವಬಾ
ಜಿವ |
- 56 ಬಾಜಿಸಕಲ್ಪ ಮೆನ್ನುಟ್ಟು ರಪೊಸಗಲ್ಪ ಮಂನುಡಿವಭಾವಿಸಿಕೇಱ್ವಕಥಾಚತುಷ್ಟಮಂಧರಪರಿಕಮ್ರಮಂದಿನಿತುಮಂಗುಣಿಯಸ್ಸಮತಿಪ್ರ
ಭಾವದೊಳೆ ||
- 57 ಶ್ರೀಮತ್ ಸಹಜಸಾರಸ್ವತ | ವಾಚಕವಾರಿಜಾಸನಂ | ನಾನಾವಿಧಾವಧಾರಣಾಚಕ್ರವರ್ತಿ ಮಲ್ಲಿಕಾರ್ಜುನಭಟ್ಟಂಕವಿಕಂಜಸಂಭವಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' 6" × 3' 2".

- ¹ಶ್ರೀಮತ್ತೈಶ್ವರೇಶ್ವರನೈವಸ್ಯಲಕ್ಷ್ಮೀಶಸ್ಮಿತಾಸನಂ | ಜಯತೈವನುಗತಾತ್ಮೇಷ್ಯದೈವ್ಯಾಪ್ಯದೈವ್ಯಾಪ್ಯಲಕ್ಷ್ಮೀಶಂ || ಯೋಧಮಾರ್ಗನೀಲಂಶಾ
ಸ್ತಿವೇದದಣ್ಣಧರೋನಟಃ | ತಚ್ಚಾಸನಂ
- ²ಜಯತೈಶ್ವರೇಶ್ವರೇಶ್ವರನೈವಸ್ಯಲಕ್ಷ್ಮೀಶಸ್ಮಿತಾಸನಂ || ವಸಂತಿಶಕಂ || ಯದ್ವಿಶ್ವನಾಥಪದವೀಸ್ತು ತಿರೂಪವೇದವ್ರಾತೈಕಶಾಸನಂಚಾತಳವ
- ³ದ್ವಿಭಾತಿ | ಪಂಕೇಜಗರ್ಭಾಪ್ಯದಯಂಸಜಯತೈಶ್ವರನೈವಸ್ಯಲಕ್ಷ್ಮೀಶಸ್ಮಿತಾಸನಂಪಟುಸ್ತುರುಣೇಂದ್ರಮೌಳಿಃ ||
- ⁴ಶ್ಲೋ || ಸಾಮಿಕಂಬಾಽಪ್ಪರಾಪೀದಂಭೂತಾಯಾವಾಯಲಕ್ಷ್ಮೀಶಂ | ಇತಿಶೋಮೈಶ್ವರೋಪಶ್ಯಮ್ನುನಿರ್ವಾಹಮನೋಹರಃ || ತಿವಮಸ್ತು ||
- ⁵ವೃ || ಸ್ವಸ್ತ್ರೀಮಾಚ್ಚಳಾಕಾನ್ವಯಗಗನಶರತ್ಪೂರ್ಣಾಚಂದ್ರಂಕವೀಂದ್ರಪ್ರಸ್ತುತ್ಯಂಚಂದ್ರೋಚಿಪಟಳನಿಭಯಶಂಕತುಭೂಪಾಳ
ಮಸ್ತುನೃಪ
- ⁶ಶ್ರೀಪಾದಪದ್ಮವಿವರಣಗುಣಸಂಪನ್ನತಾಶೇಷಭೂದೇವಸ್ತೋಮಂಸಾವ್ಯಭೌಮಾಗ್ರಣಿವಿಪುಲಬಳಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಬಿರಾದಂಬಿ
ಟ್ಟಿಕ್ಕಣ್ಣಿ
- ⁷ಪರ್ವತಿನಯರಸದ್ವಂದ್ಯತಮಾಚ್ಚಳವಿಶ್ವಂಭರೆಯಂಬಿಟ್ಟಿದ್ರಿಕುಂಜಂಗಳೊಳುಚಿದುಚಿದಿಪ್ಪುಕ್ಕಿಮಾಹಾಂತುಯುದ್ಧಾಚರದೊಳ್ಳಿಟ್ಟುಪ್ಪತ
ಕಾಂತಾಘಮ
- ⁸ನಮರವಧೂವರ್ಗದೊಳ್ಳಿಳಿಯಿಂದನೆರದಿಪ್ಪುದೋಗಮಂಶಾತ್ರವರ್ಗಸಲಿಸುವಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ವ || ಎನಿಸಿಪೊಗಳ್ಳಿಯುಂ
ನೆಗಳ್ಳಿ
- ⁹ಯುಮನಪ್ಪುಕಯ್ದಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರ
- ¹⁰ಯಕುಳತಿಳಕಳಾಳಾಕಾಶಭರಣಶ್ರೀಮತ್ತೈಶ್ವರನೈವಸ್ಯಲಕ್ಷ್ಮೀಶಸ್ಮಿತಾಸನಂ || ಜಯವಿಜಯರಾಜ್ಯಮಾತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾ
ಕ್ಷತಾರಂಸಲ
- ¹¹ಲಲಾಣದನೆಲಿಬೀಡಿನೊಳ್ವರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಭಾಗಿಮಸ್ತುಧರಾಮಣ್ಣಳಮನೇಕಚ್ಚತ್ರದಿಂಪಾಳಿಸುತ್ತಂಸುಬಸಂಕಥಾವಿನೋದದಿಂ
ದಿರೆ ||
- ¹²ವೃ || ಜಗದೊಳ್ಳುಂಖ್ಯಾತಿಯನ್ತುಳ್ಳಿದಮೃಗಧರನಾಮ್ನಾ ಯದೊಳುಜಭಾವಂನೆಗಳ್ಳುಖ್ಯಾಸಾಮ್ಯದಿಂದಾಶಂಗೆಗತಕಳಂಕಾತ್ಮರೋಳ್ಳ
ಮೊಳ್ಳಿನ್ನುನೆ
- ¹³ಗೃಹ್ಣತಿಲ್ಲರ್ಥಸಾದೃಶ್ಯದಿನೆನಿಸಿಜಸಂಪತ್ತಿನಾನಾಕವೀಂದ್ರೋಕ್ತಿಗಡಪ್ಪದೊಳ್ಳುತಮೊಳ್ಳಿಗಳೆನೆಗಳ್ಳುಪಾಣ್ಯಕ್ರೋಳ್ಳುಪುಂಜ
ರಿ || ವ || ಅನೇಕರಸಮಕ್ಕಳ್ಳಭವಿಸೆ ||
- ¹⁴ಕಂ || ಕೃತಯುಗದೊಳ್ಳಮದಗ್ನಿಗೇಕೃತಕೃತ್ಯಂಗೊಗೆದುರೇಣುಕೀಪತಿಗಂಗೀಕೃತಗುರುವಧನಂವಧಿಯಿಸಿಕ್ರತವೀರ್ಯಾತ್ಮಜನನತಿಬಳಂ
ಪುರುಧರಂ ||
- ¹⁵ವೃ || ಧರಣೀಮಣ್ಣಳದೊಳ್ಳುರಾಭುಜರನಿರ್ವತ್ತೊನ್ನೂಸೊಳ್ಳುನ್ನತಧರಣೀಮಣ್ಣಳಮಂಸಮಸ್ತುಧರಣೀದವರ್ಗವಾದ್ಧೃಣ್ಣಿಕಂಬರ
ಮಿತ್ತಲ್ಲಿಧರಾಮರಸ್ವದೊಳಿರಲ್ಕಾಗೆನ್ನಪೋಗೊತ್ತಿಸಾ
- ¹⁶ಗರಮಂಚಾಪದಕೊಪ್ಪಿನೊಳ್ಳುಧನಂತ್ರೇರೇಣುಕೀನಂದನಂ || ಕಂ || ಕಣಮಾತ್ರೋದಕಮನಿರಲ್ಕುಣಮಿಯಾದೆಪ್ಪಿಮಾಬ್ಧಿತೆಗೆದೆಡೆ
ಯೊಳ್ಳುಂಕಣಮಸ್ತುಕಮಂಘಣಿ
- ¹⁷ಕಂಕಣವರದನಿಚಾಶ್ರಯಾರ್ಥಮಾವಿಭುಪಡೆದಂ || ವ || ಅನ್ನುಪರಶುರಾಮಸ್ತುಷ್ಪಿಯೆನಿಸಿದ || ಕಂ || ಕೊಂಕಣಧಾತ್ರೀವನಿತಯಕಂ
ಕಣದಸ್ತಸವಹೃವೆಯೊ
- ¹⁸ಶ್ವಸುಗಲಿಸಂದಂಕದನಾಯಕಮಣಿವೊಟ್ಟಿಂಕಂಪಡೆದಿಕ್ಕುಮತುಳೋಭಾಸದನಂ || ಪೆಸರರಿಗಳಲ್ಲಿವುಟ್ಟಿದನುಗಂಕಲಿತನಮನಿತ್ತುಪನ್ನಿತ
ನಕ್ಕು ವಸತ

- 19 ಮೆನಿಸಿಪ್ಪರದಜುನಿಸುಗಲಿಯೆನಿಸಿತ್ತು ರಾಜಧಾನೀಶ್ರೇಷ್ಠಂ || ವ || ಅಲ್ಲಿಪಲಂಬರಂಪಾಣ್ಯರರಸುಗಯ್ದು ಸಲುತ್ತು ಮಿರೆ || ಕಂ || ಜನತಾ ಮನೋಭಿನಂದನ
- 20 ಮೆನೀರ್ತಿಜೋತ್ಸೆನ್ನ ಜಳಗಿಜಗದೊಳಗೆಜಳಕ್ಕೆ ನೆಚಂದ್ರಮ್ಮಾ ಯಪಯೋವನಧಿಯೊಳುದಯಿಸಿದನು ರಾಪತಿಚಂದ್ರಂ || ಲಲನಾಜನ ರತ್ನಂಕಮ್ಮಲದೇವಿಜನಾಭಿನಂದೈಯಾ
- 21 ಚಂದ್ರಂಗುಜ್ಜಳಚಂದ್ರಕೆಯವತ್ತ ಗ್ಗಲಿಸಿದಳೆಸೆದೊಳ್ವನಾತ್ಮ ಸಂಗತಿಯಿಂದಂ || ಸುತನೊಗೆದಂವಿಭುತದ್ವಂಪತಿಗಳ್ ಬಿಜೆಯುಮಬ್ಬಿ ಶಯನ ನುಮಿವರೇಕ್ಷಿತಗಿನಿಪ
- 22 ವಗ್ಗತಿ ಸುಭಗಂಚತುರಸ್ತ್ರೀಜನಮನೋಭಿರಾಮಂಕಾಮಂ || ಚತುರೆಗುಣರೂಪವತಿಜನನುತೆಭಾಗಲದೇವಿರಾಜಪುತ್ರೀರತ್ನಂರತಿತಾನೀಕಾ ಮಂಗೀನ
- 23 ತಿಯನಲಾವಿಭುಗಿಚಿತ ವಲ್ಲಭೆಯಾದಳ || ಅಲಘುಭುಜಾಬಲನಾಭಾಗಲದೇವಿಗಮಾನೃಪೇಂದ್ರಕಾಮಂಗಂನಿಮ್ಮಲತರಯಶನುದಯಿಸಿ ದಂವಿಸಿತವಿಭವಾನು
- 24 ಕೃತಸುರೇಂದ್ರಂಚಂದ್ರಂ || ವೃ || ಕಲಿತನಮಾಗ್ಗವಿಾಕಲಿಕಟಾಕ್ಷಿಸುವನ್ನೆಗಮೆಲ್ಲಿಯುಂಭುಜಾಬಲದಳವೀಭುಜಾಬಲಿವಿರೋಧಿಸುವನ್ನೆಗ ಮೇಕಮಾಗ್ಗದಿಂಸ
- 25 ಉತಿರಲಕ್ಕು ಮುಬ್ಬಿದದಟೇಯದಚಂಭುಕುಟಪ್ರಭಾವಮಂನೇಲಿಗೊಳೆವನ್ನೆ ಗಂಮುಖದೊಳೆಂಬುದುಚಂದ್ರನರೇಂದ್ರನಂಜಗಂ || ಕಂ || ವನಿತಾಜನವಂದೈ
- 26 ಯಶೋಧನಸಾವಲದೇವಿಸುದೃಢಪುರುಷವ್ರತಯನ್ನೆನಿಸಾಚಂದ್ರಂಗೀಭಾಮಿನಿರೋಹಿಣಿತಾನೆನಿತ್ತಿ ವಲ್ಲಭೆಯಾದಳ || ಆವಿಭುವಿಂಗಂಸಾ
- 27 ವಲದೇವಿಗಮಾದಂತನೂಭವಂಭವಭಕ್ತಿ ಶ್ರೀವರನಮಳೆನಕೀತ್ತಿ ಪ್ರೀತಿಭವಂಕಾಮದೇವನದಚರದೇವಂ || ವೃ || ರತಿಗಣೆಯಾಗಿಬೀರಿಸಿರಿ ಮಾಧವಮಾಗೆ
- 28 ಮಹಾಹವಂಸಮೂರ್ಜಿತವಿಷಮಾಸ್ತೃಪಾತದಿನರಾತಿಗಳಂದಿವಿಜೇಂದ್ರಕಾಮಿನೀತತಿಗಿಣಗಿಪ್ಪಬಟ್ಟಿನಿಜಮಾಗಿರಿಸನ್ನ ಸಮಗ್ರನಂಬುಬಾಪ್ಪ ತಿಶಯ
- 29 ಕಾಮದೇವನಿನೆಂದ ಪುದುರ್ವರಕಾಮದೇವನಂ || ವ || ಅನ್ನೆನಿಸಿಪಾಣ್ಯಾನ್ವಯಾವಳೆಯೆಂಬಮಾನನಿಯಮೊಗಕ್ಕೆ ಮೂಗಿಪ್ಪಂನೈ ಪಾಣ್ಣಲಿ
- 30 ಪೀಠಿಕೆಯೊಳೆದ್ದರ | ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಣ್ಡಳೇಶ್ವರ | ಗೋಕರ್ಣಪುರವರಾಧೀಶ್ವರ | ಪಾಣ್ಡ್ಯವಂಶಚೂಡಾಮಣಿ | ಗಣ್ಣರದಾ
- 31 ಪುಣಿ | ಪರಾಂಗನಾನದೀನಂದನ | ಬುಧಜನಾನಂದನ | ಕೊಂಕಣರಾಷ್ಟ್ರಪಾಲ | ಪುನಿವರಸೂಲ | ಕಿತ್ತಿಗಿನಲ್ಲ | ನಿಗಳಂಕಮಲ್ಲ | ಶಿರೇಶೇಖರೇಭೂ
- 32 ತ್ರೇಮತ್ತಿಭುವನಮಲ್ಲದೇವಪಾದಾರವಿನ್ನ | ವೀರವೃತ್ತಿಕನ್ನಳೀಕನ್ನ | ನಾಮಾದಿಪ್ರಶಸ್ತ ಸಹಿತೇಮತ್ತಿಭುವನಮಲ್ಲಕಾಮದೇವರನ ಸ್ಫುರಿಸಂ
- 33 ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯುತ್ತ ಮಿದೊಡ್ಡನು ದವಸಂವಧಮ್ಮಕಥಾಕಥನಪ್ರಸಂಗದೊಳೆ || ಶ್ಲೋಕಃ || ಧಮ್ಮೇಕೀತ್ತಿಲತಾಕನ್ನೋ ಧಮ್ಮೋಲೋಕದ್ವಯೇಹಿತಃ | ಧಾಮ್ನಿಕಾದ
- 34 ಪರೋನಾಸ್ತಿ ವನ್ನೋಜಗತಿಕರ್ತನ || ವ || ಎಂಬಶಿವಧಮ್ಮಾನುಶಾಸನಮನಾತ್ಮಾರಾಧ್ಯರಪ್ಪಸಾರಸ್ವತಮಹೋದಯೇಮತ್ತೋಮೇಶ್ವರ ಪಣ್ಣಿ
- 35 ತದೇವರದಿವ್ಯವಚನದಿಂದಮವಧರಿಸಿವಧಮ್ಮಕಾಯೃತಾತ್ಮಯೃತದ್ಗತಹಿತ್ತನಾಗಿ || ಕಂ || ವನವಾನಿದೇಶಮಂತ್ರಿಭುವನಮಲ್ಲನೃಪಾಳಕೀತ್ತಿಲಕ್ಷ್ಮೀಲತಿಕಾ
- 36 ವನಪಾಳನಖಿಳವಿದ್ವಜ್ಜನಪಾಳನನಂತ ಪಾಳನಧಿಪತಿಯಾಯಲ್ || ವ || ಪಡೆದುನಿಯೋಗಿಸೆತನ್ನಿ ಯೋಗದಿಂತತ್ವಾದಪದ್ಯೋಪಜೀವಿ || ಕಂ || ರಣರಂಗಭೈರವಂವಾರಣಿಪು
- 37 ವಿಕ್ರಮವಿಭಾಸಿವಿಶ್ವತತರಸದ್ಗುಣನಣ್ಣನಂಕಕಾಣಂಪ್ರಣುತಯಶಂಕೃಷ್ಣ ರಾಜನಣುಗಿನತಮ್ಮಂ || ಮಲೆಯದೆಬೆಸಕೆಯ್ಯೆಬೆಸಂಮಲಿ ಯದೆನಲ್ಪೈಸುತ್ತ
- 38 ಮಿರಬನವಸೆಯಂಮಲಪರಜಾಜುಸುಧಾನಿಮ್ಮಲಪರಮಯಶಪ್ರಭಾವನಿಧಿಗೋವಿಂದಂ || ಬನವಸೆವಾಲ್ಕಿ ದುಭೂಷಣಮೆನೆಸೊಗಯಿಸರಾ
- 39 ಜಧಾನಿಬಲಿಪುರದೊಳ್ ಜ್ಜನಪಂಪಟ್ಟಣಸಾವಿದಲೆನೆವೆಸರ್ವಡೆದಿದ್ದ ಮೋಚಿಸೆಟ್ಟಿಯಸುತನ || ಭುವನೈಕಸೆಟ್ಟಿಯಾತ್ಮೋದ್ಭವನೆನಿಸಿದಮೋ ಚಿಸೆಟ್ಟಿ

- 40 ಕಾಲ್ಗಚ್ಚುಗಳೆಂಬವನದಧಃಸ್ಥಳದೊಡ್ಡಿಯವನಿಯನೀಯಲ್ತೆ ಸಮುಚಿತವೈವಹಾರಂ || ವ || ಅಮಹಾರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯೊಳುಳ್ಳ ||
- 41 ಕಂ || ಅನಿತುಂಪಂಚಮಠಸ್ಥಾನನಗರಮುಂಮೂಱುಪುರಮುಮುಱಿಯುತಿ ರನೆಟ್ಟನೆನೂಱುಪತ್ತು ಕಮ್ಮಮನನವದ್ಯಂವಾಱುಗೊಣ್ಣು
ಧಾರಾ
- 42 ಸಹಿತಂ || ವ || ಮತ್ತಮಾಹಾರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಪಂಚಮಠಸ್ಥಾನದೊಳಿರಿಯಮಠದಾಚಾರ್ಯಃ | ಶಾಂತವಿವಸ್ಥಿತರುಂ |
ಪಂಚಲಿಂಗದಾಚಾರ್ಯಕ್ರಿಯಾಶ
- 43 ಕ್ತಿ ಪಣ್ಣಿತರುಂ | ತ್ರಿಪುರಾಂತಕದಾಚಾರ್ಯಕ್ರಿಯಾಶಕ್ತಿ ಪಣ್ಣಿತರುಂ | ಮೂಲಿಗಪೊನ್ನೆಯಜೇಯರುಂ | ನಗರದೊಳೆನ್ನೆಯನಬನ್ವಿ
ಸೆಟ್ಟಿಯುಂ | ಮೊದಲಾ
- 44 ಗೆ || ಅನಿತುಂಪಂಚಮಠಸ್ಥಾನನಗರಮುಂಮೂಱುಪುರಮುಮಿಯಲ್ತಾ ಮೇದಿನಿಯಂಕೊಟ್ಟುಜಗಜ್ಜನ(ಂ)ವಿನುತತಾವರೆಯಕೆಜಿಗೆನಡೆವು
ವೈರಯೊ
- 45 ಳ್ || ಹರಿದಿಶೆಯೊಳ್ಳಿದಾರೇಶ್ವರಂಗೆಮುನ್ನಂಬನಿತ್ತತೋಂಟಂ | ಪಿತ್ರೇಶ್ವರದಿಶೆಯೊಳ್ಳಿಂನೆಯಜೇಯರತೋಂಟಂಮೇರೆಯಾಗಿರಲೊಱು
ವುದಂ || ಸರನಿಧಿನಾಯ
- 46 ಕನದಿಶಾವರದೆಯೊಳ್ಳುಟ್ಟುಕಲ್ಪನೇಶ್ವರನದಿಶಾವರದೆಯೊಳ್ಳುತಿಗೆಯದೇವರತೋಂಟಂಮೇರೆಯಾಗಿರಲೊಱುವುದಂ || ಧರೆಯಂಕಯ್ಯಂ
ಡಂಶಂಕರನಿರತಂ
- 47 ನೂಱುಪತ್ತು ಕಮ್ಮಮನಾನಾಱು ರನೆನಿಸಿದಡಾಡಿದೀಶ್ವರಗೋವಿಂದಂಜಗಜ್ಜನಸ್ತುತನಱಿಯಲ್ || ವ || ಅಂತು ಕಾಲ್ಗಚ್ಚುವಡೆದು || ಕಂ ||
ಧರೆಯನದನಖಿಳಬಾ
- 48 ಧಾಪರಿಹಾರದಮೇಬಿಸೆಟ್ಟಿಸಲೆಕಾದೊಡ್ಡುತಿ ಸಲಿಪರಖಿಳಬಾಧಾಪರಿಹಾರಂಮಾಡಿಸಂಚಮಠನಗರಂಗಳ್ || ವ || ಎಂಬದೃಢವೈವಸ್ಥಿಯಂ
ಪಡೆದಲ್ಲಿಂ
- 49 ಬಲಿಯಂ | ಪವ್ವತಾಮ್ಮಯದಮೂವರಕೊಣೆಯಸನ್ನಾನದಶಕ್ತಿ ಪರಿಷೆಯೊಳ್ಳುಗಳ್ ವಡೆದುಃಪೃಚಾತಕವರ್ಷಾಕಾಳಮುಖರನಿಸಿದ
ಕಾಳಮುಖರೊಳ್ ||
- 50 ಕಂ || ಅನಘೋಕ್ರೇಕಣಂ ಬುಧಜನನುತಕೇದಾರಶಕ್ತಿ ಸೂನುಹೃದಬ್ಜ ಸನನಿರತಶ್ರೀಕಣಂ ಮುನಿಸತಿಪರಬ್ಧ ವರವಚ್ಚೀಕಣಂ || ವೃ || ಪರ
- 51 ಮಾತ್ರಾಗಮವೇದಿಯಾಗಿಯುಮತಿಪ್ರೋಕ್ಷಣ್ಣವಾದಿತ್ವಮೊಪ್ಪಿರಜಾಂಬೂನದಮಪ್ಪಪೊಂಗೆಕಡುಂಗಂಪಾಯ್ತಂಬಿನಂಸನ್ನದೀಶ್ವರಪಾದಾಂ
ಬುಜಶೇ
- 52 ಖರಂದೃಢತಃಸಂಪತ್ತಿ ಜಾಯಾಸ್ವಯಂವರನಾಚಾರ್ಯಗುಣಾವೇವಿಳಸಿತಂಶ್ರೀಕಣ್ಣಯೋಗೀಶ್ವರಂ || ಕಂ || ಶ್ರೀಕಣ್ಣಸುತಂನತಯತಿ
ಲೋಕಂಸೋ
- 53 ಮೇಶ್ವರಂಮುನೀಶ್ವರರೂಪಶ್ರೀಕಣ್ಣಂದುರಿತಾಸುರವೈಕುಣ್ಣಂಸ್ವಕೃತೀರ್ಣೇಷವದ್ಬುಧಕಣ್ಣಂ || ವ || ಎನಿಸಿದಾತ್ರಾರಾಧ್ಯರಪ್ಪ | ಯಮ
ನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
- 54 ನಧಾರಣಾಮಾನಾನುಪ್ಪಾನಜಪಸಮಾಧೀಳಸಂಪನ್ನ | ಬುಧಜನಪ್ರಸನ್ನ | ಧಾರಣಾಪದ್ಮಗರ್ಭ | ಪಟೂತ್ಪಾದನಸನ್ನರ್ಭ | ಕವಿ
ತಾಸ
- 55 ರೋಜಿನೀಮಕರನ್ನ | ಗಮಕಿಮುಖಮುಕುರುನ್ನ | ವಾದಿಮನೋಹರ | ವಾಗ್ಮಿತ್ವವಿದ್ಯಾಧರ | ನಿರವದೃತಪೋಗುಣಾಭ್ಯುದಯ | ಸಾರ
ಸ್ವತಮಹೋದಯಶ್ರೀಮ
- 56 ತೋಮೇಶ್ವರಪಣ್ಣಿತದೇವರಂಧಮ್ತಕಾರ್ಯಪ್ರತಿಗ್ರಹಕ್ಕಾಗ್ರಹಂಗೆಯ್ದುನುಗ್ರಹಂಪಡೆದು | ಬನವಸೆವನ್ನಿಚ್ಛಾಸಿರಕ್ತಂತಲೆಯನಿಸಿದರಾ
ಜಧಾನಿಬಳ್ಳಿ
- 57 ಗಾವೆಯಂತಂಕಣತಾವರಗೆಜಿಯೇರಿಯಜಗತ್ತ್ರಯಾಧೀಶ್ವರಶ್ರೀದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದೇವಕುಲದಖಂಡ ಸ್ಫುಟತಜೇಷ್ಠೋದ್ಧಾರ
ಕ್ತ | ಮಾದೇ
- 58 ವರಗನ್ನಪ್ರಪ್ತಧೂಪದೀಪನೈವೇದ್ಯಾದಿನಾನಾವಿಧೋಪಹಾರಕ್ತ | ಮಲ್ಲಿಯತಪೋಧನಾದಿಗಳಆಹಾರಕ್ತ | ಮೆನ್ನುಸರ್ವ್ವನಮಸ್ಯವಾಗ
|| ವೃ || ಗಿರಿಭವಲೋ
- 59 ಚನ | ಷಿಖ್ರಮಿತವಿಕ್ರಮವರ್ಷಜನನ್ನನಾಖ್ಯವತ್ಸರಭವಪಾಪ್ಯಮಾಸಸಿತಪಕ್ಷಚತುರ್ಥಿಮಹೀಜವಾರದೊಳ್ಳಿರಸಿರಲುತ್ತರಾಯಣ
ದೊಳಾ

- ⁶⁰ಮಹಿಯಂವಹಿಬಣ್ಣಿ ಸಲ್ಮಹೀಶ್ವರತಿಳಕಂಮಹೀರವಿಜಬಾದಿಮಯಂವಿಭುತ್ವಪ್ತನಪ್ಪಿನಂ || ಕಂ || ಆಸಕಳಾವನಿನುತನೆನಿಸಾಸಾರಸ್ವತೆ
ಮಹೋ
- ⁶¹ದಯವ್ರತಿಯಗುಣೋದ್ಭವಿಯಕಾಲಂಕಚ್ಚಿವಿಭಾಸುರಯಶನಿತ್ತನೊಸೆದುಧಾರಾಸಹಿತಂ || ಗಂಗಾಯಮುನಾಸಾಗರಸಂಗಮದೊಳ್ಳೊಟ
ಪಾವ್ವರುಂ
- ⁶²ಕವಿಲೆಗಳಂಲಿಂಗಿಗಳಂಬೆರಸಳಿದಂಲಿಂಗಮನೀಧಮ್ನಮಂಕುಟ್ಟುತಿ ದಧಮಂ || ಕವಿಲೆಗಳಂಕೊಟಿಯನೊಸೆದವನೀಸುರಕೊಟಿಗಿತ್ತನೀ
ಧಮ್ನಕ್ಕುಟ್ಟುವಮಂಪಡೆದವನಾತೀರ್ಥವಿ
- ⁶³ತತಿಯೊಳ್ಳಿಂಗಲಿಂಗಿಜನಸನಿಧಿಯೊಳ್ || ಶ್ಲೋಕಃ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವನುನ್ನರಂ | ಪಪ್ಪಿರ್ವರ್ಪಕಸ್ರಾಣಿವಿ
ಪ್ರಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಎನ್ನಿತ್ತು || ಕಂ ||
- ⁶⁴ಕವಿನುತನೆನಲೊರೆದತಿಪಟುಕವಿಸಾರಸ್ವತಮಹೋದಯಸಕಿಂಕರನೀವಧಮ್ನಾಶಾನವನಭಿನವವಾಗಿರೆಮಲ್ಲಿಕಾರ್ಜುನಾಯುಂಬರೆ
ದಂ || ಗೊಬ್ಬುರಧಾರಣಾಸಾವ್ಯಭಾಮ
- ⁶⁵ಮಲ್ಲಿಕಾರ್ಜುನಭಟ್ಟಂಸುಕವೀಂದ್ರಪ್ರಾಶ್ನುಖಂ || ಭದ್ರಮಸ್ತುತಿವಶಾನಾಯ ||

100

ಆದೇ ಸ್ಥಳದಲ್ಲಿ ಒಂದೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 10' 2" × 2' 10".

- ¹ನಮಸ್ತುಂಗೇಶಶ್ಚಂಜಿಕಂದ್ರಚಾಮರಚಾರವೇತ್ರೇಶೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
- ²ನಮಃವಾಭ್ಯಾಂಸಾನುಚರಾಭ್ಯಾಂ || ಶ್ರೀವಿದ್ಯಾಭರಣಾಯೈನಿಮ್ರೀಳಮುನೇರಾಜ್ಞಾಪ್ರಸಾದಾರ್ಪಿತಶ್ರೀಕೇದಾರಮಠಾಧಿಪತ್ಯಪದವೀವಿ
- ³ಭ್ರಾಜಮಾನಂಸದಾ | ಕೇದಾರೇಶ್ವರದೇವನಿಬ್ಬರದಯಾದಿವ್ಯವೃತಾಳೋಕನಂಪ್ರತ್ಯಕ್ಷೇಕೃತಪೂರ್ವಗೌತಮಮುನಿಂಶ್ರೀಗೌತ
ಮಂ
- ⁴ಜ್ಞತಾತ್ || ಶ್ರೀರಮಣೀಮನಃಪ್ರಿಯನನಾಭೀಸರೋರುತಮಧ್ಯದೊಳ್ಳಚ್ಚಿರಮಣೀಶನುಧೃವಿಸಿದಂತದುದಗ್ರಭುಜಂಗಳೆನ್ನೆ
- ⁵ದುವಾರ್ವರಣಬಾಹುವೀರ್ಯೈಕರಪಾಶಿತವಾದ್ಧಿಪರೀತಭೂತಕ್ರೋರಮಣೀಶನಂಶಮೇನಪುಟ್ಟದರಾದಿಚಳುಕೃಭೂಭುಜರ್ || ಅವರೊಳ
ಗೆ || ಕನ್ನ || ರಸೆಯಂರಸೆಗು
- ⁶ಯ್ದುಸುರನನಮಭುಜಾಬಳದಸಮರಸಮಯದೊಳುಹಿಮದ್ಧಿಸಿತಂದ್ರಚ್ರಿಯನೆನೆಯಿಸುವಂಭುಜಬಳಮಹತ್ವದಿಂತ್ಯಲನೃಪ || ವೃ ||
ತ್ಯಲಪದವನಗ್ರತನ
- ⁷ಯಂಪ್ರಭುಸತ್ತಿಗನಾತನಾತ್ಮಜಂಶ್ರೀಲಲನಾಧಿಪನೆಗರ್ಧವಿಕ್ರಮನಾತನತಮ್ಮನುದ್ವಿಪದ್ಭೂಲತಿಕಾಕುತಾರನೆನಿಪಂದಶವಮ್ಮಾನೃಪಂತದಾ
ತ್ಮಜಂಭೂಲಲನೇಶ್ವರಂಪದದುಪಾಳಿಸಿದಂಜಯಸಿಂಹ
- ⁸ನುರ್ವಿಯ || ಕ || ಸಲ್ಲಲಿತಶಾಯ್ವನಾಹವಮಲ್ಲಂತತ್ತನುಜನಾತನಗ್ರಸುತಂಭೂವಲ್ಲಭನೆಲ್ಲಿಯುಮಪ್ರತಿಮಲ್ಲಂಭುವನೈಕಮಲ್ಲನಲ್ಲಿಂಬಳಿ
ಯ | ತಲ್ಲಾಳುಕೈನೈಪಾಳ
- ⁹ರೊಳಚ್ಚ ರಜಸವಿಸಾನ್ಯಪಂಗೆಪೋಡಶರಾಜೋದ್ಯಚ್ಚ ರಿತಮೆನಿಸಿಧಾರಿಣಿಮೇಚ್ಚಲುಪಮಾರ್ಥಾಡಿದೇವನಾತನತಮ್ಮ || ವೃ || ನಿರುತಂಕೇಳ್ವಟ್ಟು
ಮುಂಮಾನಸಿಕೆಯದೆಸೆಯಂಬಿಟ್ಟುಕೂಮಾರ್ಥವತಾ
- ¹⁰ರಂಪರಗನ್ನಿವಿಶ್ವವಿಶ್ವಂಭರೆಯನಸದಳಂತಾಳ್ದಿದನ್ನಿನ್ನಮಾಧುಪರಿವಾದಕ್ಕಂಜಿತಾಂಮಾನಸಿಕೆಯನಧಿಕಂತಾಳ್ದಿಮೇಲಾಗಿವಿಶ್ವಂಭರೆಯಂನಿಃ
ಕ್ಲೇಶದಿಂತಾಳ್ದಿದಹರಿಯೆನಿಸುವಿ
- ¹¹ಕ್ರಮಾದಿತ್ಯದೇವ || ಕಲಿಕಾಳಾವನಿಪಾಳಜಾಳಚಿರದೋವ್ವಾರ್ಸೂಪಪಾತೋದ್ಧತಾಖಿಲಕಾಲವ್ಯಕಳಂಕಸಂಕಪಟಪ್ರಕ್ಷಾಳನಂಮಾಡ
ಲೆನ್ನೊಲವಿಂತೀರ್ಥಜಳಾವಗಾಡ
- ¹²ನಮನಾದಂಮಾಡುತಿರ್ಪನ್ನೆನಿಚ್ಚಲುಮಿರ್ಪಳ್ಳಯಲಕ್ಷ್ಮಿಖಡ್ಗಜದೊಳ್ಳುಳುಕೈಚಕ್ರೇಶನ || ಕಂ || ಅಳವೆದರಾತಿಭೂಪತಿಗಳಬಳ
ಗಂತನ್ನುಕುಡುವಗಜಮದಧಾರಾ

- 13 ಜಳದಹಯಂಗಳಲಾಳಾಜಳದಪೊನಲುಬಹುವಾನ್ಯ ಪೇಂದ್ರಾಲಯದೊಳ್ || ವೃ || ಮಾಳವಚೋಳಗೌಳಮಗಧಾಂಗತುರುಷ್ಕ ಕಳಿಂಗವಂ
ಗಭೂಪಾಳಕರಂಜೆಬೆಟ್ಟಿ ರ್ಜನ
- 14 ಕೆಯೊಡನೆದ್ವಂದನೆನ್ನ ರಾಜ್ಯಸಂಲೀಳೆಯೊರ್ಪ್ಪದಾನಖಿಯೆನಲ್ಲದೊಡಾಗಳೆದೇವರಾಜ್ಯಸಂಲೀಳೆಯೊಳಾನ್ಯ ಪೋತ್ತ ಮರನೆಯ್ವಿ ಪನೋವದೆ
ಕುನ್ತುಳೇಶ್ವರ || ಎನಿಸಿದವೆಮ್ಮಾರ್ಡಿದಿರಾ
- 15 ಯಂಗಿ || ವೃ || ಎಂತ ತಿಚಾರುಲಕ್ಷಣಗುಣಂಮಣಿರೋಹಣಭೂಧರಕ್ಕೆ ತಾನೆಂತ ಮೃತಾಂಬುರಾಚಿಗಿಸುಧಾಕರನೆಂತ ದಯಾಚಳ ಕ್ಕೆ ತಡ್ವಿಂತ ವಿ
ರೂಧಿಸಂಜನಿತಮನೆ ನೃಪಾನ್ವಯ
- 16 ಮಣ್ಣಿನಂಕಳಾಕಾಂತ ನುದಗ್ರತೇಜನೆನೋಮಮಹಿಭುಜನನ್ನ ಪುಟ್ಟಿದ || ಪುಟ್ಟು ವುದಂವಿರೋಧಿನ್ಯ ಪಸನ್ತಿಗಾರ್ತ ತತೊಟ್ಟೆನಲ್ಲರಂ
ಪುಟ್ಟಿದುದಲ್ಲಿಯುನಿಖಿಳಕುನ್ತುಳಭೂತಳರಾಗವರ್ಧನಂ
- 17 ಪುಟ್ಟಿದುದಾವಗಂನೆಗರ್ಧಭಾರತಿಗುನ್ತು ಸನಾಥತೊದಯಂಪುಟ್ಟಿದುದೆನ್ನೊಡಾದೊರಗೆವಪ್ಪನೃಪಾಳಕರಾನ್ಯ ಪಾಳನೋಳ್ || ಕಂ || ಮಣಿಯಾ
ದರಿನ್ಯ ಪರಚೊಡಾಮಣಿಯುಮಾನಾನ್ಯ ಪರಕುಂಭಿ
- 18 ಕುಂಭೋತ್ಥ ಲಸನ್ನ ಣಿಯುಮನಣಿಯುರಮವನುಡೆವಣಿಗೆಟ್ಟು ಗೆವನಾತ್ಮ ಶೈಶವದಶೆಯೋಳ್ || ನಡೆಗಲಲೊಡರಿಸಲಾತಂನಡೆಗಲಲೊ ಡರಿಸಿದರೆ
ಹಿತರಡವಿಗಿಭಯದಿಂನುಡಿ
- 19 ಗಲಲೊಡರಿಸೆಬೇಗಂನುಡಿಗಲಲೊಡರಿಸಿದರಿನ್ಯ ಪವ್ವನಚರರೋಳ್ || ಪೊಡೆನೆಣ್ಣಾ ಡುವದದೊಳ್ವೊಡೆನೆಣ್ಣಾಂಪೊಡೆಯಲೊಲ್ಲದರಿನ್ಯ ಪಶಿರ
ಮಂಪೊಡೆನೆಣ್ಣಾ ಡುವನಿರದನ್ನೊಡೆಭುಜ
- 20 ಬಳದಳವನವನೋಳಳವನೋಳನೇ || ವೃ || ಸದಮಳರಾಗವಾರ್ಧಿರಸಪೂರ್ಣ ತವಿಕ್ರಮಚಕ್ರಿಗಾದುದಾದುದುಮುಕುಳೇಕ್ರ ತತ್ವಮುಸು
ಹೃತ್ತ ರಪಂಕರುಹಕ್ಕೆ ಬೇಗಮಾದುದು
- 21 ನಿಖಿಳೋರ್ವಿಗಾಯತದೃಗುತ್ಪಳಹಾಸಮಿದಂಬಿನಂಸಮನ್ತು ದಯಮಹಾಮಹಿಧರಮನೇಟಿದನೊಪ್ಪಿರೆನೋಮವಲ್ಲಭ || ಧರೆಯಂಪೊತ್ತಿ
ದ್ವರ್ಧಭಾರಾವೃಪಗಮವಿವಶಂಭೋಗಮಂ
- 22 ಕಾಣನೆನ್ನಂನಿರತಂಭೋಗೀಶನನ್ನಂ ತಪ್ಪಿದುದುಧರೆಯಂಪೊತ್ತು ಬೆಂಕೂವ್ವರಾಜಂಗಿರದಿನ್ನಾ ಪ್ರಾಣಿಗೈಶ್ರಮಿಸುಗೆಸುಖದಿಂದೆಂಬವೋಲ್ವಿ
ಶ್ವವಿಶ್ವಂಭರಯಂದೊರ್ಧ್ವಣ್ಣ ದೊಳ್ವೊಡಿದ
- 23 ನತುಳಬಳಂಸೋಮಚಾಳುಕ್ಯಭೂಸ || ಶ್ರೀಕಾನ್ತಾರವ್ಯಹಮ್ನಾಂನೆಗರ್ಧನಿಜಮಹೋರಸ್ಥಳಂಚಾರುವೀರಶ್ರೀಕಾನ್ತಾ ಕೇಳಿಶಂಭನ್ತ
ಣಿಯುಭವನಂನೈಜತೀಬ್ರಾಹ್ಮನಿದ್ಯಾಶ್ರೀಕಾ
- 24 ನ್ತಾ ಲಾಸ್ಯರಂಗಂನಿಜಮುಖಿಕಮಳಂನಿಚ್ಚ ಮೆಂಬನ್ನೆ ಗಂಧಾತ್ರೀಕಾನ್ತಂತಾಳ್ವಿದಂಶ್ರೀಗಳನತುಳಬಳೊಡ್ಭುಸಿಭೂಲೋಕಮಲ್ಲ || ವಿನತಾರಾತಿ
ನ್ಯ ಪಾಳಮಾಳಿ ಮಣಿಗೆಳ್ಳು ಕ್ಷತ್ರ
- 25 ಮಾತ್ತೀಯಕ್ಕೀತ್ತಿ ಗನವಾಭ್ಯುನ್ನತಚಂದ್ರಿಕಾಪ್ರಸರಮೋರನ್ತ ನ್ತ ತಾಪಂಜಗಜ್ಜನಮೆಲ್ಲಂಸುಚಕೋರಕಾವಳಿಯನಲ್ಪೋಮಾಖ್ಯೋಭೂಚಕ್ರ
ದೊಳ್ಳ ನಗನ್ಯತ್ಥ ಮನಲ್ವಿರಾಜಿ
- 26 ಸಿದಪಂಸೋಮೇಶ್ವರೋರ್ವಿಶ್ವರ || ಸ್ವಕಳಾಳಿದಾನದಿಂದಂವಿಬುಧತತಿಗಿಪ್ರೀತಿಯಂವಾಪ್ಪಡಂಶೀತಕರಂಶ್ರೀಕಣ್ಣ ಭೂಪಾಮಣಿಕುವಳ
ಯಸನ್ತ ಪ್ಪಣಾಧಾಯಿ
- 27 ಯೆಂದಿಂತುಕರಂಸು ತೃನಾಗಿಸ್ವರೂಪಮೆಸವಿನಿದೊರ್ವಪನೊಳ್ವಿ ಪ್ಪಳಂಕಪ್ರಕರಪ್ರಖ್ಯಾತನೊಳ್ತಂಸಮನೆನಿಸವೇಳ್ವೋಮನೊ
ಳ್ವೋಮನೋಮ || ಕಂ || ಅರಿಭೂಪರತೇ
- 28 ಜದದಳ್ಳುಲಮಗ್ಗು ವುದೊಮ್ಮೆತನ್ನ ಪೆಸಗೊಳಲೇನಚ್ಚರಿವಡೆದುದೊಜಗದೊಳ್ಳೀಕರತರತರವಾರಿವಾರಿನೋಮೇಶ್ವರನ || ವೃ || ಕುನ್ತುಳಮಾ
ತ್ಮ ವಲ್ಲಭಿಯಕುನ್ತುಳಮೊಪ್ಪು
- 29 ವಕಾಂಚಿಕಾಂಚಿಕುದ್ಧಾನ್ತ ನಿತಂಬಿನೀಜವದಧಾರನಿಜೋನ್ನತದಾನಧಾರೆಯಂಬನ್ತಿ ರಸುತ ಲಂಗಲೆನಿಮಿಚ್ಚಿ ಗನಿಜೋಗ್ರಭುಜಪ್ರತಾಪಮಾ
ಶಾನ್ತ ಮನೆಯ್ವಿ ಪಾಳಿಸಿ
- 30 ದನುರ್ವಿಯನೋರ್ವನೇನೋಮವಲ್ಲಭ || ಮಯ್ಯಾರದಾರಹಿತೋಯಮೋನಿಯಮಿತೋನಾದ್ಯಾಪಿಮತ್ಪಾಳಿತಾನ್ನಿ ಘ್ನೇನ್ನೇವಜನಾನಸಾನಗ
ಮಿತಸ್ಪಷ್ಟಾರ್ಥರತಾರ್ಥಿ ತಿಫನಃ | ಮೈನಾಕಾದಿಮಹೀ
- 31 ಭ ತಾನಂಶರಣಂಜಾತೋದಮಿತ್ಯ ನ್ವಹಂಶ್ರೀನೋಮೇಶ್ವರದೇವವಲ್ಲಭಮನ್ನೆ ನ್ತಾರಸೇಮಜ್ಜತಿ || ವ || ಎನಿಸಿದಚಾಳುಕ್ಯಚಕ್ರವರ್ತಿ ಸೋ
ಮೇಶ್ವರೋರ್ವಿಶ್ವರಂಭೂಲೋಕಮಲ್ಲದಿಗ್ವಿ

- ³² ಜಯಂಗೈಯ್ಯಲೆನ್ನ ದಕ್ಷಿಣಾಭಿಮುಖನಾಗಿಬನ್ನ ಹುಲ್ಲುಣಿಯತೀರ್ಥದೊಳ್ ಡಂಬಿಟ್ಟು ಸುಖಸಂಕಥಾವಿನೊದದಿಂಧಮ್ನಪ್ರಸಂಗಮಂಮಾಡುತ್ತ ಮಿಪ್ಪುದುಮವಸರಂ
- ³³ ಬಡೆದು || ಕಂ || ಶ್ರೀಮತ್ತ್ವದಂಬವಂಶಃಖಾಮಣಿಮಣ್ಣಿಕಮಕುಟವಿಭ್ರಾಜಿತಚೂಡಾಮಣಿವಿದ್ವಜ್ಜನಚಿನ್ಮಾಮಣಿದೈರ್ಯಪ್ರಸಿದ್ಧಶೈಲಂ ತೈಲ || ಶ್ರೀಮ
- ³⁴ ದ್ವಿರಾಟನಗೀಧಾಮಂವನವಾಸಪುರವರೇಶ್ವರನತ್ಯುದ್ಧಮಜಯಶ್ರೀಮಾಕ್ತಿ ಕದಾಮಂತೈಲಂನಿಜೇಶ್ವರಾತ್ಮನುಕೂಲ || ವ || ಎದ್ದುನಿನ್ನಿ ದ್ವೀಕರಕಮ
- ³⁵ ಚಂಗಳಂಮುಗಿದುದೇವಬಿನ್ನ ಪವೆಂದಿನ್ನೆ || ವೃ || ಜನಪದಕೋಟಿಯೊಳ್ಳೆ ಗರ್ಧಕುಂತೆ ಚದೇಶಮೆಸಾರವಲ್ಲಿತಾಂಬನವನೆನಾಡುಸಾರವದ ಷೋಳರಿ
- ³⁶ ಭಾವಿನೆಬಳ್ಳಿಗಾವೆಸಜ್ಜನನಿಧಿಪಟ್ಟಣಂಗಳತವಮ್ನನೆಸಾರಮೆನಿಪ್ಪಕೀರ್ತಿ ತದ್ವನನಿಧಿಮೇರೆಯಾಗೆಸಲೆಪವ್ವಿದುದುವ್ವೀಸಮಸ್ತ ಧಾತ್ರಿ
- ³⁷ ಯ || ಅದುಮಿಬುದ್ಧಕವಾಸಮಮರಾವತಿಯುನೆ ತಿಳೋಗಿಸೆವ್ಯವನ್ನ ದುಪೆಸರ್ವತ್ತು ರಂಜಿಸುವಭೋಗವತೀಪುರದನೆ ಭಾವಿಸಲ್ಪ ದುಧನೆ
- ³⁸ ದಪ್ರಸೇವ್ಯವಳಕಾಪುರದನೆ ನೆಬಳ್ಳಿಗಾವೆಗಾವುದೊಪಡಿಪಟ್ಟಣಂನೆಗರ್ಧವಾರ್ಧಿ ಪರೀತಸಮಸ್ತ ಧಾತ್ರಿಯೊಳ್ || ವ || ಅಲ್ಲಿಯನಗರಜನಂಗೆ
- ³⁹ ಗಳಗುಣಂಗಳಂವೆನ್ನೆ || ವೃ || ಪರಹಿತರೇಕವಾಕ್ಯರಝಿವಿಂಗೆತವಮ್ನನೆಧಮ್ಮದಾಗರಂಸರಸಕವೀಶ್ವರವಳೆಕೇಳಿಗೃಹಂಕಣಿವೇಮ್ನೀ ಗೊ
- ⁴⁰ ಮ್ನಿಯುಂಹರಿಹರಪಂಕಜಾಸನಜೆನಾದಿವಿನಿಮ್ನಗಳಧಮ್ಮರಂದೊಡಾದೊ ರೆಯರೊಬ್ಬಿಗಾವೆಯಮಹಾನಗರಂಗಳೋಳಿಧರಿತ್ರಿಯೊಳ್ || ಕಂ ||
- ⁴¹ ಡುವೊಡಮೆಯನೊನ್ನ ನೆಕೊಟ್ಟಿಡೆಮಡಗದಿಹಂಪರಂಗಳೆಂಬೆರಡುಮನಂಗಡಿಯೊಳ್ಳಿಡದೊಡಮೆಯನಡಿಗಡಿಗಾರ್ಜ್ವ ಪರಲ್ಲಿನೆಗರ್ಧನಗರಜ ನಂಗೆ
- ⁴² ಚ || ವೃ || ಸುರಪತಿಯನೆ ಸರ್ವವಿಬುಧಾಶ್ರಯರಿಂದ್ರಗಜೆಂದ್ರದನೆ ಭಾಸುರತರದಾನಸಂಪದಧಿಕೋನ್ನ ತರಿಂದ್ರವಿನನೆ ಸತ್ತ್ವ ಛಾಧರರಹಿರಾಜ
- ⁴³ ನನೆ ನಿಖಿಳಕ್ಷಮಗಾಸ್ವದರೆನ್ನೊ ಡೀಗೊಡೊ ರೆಯರೊಬ್ಬಿಗಾವೆಯಮಹಾನಗರಂಗಳೋಳಿಧರಿತ್ರಿಯೊಳ್ || ಆನಗರಜನಕ್ಕೆ || ಕಂ
- ⁴⁴ ಗೆರದನಂಭಯಂಕರತರದಪ್ಪುಗುಂಕುರಮಿಭಾರಿಗುನ್ನ ತಪಕ್ಷಂಸರಭರಿಪ್ರಗಾದುದೆಂಬಿ ರಲೆಸೆವಪ್ರಭುಗಳಲ್ಲಿತತ್ವತ್ತ ನದೊಳ್ || ಮತ್ತಮ
- ⁴⁵ ಲ್ಲಿ || ಹರಿಹರಕಮಳಾಸನವೀತರಾಗಬಾದ್ಧಲಯಂಗಳೆನ್ನಿ ವಸುಂಧರೆಗೆಸೆವಪಂಚಸರದನ್ನಿ ರೆವಂಚಮಂಗಳೆಸವುವಾಪಟ್ಟಣದೊಳ್ || ಮ
- ⁴⁶ ತ್ತಮಲ್ಲಿ || ಮೂಱುಂಪುರಂಗಳಲ್ಲಿಯಮೂಱುಂಕಣ್ಣ ಮಗ್ರಲಕ್ಷ್ಮಿ ಗೆಮೇಣಾನೀಜಿಯ ಕೊರಲೊಳ್ಳಿ ಲನಿದಮೂಱುಂಮುತ್ತಿ ನಸರಂಗೆ
- ⁴⁷ ಳೆಂಬಿನ್ನಿಕ್ಕು || ವ || ಇನ್ನು ಸಕಳಸಾನ್ನಯ್ಯಕ್ಕಂ ಸಕಳಧಮ್ಮಕ್ಕಂ ತವಮ್ನನೆಯೆನಿಸಿದಬಳ್ಳಿಗಾವೆಯೊಳ್ಳಿಕ್ಷಣದಿಕ್ಷಿಟನಿಕಟವತ್ತಿ ಮಣ್ಣಿತಪುಣ್ಣ
- ⁴⁸ ರೇಕಪುಣ್ಣೋಪಾಂತ ಮುಂಟಲ್ಲಿನಗರಜನಂಗಳಾರ್ಜ್ವ ಸಿದಗಣ್ಯಪುಣ್ಯಪುಂಜಮೆವಿವಿಭವನವಾದನೆ ನಗರೇಶ್ವರಮೆನಿಸಿಪರ್ವಡೆದುಸೊಗಯಿ ಸುತ್ತ
- ⁴⁹ ಮಿಪ್ಪುದು || ಕಂ || ದಕ್ಷಿಣಕೇದಾರಂಪಾಪಕ್ಷಯಕಾರಣಮಶೇಷನಗರಜನಪ್ರತ್ಯಕ್ಷೀಕೃತವಸನ್ನಿಧಿಸಾಕ್ಷಾತ್ಕೃತಕೃತ
- ⁵⁰ ಯುಗಪ್ರಭಾಸರ್ವಸ್ವ || ವ || ಮತ್ತ ಮಲ್ಲಿಪರಿವತೀರ್ಥನಳೆನೀಜಳಪ್ರವಾಹಮದುಕೇದಾರಗಂಗಾಜಳಪ್ರವಾಹಮನು
- ⁵¹ ಕುರಿಸೆಯುಮಭ್ರಂಲಿಹಮೆನಿಪವಿಭ್ರಮಮನಾದ್ಧಃವಿಭವನಮದುಕೇದಾರಮಹಾಮುಹೂಧರಮನನುಕುರ
- ⁵² ನೆಯುಮಲ್ಲಿತಸಂಗೈದ್ವಿದ್ಯುತಪೋಧನದಬ್ಬ ರತಪಕ್ಷ ರಣಪರಿಣತಾಂತಃಕರಣರಪ್ಪಕೇದಾರದಿವ್ಯತಪೋಧನರ
- ⁵³ ನನುಕುರಿಸೆಯುಮಿನ್ನ ಪೂರ್ವಕೇದಾರಮುಂಟವಲಿಂಗಪೂಜಾಪುಳಕಸಸ್ಯಸರಸಕೇದಾರಮುಮೆನಿಸಿಪರಮೇಶ್ವರಸ್ಥಾನ
- ⁵⁴ ಮಿಪ್ಪುದಲ್ಲಿ || ವೃ || ಆಸ್ತೀಕೇದಾರದೇವೋಹಿಮಭಯಚಕಿತಾನುರಿಯಾತ್ರಾಸಮತ್ಯಾನ್ಮೃಕ್ಷೀಣಾಶೇಷಪಾಪಾನ
- ⁵⁵ ತಿಕರಣರಸಂದ್ರೀಕೃತಾತ್ಮಾಂತ್ರರಂಗಃ | ಕುರ್ವ್ಯನೈಸ್ಯತಿಭಕ್ತಾ ವನತಸುರಶಿರಶೈಖರೇ ಮಹತ್ತ್ವಂಪ್ರಸಾದಾಂಭೋಜಲಕ್ಷ್ಮೀವ್ವಿರ ಚಯತಿಸವಃಪಾತುಚಂದ್ರಾರ್ದಮಾಳಿಃ || ಮತ್ತ ಮಾಪುಣ್ಯಸ್ಥಾನ
- ⁵⁶ ದೊಳ್ || ಕಂ || ಕಲಿಕಲಪುಳರಭಯದಿಂಬಲಿದಿದ್ವಪನಿಲ್ಲಿಕೃತಯುಗಾಧಿಪನಿನ್ನೀಕಲಿಗೋಟಿಯಬಲದಿನಲ್ಕ ಲಘುಗುಣಾಕಾರಮೆಸೆವು ದಾರಾಕಾರ || ವ || ಮತ್ತ ಮಾಮಂಕಮಂನನೆ ಸಕಳಜನಾಧಾ

- 57 ರಮುಂ ! ಪುರುಷಸಿಂಹನನ್ನೆ ಹಿರಣ್ಯಕಶಿಪುದಾನಸಂಶೋಭಿತಮುಂ ! ಕುರುಕ್ಷೇತ್ರದನ್ನೆ ಸರಸ್ವತೀವಿಳಸಿತಮುಂ ! ಖಚರಲೋಕದನ್ನೆ ವಿದ್ಯಾ
ಧರಾಧೀಶ್ವರಪರಿವೃತಮುಂ ! ಮಂದರಮಹಾಮಹೀಧರ
- 58 ದನ್ನೆ ಸರ್ವದಿಕ್ಪಾರಭೂತಮುಂ ! ವಾಸುದೇವನನ್ನೆ ಕ್ರೂರೋಕ್ತಿಶ್ರವಣರಮಣೀಯಮುಂ ! ಭವಾನೀಭವನದನ್ನೆ ಬ್ರಹ್ಮಚಾರಿಸದಾಚಾರ
ಸಂಭಾವಿತಮುಂ ! ವಿವೇಕಿಯನ್ನೆ ವಿದ್ಯಾಭರಣವಿರಚಿತಸಾನ್ನರ್ಯಮುಂ !
- 59 ಗೋದಾವರೀತೀರದನ್ನೆ ಗೌತಮಾರ್ಯಪರಿಚಾರ್ಯಪರಿಕರಮುಮೆನಿಸಿಸೋಗಯಿಸುವುದಾಮಃದಗುರುಕುಲಕ್ರಮಮಂಪೇಳ್ವಡೆ || ಕಂ ||
ಮೂವರಕೋಣೆಯಸನ್ನೆ ತಿದೇವಬ್ರತನೆಸೆನಪರ್ವತಾ
- 60 ವಳಿಯೊಳ್ಳಾ ನಾವಿಬ್ಬರವಿಸಿದನಮಳಯಶೋವಿಭುಕೇದಾರಶಕ್ತಿ ಪಣ್ಣಿತದೇವ || ಶ್ರೀಕಣ್ಣಂಮೌಕ್ತಿ ಕಮಾಳಾಕೃತಕಣ್ಣ ವೆಸೆವಸರಸತಿಗೆನೆವಿ
ದ್ಯಾಕನಕನಿಕಪನಾನತಲೋಕಂತಟ್ಟಿ ಪೃಥಿವೆ
- 61 ಸೆದನಲ್ಲಿಂಬಳಿಯ || ಆಮುನಿವನಪ್ರಯವಿದ್ಯಮಹಿಮಕ್ಷೀರವಾರ್ಧಿವರ್ಧನಸೋಮಂಸೋಮೇಶ್ವರಾರ್ಯನೆಸೆದಂಕಾಮವಿನೀಳಾಬ್ಜಪಣ್ಣ
ಚಣ್ಣದೊಡ್ಡೀತ ! ತದನಂತರ || ಆಭಾರಭೂತಿಗೆಣೆ
- 62 ಯೆನಿಪಾಭಗವನ್ನು ನಿವನನುಜನೆಸಿದಿದ್ದ ವಿವಿಧಾಭರಣಂನಿಮ್ಮಳವಿದ್ಯಾಭರಣಂಚತುರಕ್ತಿರೀಕಾನ್ತಾಭರಣ || ವೃ || ಬುದ್ಧಾತ್ಮದ್ಧತಗ
ಣ್ಣಶೈಲದಳನಪ್ರಾರಂಭದಂಭೋಳಿತಾವಿವಾಂಸಾಮತಕುಂ
- 63 ಭಿಕುಂಭದಳನಪ್ರೋದ್ಯುಕ್ತಗಾಧೀಶತಾ ! ಸೃಷ್ಟಿದ್ವಾದೇಶ್ವರಪಣ್ಣಚಣ್ಣ ಕರತಾಯಸೃಷ್ಟಿ ಸಭಾಜತೇಶ್ರೀವಿದ್ಯಾಭರಣಸದಾಭರಣವನ್ನೆ
ಯ್ಯಾಯಿಕಾನಾಮುನೀ || ವ || ಎನಿಸಿದಾವಿದ್ಯಾಭರಣಂ
- 64 ವಿದ್ಯಾಭರಣವ್ಯಾಸಂಗವಲ್ಲದಿತರವ್ಯಾಸಂಗಮನೊಲ್ಲದೆವಃಸವ್ಯಾಸಂಗಮಂನಿಜಾಗ್ರಪ್ರಯನಂಗುರುಕುಲಸಮುದ್ಧರಣವಾಮಶಕ್ತಿಯುಮೆನಿಸಿ
ದವಾಮಶಕ್ತಿ ಮುನೀಶ್ವರನೊಳ್ಳಿ ಯೋಜಿಸಿದಾಗ
- 65 || ವೃ || ಜಳಧಿಸರೀತಭೂತಳಮನೆಯೆನಿಜೋನ್ನತಸಾಧರಶ್ರಮಣ್ಣಳದಿನನಾರತಂಜೆಳಗಿಸೋಮನತಿಶ್ರಮದಿಂದೆಮಾಣ್ಣದೇಂಸಳಿನ
ಸಖಂಸಹಸ್ರಕರದಿಂಬಳಪದವೆನಿಪ್ಪು
- 66 ದಾಯುನಿಮ್ಮಳಮತಿವಾಮಶಕ್ತಿ ವಃಸಮಂಪರಿಪಕ್ಷಿಸಲೆನ್ನೆನಿಲ್ವದು || ವ || ಎನ್ನಬಿನ್ನೆ ಪಂಗೆಯ್ಯುದಂವರದಧರ್ಮದವೆಮ್ಮೆಯು
ಮಂತನತ್ರತಾಚಾರ್ಯರಧರ್ಮವಿದ್ಯಾತಪಶ್ಚೀಲತೆ
- 67 ಯುಮಂಕೇದ್ದರೋಮಾಂಚಕಂಚಕುತಿಗಾತ್ರನುಂಪ್ರಸನ್ನೇತ್ರನುಮಾಗಿಕಾದಂಬಕಣ್ಣೀರವನಮೊಗಮಂನೋಡಿನಾವೇನಾನುಂಧರ್ಮ
ಮನಾಸ್ಥಾನದೊಳ್ಳಾಡಲ್ವೀಕ್ಷುರವಲ್ಲಿಗಸವಿವಾಪಂಗಳಪ್ಪುರ್ಗ
- 68 ಳಾವುಂದೆವೆಸಗೊಳ್ಳುದುಂದೇವಜ್ಞೇಷಿಧರ್ಮಮಂಮಾಡಲ್ವೀಡೇನಾನುಂಧರ್ಮಮನಾನಲ್ಲಿದೇವರವಿಜಯರಾಜ್ಯಾಭಿವೃದ್ಧಿನಿಮಿತ್ತ
ವಾಗಮಾಡಿದನೆಂದೇವರ್ವಹಸ್ತದಿಂಧಾರಾಪೂರ್ವಕಂ
- 69 ಮಾಡಿದರ್ಮಮನಾಚಂದ್ರಾಕ್ಷರಸ್ಥಾನಿಯಾಗಮಾಪ್ತದೆಂಬುದುಮದನೆಮನದೊಣ್ಣಲ್ಲಿಯುಖಣ್ಣ ಸ್ಫುಟಿತಜೇಷ್ಣೋದ್ಧಾರಕ್ಕಂತ
ಪೋಧನರಾಹಾರದಾನಕ್ಕಂವಿದ್ಯಾದಾನಕ್ಕಂದೇವತಾಪೂ
- 70 ಜೆಗೆವೆನ್ನೆಸ್ತುಶ್ರೀಮಂಚ್ಚಾಳುಕ್ಯಭೂಲೋಕವರ್ಷದಾನೆಯಕೀಲಕಸಂವತ್ಸರದಮಾಘದಮಾವಾಸೈಬ್ರಹ್ಮಸ್ಮಿತವಾರವೈತೀಪಾತದಂದುವಿ
ದ್ಯಾಭರಣದೇವರಂಬರಿಸಿಕಾಲಂಕ
- 71 ಚ್ಚಿದಾರಾಪೂರ್ವಕಂಮಾಡಿಜಿಡ್ಡೆಳಗಿನಾಡೊಳಗಣತದವಣಲಿಯುಮನಾನಾಡೊಳಗಿನೊಳವೃತ್ತಿಯಾಗಿಹಕ್ಕಳೆಯಹೊಲನುಮಂತ್ರಿಭೋ
ಗಾಭ್ಯಂತರವಾಗಿಕೊಟ್ಟುಮತ್ತವೆಲಿಯ
- 72 ಡಕೆಧಾನ್ಯವೆಂಬೇವಸ್ತುಗಳುಮೊದಲಾಗಿಕ್ರಯವಿಕ್ರಯಯೋಗ್ಯಂಗಳಪ್ಪುವಕ್ಕೆಲ್ಲಂವಡ್ಡರಾವುಳಂಜೆಜ್ಜುಂಕಮೆಂಬಿವುಮೊದಲಾಗಿಯುಳ್ಳ
ನ್ನಪ್ಪಸುಂಕಂಗಳೆಲ್ಲಮಂಜಿಟ್ಟುಸರ್ವನಮಸ್ತವಾ
- 73 ಗಿಕೊಟ್ಟುಗಳ || ಕಂ || ಆವಿದ್ಯಾಭರಣಂವಿದ್ಯಾವಿವಿಧವಿನೋದಯೋಗಸಾಖ್ಯಸ್ಥಿತಿಭಂಗಾವಹವೆನ್ನದನೇಳಿಸಿಭೂವಿನುತನಿಜಾಗ್ರಪ್ರಯಗೌತ
ಮಮುನಿಯೊಳ ||
- 74 ಮಠಾಧಿಪತ್ಯಮುನಿಯೋಜಿಸಿದಾಗಳ || ವೃ || ಲಲಿತತರಪ್ರದೀಪದವೊಲಾಮರಮಂಪಲಬಮ್ಮನೀಂದ್ರರುಜ್ವಳಗುಣಮಣ್ಣನಪ್ಪಳಗಿದಪ್ಪ
ಳೆಯಂಮುನಿಗೌತಮಂವಿನಿಮ್ಮಳತರ
- 75 ರತ್ನದೀಪಕಳಿಕಾಂಕುರದನ್ನೆ ನಿರಂತರಂಜಗದ್ವಿಳಸಿತಕ್ರೀಡಲ್ಪಿಳಗಿದಂಧರೆಕೈಮುಗಿದೊಲ್ಲಜೀಯನಲ್ || ಕೇದಾರಸ್ಥಾನಲಕ್ಷ್ಮೀಸ್ಸಮಜನಿ
ಜಗತೇಕಲ್ಪವಲ್ಲಿಪ್ರರೋಹಾವಸ್ಥಾ

- ⁷⁶ ಸೋಮೇಶ್ವರಾಯ್ಯಾಚಾರ್ಯತತಸೋನಂತರವಾಮಶಕ್ತೇಃ | ಸಂಚಾರಾಸಲ್ಲಸತ್ಪಲ್ಲವಸಮುಪಚಿತಾಪುಷ್ಪಿತಾಸಂಪರೀತಾಸವ್ಯಾಮು
ವ್ಯೀಂಶತತೋನುಪ್ರಭವತಿಘೃತಾಗೌತಮಾ
- ⁷⁷ ಚಾರ್ಯವರ್ಯಾತಃ || ಈಧಮ್ನವನಾವನೋವ್ಯಂಪರಿಪಾಳಿಸಿದನಾತಗೇಗೇಗೇಯವಾರಣಾಸಿಕುರುಚ್ಚೇತ್ರವಗ್ನ್ಯುತೀರ್ಥಮೆಂಬ
ದಿವ್ಯತೀರ್ಥಂಗಳೊಳ್ಸಾರಕವಿಲೆಯಂಕೋಡುಂ
- ⁷⁸ ಕೊಳಗುಮಂಪೊನ್ನಿರನ್ನದಿಂಕಟ್ಟಿಸಿಚತುರ್ವ್ಯೇದಪಾರಗರಪ್ರಬ್ರಾಹ್ಮಣಗ್ಗಸೂರ್ಯಗ್ರಹಣಸಮಯದೊಳ್ಕೊಟ್ಟಫಳಮನೆಯ್ದು ವನಿ
ದನಾವನೋವ್ಯನಂದನಾದಿವ್ಯತೀರ್ಥಂ
- ⁷⁹ ಗಳೊಳಾಕವಿಲೆಗ್ಗನಾಬ್ರಾಹ್ಮಣಗ್ಗವಾಸೂರ್ಯಗ್ರಹಣಸಮಯದೊಳಪಾಯಮಂಮಾಡಿದಾತನಪ್ಪ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
ಯೋಹರೇತ್ಸವಸುನ್ಧರಾಂ |
- ⁸⁰ ಪಷ್ಕಿಂಪರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ನವಿಪಂವಿಪಮಿತ್ಯಾಕುಂದ್ವೇವಸ್ವಂವಿಪಮುಚ್ಯತೇ | ವಿಪಮೇಕಾಕಿಂಹಂತಿದೇ
ವಸ್ವಂಪುತ್ರಪಾತ್ರಿ
- ⁸¹ ಕಂ || ಸಾಮಾನ್ಯೋಯಂಧಮ್ನಸೇತುನ್ಮುಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ | ಸವ್ಯಾನೇತಾನ್ಭವಿನಃಪಾತ್ರ್ಥಿವೇಂದ್ರಾ
ನ್ಭಿಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ || ಮದ್ವಂ
- ⁸² ಶಂಜಾಪರಮಹೀಸತಿವಂಶಜಾವಾಪಾಪದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾಃ | ಯೇಪಾಳಯಂತಿ ಮಮಧರ್ಮಮಿಮಂಸಮಸ್ತಂತೇಷಾಂ
ಮಯಾವಿರಚಿತೋಂಜರೇಷಮೂರ್ಧ್ನಾ ||
- ⁸³ ಬಹುಭಿರ್ವ್ಯಸಧಾಭುಕ್ತಾ ರಾಜಭಿಃಕಿರಾದಿಭಿಃ | ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಭುಕಂ ||

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- ಸ್ವಸ್ತಿಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿದೇವರುಂ
- ⁸⁴ ತಚ್ಛಿಷ್ಯಜ್ಞಾನಶಕ್ತಿದೇವರುಂ | ಪ್ಲವನಂವತ್ಸರಮಾರ್ಗಶಿರಬಿಂಹೋ | ಪಾತ್ರದ ಮಲ್ಲವೆಗವಾಮದ್ವಳಮಾದಿಗಂದೇವು
ತವ್ರತ್ತಿಯಾಗಿಸ್ಥಳವೃತ್ತಿಹಕ್ಕಳಯಲ್ಪಿ
- ⁸⁵ ಟ್ಟಗದ್ದೆ ಮತ್ತರರಡುರೊಕ್ಕು ಗಂಪುರದೊಳ್ಳನೆಮೂರಕವಾಚಂದ್ರಾಕ್ಷಗ್ನಡವರೆ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೦ನೇ ಕಲ್ಲು..

ಪ್ರಮಾಣ 8' x 4' 3".

- ¹ ಒಂನಮಶ್ಚಿವಾಯ || ನಮಸ್ತುಂಗಶಿರಶ್ಚುಬಿಚಂದ್ರಚಾಮರೂಪಾರವೇತ್ಪ್ರೋಕ್ತೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತುಂಭಾಯಶಂಭವೇ || ವೇದೋ
ಮೂಲಮುಧೋವೃತ್ತಿರ್ದಿಗಧತರನ್ಯಾಯಾದಿ
- ² ಶಾಸ್ತ್ರಂಖಲಸ್ಮತ್ಪ್ರಾಧಿವ್ಯುಟಪಸ್ಸತಾಂಕಿಸಲಯೋಧಮ್ನೋನುರಾಗಃಕೃಯಾಃಪುಷ್ಪಂಯತ್ಸಿವಶಾಸನೋಕ್ತಿವಿದಿತಂಸಂಕಲ್ಪಿತಾತ್ಥಂಭ
ಉಂಧಮ್ನಾಕಲ್ಪತ
- ³ ರುಃಕರೋತುಭವತಃಶ್ರೀವಾಮಶಕ್ತೀರ್ಮುನೇಃ || ದೋರ್ಧ್ವಂಡೈರ್ವ್ಯುಟಪ್ರೇಕರೈಃಕಿಸಲಯೈಃಪುಷ್ಪೈಸ್ತಿತ್ವಮ್ನಾಂಗಳೈಃಪಾದಾಲಂಬಿಜ
ಟಾಸ್ಸಟಾನಿಕರಕ್ಯೈ
- ⁴ ನ್ನಾಂನಾಫಳೈಃಸಿದ್ಧಿಬಿಜ್ಯಾಪ್ತಶೈಲಸುತಾಮರೇಂದ್ರಲತಯಾಶ್ರೀಪಾರಿಜಾತಶೈವಃಶ್ರೀಮದ್ವಿಜ್ಜಲಭೂಪತೇಃಪ್ರತಿದಿನಂಕುರ್ಯಾದ್ಯಾದಿಪ್ರಪ್ಪಂ
ಫಳಂ || ಸ್ವಸ್ತಿಸಮ
- ⁵ ಭಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಮಹಾಸಾಮಂತಮಕುಟಮಾಣಿಕ್ಯಮಂಜರೀಪುಂಜರಂಚಿತಪಾದಪೀಠಂಕಾಳಂಜಪುರವರಾ
ಧೀಶ್ವರಂಸುಮರ್ಣ್ಯವೃಷಭಧ್ವಜಡಮರು
- ⁶ ಗತೂರ್ಯಗ್ನಿಗ್ನೋಪಪೂಂಕಳಚುರ್ಯಾಕುಳಕಮಳಮಾತ್ರಂಕಂಡನಪ್ರಚಂಡಂಮಾನಕನಕಾಚಕಂಸುಭಟರಾದಿತ್ಯಂಕಲಿಗಂಕು
ಶಂಕಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರಂ
- ⁷ ಪ್ರತಾಪಲಂಕೇಶ್ವರಂ | ಪರನಾರೀಸಹೋದರಂ | ಶನಿವಾರಸಿದ್ಧಿ | ಗಿರಿದುರ್ಗಮಲ್ಲಂಚಲದಂಕರಾಮಂ | ವೈರೀಭಕಂಠೀರವಂ | ನಿಶ್ಯಂಕ
ಮಲ್ಲನಾಮಾದಿಪ್ರಶಸ್ತಿ ಸಹಿತಂತ್ರಮ

- 8 ದ್ವಿಜಬಲಚಕ್ರವರ್ತಿ ತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಲದೇವರಸರಪ್ರತಾಪಪ್ರಭಾವಮೆಂತೆಂದೆಡೆ || ೧ || ಅಸುಹೃದುದಗ್ರಭೂಭುಜತೇಜದದಳ್ಳಾರಿ
ಯಂಸಮಂತಮು
- 9 ಗ್ನಿಸೆಜದೋವ್ಯವೃತ್ತಿಪ್ರಥಿತಬಿಜ್ಜ ಸಮುಚ್ಚಳದಾಚ್ಚ ವಾರಿಸಂಪ್ರಸರವಶೇಷಭೂತಳಮುನಿಲ್ಲಮುಹೀಭುಜರನ್ನರೇಬಿನಂಪೆಸರ್ವ್ಯಡೆದೀಗಬಿಜ್ಜ
ಲಮುಹೀಭುಜನೋವ್ಯನತಾನೆತಾಳಿದಂ || ನೀರಾ
- 10 ರಾತ್ರಿಪೋತ್ತ ಮಾನನಲಸದ್ವಿಲೀಕಸಂಚಾರಿ | ದುವಾರ್ವರೋದಗ್ರತದೀಯರಕ್ತ ಜಳಧಾರಾಕ್ಷೀರಸಂಸೇವಿ | ತಚ್ಚಾರಿಪ್ರಾಣಸಮಿರಪಾಯಿ |
ಪಿರಿದುಂಮತ್ತಂಕ್ಷುಧೋಗ್ರಾನಳಾಧಾರಂ | ಭೀಕರಬಿಜ್ಜ ಕಾಳಭುಜ
- 11 ಗಂಭೀರಬಿಜ್ಜ ಲಕ್ಷ್ಮಪನಂ || ಕದಹಿದರಾತಿಭೂಪರಶಿರೋಮೂಲಿಗಳುನೆಗ್ಗುಲಿಕ್ಕುಳುನ್ವದಭಟಿಸ್ತ್ರಸಂಚಯದಮಿಂಚುಗಳೊಪ್ಪುವಮಿಂ
ಚುಗಳುಸಮಂತೋದವಿದರಕ್ತ ಜಾಳಜಳಧಾರೆಗಳಾಗಿರೆವರ್ಪಮಿಂ
- 12 ತುಹೋಲ್ತು ದುಮಳಗಾಲಮುನೆಗ್ಗಬಿಜ್ಜಲದೇವನಸಂಗರಾಂಗಳ || ಸುರಿದಕರುಳುಕರುಳೊಡರೆಬಿದ್ದಭಟಿಬ್ಬಟಿಸ್ತ್ರಘಾತದಿಂದುರುಳ್ಳ
ಹಯಂಹಯಂಗಳೆಡೆಯೊಳುಕುಣಿವಟ್ಟಿಗಳಟ್ಟಿಯಂಭಯಂಕರತರವಾಗೆನೋಪ್ಪ
- 13 ಮರುಳಾಮರುಳಂಗಿಲೆಸೋವತನಿಶಾಚರಿಯರೆನಲುಕೆನೋಡಲಿದಾಯ್ತು ರಣಂಗಿರಿದುಗ್ಗಮಲ್ಲನ || ನುಡಿದನೆಮೇರುಮಂದರಶಿಖರವಿ
ತ್ತನೆಬೇಡಿಬಂದವಂಗೆಡಹಿನಕೇಡುಕಾದನೆಶರಂಜು ಗುತಂದನೈಪಾನ್ವಯಕ್ಕೆ ಬೆಂಬಿಡಿ
- 14 ದಜರಾಮರತ್ನವೆನಲಿನನಂನೈನರೇಂದ್ರರೊಳುಸಮುನುಡಿಯದಿರಂಜು ಬಿಜ್ಜಲಮುಹೀಪನನಾಹವರಾದ್ರರೂಪನ || ವ || ಇನ್ನು ಪೊಗತ್ತೆ
ಗಂನೆಗ್ಗುಂತಾನೆಮೂಲಸ್ಥಾನವಾದಬಿಜ್ಜಲದೇವಮುಹೀಪಾಳನಶ್ರೀಪಾದಪದ್ಮೋಪಜೀವಿ
- 15 ಯೆನಿಸಿದಕಸಪಯ್ಯನಾಯಕನಗುಣಂಗಳಂಪೊಗಳ್ವೆಡೆ || ವೃ || ಕಸವೆನಿರ್ದೃಡಂಜಿಜನೀರೀಕ್ಷಣಮಾತ್ರದೆತತ್ತ್ವ ಣಂಕರಂಕಸವರಮಾಗಿತೋ
ಪ್ಪುದುನಿಜೇಷ್ಟವಿಷ್ಣುಜನಕ್ಕೆ ಸತ್ತು ಲಪ್ರಸವಜನಕ್ಕೆ ತದ್ಗ್ರಹಗ್ರಹಂ
- 16 ಗಳೊಳಂತದಹಿಂದೆವಲ್ಲಿಯುಂಕಸಪಯನಾಯಕಾಖ್ಯೆಪೆಸರ್ವ್ಯತ್ತು ದುಮಾರ್ಧಿಪರೀತಧಾತ್ರಿಯೊಳ || ವೃ || ಮನಮಂಶಂಕರಪಾದಪಂಕ
ರುಹದೊಳುಧಮ್ಯಾಕರ್ಜಿತಾತ್ಮೀಯಕಾಂಚನಮಂಜಿಷ್ಣುಜನಂಗಳೊಳುನಿಜಭುಜ
- 17 ಕ್ರೂರತ್ವಮಂಸ್ವಾಮಿವೈರನಾಧೀಶ್ವರಯುದ್ಧದೊಳುತಳೆದನೆಂದಂನೈಸಾಮಾನ್ಯನೇಜನತಾಮಸ್ತು ಕಮಂಡನಂಕಸಪಯಂವಿಶ್ವಂಭರಾಚಕ್ರ
ದೊಳು || ಕ || ಹರಚರಣಕಮಳಯುಗಪಟ್ಟ ರಣಂನುತವಿಧವಿಬುಧವಿನು
- 18 ತಸಮಗ್ರಾಭರಣಂನುಭಟಜನೈಕಾಭರಣಂಕೇವಳಮೆಕಸಪಯಂವಸ್ತುತಿಯೊಳು || ಇತರರಧಿಕಾರದಿನಾತಿತದೇಶಮನಕ್ಕೆ ಟಕ್ಕೆ ಯಿಂಕೈ
ಕೊಂಡೂರ್ಜಿತವಾಗಿಮಾಳ್ವನೆನೆಪರಹಿತಕಾಯ್ಯದೊಳುರೂಕಸಪ
- 19 ಯಂಗಿಣೆವಪ್ಪರು || ವ || ಆಮಹಾನುಭಾವನನುಮತದಿಂಬನವಾನೆನಾಡನಾಳವ್ಯಂಬವ್ವರಸನಾತನಗುಣಾತಿಶಯವೆಂತೆಂದೊಡೆ || ವೃ || ತಂ
ನಧಿಕಾರಮೆಂಬವೃತವೃಷ್ಟಿಗಳೆಂಬಳಯಿಪ್ಪನೆಯೆದಿದೋನ್ನತವಿ
- 20 ಪ್ರಪ್ಪಜನಸಸ್ಯಚಯಂಗಳನೆದುಸಂತತನನ್ನತಿಗೆಯ್ವತಿಪ್ಪದವನೀತಳಮುಧ್ವಕಳಾವಿಶೇಷಸಂಪನ್ನನನೊಲ್ದು ಕೈಮುಗಿದುಬಂವ್ವ
ನಾತ್ರತರಮೃತಮೃತನಂ || ಕ || ಅಧಿಕಾರಿಗಳರೆ
- 21 ಬಬ್ಬುಧರ್ಧಿಕಾರಿಗಳೆನಿಪರಲ್ಲದಂತೀತನವೋಲಧಿಕಾರಿಗಳೆನಿಪವರಾಬ್ಬುಧರ್ಧಿನಿಪಂಬವ್ವನಬಿಳಬುಧಜನಶಮ್ವ || ವ || ಆಪೊಮ್ಮರಸ
ನಅಧಿಕಾರಲಕ್ಷ್ಮಿಯಅಬ್ಬಿಭಿಚಾರದಲ್ಲಿದ್ದಮುಂರಾಜಾ
- 22 ದ್ವೈಕ್ಷಮುಮೆನಿಸ್ತೀಧರನಾಯಕಂಆಚೀನಾಯಕಂಚೆಟ್ಟಮಯ್ಯನಾಯಕಂಮಲ್ಲಿಯಾನಾಯಕಂತಿಕ್ಕಿ ಮಯ್ಯನಾಯಕನೆಂದಿಯ್ವಕ್ಕ
ರಣಂಗಳಬಿಜ್ಜಲದೇವಮುಹೀಪಾ
- 23 ಳನಯ್ದಂಕರಣಂಗಳಂತೆರಂಜಿಸುತ್ತ ಮಿರ್ಪರವರಗುಣಾತಿಶಯವೆನ್ನೆಂದೆಡೆ || ವೃ || ಪರಹಿತಕಾಯ್ಯರಬ್ಬಿಸಮಾಧೈರ್ಯರಬಾಧಿತಮಂ
ತ್ರವೀರ್ಯರುದ್ಧರತರಸಿಂಹಶಾಯ್ಯರಾಪ
- 24 ಧಾಚತುರಾಯ್ಯರನಾಯ್ಯಕಾಯ್ಯರುತ್ಸುರಿತಯಶೋನದತ್ಪ್ರಬಳತೂರ್ಯರುಪಾಜ್ಜಿತಪುಣ್ಯಯ್ಯರೀಶ್ವರಸದಭಕ್ತಿಧುರ್ಯುರೆ
ನಿಪಕ್ಕರಣಂಗಳೆಡೆಮಹಾತ್ಮ
- 25 ರೋ || ವ || ಮತ್ತ ಮಾಬಂಮರಸನುಸಿರಿಯಮುಖಕಮಳವಿಕಾಸಕ್ಕೆ ರವಿಯೆನಿಸಿದರವಿದೇವಮಹಾಪ್ರಧಾನನಗುಣಾತಿಶಯವೆನ್ನೆಂದೆ
ಡೆ || ವೃ || ಅಲರ್ಧಮಮಂತ್ರಿಮುಖ್ಯ
- 26 ರಮುಖಾಂಬುರುಹಂವಿದೇವಮಂತ್ರನಿವೃತ್ತಿಲಕಿರಣಂಗಳಿಂಮುಗಿವುಲೇಕೆಯೊಹಸ್ತಸರೋರುಹಂಗಳುಳ್ಳಲದ್ಧಪುಡೇಕೆಬಂವ್ವರಸನುಧ್ವ
ತರಾಜ್ಯಸಮಗ್ರದೇವತಾಲತವಿ

- 27 ಶೋಕನೋತ್ಪಳವಿದೇಶ್ಯ ರಿವೋಪ್ಪಡೇಷಧಾತ್ರಿಯೊಳು || ವ || ಇನ್ನಿ ನಿಬರುಮೊಂದಾಗಿ ಸುಖಸಂಕಥಾವಿನೋದದಿಂದೊಂದುದಿವಸಂಧಮ್ಮೆ
ಪ್ರಸಂಗದಿಂದಮಿದ್ದು ದಕ್ಷಿಣಕೇ
- 28 ದಾರಸ್ಥಾನಮುಂಟಲಿಂಗಪೂಜಾಪುಳಕಸಸ್ಯಸರಸಕೇದಾರಸ್ಥಾನಮುಂಟಪ್ಪಿ ಕಬ್ರಹ್ಮಚರ್ಯ್ಯಾಶಿವಮುನಿಜನಾನುಷ್ಠಾನನಿಷ್ಠಿತಸ್ಥಾನ
ಮುಂಟಾಂಗಯಗೃಹಸ್ಥಮಾಧ
- 29 ವ್ಯಚತುರ್ವ್ಯದಸ್ವಾಧ್ಯಾಯಸ್ಥಾನಮುಂಕೌಮಾರಪಾಣಿನೀಯಶಾಕಟಾಯನಶಬ್ದಾನುಶಾಸನಾದಿಬ್ಯಾಕರಣಬ್ಯಾಖ್ಯಾನಸ್ಥಾನಮುಂವ್ಯಾ
ಯವೈಶೇಷಿಕವಿಮಾಂಸಾಸಾಂಖ್ಯಬೌ
- 30 ದ್ವಾದಿಷಡುರ್ದನಬ್ಯಾಖ್ಯಾನಸ್ಥಾನಮುಂಲಾಕುಳಸಿದ್ಧಾಂತಪಾತಂಜಳಾದಿಯೋಗಶಾಸ್ತ್ರಬ್ಯಾಖ್ಯಾನಸ್ಥಾನಮುಂಅಷ್ಟಾದಶಪುರಾಣಧರ್ಮ
ಶಾಸ್ತ್ರಸಕಲಕಾಬ್ಯನಾಟಕನಾಟಕಾ
- 31 ದಿವಿವಿಧವಿದ್ಯಾಸ್ಥಾನಮುಂದೀನಾನಾಥಸಂಗ್ವಂಧಬಧಿರಕಥಕಗಾಯಕವಾದಕವಾಂಕಿಕನತ್ತಕವೈತಾಹಿಕನಗ್ನಭಗ್ನಕ್ಷಪಣಕೈಕದಂಡಿತ್ರಿ
ದಂಡಿಹಂಸಪರಮಹಂಸಾದಿನಾ
- 32 ನಾದೇಶಭಿಕ್ಷುಕಜನಾನಿನಾರ್ಯಾಂನದಾನಸ್ಥಾನಮುಂನಾನಾನಾಥರೋಗಿಜನರೋಗಭೈಷಜ್ಯಸ್ಥಾನಮುಂಸಕಲಭೂತಾಭಯಪ್ರದಾನಸ್ಥಾನ
ಮುಮಾಗಿಕೋಡಿಯಮೆ
- 33 ಶವಿಪ್ಪದಾಸ್ಥಾನದೊಳೇನಾನುಮೊಂದುಧರ್ಮಮಂವೂಡಿನಮ್ಮಿತ್ತಮುಮಂವಿತ್ತಮುಮಂತ್ರಿಸಪ್ತಕುಲಮುಮಂಪವಿತ್ರವೂಪ್ಪ
ಮೆಂಬಲಗಿಯಿಂಬಗೆವುತಿಪ್ಪು
- 34 ದುವನ್ನೆಗಂದಕ್ಷೀದಿಗ್ವಾಗಮಂಸಾಧಿಸಲೆಂದುಬಿಜ್ಜಲಮಹಾರಾಜಂಬಜಯಂಗೈಯ್ದು ಬಿಟ್ಟಿಗಾವೆಯೊಳುಬೀಡಂಬಿಟ್ಟುಸುಖಸಂಕಥಾವಿನೋದ
ದಿಂದವಿಪ್ಪುದುವೆ
- 35 ನಿಬರುಮೊಂದಾಗಿಬಂದುಕುಳ್ಳಿದ್ದುಕೋಡಿಯಮಠದಧರ್ಮಪ್ರಸಂಗಮಂವೂಪ್ಪದಮಾಪ್ರಸ್ತಾವದೊಳುಕಸಸಯ್ಯನಾಯಕನೆದ್ದು ||
ನಿಂದಿದ್ದುತನ್ಮಹಾರಾಜಂ
- 36 ಗೆಭಿಮುಖಿನಾಗಿಕರಕಮಳಂಗಳಮುಗಿದುಬೇವಬಿಂಸವೆಂದಿಂತೆಂದ || ಕ || ಬಕ್ಷಿಣಕೇದಾರಂಪಾಪಕ್ಷಯಕಾರಣಮುಖೇಪನಗರಜನಪ್ರತ್ಯಕ್ಷೀ
ಕೃತವಸಂನಿಧಿಸಾಕ್ಷಾ
- 37 ತ್ವತ್ತತ್ತಿತ್ತಯುಗಂಪ್ರಭಾಸರ್ವಸ್ವಂ || ವ || ಅದಲ್ಲದೆಯುವಾವಂಶಂಪುರಾಣಕಮಠನಂತೆಸಕಳಲೋಕಾಧಾರಮುಂಪುರುಷಸಿಂಹನಂತೆಹಿರ
ಣ್ಯಕಶಿವದಾ
- 38 ನಸಂಖೋಭಿತಮುಂಕುರುಕ್ಷೇತ್ರದನೆಸರಸ್ವತೀವಿಳಸಿತಮುಂಖಚರಲೋಕದನೆವಿದ್ಯಾಧರಾಧೀಶ್ವರವಿತ್ತಮುಂಮಂದರಮಹಾಮಹೀಧರ
ದನೆಸರ್ವದಿಕ್ಸಾರಭೂ
- 39 ತಮುಂನಾನುದೇವನಂತಕ್ರೋಧಿಶ್ರವಣರಮಣೀಯಮುಂಭವಾನೀಭವನದಂತೆಬ್ರಹ್ಮಚಾರಿದಾಚಾರನಂಭಾವಿತಮುಂಮಾಗಿಪ್ಪುದಾ
ಮಠದಗುರು
- 40 ಕುಲಕ್ರಮಾಯಾತಗೌತಮಚಾರ್ಯಾಪ್ಪವ್ಯಂವಾಮಶಕ್ತಿಮುನೀಶ್ವರಾಚಾರ್ಯನಾಮುನೀಶ್ವರನಮಹಿಮೆಯಂವೇಳ್ವಡಿ || ವೃ || ಗುರುಕು
ಲದೀಪರೆಂಬಿನೆಗಮಾ
- 41 ಮಠಮಂಪಲರುಂಮುನೀಶ್ವರವ್ಯರಗುಣಮಣ್ಡನರ್ವ್ಯಳಗಿದರ್ವ್ಯಳಯಂಮುನಿನಾಮಶಕ್ತಿಭಾಸುರತರರತ್ನದೀಪಕಳಿಕಾಂಕುರದನೆಮಾಚಂ
ದ್ರನಂತೆಭಾಸ್ತುರಕಿರಣಂಗಳಂತೆ
- 42 ಜಳಪಂಧರೆಕೈಮುಗಿದೊಲ್ಲಜೀಯನಲು || ಕ || ವದನಂವಾಣೀನತ್ತನನದನಂನಿಜಹ್ರದಯಮಮಳಮಣಿನುಯನದನಂಮದನಹರಂಗೇನೆ
ಭೂತಳವಿಧಿತಯಶಂ
- 43 ವಾಮಶಕ್ತಿಪಣ್ಡಿತ್ತದೇವ || ವೃ || ಕಾಂತಾಭೂತಿಕಾನುವಿಭ್ರಮವತೀಪ್ಪಂತನ್ನಿವೇಶೈಶ್ವಕ್ಷವಂಚಾಪಂತಚ್ಚಪಳೇಷುಲೋಚನಚಯೋ
ಪ್ಪಾತ್ರೀಯಪಾಪ್ಪಾನಿಪೂನುಸಂಪ್ರಾ
- 44 ಪ್ಯಾತನುತಾನಿರೋಧಚರಿತಶ್ರೀವಾಮಶಕ್ತೀಮ್ಮುನೇರುಗ್ರೋದಗ್ರತಪಸ್ತ್ರಭಾವಭಯತಃಸ್ಸಂಕಲ್ಪಜನ್ಮಾಭುವಿ || ವ || ಅದುಕಾರಣದಿನಾ
ಮಠದೊಳೇನಾನುಂಧರ್ಮ
- 45 ಮಂದೇವಮರ್ಯಾಡಿದೊಡದುಚಂದ್ರಾಕ್ಷಸ್ಥಾನಿಯಾಗಿನಡೆವುದೆಂಬುದುವದನೆಮನದೊಂಡುಬಿಜ್ಜಲಮಹೀಪಾಳಂದಕ್ಷಿಣಕೇದಾರೇಶ್ವರ
ದೇವರಂಗಭೋ

- 46 ಗಕ್ಕಂತಪೋಧನರಾಹಾರದಾನಕ್ಕಂವಿದ್ಯಾದಾನಕ್ಕಂಖಂಡಸ್ಥಿತಿಜೇಷ್ಠೋದ್ಧಾರಕ್ಕಂಶಿಷ್ಟೇಷ್ಠಸಂತರ್ಪಣಕ್ಕಂಮೆಂದಾ ಓನೆಯವಿಷ್ಣುಸಂ
ವತ್ಸರದಪುಷ್ಯಮಾಸ
- 47 ದಮಾವಾಸ್ಯೆನೂರ್ಯಗ್ರಹಣದಂದುಗಾತಮಾಚಾರ್ಯಃಪ್ರರಪ್ಪವಾಮಶಕ್ತಿಪಂಡಿತದೇವರಕಾಲಂಕಚ್ಚಿನೂಟುಂಬಾಡದೊಳಗಣಕಿ
ಟುಗೇರಿಯಂ
- 48 ತ್ರಿಭೋಗಾಭ್ಯಂತರಂಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟನೀಧಮ್ಮಮಂಪರಿಪಾಳಿಸಿದವರ್ಗವಾರಣಾಸಿಕುರುತ್ತೇತ್ರದೊಳುಸಾಸಿರಕವಿಲಿಯಂ
ಕೋಡುಂಕೊಳಗುಮಂಪೊನ್ನುಂ
- 49 ರಂನ್ನದಿಂಕಟ್ಟಿಸಿತುರ್ವೇದಪರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗಿಕೊಟ್ಟುಳಂ || ಸಾಮಾನೋಯಂಧಮ್ಮಸೇತುನ್ರಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲ
ನೀಯೋಭವದ್ಭೀಸವ್ವಾನೇತಾನಾಭವನಃ
- 50 ಪಾತ್ಥಿವೇಂದ್ರಾನುಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಂ || ಬಹುಭೀರ್ವಸುಧಾಭುಕ್ತಾರಾಜಭೀಸ್ಸಗರಾದಿಭೀಯಸ್ತಯಸ್ತಯದಾ
ಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತ
- 51 ದಾಳಂ || ವಿನ್ಯಾಟವೀಶ್ವತೋಯಾಸುಶುಷ್ಕಕೋಟರವಾಸಿನಃಕೃಷ್ಣಸರ್ಪಾಃಪ್ರಜಾಯಂತೇದೇವಬ್ರಹ್ಮಸ್ವಹಾರಿಣಾ || ನವಿಷಂವಿಷಮಿ
ತ್ಯಾಹುದ್ಧೇವಸ್ವಂವಿ
- 52 ಪಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹನ್ನಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂಶ್ಚಿವ್ವರ್ಣಸಹಶ್ರಾ
ಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||
- 53 ಪಾಂಧ್ಯರಾಜ್ಯದಬಳಿಚಿಟ್ಟುರುಮಂಗುತೊಳಲಕಂಪಣದೊಳುಅಯಿರಣೆಯುಮಂಕಾಲಡಿತೊಂಭತ್ತಜಿಣಿಳುಕೋಣೆಯನೇಜಿ
- 54 ಲಿಗೆಯುಮಂಸತ್ತಗೆಯಕಂಪಣದೊಳುಸಿಡಿಯನೂರುದೀವಿಗೆಯುಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತಧಾರಾಪೂರ್ವಕ
- 55 ಕಯಾಗಿ ಕೊಟ್ಟುರುಮತ್ತಂಬಾಸೂರಕಂಪಣದೊಳುಚಂಗೂರುಮತ್ತಿ ಯಹಳ್ಳಿಯುಮನಾಗರಿಖಂಡೆಯದೊಳಗಣಜಾ
- 56 ವಳಿಯುಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತವಾಗಿಶ್ರೀಮದ್ರಾಜಗುರುಮಾಮಶಕ್ತಿದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕ
- 57 ಕಂಮಾಡಿಕೊಟ್ಟುರು || ಮತ್ತಮಾಪ್ರಸ್ಥಾವದೊಳುಬಂದಣಿಕೆಯುಸೋಯಿದೇವರಸರುಂಚಂಡುಗಿದೇವಲಕುಮಿದೇವದಂಣ್ಣಿಯಕರುಂಬಿಂ
ನಸಂಗಿಯಲುಕೋಡಿಯಮ
- 58 ತದ್ದೇವತುದಕ್ಷಿಣಾಧಾರೇಸ್ವರದೇವರಂಗಭೋಗಕಂಶ್ರೀಸೋಮನಾಥದೇವರಂಗಭೋಗಕಂಅಬ್ಬಲೂರಬ್ರಹ್ಮೇಶ್ವರದೇವರಂಗಭೋಗಕಂ
ನಾಗರಖಂಡೆಯದಕಂಪಣ
- 59 ದೊಳುಕರಿನೆಲೆಮರುಮೆಸಮತಿಗನಪ್ಪಕುಂದಂಗಿಯುಮಂಹಾನುಗಲ್ಲಕಂಪಣದೊಳುಚಿಕ್ಕಕಂಣ್ಣಿಗೆಯುಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತಂ
ಸವ್ವನಮಸ್ಯವಾಗಿ
- 60 ಕೊಟ್ಟುರುಸ್ವಸ್ತಿಶ್ರೀ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 3'.

- 1 ಬಂನಮಾಚಾರ್ಯವಾಚ್ಯಂಸಾನುಚರಾಭ್ಯಾಂ || ವೇದೋಮೂಳಮಥಾವೃತ್ತಿದ್ರಿಢತರಂನ್ಯಾಯಾದಿ
- 2 ಶಾಸ್ತ್ರಂಖಳು . . ತ್ಯಾದಿವ್ವಿಟಪಸತಾಂಕಿಸಲಯೋಧವೋದ್ಧಾರಾಗೇಕ್ರಿಯಾಪುಷ್ಪಂತತ್
- 3 ವಶಾಸನಸ್ಯಪರಮಾಸಂಕಲ್ಪಿತಾರ್ಥಪ್ರದೋಧಮ್ತುಕಲ್ಪತರಃಸಮಸ್ತಘಳದಶ್ರೀಗಾತಮಾಚಾರ್ಯತೇ || ಕ || ಶ್ರೀರಮಣೀವಲ್ಲಭನಾ
- 4 ಭೀರಚರಾಂಬುಜದೊಳೊಗದನಬ್ಬಭವಂತದ್ವಾರಿಜಭವಭುಜಜಾತದ್ಧಾರಿಣಿಯೊಳಶಾಂತರೇಶ್ವರಪ್ಪಲರಸದರ್ || ಶಾಂತತಮೋಗುಣಗಣ
ರತಿಶಾಂ
- 5 ತಸಮಗ್ರಾಂವಗ್ಗದೋಬ್ಬಳವಿಭವಶ್ಯಾಂತಭಯಲೋಭರದಃಖಂಶಾಂತರವೆಸರಾದುದವರ್ಗಭೂಮಂಡಳದೊಳ || ಅವರೊಳಗೆ || ಕಂ ||
- 6 ಅನತರಪ್ರಸ್ತುಪರನೆಂದಾದನನಿನ್ನಿ ಜಭುಜಪರಾಕ್ರಮಕ್ರಮಮೆಸಮತ್ಥಾನೆನ್ನಂಮಾಣವೆಸರಿಂಜನಪತಿಧಾರಿಣಿಯೊಳನೆದನೊ

- 7 ಬೃಹದ್ರಾಷ್ಟ್ರಂ || ಆತನಸಹಜಾತಂಜಗತೀತಳವತ್ತಿ ತಭುಜಪ್ರತಾಪಂಸಲೆಧಾತ್ರೀತಳಪತಿಕುಳತಿಳಕಂಖ್ಯಾತಗುಣಂಸಿಂಗಿದೇವನೆಂಬಂ
8 ವೆಸರಿಂ || ಅನೇಗದ್ ವೃಣದೇವನಸೂನುಸವಗ್ರಾಧಿವಗ್ಗಮಸ್ತು ಕಶೂಲನಾನಾನತನ್ಯಪಜನತಾಪ್ರೀನಿಧಿಧೈರ್ಯಪ್ರಶಿದ್ಧಶೈಲಂತ್ಯೈಲಂ ||
9 ವೃ || ಆತ್ಮಲಕ್ಷಿತವಿಲ್ಲಭಂಗಿತನಯಂಶ್ರೀರಾಮಭೂಪಾಳನಂತಾಂತರಮಂಡಳೇಶ್ವರಮಹಾನಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀರತಿಪ್ರೀತವೀ
10 ರವಿರೋಧಿಶಂಬರಹರಂಸಂತಾಪನೋಗ್ರೇಪುಸಂಪಾತಾಸಾದಿತವಿಶ್ವಶಾಸನಸೆನ್ನಿಖ್ಯಾತಿಯಂತಾಂದಿ || ಕಂ || ಆವಿಭುವಿನವಧುಬಿಜ್ಜಲದೇವಿ
11 ಜಗನ್ನೂತೇತೇತಾನೇನಪತಿಸಂಭಾವನಗುಣದೊಳುತಳೆದಳುಭೂವಳೆಯದೊಳಮಳವೆನಿಸಜಸದುನ್ಮತಿಯು || ಅವರಿವ್ವಗ್ಗಂಪುಟ್ಟಿದ
12 ನವಿಜಳತರಸಂಪದುಮಯಮುಂತನೀತಿಪ್ರವೀಕಯೋಗದಿಂಪುಟ್ಟುವವೊಲ್ಲಗದೇವನೆಂಬಜ್ಜನರಭೂಪಂ || ಆತನಗುಣಂಗಳಂಪೇಳ್ವ
13 ಡಿ || ವಿ || ಜನಧಮ್ಮಕ್ಷೀರನೀರಾಕರವಿಶದಶರಚ್ಚಂದ್ರನುತ್ಕೃಷ್ಟವಿವ್ವಜ್ಜನಸೂಕ್ತಿಬ್ರೂತಾರಾತರಳತರಲಸನ್ಮುಕ್ತಿ ಕೋದಾರಹಾರಂವಿ
ನುತೋದ್ಯುಕ್ತಿತ್ತಿ
14 ಚಂದ್ರಾತಸಧವೆತದಿಕ್ಕಾಳದಿಗ್ಗ್ರಮ್ಯುಹಮೃಗಂಜನತಾನೇತ್ರಾಂಗಸಂತಪ್ಪುಣಕರನೆನಿಸಂಶ್ರೀಜಗದ್ದೇವಭೂಪ || ಈವಗುಣಕ್ಕೆತನ
15 ತೊಡೆಸಕ್ಕಿನಿಜಾಪ್ರತಪಡಿತ್ತಕ್ಕಳೊಳತೀವಿದುದಗ್ರಲಕ್ಷ್ಮಿನಿಜದೋಬ್ಬಳದೇಳೆಗೆಸಕ್ಕಿಶತ್ರುನೀರಾವನಿಪಾಳಕಾಂತೆಯರಕ್ಕಣ್ಣಕರಚ್ಚು
16 ತನೂತ್ನರತ್ನಭೂಷಾವಳೆಯೆಂದೋಡಾದೊರ್ಗರೆಗೆವಂದಪರೀಜಗದೇವಭೂಪನೊಳ್ || ಕುಸುಮಸ್ತ್ರಗ್ಭಾರಶೂನ್ಯೋದ್ಧತಕಚಭರಮುದ್ದಾ
ಮಹೈವು
17 ಪ್ರಕಾಂಚೀಪ್ರಸರಾಪೇತಪಶುಂಭದ್ಧನಜಘನತಟಂಮೌಕ್ತಿ ಕೋದಾರಹಾರೋಲ್ಲಸದಂಗಳತ್ತುಂಗಪೀನಸ್ತನಕಳಶಯುಗಂಶ್ರೀಜಗದ್ದೇವಭೂ
ಪಾ
18 ಳಸುಪ್ಪದ್ಭಾವವ್ಯವೇತಕ್ಷಿತಪತಿತಶಿದ್ಧಾಂತಕಾಂತಾಕದಂಬಂ || ವ || ಆಜಗದೇವರಸನಜನನಿಯನಿಸಬಿಜ್ಜಲದೇವಿಯೊಡವು
19 ಟ್ಪದಚಟ್ಟಲದೇವಿಗಂವಿಜಯಾದಿತ್ಯದೇವಂಜಯಕೇಶಿದೇವನೆಂಬಪವಿತ್ರಕ್ಷತ್ರಪುತ್ರಂಪುಟ್ಟಿತ್ತಜ್ಜಗದ್ದೇವಂಗಳಜನ್ಮನೆನಿಸಿ
20 ದನಾರಾಜೋತ್ತಮನರಾಜಧಮ್ಮಗುಣಂಗಳಂಪೇಳ್ವಡಿ || ವೃ || ಎಜಗದರಾತಿಭೂಭುಜರನಾತ್ಮಭುಜಾಬಳದಿಂಪದಾಂಬುಜಕ್ಕೆಜಗಿ
21 ಸಿಸಪ್ತಕೊಂಕಣಸಮುನ್ಮತಲಕ್ಷ್ಮಿಯನಾಳ್ವವಿಾಖಿಬಾಳ್ವತಿಕೆಯಬೀರರಲ್ಲತನೆಗೆಬಿನೆಂಜಯಕೇಶಿಭೂಭುಜನೆಜಿದನೃಪಾಳನೀತಿಗು
ಣದಂನತಿಯಿಂ
22 ಜಸಮಂವಿಮಿಚ್ಚಿದ || ಚಾಗಮನೀಸಿಕೋಳ್ವದವನೀಪಕರಲ್ಲವನೀಪಕಮ್ಮದೋದೋಗಮನೊಕ್ಕು ಬಾಳದವರಲ್ಲಜಯೋತ್ಸುಕನಾಗಿಪೋ
ಗಿಕೋ
23 ಳ್ವೋಗದದೇಶಮಿಲ್ಲಿನಿಸುವಾಜಯಕೇಶಿನಿಜಾಗ್ರಜಾತನಾಶಾಗಜವತ್ತಿ ಕೀರ್ತ್ತಿಯೆನಲಾಜ್ಜಗದೇವನವೊಲೆಯೆಶಸ್ಸಿಗಳ || ಕ || ಆಜಗದೇ
24 ವನತಮ್ಮರಾಜಶೋಮುಣಿಯೆನಿಸ್ಸವೆಂಸಂತಳೆದಿಂತೀಜಗದೊಳ್ವೃಧಜನಸುರಭೂಜಾತಂಸಿಂಗಿದೇವನೆನಿಪೆಸರ್ವಡಗು || ಕಂ || ಉರುಳುಗು
25 ಳೆಂದುನಂಜನುಗಳೆವ್ವನುದಗ್ರವಿಪಾಹಿಕಣ್ಮಂಸುಗಿವಿನಮೊತ್ತಿಚಕ್ಕೆನೆತದೀಯಫಣಾಗಣನೂತ್ನರತ್ನಮಂತೆಗೆದುನಿಜಾಗ್ರಜಂಗೆ
26 ಸೆವತೋಳ್ವಣಿಯಾಗಿರಮಾಳ್ವನೆಂದೋಡಾವೊರ್ಗರೊಸಿಂಗಿದೇವನಸರಾಕ್ರಮದುನ್ಮತಿಯಂಧರಾಗ್ರದೊಳ್ || ವ || ಇನ್ನು ಕೀರ್ತ್ತಿಪ್ರೀತಂಶ್ರೀ
27 ಗಮಧಿನಾಥನೆನಿಸಿದಾಜಯಕೇದೇವಂಗೆಪ್ರಿಯಾನುಜನು | ಸಿಂಗಿದೇವಂಗೆಪ್ರಿಯಾಗ್ರಜನುಮೆನಿಸಿದನಮಧಿತಪಂಚಮಹಾ
28 ಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಪಟ್ಟಪೊಂಬುಚ್ಚಪುರವರಾಧೀಶ್ವರಂ | ಪದ್ಮಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂ | ಕಸ್ತೂರಿಕಾಮೋದಂ | ನೀತಿಶಾ
ಸ್ತ್ರಜ್ಞಂ | ಸಾಹ
29 ತೈಸಬ್ಬಜಂ | ಅರಸಂಕಗಳಂ | ಬಿರಂದರಶೂಳಂ | ಶ್ರೀಮತ್ರಿಭುವನವಲ್ಲಜಗದೇವರಸಂಸೇತುವಿನಬೀಡಿನೊಳ್ಸುಖಸಂಕಥಾವಿನೋದ
ದಿಂರಾಜ್ಯಂಗೆ
30 ಯುತ್ತಮಿದೊಂದುದೇವಸಂಚತುರಬುಧಜನಪರಿವಾರಂಬೆರಸುಧಮ್ಮಪ್ರಸಂಗಮಂಮಾಡುತ್ತಮಿಂತೆಂದ || ಶ್ಲೋಕ || ಏಕಮೇವಸಯು
31 ಸ್ತತ್ವಂನಾನಾನಾಮನಿಷೇವಿತಂ | ತಥೈಕಂದೇವತಾತತ್ವಂನಾನಾಶ್ರಮನಿಷೇವಿತಂ || ವ || ಎಂಬುದುಮಾಸ್ತಸ್ಮಾವದೋಳ್ || ಕ || ಹರಚ
ರಣಕಮಳ
32 ದಪಟ್ಟರಣಂಚಿಪ್ಪೇಪ್ಪನಿಕರಭರಣಂಯುದ್ಧೋದ್ಧರಹರಣಕರಣಪರಿಣತಕರಕರಣಂಧಮ್ಮಶಾಸ್ತ್ರವಿಹಿತಾಚರಣಂ || ವೃ || ಬೇಡಿದವಂ
ಗಕ
33 ಳ್ವಮಹಿಜಂಭುಜಗರ್ವದೇಬಂದುಯುಧ್ಧಮಂಮಾಡಿದವೆಗೆನುಂಗುವಜವಂಶರಣಾಗತನಪ್ಪವಂಗೆಕಯ್ಯೂಡಿದವಜ್ರನನ್ನಹನಮೀತನೆದಲೆವ
34 ಳಾರನಿಸ್ಸನಾಡಾಡಿಯರೂಡಿಯಂನಿಗುವರೂಡಿಯಬಮ್ಮರಸಂಸಮಾಹಿತ || ವ || ಮುಕುಳೇಕೃತಕರಕಮಳನಾಗಿಬಿನ್ನಸ

- 35 ಮಂದಿಂತೆಂದೆ || ಕ || ದಕ್ಷಿಣಕೇದಾರಂಪಾಪಕ್ಷಯಕಾರಣಮುಖೇಷಭುವನಜನಪ್ರತ್ಯಕ್ಷೀಕೃತಶಿವನನ್ನಿಧಿಸಾಕ್ಷಾತ್ಕೃತಕೃತಯುಗ
- 36 ಪ್ರಭಾಸರ್ವಸ್ವ || ವ || ಆಕೇದಾರಂಸ್ಥಾನದಾಚಾರ್ಯವರ್ಯಂಗಾತಮಾರ್ಯನಗುಣಂಗಳೇವೈವ || ವೃ || ಲಲಿತತರಪ್ರದೀಪದ
- 37 ಪೊಲಾಮುಪಮಂಪಲಬಮ್ಮನೀಂದ್ರರುಜ್ಜಗಳಗುಣಮಂಡನಪ್ಪಗಳಗಿದಪ್ಪಗಳೆಯಮುನಿಗಾತಮಂವಿನಿಮ್ಮಗಳತರತನ್ನದೀಪಕಳಿಕಾಂಕು
- 38 ದನ್ನೆನಿರನ್ನರಂಜಗದ್ವಿಳಸಿತೀತ್ತಿರದಪ್ಪಿಳಗಿದಂಧರಕಯ್ಯಗಿದೊಲ್ಲದೀಯೆನಲ್ || ವ || ಅದಬಿಂದಲ್ಲಿಯೇನಾನುವೊಂದುಧಮ್ಮಮಂಮಾಡಿದೊ
- 39 ಷಡಕ್ಷಯಮುನಿಖಿಳಪಾಪಕ್ಷಯಕಾರಣಮುಮಪ್ಪದನ್ನಬಿನ್ನವಂಗಿಯ್ಯದುಮದನೆಮನದೊಂಡುಬಿಟ್ಟಿಗಾವೆಗೆಬಂದುಸ್ವಸ್ತಿ
- 40 ಶ್ರೀಮಚ್ಚಾಳುಕೃಪ್ರತಾಪಚಕ್ರವರ್ತಿರಜಗದೇಕಮಲ್ಲದೇವವರ್ಷದ ೧೩ನೆಯಶುಕ್ಲ ಸಂವತ್ಸರದಕಾತಿರಕದಸಾಕ್ಷಾರಮಾಸ್ಯೇನೋಮವಾರಸೋಮ
- 41 ಗ್ರಹಣದಂದುಶ್ರೀಮದ್ದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದಿಬ್ರಿಶ್ರೀಪಾದಪದ್ಮಸಂನಿಧಿಯೊಳುಜಗದೇವರಸನುಂತನಕುಮಾರಂಬಮ್ಮರಸನುವೊಂದಾ
- 42 ಗಿದ್ದಿರಮದ್ವಾದಿವಿದ್ಯಾಭರಣಪಂಡಿತದೇವರಶಿಷ್ಯರಪ್ಪೇಮದ್ಗತಮಪಂಡಿತದೇವರಕಾಲಂಕಚ್ಚಿರಧಾರಾಪೂರ್ವಕಮಾಡಿದೇವರನೈವೇದ್ಯಕೃಂಖಂ
- 43 ಷಡಸ್ಥಿತಜೇಷ್ಠೋದ್ಭಾರಕೃಂತಪೋಧನರಾಹಾರದಾನಕ್ಕವಿದ್ಯಾದಾನಕ್ಕವೆನ್ನಶಾಂತಗಿಸಾಯರದೊಳಗಣಕೊಡನಾಡ ಖಂಟಬಳಿಯಬುಡಂಕುಂ
- 44 ದೂರಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತಂಸರ್ವಸಮಶೃಮಾಗಿಕೊಟ್ಟು | ಮತ್ತಮುಡುಂಬದಹೊಲದೈಶಾನ್ಯದದೇಸೆಯಕಬ್ಬಿಲಕೇತನಕೆಜಿಯಕೀ
- 45 ಳೇರಿಯಗದ್ದೆರಮತ್ತರಡುಮಂಸರ್ವಸಮಸ್ಯಮಾಗಿಕೊಟ್ಟುನ್ನಿಧಮ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಾದಿತ್ಯರ್ಥಂಗೆ
- 46 ಳೊಳುಸಿರಕವಿಲಿಯಂಕೋಡುಂಕೋಳಗುಮಂಪೊನ್ನಂರನ್ನದಿಂಕಟ್ಟಿಸಿಜತುವೈದಪರಗರಪ್ಪಬಾಹ್ಯಗೈಕೊಟ್ಟಪಳಮಕ್ಕುಮಿದನೇಡ
- 47 ನಾದಿವೃತ್ತಿತ್ಯರ್ಥಂಗಳೊಳುಕವೆಲೆಗಳವಾಬ್ರಾಹ್ಮಣಗೈವಾಸೂರ್ಯಗ್ರಹಣಸಮಯದೊಳಪಾಯಮಂಮಾಡಿದಾತನಪ್ಪ || ಶ್ಲೋ || ಸ್ವದತ್ತಾಂಪ
- 48 ರಂತಾಂವಾಯೋಹರೇತನಸುಂಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಮತ್ತಮಾಪ್ರಸ್ಥವದೊಳುಕೊ
- 49 ಡಿನಾಡಕಂಪಣದೊಳುಅಬ್ಬಸೆಯುಮಂಹೊಸವಳ್ಳಿಯುಮಂಸಬ್ಬನಮಸ್ಯವಾಗಿಯುದುವಳಲಕಂಪಣದೊಳುಗೋವಿಂದನಹಳ್ಳಿ
- 50 ಯುಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರವಾಗಿಧಾರಾಪೂರ್ಬಕಮಾಡಿಕೊಟ್ಟರುಸ್ವಸ್ತಿ ಸ್ತುತಿವಶಾಸನಾಯ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' X 2',

- 1 ಶ್ರೀಹಂನಮಃಶಿವಾಯನಮಸ್ತುಂಗೇಶಿಶ್ವಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಪ್ರಲೋಕ್ಕನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
- 3 ಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಶ್ರೀಮಚ್ಚಾಳುಕೃಪಾಭರಣಂತ್ಪ್ರಲೋಕ್ಯವಲ್ಲದೇವರವಿಜ
- 4 ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತಮಿರ | ತತ್ಸ
- 5 ಮಯದೊಳ | ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮೂಳೇಶ್ವರಂಕಾಳಂಜರಪುರವ
- 6 ರಾಧೀಶ್ವರಂ | ಸುವರ್ಣವೃಷಭಧ್ವಜಸಾಂದರ್ಯಮಕರಧ್ವಜಂ | ಷಮರುಕತೂರ್ಯಗಿಗ್ಛೋಷ
- 7 ಣಂ | ಭೂಪಾಳಮಣಿಭೂಪಣಂ | ಕಳಚುರಿಯಕುಳಕಮಳಮಾತ್ರಂಡಂ | ಕದನಪ್ರಚಂಡಂ | ಮಾ

- ⁸ನಕನಕಾಚಳಂನುಭಟರಾದಿತ್ಯಂ | ಕಲಿಗಳಂಕುಶಂ | ಗಜಸಾಮಂತರಣಾಗತವಜ್ರಪಂಜರಂ | ಪ್ರತಾ
⁹ಪಲಂಕೇಶ್ವರಂ | ಪರನಾರೀಸಹೋದರಂ | ಶನಿವಾರಸಿದ್ಧಿ | ಗಿರಿದುರ್ಗಮಲ್ಲಂ | ಚಲದಂಕರಾಮಂ | ಮೈರೀಭ
¹⁰ಕಣ್ಣೀರವಂ | ನಿಶ್ಯಂಕಮಲ್ಲಂನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಬಿ
¹¹ಜ್ಞಾನದೇವರಸರಸಕಳದೇಶಂಗಳ್ತಂದುಷ್ಟನಿಗ್ರಹಃಪ್ರತಿಪಾಳದಿಂದಾಳುತ್ತಮಿರೆ | ತನ್ನ
¹²ಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂವೈರಿಭಯದಾಯಕಂ | ನಿಷ್ಣೀಮಿತ್ತಭುವನಜನಮಿತ್ರಂ | ಗೋತ್ರ
¹³ಪವಿತ್ರಂ | ಚತುರಜನಸರಸಂಮಹದೇವರಸಂ | ಬನವಸೆನ್ನಿ ಚರ್ಘಾಸಿರಮುಮಂಶ್ರೀಬಿಜ್ಜಣದೇವಾಂತಕರ
¹⁴ಣರೂಪರಂ | ಸಕಳಬುಧಜನಮನಸ್ಸರೋಜನೀರಾಜಹಂಸರಂ | ಸ್ವಾಶ್ರಿತಜನಚಿಂತಿತಾರ್ಥಪ್ರದಚಿಂತಾಮ
¹⁵ಣಿಗಳುಂದಿನಾನಾಥಜನದಾರದ್ರ್ಯತಮೋವಿಘಟ್ಟನದ್ಯುಮಣಿಗಳುವೆನಿಸ್ವಪೋತರಸಚಟ್ಟಮರಸಪ
¹⁶ದ್ವರಸಸೋವರಸರಿಂತಿನಾಲ್ಪಕ್ವರಣಂಗಳೊಡಗೂಡಿಸುಖದಿನಾಳುತ್ತಮಿರೆ | ತನ್ನಹಾಪ್ರಧಾನಂ | ಪ್ರ
¹⁷ಧಾನಜನಮಣಿಮಯಾಳಂಕಾರಂಮಕರಧ್ವಜಾಕಾರಂ | ಹರಚರಣಸರಿರುಹಪಟ್ಟರಣಂ | ಬುಧಜ
¹⁸ನೈಕಕರಣಂ | ಶ್ರೀಮದ್ರಾಯನಾರಾಯಣಪುರಂ | ತತ್ರಮಾನ್ಯಸಹವಾಸ್ಯಾನಂದಭಟ್ಟೋಪಾಧ್ಯಾಯ
¹⁹ಪ್ರಿಯತನೂಜಂ | ಸಂತಪ್ತಿತಬುಧಸಮಾಜಂ | ವೃಷಗಣಗೋತ್ರಪವಿತ್ರಂಗೌರಲದೇವಿಬ್ರ
²⁰ಯಪುತ್ರನಿತ್ಯಾದಿನಾಮಾವಳೀವಿರಾಜಮಾನಂಮಾಯಿದೇವರಸನೆಸದನಂತು ಮಲ್ಲದೆಯು ||
²¹ವೃ || ಕುದಿದಲ್ಲಿದ್ದ ದಿನದ್ದು ನನ್ನ ಕುಲಮಂಗೆಲ್ಲಾ ತ್ತು ಮಂತ್ರಕ್ಕೆ ನಾಣ್ಣಿದೇಶಾಣಕ್ಕೈನದೇಕೆಮಂತ್ರಿಯೆನಿಸಂವೇಳೆಂ
²²ದನಾಯಾಸದಿಂದೆದೃಢಾರಾತಿಕುಲಂಗಳಂತವಿಸಿತನ್ನ ಸ್ವಾಮಿಗತ್ತೈನ್ನ ತಾಭ್ಯುದಯಶ್ರೀ
²³ಯನೋಡಚ್ಚೈಕತಿಪ್ಪನೊಲವಿಂಶ್ರೀಮಾಯಿದಂಡಾಧಿಪಂ || ವಿಧಿತಂಕಯ್ಯಾಂತು ತನ್ನಂಪದೆದರೆ
²⁴ದೆಬುಧಂಪೋಗಿವಂತೋವ್ಯನಂಜೆಡಿದಡಂಸಂಗ್ರಾಮದೊಳುಂಜ್ಞಿತಮದನನಿಸಂಪೋಗಿಮತ್ತೊಮ್ಮೆಬಿ
²⁵ಲುವೊಯ್ದಿ ದಿರೊಳ್ಳಂದಾನ್ತಡಂದಾನೆದಭುಜಬಳದುವ್ವೆಲ್ಲದೆಂದೆಂದನಿಶ್ಚಂಮದದಿಂದಲೈನೆಂದದಿ
²⁶ತರಜನಸಮಸ್ತಂಧನೇಮಾಯಿದೇವ || ಎನಿಸಿದಮಹಾಪ್ರಧಾನಂಬನವಸೆನ್ನಿ ಚರ್ಘಾಸಿರ
²⁷ದವಡ್ಡರಾವುಳಹೆಜ್ಜುಂಕದಹೆಗ್ಗಡೆದಣ್ಣನಾಯಕಂಮಾಯಿದೇವರಸರರಾಜಧಾನಿಬ
²⁸ಭೃಗ್ರಾಮೆಯನೆಲವೀಡಿನೊಳಿಸುಖದಿನಿದ್ವೊಂದು ದಿವಸಂಸಕಳಬುಧಜನಸರಿವಾರಪೇವೃತ
²⁹ನಾಗಿರ್ದೊಧವ್ಯಾಪ್ರಸಂಗಮಂಮಾಪ್ತವುದುಮವರ್ಗಳುಮದನೆಮನದಗೊಣ್ಣಿನೆನ್ನರೆ || ದಕ್ಷಿಣಕೇದಾರಂ
³⁰ಪಾಪಕ್ಷಯಕಾರಣಮಶೇಷನಗರಜನಪ್ರತ್ಯಕ್ಷೇಕೃತವಿಸನ್ನಿಧಿಸಾಕ್ಷಾತ್ಕೃತಕೃತಯು
³¹ಗಪ್ರಭಾಸವ್ಯಾಸ್ಯ || ಮತ್ತಮಾಮತಂಪುರಾಣಕಮಠನಂತೆ ಸಕಳಲೋಕಾಧಾರಮುಂ | ಕ್ಷೀರನೀರಾಕ
³²ದಂತೆಜಲಕ್ಷಿಪ್ರಪರಿತೋಷಿತಪುರಾಣಪುರುಷಮುಂ | ಭವಾನೀಭವನದಂತೆ ಬ್ರಹ್ಮಚಾರಿಸದಾಚಾ
³³ಂಸಂಭೂತಮುಂ | ಕುರುಕ್ಷೇತ್ರದಂತೆ ಸರಸ್ವತೀವಿಳಸಿತಮುಂ | ಖಚರಲೋಕದಂತೆ ವಿದ್ಯಾಧರಾಧೀಶ್ವರಸರಿ
³⁴ವೃತಮುಂ | ಶ್ರೀಕೈಲಾಸದಂತೆ ಮಾಮುಖ್ಯ ದೇವಪರಿಪಾಳಿತಮುಮಾಗಿರ್ಪುದುಮತ್ತವಾ
³⁵ಮಠಗುರುಕುಳಕ್ರಮಮಂವೇಳೆಡೆ || ಕ || ಮೂವರಕೋಣೆಯಸಂತಿದೇವವ್ರತನೆವವೆವ್ಯಾ
³⁶ತಾನೆಯೊಳತಾನಾವಿರ್ಭವಿಸಿದನಮಳಯಶೋವಿನೂತನೆನಿಸಗೌತಮಮುನಿಸ ||
³⁷ಒಗೌತಮನತನೂಜಂಶ್ರೀಗಿರಿಜಾಪತಿಸದಾಂಬುಜೋನ್ಮದಭೃಂಗಂರಾಗಪರಾಬ್ಧಿಖನುಚಿತೋದೋ
³⁸ಗಂತ್ರವಾಮುಕತ್ತಿ ಪಂಡಿತದೇವ || ಪ್ರ || ಕೇದಾರಸ್ಥಾನಲಕ್ಷ್ಮೀಸ್ಸಮಜನಿಜಗತೇಕಲ್ಪವಲ್ಲಿತಿ
³⁹ರೋಯಾವಸ್ಥಾ ಸೋಮೇಶ್ವರಾಯಾರ್ಯದಚೇತತಪಸೋನಂತರಂಗೌತಮಾಯಾರ್ಯತುಸಂತಾ
⁴⁰ಖಾಸಲ್ಲಸತ್ಪಲ್ಲಸಮುಪಚಿತಾಪ್ಪಿತ್ತಾಸಂಪರೀತಾಸವ್ಯಾಮುರ್ವೀಂತತೋನು
⁴¹ಪ್ರಭವಪ್ರತಾಪಾಮುಕತ್ತಿ ಮುನೀಂದ್ರಾತ್ || ಕ || ವದನಂವಾಣೀಲೀಲಾಸದನನಿಜಹೃದೇ
⁴²ಯಮಮಳವಣಿಮಯಸದನಮದನಹರಂಗೇನಭೂತಳವಿಧಿತಯಂವಾಮುಕತ್ತಿ

- 43 ಪಂಡಿತದೇವಂ || ಅದಬಿಂಧವಿಲ್ಲಿಯೇನಾನಾವೊನ್ನಂಧಮ್ನಮಂಮಾಳ್ವದಂದುಪೇಳ್ವುದುವದನೆಮು
44 ನದೇಗೊಣ್ಣು ಸ್ವಸ್ತಿ ಶ್ರೀಮಾಚ್ಚಾಳ್ವಾಕೃತ್ಯೋಕ್ಯಮಲ್ಲವರ್ಪದ ಒನೆಯಯುವನಂವ
45 ತ್ವರದಮಾಘದಮಾವಾಸ್ಯೆಯುತ ರಾಯಣಸಂಕ್ರಾಂತಿ ಸೋಮವಾರವೈ
46 ತೀಪಾತದಂದುಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣವೋನಾನುಷ್ಠಾನಜಪ
47 ಸಮಾಧಿಶೀಳಗುಣಸಂಪನ್ನ ವೈರ್ಯಧಜನಪ್ರಸನ್ನ ರಂಶ್ರೀಮದ್ರಾಜಧಾನಿಬಿ
48 ಲಿಪುರದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರಸ್ಥಾನದಾಚಾರ್ಯರುಮುಪ್ಪಶ್ರೀಮದ್ವಾಮಶಕ್ತಿ
49 ಪಂಡಿತದೇವರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿತ್ಪೋಧನರಾಹಾರದಾ
50 ನಕ್ಕಂದೇವರನಿವೇದ್ಯಕ್ತಂಖಂಡಸ್ಥುತಿತಜೇಣ್ಣೋದ್ಧಾರಕ್ತ ವೆಂದುಶ್ರೀಕೇದಾರೇಶ್ವರದೇವರ
51 ತೋಟದಲಪುಟ್ಟುವಾವುಸಂನ್ನ ದಗೋಟಂಡಕೆಯವಡ್ಡ ರಾವುಳಹೆಜ್ಜುಂ
52 ಕವರಡುಂಬಿಲ್ಹಾ ಡೆಯನುಂಕವನಿತುಮಂಮುತ್ತ ವಾತೋಟದೆಲೆಯಪನ್ನಾ
53 ಯದೆಲ್ಲಾ ಸುಂಕಮುಮಂಸವ್ವಾಭಾಧಾಪರಿಹಾರವಾಗಿನಡವಂತಾಗರಲುಬಿ
54 ಟ್ವುಕೊಟ್ಟು || ನಿನ್ನೀಧಮ್ನಮಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗೇ ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರವಗ್ವೈತಿ
55 ತ್ಥಂಗಳಲ್ಲಿಸಾಯಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಹೊನ್ನಂರನ್ನದಿಂಕಟ್ಟಿಸಿಗೊ
56 ಯ್ಯಗ್ರಹ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೩ನೇ ಕಲ್ಲು.

- 1 ನಮ್ಮವಾಯ ! ನಿತ್ಯಂಭೂರಾದಿತ್ರೈತ್ಯಸ್ಪಂದಮಳವಪುಪೋಪಪುಪ್ರಿಶೋಕೀಲೀಲಾನಿಮ್ಮಾಣದಕ್ಷೇಕ್ಷಿತಿಧರತ
2 ನಯಾಪ್ರೇಮನಿಮ್ಮಾಣಲಕ್ಷ್ಯಸ್ಥೇಮ್ನೇಹೇಮಾದ್ರಿಹಂವೋದಿತಸುಖನಿಳಯೋನಂತಲಕ್ಷ್ಮಿನಿವಾಸನೋಮನೋಮಾದ್ಧಧಾರೀನ
3 ಭವತುಭವತಾಂಭೂತಯೇಭೂತನಾಥಃ || ಯೋಲಕ್ಷ್ಮೀನಿಜವಕ್ಷಸಾಕರತಳೇಗೋವದ್ಧನಾದ್ರೀಶ್ವರಂನಾಭಾ
4 ಪಂಕಜಸಂಭವಂವಸುಮತೀಂಪಶ್ಚಾತ್ಪ್ರದೇಶೀಸ್ಥಿರಾರಾಜೇವ್ರಿಯಮುಕ್ಷಿಪುಸ್ಥಿರತರಂತೇಜಸ್ತನಾಶಾಸ್ವತೇಧತ್ತೇಸೋ
5 ಸ್ತು[ಸ್ತು]ಖಾಯಸರ್ವಜಗತಾಂವಿಷ್ಣುಯ್ಯದೂನಾಂಪತಿಃ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಪ್ರೀತಿಪ್ರೀತಿವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
ಶ್ವರಸ
6 ರಮಭಟ್ಟಾರಕಂಯಾದವಕುಳತಿಳಕಂಹೊಯ್ಯುಳಾಭರಣಂಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿವೀರಬಲ್ಲಾಳದೇವರವಂಶಾನ್ವಯವೆಂತೆಂದಡಿ ||
ಶೋಕ || ತಸ್ಯಾದ್ಯೋ
7 ವೀರಬಲ್ಲಾಳಸ್ತದ್ಭ್ರಾತಾವಿಷ್ಣು ವದ್ಧನೇತದಸತ್ಯಂಭುವಿಖ್ಯಾತೋನ್ನಸಿಂಹಪೃಥಿವೀಪತಿಃ || ಯೇನಾಶೇಷಮಹೀಮಹೀಭೃದುಚಿತಾಂಶೋ
ಭಾಂಧಧಾರಾದರಾತ್
8 ಯೇನಾಶೇಪರಿಪ್ರದ್ವಿಸಾವಿದಳಿತಾಸ್ಪದ್ವಸ್ತಯೂಧ್ಯಾಯಧಾಯೇನಾಸಾಭುವನಾಂಗನಾನಿಜಯಶೋದೀಪಃಪ್ರತಿಷ್ಠಾಪಿತಃಸೋಯಂವೀರನೈ
9 ಸಿಂಹಭೂಪತಿರಭೂದ್ಯುಮೌಪ್ರತಾಪಾಂಸ್ವಿತಃ || ವೀರಾರಾತಿವಿದಾರಣಕ[ರ]ರಾಹೈಗ್ಗಂಭೀರಭೀಮಧ್ವನಿಃಕ್ರೋಧಭ್ರಾಂತನಿತಾಂತಪಿಂಗ
ನಯನಸ್ತೇಜಶ್ಚಟುಂಕ್ರಿತಃ
10 ಕುರ್ವ್ಯನ್ಶ್ರೀಮಶೇಷತತ್ವಜಗತಾಂಭೂತಕ್ರಚಕ್ರೇಸ್ವಯಂರೇಜೇಶ್ರೀನರಸಿಂಹಭೂಪತಿಳಕೋಭೂಮಾಯದುಗ್ರಾಮಣೀಃ || ಮುನಿ
ಮುನಿದೀಂಟದಬ್ಬಿಮರನಲ್ಲ
11 ದಕಲ್ಪಕುಜಂಸುರಾರಿಸೂದನನಡೆಂದವೆ ದತಿಭಂಗದೊಳೊಂದ[ದ]ಮಂದರಾದ್ರಿನೆಟ್ಟನೆಮಿಗರೂಪಮಂತಳದುಹುಟ್ಟಿದಕೇಸರಿಗುಣೈ
ನಾರ್ಪಿನೊಳ್ವಿ

- 12 ನುತವೆನಿಪ್ಪಬಿಣ್ಣಿನಪರಾಕ್ರಮದೊಳ್ ರಸಿಂಹಭೂಭುಜ || ತೆರಳದರಾತಿಭೂಭುಜರನಿಟ್ಟುಲುವೆನೆಲೆತೇದುದೊಟ್ಟುನಿಟ್ಟುರುಳ್ವರಿಂಗಳಂಬ
ಲುಗರುಳ್ಗಳೊ
- 13 ಚಾಗಡೆಕೊಯ್ದು ಕಂಡೊಳ್ ರಸಿಕಪಾಲಮಂಪಿಡಿದುನೆತ್ತ ರನೀಂಟೆಮನೋನುರಾಗದಿಂಧುರದೊಳುಬಡ್ಗ ಕಾಳಿಕುಣಿದಾಡುವಳೇನರಸಿಂಹಭೂಪ
ನ || ತಸ್ಯಾಭೂದ್ಭವ
- 14 ನಾಭೋಗಭೂಪಣೋದ್ಯದ್ಯಶೋಧನಸೂನುಬ್ಬ ಲ್ಲಾಳಭೂಪಾಳಪಾಳಯಸ್ಪ್ರಿಧಿವೀಮಿಮಾಂ || ವ || ಆಭೂಪಾಳಕನಪ್ರತಾಪಪ್ರಭಾವ
ಮೆನ್ನೆಂದಡೆ || ಚೋ
- 15 ಚಪ್ಪಾಳಿತಚಿತ್ತವೃತ್ತಿ ರಭವತ್ಪಾಂಡ್ಯಪ್ರತಿಷ್ಠಾಸ್ತೃಹಾಂತೃಕ್ತಾಸ್ತನಕ್ತ ಮಗಾಂನಗಾಗ್ರಶಿಖರಂಭೀತ್ಯಾಸಸೈನ್ಯಸ್ವಯಂಅನ್ಯೇವಂಕಳಿಂ
ಮಾಗಧಮಹಾಸೈನ್ಯೇ
- 16 ಪ್ವರಾದುದ್ರಾವ್ರಾಶ್ಯತ್ವಹೊಯ್ಸಳಚಕ್ರವತ್ತಿ ಒವಿಜುಮೇಚ್ಯಾಘೋಷಾಣಂಭೀಷಣಂ || ನಿಜಭುಜಬಳಭೀಮಾಕೀತ್ತಿ ಫವಾರ್ಧ್ಧೇಸ್ತು ಸೋಮಾಸ
ಮರವಿಜಯರಾಮಾಃ
- 17 ರೂಪಸಂಪತ್ತಿ ಕಾಮಾಸ್ವಕುಳನಕಲರಾಜಾನೀಕಮಾಣಿಕ್ಯರೂಪೋಜಯತಿಭುವನದೀಪೋವೀರಬಲ್ಲಾಳಭೂಪಾಃ || ಲಾಳಂಪೇಳಾಗಿನಿಂದಂಮ
ಗಧನಗಿದನ . . ದ್ರ
- 18 ನಂತಂದನಾದಂಗಳಂಸಾಳಾದನಾಕೊಂಕಣನಿಪತಿಭಯಾಶಂಕನಾಗಿದ್ದ ನಾನೇಪಾಳಂಚಾಪಚ್ಯುತಂಮಾಳವಮದವಳಿಗುಂಮಾಳವಂಜೊ
ಕ್ತು ಬೀಳ್ತುಂಚೋಳಂಗಳೊಳುಂಡೆಗೊಂಡಂ
- 19 ಜಡಿಡಡೆಯನಾವೀರಬಲ್ಲಾಳದೇವ || ನಿಜರಾಜ್ಯಚ್ಯುತರಾಗಿಬಿಟ್ಟ ಪೆವೆನುತ್ತುಂಭೀತಿಯಿಂವೈರಿಗಳ್ಳು ಜವೇಪೋಡಿಬಹಿತ್ರವೇಪಿಪೆಲಬ
ವೃತ್ತೇಪಿಭೂಪಾಳ
- 20 ಕಬ್ರಜವೆಲ್ಲಂಗಿರಿದುಗ್ಗ ವೇಪಿಸುಭಟ್ರವೀರಬಲ್ಲಾಳಭೂಭುಜನಂತರ್ಥಿಯೋಳೇಪುದಂದಿಪುಕುಳಧ್ವಾಂತಾರವೈಹಾಳಿಯ || ತಸ್ಯಾದ್ವಿ
ತೀಯೋಮಾ
- 21 ತ್ಯಾಭಿವಿವರ್ಧನಸುಧಾಕರಃ | ವಿರಾಜತೇಮಂತ್ರಯುತಃಕ್ಷಿತಾವೇಹಗದಂಡರಾಟ್ || ಯತ್ಸಾಮರ್ಥ್ಯಭುವನಭವನೇಧಮ್ಮಗನಿವ್ವಾಣ
ದಕ್ಷಯಸ್ತಾದ್ರಾಯ್ಫಂ
- 22 ಭುವನಭವನೇಭೀಷಿತಾತ್ಫಾಸ್ಪಣಾಃ ಧ್ಯಂಯತಾ ಯ್ಯಂವೈಭುವನಭವನೇತತ್ಪ್ರನಿನ್ನಾ ಫಯೋಗ್ಯಂಸೋಯಂಜೀಬ್ಯಾದೇಪಿಯಣಚ
ಮೂನಾಯಕೋಯಾವ
- 23 ದುರ್ವೀ || ಧರ್ಮೋದೀವರವಕ್ತ್ರಮಾತ್ರಸುಹೃತ್ಪಂಣ್ಯಧಿಫಸಚ್ಚಂದ್ರಿಕಾಂವಿದ್ಯಾದುಗ್ಧಪಯೋನಿಧಿಂಬುಧನುತಾಂಸ್ವಿದ್ವಚ್ಚ ಕೋರದ್ವಿ
ಜಾನಿಲದಬುಧ್ಯ
- 24 ಸ್ವರಿವರ್ಧಯನ್ಪ್ರತಿದಿನಂಸ್ಪಪ್ಯನ್ಮದಾಪ್ರೀಣಯಸ್ಪ್ರಿಧ್ಯಾಮದ್ಭುತಕೀತ್ತಿ ಮಾನೇಪಿಯಣೋವಿದ್ಯೋತತೇಚಂದ್ರವತ್ || ವ || ಆಚ
ಮೂನಾಥಂಬನ
- 25 ವಸೆಪನಿಶ್ಚಾಸಿರಮುಮಂಸಾನೆಳೆಗೆಸಾಯಿರಮುಮನೇಕಾಧಿಷ್ಠಿತಮಾಡಿಯಾಳುತ್ತ ಮಿದೊಂದುದಿವಸಂಧಮ್ಮಪ್ರಸಂಗದಿಂಶ್ರೀಕೇ
ದಾರದೇವರ
- 26 ಸ್ಥಳಮುಮಂತದೀಯಸ್ಥಾನಾಚಾರ್ಯರಪ್ರೇಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿ ದೇವರತಪಃಪ್ರಭಾವಮುಮಂಸೇಡುಂನೋಡಿಯಾಮಹಾನುಭಾ
ವರ
- 27 ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನಾನುಷ್ಠಾನಜಪಸಮಾಧೀಲಸಂಪನ್ನರುಂಯಪ್ಪಾಂಗಯೋಗನಿಷ್ಠಾಪ್ರತಿಷ್ಠಿತನೈಷ್ಠಿಕ
ಚಾಪ್ಪ
- 28 ತ್ರಸಂತತಿಪಂಚನರಂಸಮಸ್ತವಸ್ತುವಿಸ್ತೀನ್ಮಾಫರ್ವಮೇಖಳಾಳಂಕ್ರಿತಸಕಳಧಾತಿಗ್ರಸಮುದ್ಧರಣದಕ್ಷದಕ್ಷಿಣಕಾಕ್ಷೇಯಕವಿರಾಜ
ಮಾನಾನಮ್ರಕಮೃಕ್ಷೇಣೀ
- 29 ಕಮಾಳೇಳಿತಪರನೀಳರೋಳಂಬಜಾಳಪರಂಜಿತನಿಜಪದಸಯೋಜರುಂಕವಿಗವ.ಕಿವಾದಿವಾಗ್ನಿಪ್ರಮುಖವಿಧವಿದ್ವಜ್ಜನಾನಂದಕಾರಣ
ಜಂಗವ.ಕಳ್ಳ
- 30 ಭೂಜರುಂವೇದಾಂತಸಿದ್ಧಂತಾಗಮಪಟ್ಟಕ್ತುಫಸಕಳಬ್ಯಾಕರಣನಿಮ್ಮಿಳಧರ್ಮಶಾಸ್ತ್ರಾಧ್ಯಶೇಷಣಸ್ತ್ರಾತ್ಫನಿನ್ನಯನಿನ್ನಿಕ್ತರುಂ
ಪರವಾದಿಪರ್ವತಪೇಟನವಾ

⁶⁰ಕುಂದಾನಿಯವ್ರಿತಿ ಯೊಳಗಣಾಚೆಯನಸಾಲಿವೂರಂಪೊತ್ತದವೊದಲಗದ್ಭಾಣಂಹದಿನೆಂಟು

- ⁶¹ ಕ್ಷೇತ್ರವ್ಯವಸ್ಥಾನಮಸ್ಯಕಟ್ಟುಗುತ್ತ ಗೆಹಿಂಡಾದಾನವವ್ಯವಾಧಾಪರಿಹಾರವಾಚಂದ್ರಾಕ್ಷ್ಯಸಾಧಯಿಯಾಗಿಸಲುವಂತಾಗಿಸಕ
⁶² ವರ್ಷ ೧೧೧೫ನೆಯಸರಿಧಾವಿಸಂವತ್ಸರದಪುಶ್ಯಬಹುಳಶುಕ್ರವಾರವುತ್ವರಾಯಣಸಂಕ್ರಮಣದಂದು
⁶³ ಮದ್ರಾಜಗುರುವಾಮಶಕ್ತಿ ದೇವಶ್ರೀಪಾದಪ್ರಕ್ಷಾಳನಂಗೈಯ್ದು ತನ್ನ ಹಾರಾಜನಿಂಧಾರಾಪೂರ್ವ್ಯಕಂಮಾಡಿಸಿಕೊಟ್ಟರು ||
⁶⁴ ಈಧರ್ಮವಂಪ್ರತಿಪಾಲಿಸಿದಂಗೇಗಾಯಮ್ಮಾನಂಗಮದಲುವೇದವೇದಾಂಗವಿತ್ತ ಮರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗ ಕೊಟಗೋ
⁶⁵ ವುಗಳಂಸ್ವರ್ಣರತ್ನಾಳಂಕಾರಸಹಿತವಾಗಿ ಕೊಟ್ಟು ಫಳವಕ್ಕು | ಇದನಳಿವಂಗೀಆರ್ತ್ಯದೊಳುಬ್ರಾಹ್ಮಣ
⁶⁶ ರುಮನಾಕವಿಲಿಗಳುಮಂವಧಿಯಿಸಿದಫಳವಕ್ಕು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರಂತಿವಸುಂಧರಾಂಪಷ್ಕಿ
⁶⁷ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಶಿಮಿಃ || ಕವಿರಾಜರಸಂಡಿತಮಾಳಯನಕವಿತೆಕಲ್ಲೋಜಚಟ್ಟಿಯನಲಿಖಿತ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೫ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 2" X 2' 3".

- ¹ ನಮಸ್ತುಂಗೇಶಶ್ಚಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
² ಸ್ವಸ್ತಿ ನಮಸ್ತು ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾ
³ ಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕಾಭರಣಂಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ
⁴ ತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂಸಲುತ್ತಮಿರತತ್ವದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿ ನ
⁵ ಮಧಿಗತಮಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯ
⁶ ಕನಾಸ್ಥಾನವಸ್ತುನಾಯಕವಿಸ್ತಕುಳಕುಮುದಿನೀನುಧಾಕರನತ್ಯರತ್ನಾಕರನಿಯೋ
⁷ ಗಯೋಗಂಧರಕದನಕೇಳೀಧುರಂಧರಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವಸಾದಾರಾಧ
⁸ ಕಪರಬಳಸಾಧಕನಾಮಾದಿಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂತಂಟು
⁹ ರಾಧ್ಯಕ್ಷಂಕಪವಾಸಿಗಳಧಿಷ್ಠಾಯಕಂಹರಿಲಾಳಕಂನ್ನಡಸಂಧಿವಿಗ್ರಹಿಮನೆವೆಗ್ಗಿಡ್ಡೀ
¹⁰ ಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂಭೀವಣಯ್ಯಂಗಳದೆಯಿಂಸ್ವಸ್ತಿ ನಮಸ್ತುಪ್ರ
¹¹ ಶಸ್ತಿಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂಪದ್ಮನಾಭಯ್ಯಂಗಳುಬನವನೆ
¹² ಪಂನಿಚ್ಛಾಸಿರಮುಮಂಸುಖದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರತದ್ರಾಜಧಾನಿಯವಿಸ್ತಾರವೆಂ
¹³ ತಂದಡೆ || ವಿತ್ತ || ಜಳರುಹಪಂಚದಿಂಮಧುಕರಾವಳಿಯಿಂಕಳಹಂಸಕೇರಕೋಕಿಳಸಹ
¹⁴ ಕಾರಭೂರುಹವನಾವಳಿಯಿಂನವನಾಗಪೂಗಸಾಟಳಮುಚುಕುಂದಕುಂದಲತಿ[ಕಾ]ವ್ರಿತದಿಂ
¹⁵ ದಮೆಬಳ್ಳಿಗಾವೆಕುಂತಳವಿಷಯಾಂಗನಾಕುಟಳಕುಂತಳದಂತಿರಲೊಪ್ಪಿತ್ತೋಲುಗು || ಕೊಂತಿ
¹⁶ ಯಬಸಿಲುಪಾಂಡವರಂತಯ್ಯವೆಂಪುವೆತ್ತುಧಾರಿಣಿಯೊಳುಕಂತುನಿವರೂಪಸಂನಿ
¹⁷ ಭರಂತಯ್ಯವಪ್ಪುಟ್ಟದಚ್ಚಿಕ್ಕಕಟ್ಟೆಯಬಸುಲು || ಅಂತುಬಂಮದೇವರಸನಿಕಿಟಿಯನಾ
¹⁸ ಗದೇವಯ್ಯನಾಯಕನಾತನಿಕಿಟಿಯಂತಿಕರಸನಾತನಿಕಿಟಿಯನೆನಿಸಿಯುಂಲೋಕರ
¹⁹ ಸಂಜೋಗರಸಂತಿಬ್ಬರಂಧರ್ಮುಚಿತ್ತದೊಳಂಪ್ರಭುತ್ವದೊಳಂವೀರತ್ವದೊಳಂಪರೋ
²⁰ ಪಕಾರಾತ್ಯದೊಳಂಕೀರ್ತಿಯನೆಗತ್ತಯ್ಯಕ್ಕನುರೂಪಮಾದಪುಷ್ಪರತ್ನಾಕರರೆನಿಸಿ
²¹ ದತಂಮಿಟ್ಟರಂಶ್ರೀಮದ್ರಾಜಧಾನಿಬಳ್ಳಿಗಾಮೆಯದಕ್ಷಿಣದಿಶಾಭಾಗ
²² ದತಾವರೆಗಿಜಿಯಿಂಬಡಗಣದೇಸೆಯೊಳುಶ್ರೀಲೋಕೇಶ್ವರದೇವರುಮಂಪ್ರೇಚೋ

- ²³ಗೇಶ್ವರದೇವರುಮಂಪ್ರತಿವೈಯಂವಾಡಿಯಾದೇವರಂಗಭೋಗಕಂಚೈತ್ರಪವಿ
²⁴ತ್ರಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂಲಲ್ಲಿಯಪೂಜಾರಿಯಗ್ರಾಸಕ್ಕೆಂದುಪಟ್ಟಣಸಾವಿಹನುಮಂತ
²⁵ಸೆಟ್ಟಿಯುಂಬಂಮಿತ್ತೆಟ್ಟಿಯುಂಮೇಚಿಸೆಟ್ಟಿಯುಂಪಟ್ಟಣಸಾವಿತನಂಗಿಯುತ್ತುಂ
²⁶ಸುಖದಿನಿರಲೋಕರಸನುಂಜೋಗದೇವನಾಯಕನುಂಬಂಮಿತ್ತೆಟ್ಟಿಹೋಂನ್ನಂಕೊಟ್ಟ
²⁷ಯಯ್ಯನುಂಬಳಿಯಭೂಮಿಯೊಳಗೆದೇಗುಲದಿಂಮೂಡಲುಶಾಲೆಯಭೂಮಿಯಿಂ
²⁸ಪಡುವಲುತೆಂಕಲುಂಬಂಮಿತ್ತೆಟ್ಟಿಯಕೆಯಿಂಬಡಗಣದೆಸೆಬಡಗಲುಕೊಂಮ್ತಜ್ಜ
²⁹ನತೋಂಟದಿಂತೆಂಕಲಯಿಂತುಚತುಸ್ಸೀಮೇಮೇರೆಯಾಗಿನಡುವೆಕೊಂಡುಕೊಟ್ಟ
³⁰ಭೂಮಿಪಟ್ಟಣಸಾವಿಮುಖ್ಯಮಾಗಿಸಮಸ್ತನಗರಂಗಳುಂಗಂಮಂಡಸಾವಿಸಂಕ
³¹ರಯ್ಯನುಂಸೇನಭೋವಸಂಕರಯ್ಯನುಂಸಾಧೋರಚಿಟ್ಟಮಯ್ಯನುಂಃರಿಯಮ
³²ತಭೇರುಂಡೇಶ್ವರದಾಚಾರ್ಯಶ್ರೀವ.ದ್ವಿ.ಗಳಪಂಡಿತದೇವರುಂಪಂಚಲಿಂಗದಾಚಾ
³³ಯ್ಯರುಶ್ರೀಕಣ್ಣಪಂಡಿತದೇವರುಶ್ರೀಮತ್ತಿಪುರಾಂತಕದಾಚಾರ್ಯ
³⁴ಚ್ಚತುರಾನನಪಂಡಿತರುಶ್ರೀಮೂಲಸ್ಥಾನಮುಖ್ಯಮಾಗಿಸಂಚಮಠದಾ
³⁵ಯ್ಯಮೂಲಿಗಹೋಂನ್ನೆಯಜೇಯರುಂಶಾಲೆಯಪರ್ವೆಯುಂಬೌ
³⁶ದ್ವಿ.ಲೃದಸಾವನಿನಾಗಿಯುಕ್ತನುಂಪಟ್ಟಣದ(ಸಮ)ಸಮಸ್ತಬ್ರಹ್ಮಪುರಿಯ
³⁷ಮಹಾಜನಂಗಳುಂಮಣಿಗಾಜನಾಗಿಸೆಟ್ಟಿಯುಂತೋಗರಮಾಚಿಸೆಟ್ಟಿಯುಂ
³⁸ಮಿಂದಗುದ್ದಲಿನಾಮಿಸೆಟ್ಟಿಯಂಸಮಸ್ತಮುಂಮುರಿದಂಡಗಳುಮಿಂತುಪಟ್ಟಣಮಾಚೀ
³⁹ಪದನಂನಿಧಾನದಲುಶ್ರೀಮಾಚ್ಚಳಕ್ಕವಿಕ್ರಮಕಾಲದಂನೆಯಬಹುದಾನ್ಯಸಂ
⁴⁰ವತ್ಸರದಪ್ರಪ್ಯದಮವಾಸ್ಯೆಯಾದಿತ್ಯವಾರಮುತ್ತುರಾಯಣಸಂಕ್ರಾಂತಿವ್ಯ
⁴¹ತೀಪಾತದಂದುಲೋಕರಸಂಗೇಬಂಮಿತ್ತೆಟ್ಟತಂನ್ನುಂಬಳಿಯೊಳಗೆದೇವಗ್ಗೇಕೊಟ್ಟಕೆ
⁴²ಯಿಂಕಂಮ್ತವಯ್ಯತ್ತುಇಂತೀಧಂಮ್ತಮಂತಪ್ಪದಪ್ರತಿಪಾಳಿಸಿದವಗ್ಗೇಪ್ರಯಾಗೇವಾರಣಾ
⁴³ಸಿಕುರುಕ್ಷೇತ್ರಮಗ್ಗೈತೀರ್ಥಮೆಂಬಪುಂ[ಣ್ಯ]ತೀರ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಗಳಕೋಡುಂಕೋಳುಗುಮಂ
⁴⁴ಪೊಂನ್ನಲುಕಟ್ಟಿಸಿನಹಸ್ರಚತುರ್ವೇದಪಾರಗರಪ್ರಬ್ರಾಹ್ಮಗ್ಗೇಳಂಕಾರಸಹಿತಂಕೊಟ್ಟಪುಂಣ್ಯಮಂತ
⁴⁵ರಪ್ರವುಕುಳಧಂಮ್ತಮನಳಿದಮಹಾಪಾತಕಂಗಾಹಂತೀರ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಗಳ್ಳಂಚತು
⁴⁶ವ್ವೇದಪಾರಗರಪ್ರಬ್ರಾಹ್ಮಣರಮಂವಿಕೋಟಿತಪೋಧನರುಮನಳಿದಮಹಾಪಾತಕರಪ್ಪರು || ಸ್ವದ
⁴⁷ತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಪ್ಪಸ್ವಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುವಾಂಜಾಯತೇಕ್ರಿಮಿ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧೫ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 2' 8".

¹ಭೂಯಾದ್ಭಿತ್ತಪತ್ನಿವಿಭುದ್ವಿಭುವಾಂವೋಭೋಗಭೃದ್ಭೂಪಣೋಭಾಳಾಭೀಳದ್ಭಗುದ್ಭವೋಗ್ರಹುತಭುಗ್ಭರಾಸ್ತಭಾವೋದ್ಭವಃ | ಶಂಭುಸ್ತಂ .

²ಣಿವಾದಿಭೂತಿರಭವೋಭೀಮಸ್ವಯಂಭೂಭೃವೋಭೂಭೃದ್ಭೂಪ್ರಭುರಾತ್ಮಭಕ್ತಭಯಭಿಧ್ವಗೋಭೃಶಂಭೂತಯೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಜಗ

³ಯಸ್ತು ತರಕಳಂಕಚರಿತರವಿಳದಿಶಾವಿನೈಸ್ತ ಸುಧಾಧವಳಯಶೋವಿಸ್ತ ರೆರೆನಿಸಿದಚಳುಕ್ಯಭೂಪಾಳಕರೋಳ ||

- ⁴ಬಳವದ್ವಿದ್ವಿಪ್ಪಭೂಪಾಳಕತಿಮಿರಚಯಂಪಿಂಗೇಶಾಳುಕ್ಯಭೂಭೃತ್ಪುಳವಂಕೇಜಾತಪ್ಪಂಡಕ್ಕಮದೇಸೆಯವಿಕಾಸಂತ್ರಿಲೋಕಂಗಳೆಲ್ಲಂ
- ⁵ಬೆಳಗತ್ತೈಲೋಕ್ಯಮಲ್ಲಪ್ರಿಯಸುತನಧಿಕಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂವಿಳಸದ್ವಸ್ತುಪ್ರಶಸ್ತೋದಯಗಿರಿನಿಭಸಿಂಹಾಸನಾಸೀ
- ⁶ನನಾದಂ || ಚತುರಂತಾಖಂಡಭೂಮಂಡಳಪತಿಚತುರಾಶಾಂತಸಂಕ್ರಾಂತತೇಜಂಚತುರಾಶಾಪಾಳೇಳಪ್ರತಿನಿಧಿಚತುರಂ
- ⁷ಭೋಧಿಗಾಂಭೀರ್ಯಧುರ್ಯೋಚತುರಾಸ್ಯೋದ್ಯತ್ಗಳೇನಿಧಿಚತುರುಪಧಾಕುಂಧಬುದ್ಧಿಪ್ರಭಾವಂಚತುರಂಗಾನೇಕಭಾರಪ್ರವಳಿತದಿಗಿಭಂವಿ
- ⁸ಕ್ರಮಾದಿತ್ಯದೇವ || ತ್ರಿಭುವನಭೂರಿಭಾರಧರಣೈಕಧುರಂಧರಬಾಹುದಂಡನಂತ್ರಿಭುವನಕಂಟಕಪ್ರಕರಸಂಹರ
- ⁹ಣೋದ್ಧರಕಾಳದಂಡನಂತ್ರಿಭುವನ ಯಶೋಧವೇಳೈತಪದ್ಮಜಾಂಡನಂತ್ರಿಭುವನಮಲ್ಲನಂಸೇನಸುವನ್ಯನ್ಯ
- ¹⁰ಪಾಳಕನಾವನುಬ್ಬಿಯೋಳ್ || ಬಲ್ಲಾಳ್ಸು ದೀಶನಣುಗದವೃಂದಮಾತ್ಮಂಡೋಲ್ಲಸಿತತೇಜನಪ್ರತಿಮಲ್ಲಂಜಯ
- ¹¹ಸಿಂಹಭೂಪನಚಳಿತಕೋಪ || ಸಕಳೋಬ್ಬೀ ನಮಸ್ತು ಕರಿತ್ತುಂತ್ತೆತ್ತುಮಿದ್ಧಸ್ಸುಖದಿನಹಿತರುಗ್ರಾಜೆ
ಗೆತ್ತಾ
- ¹²ನುಮುತಾಯಕರಾಳೆರ್ಧಣುಗೆಯ್ಯ ಯ್ಯಂಚತಾಮ್ಬುಕಹಸ್ತಂವಕ್ಷದೊಳ್ತಿಸಿಬೆಳಯಿಸನೆನ್ನೊ
- ¹³ಳಂಬಂನೊಳಂಬ || ಇದಿರಾಂತುಗ್ರಾ ವಾನದೊಳಿಂಬಂಭಾರತಿನಾರಿಗೆವದನದೊಳಿಂಬಂ
- ¹⁴ಜಯಶ್ರೀಗದೋರ್ಧ್ವಂಡದೆ ಯಿವ್ವಾಡಿದನುಬ್ಬೀಪಾಳಚೂಡಾಮಣಿಜೆತರಿ
- ¹⁵ಪ್ರಭೂಭೃತ್ಪಂದಂಬಂನೊಳಂಬಂ || ಪ್ರಚಂಡದಂಡಾಧೀಶಂಜನನಿನುತಂಬಿಣ್ಣಿ
- ¹⁶ನತಿಣ್ಣಿನಗುಣ್ಣಿನಕಣಿಜೆ ಮೃಡಿಜ್ಜಗುಸ್ತಂಗಳವಂಗೇಶಾಣ್ಯಂಗಯ್ಯೊ
- ¹⁷ಮೃಡಿಸಕಟಂಧುಗಿಸಾಸಿಮೃಡ ಕಂದ್ರವಿಳಪಂಚಕಮುಂಬರಸಕ್ಕಬ
- ¹⁸ಳ್ಳುಪಂಬಿಕದಪೊಂಕಮಂಚಿಗೆ ಹಸ್ತಗತಮಾದುದುಚಕ್ಕಿಗಸಪ್ತಕೋಂ
- ¹⁹ಕಣಂಕಂಕಣದನೆದಂಡಪತಿ ನೊಳ್ಳೆಸಂಬಡೆದುಕೋಪಾಟೋಪ
- ²⁰ದಿಂದೆಯೆನಣ್ಣಿಸಿದಂಕೊ ಗ್ರಸಮುದ್ರಂಬಿಡಿದೋಡಿಕೋಡಿನೆ
- ²¹ಜೆದಂದೋರ್ಗರ್ಬುಧುರ್ಬುಧಂದೆತ್ತಿಸಿದಂ ಲಸ್ತಂಭಮ || ಸತತಂಲೋಕಮೋ
- ²²ಜಲ್ಲಬಣ್ಣಿಸುತಮಿಕ್ಕೈ ದನ ಪ್ರಬಳಬಾಹಾದಂಡವಿದ್ವಂಸಿತೋದ್ಧತ
- ²³ವೀರ ನಂ ನಿತ ಶಾವಿಳಂಬಿತನುಧಾಕೃದ್ವಿಂಬನಂತೆಬನ
- ²⁴ಸಾಸ್ತಗೆ ತದ್ರಪ ತ್ತಿರೆಸುಖದಿಂತಂಬಚಮೂಪನಹಿತಹುತವಹ
- ²⁵ಕೋಪ || ಧರೆಗೆಸೆವಶ್ಚಿಪರ್ಷೆ ಯೊಳ್ಳವರಕೋಣೆಯಸನ್ನತಿಗಾಭರಣಂಕೇದಾರಕ್ಕಿಮುನಿಸ
- ²⁶ತಿನೆಗರ್ಧ || ಆಮುನಿಯಾಪ್ಪ ವಿಮಳಯಶ್ರೀಧಾಮಲಾಕುಳಸಮಯಲಲಾಮಂರುದ್ರಾ
- ²⁷ಭಮೂತ್ತಿರುದ್ರಾಭರಣ || ರಹಿತಾತ್ಮನಾಮುನೀಂದ್ರನೃಪ್ಯಂವಾಲ್ಮೀಕಿಮುನಿಯದೊರೆಯನೆವಾಲ್ಮೀಕಿ
- ²⁸ಮುನೀಂದ್ರನೆನೆದನುಬ್ಬೀತಳದೊಳ್ ಯರಕ್ಷಣನುಧ್ವಕಳಾವಿಚಕ್ಷಣಂಲೋಕಹಿತಂಕರಂಕಲಿಕಳಂಕಭಯಂ
- ²⁹ಕರನೀಶಕಿಂಕರಂಲಾಕುಳಕ್ಕೆ ನೆಂದುವಾಲ್ಮೀಕಿಮುನೀಂದ್ರನಂಮನದಿಗೊಣ್ಣಿಭಿವಣ್ಣಿಸುಗುಂಜಗಜ್ಜನ
- ³⁰ಕ್ಷಿತಿವಿಕ್ರಮಕಾಲದಾ ತದನ್ವಿತಪುಷ್ಯಮಾಸದಕೃಷ್ಣಪಂಚಮಿ
- ³¹ದೊಳುತ್ತರಾಯಣದಂ ಕ್ರಿಯೊಳ್ಳದೆದರ್ಶಿಯಿಂದ್ವಿಜಪಂಗಳ
- ³²ಶಬ್ದಮಹಾಸಾವನುಧಿ ಸಕಳಾರ್ಥಿಸಾರ್ಥ
- ³³ರಂಸಾಹಸವೈಕೋದರ ಮಳಚರಿತ್ರಂಧವ
- ³⁴ ಮಸ್ತಪ್ರಸನ್ನಸಹತಂತ್ರೀಮನ್ಮಹಾಪ್ರಧಾ ಳಕನೃಪಸನ್ನಿವಿಗ್ರ
- ³⁵ ದನ್ನೆವಕುನ್ತಳವಿಷಯಕ್ಕಳಂಕರಣಮೆನಿಸಿದಬನವಾನೆನಾಡ
- ³⁶ ಪನಿವೇದ್ಯಾದಿಬಹುವಿಧಾಚ್ಚನೆಗೆಂವಾಟಕೂಟಪ್ರಸಾದಬ
- ³⁷ ತಾವಣಿಗೆಯಕೆಳಗಣತಳದೊಳ್ಳೊಟ್ಟುತೋಂಟಂಕ

- 38 . ಜಿಡ್ಡುಳಿಗೇಯರ್ಪತ್ತ ಅಬಳಿಯಬಾಡಂಪೆಳ
- 39 . ದಕಮಂಮಾಡಿತ್ತಂಮೇದಿನಿಯಱಿಯಲೆ
- 40 . ಪಮೇಕಾಕಿನಂಹನ್ನಿದೇವಸ್ಸಂಪು
- 41 . ಮ್ಮಣಾಕಾಳಸದುದಾಮಧಿಗಮ
- 42 . ಭಕ್ತಿ ಸಮುದ್ಭವೇಸ್ತು
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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೧೬ನೇ ಕಲ್ಲು.

- ¹ಓಂನಮಃಃವಾಯ || ನಮಸ್ತುಂಗೇರಶ್ಚಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈಕೋಕ್ಯನಗರಾಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
- ²ನಮಸ್ತುಂಗಜುಟಚಂದ್ರಚಂದ್ರಿಕಾಭೋಗಭೂತಯೇ | ಭವಾನೀದೋಲ್ಲಗಾಠಾಠಸರೇರಾಂಭಾಯಶಂಭವೇ || ಹರಯೇನಮಃ
- ³ಶ್ರೀಕಾನ್ತಾಗಿರಜಾಯುತಮುನಿನುತಾಪ್ರೀತಾಚಗೀತಾಶೃತಾ | ತತ್ತ್ವಕಾತ್ರೈಧರಾಪೃಥಕ್ತೃತವಪು ಶ್ರ
- ⁴ಯಾದೇವಾಪ್ರೀತಿಕರಾಪರಾಹರಹರಾತ್ರೈಕೋಕ್ಯರಕ್ಷಾಕರಾಪಾತಾಂತ್ವಾಂಸತತಂಚಮೂಸತಿಮಹಾದೇವತ್ವದಿಪ್ತ್ಯಾರ್ಥದಾ ||
- ⁵ಶ್ರೀವಧುವಕ್ಷದೋಷ್ಯಜಯಕಾಮಿನಿದೋರ್ವಳದೊಳಲಸದ್ಯಶ್ರೀವಧುಧಾತ್ರಿಯಂನಿಮಿರ್ದಜಾಣ್ಣ ತಟಂಬರವಂಬರಂಬರಂತೀವಿರಕೂ
- ⁶ತ್ತುರಕ್ಷಿಸುತವಿಕ್ರಗಜೇಶ್ವರನೀಶ್ವರಂಮಹಾದೇವಚಮೂಪನಂಪ್ರಬಳಚಾಪನನಪ್ರತಿಮಪ್ರತಾಪನಂ || ಕ || ಶ್ರೀವಲ್ಲಭನತುಳ
- ⁷ಜಯಶ್ರೀವಲ್ಲಭನಮಳನಾಭಿಪದ್ಮೋದ್ಭವವಾಕ್ಯವಲ್ಲಭಭಜಸಂಭವರೀವಸುಧೆಯೊಳಸೆದರಬಿಳಚಾಳುಕ್ಕೇರರು || ವಿತ್ತ ||
- ⁸ಅವರೋಕ್ತಾನ್ತಲಕ್ಷ್ಮೀನಿಧಿವಿತತಭುಜಾಟೂಪದಿಂಲಾಟನಂಮಾಳವನಂಚೇರಮ್ಮನಂಗೂಜ್ಜರನನಲೆದುಬಾಳುಕ್ಕುಸಾಮಾ
- ⁹ಜ್ಯಲಕ್ಷ್ಮೀಧವನುದ್ಯುತೇಜದಿಂದನಿಮಿರ್ದಮದಯಶೋರಾಃಯಂಲೀಲೆಯಿಂದಂಭುವನಸ್ತು ತೃತೈಲಕ್ಷ್ಮಿತಿಸ
- ¹⁰ತಿತಳಿದಂವೀರಚಾಳುಕ್ಕುರಾಯಂ || ಕಂ || ಆತನನುಜಂಧೈಯೋರ್ವೇತಂಸತ್ಯಾಶ್ರಯಕ್ಷಿತೀಶಂಭುವನಖ್ಯಾತನೆಗಳ್ದಂ
- ¹¹ತತ್ತನುಜಾತಂವಿಕ್ರಮಮಹೀಪನಪ್ರತಿರೂಪ || ಕ || ಅತಿಬಳನಾತನತಮ್ಮಂಕ್ಷಿತಿಸತಿದಶವಮ್ಮನಾತನಾತ್ಮಭವಂಭೂನು
- ¹²ತಜಯಸಿಂಹನೃಪತತ್ಸುತನಪ್ರತಿಮಲ್ಲನಿನಿನಾಹವಮಲ್ಲ || ವೃ || ಆಹವಮಲ್ಲದೇವನತನೂದ್ಧವನಾಭುವನಯ್ಯ
- ¹³ಮಲ್ಲನವ್ಯಾಹತವಿಕ್ರಮಂವಿಭವಶಕ್ರನುದಗ್ರಸಯೋಧಿವೇಷ್ವಿತೋಬ್ಬೀಹಿತಕಾಯ್ಯನಾತನನುಜಂಸಮರಾಂ
- ¹⁴ಗಣಭೀಮನುಗ್ರವಿದ್ರೋಹಿವಿದ್ಧಿವೀರಪರಮರ್ಧಿವಿಶಾಳಭುಜಮು ನೋಳಶಾಯ್ಯಕಥಾತ್ರಿಧ .
- ¹⁵ನಿಕರದೊಳುತ್ತುಂಗಧೈಯ್ಯಕ್ಕೆ ಕುಂಭೋದ್ಭವನೋಳುಬೀಸ್ವಿಂಗವಾರಾಂನಿಧಿ ತಣ್ಣಿಂಗವಾಟಾಂಪನಾಟದವಮಾನಂ
- ¹⁶ಗಿಯ್ಯನುಲ್ಲಂಘಿಸುವನತಿಸಯಸ್ಕೂರ್ತಿಯಂತೋರ್ಪ್ಪನತ್ಯು ದ್ಯುನಿಜಗುಣಗಣದಿಂದೀರಪೆಮ್ಮಾಡಿರಾ
- ¹⁷ಯಂ || ವಿಕ್ರಮದಿಂದತನಗಿದಿಶಾಚಕ್ರಂಪೆಸಕೆಯ್ಯವಿಕ್ರಮಾದಿತ್ಯ . . ಚಕ್ರಮನಾಳ್ದನತರಪುಚಕ್ರದುರ್ಲಂಘ್ಯಮೇ
- ¹⁸ನಿಸಲಾಣ್ಣಚಕ್ರ || ಕ || ಭೂಲೋಕಮಲ್ಲನುಬ್ಬೀಪಾಳಕನನು . . ಪಾಳಕುಳವಿಕ್ರಮನಂಚಾಳಕನಾತನತನಯಂ
- ¹⁹ಪಾಳಸಿದಂಸಕಳಮೆನಿಸವಿಶ್ವಂಭರಯಂ || ಪ್ರ || ಧರೆಯಂತಾಳ್ದ . . . ಶ್ವರನಿಜಶಿರಸ್ಸಹಸ್ರಮಂತಾಳ್ದಿದಿಕ್ಕುರಿಯಂಪಾ
- ²⁰ದ್ವರ್ಕಕರೋರಪೀತಕಮಠಾಸೀನಂಕ್ರಮಶ್ವಸತತ್ಪರನೆಂದಿಂ . . . ಲೀಲೆಯಿಂದಿಜಭುಜಪ್ರಸ್ಥೂರ್ತಿಯಂತಾಳ್ದಿದಂಧರೆ
- ²¹ಯಂತುಂಕುಭೃತ್ವಯೋಧರೆಯನೀಸೋಮೇಶ್ವರೋಬ್ಬೀಶ್ವರಂ || ಕ || ಅಲ್ಲಿಂಬಳಿಕ್ಕಿಕ್ಕೀತ್ತಿಗಿನಲ್ಲಂನಿಮಿರ್ದತಜಟಾಳರಪು
- ²²ವನಿತಾಧಮಿಲ್ಲಂಭೂಪಾಳಕುಳಕ್ಕೆಲ್ಲಂಜಗದೇಕಮಲ್ಲನಪ್ರತಿಮಲ್ಲ || ವಿತ್ತ || ಅರಿಧಾತ್ರೀಸತಿಚೋಳಗೂಜ್ಜರಂಚಮೂ
- ²³ವಾರಾಃಯೊಳುಬಾಹುಮನ್ನರಮನ್ಮಕ್ರಿಯೆಯಿನ್ನಪುಟ್ಟಿದಕರೀಂದ್ರಶ್ರೀಣಿಯಂಲಕ್ಷ್ಮೀಯಂತುರಗನೀಕಮನೆಯ್ದೆಕೊಂ
- ²⁴ದುಜಗದೋಷ್ಯಖ್ಯಾತಿಯಂತಾಳ್ದಿದಂಧರೆತೇಜಂಜಗದೇಕಮಲ್ಲವೆಸರಿಚಾಳುಕ್ಕುಚಕ್ರೇಶ್ವರ || ತದನಂತರತದನುಜ
- ²⁵ಪ್ರತಾಪವೆಂದೊಡೆ || ಕಂದ || ಇಮ್ಮಡಿಡಶಕಣ್ಣಂಗಿಸದಿಂಮ್ಮಡಿಡಶತಭುಜಗಿರಾಮಂಗಳಂತಾನೂಮ್ಮಡಿಡಿಯನಿಸೆಮಹೇ

- 26 ಶಗೆನೂಮ್ನುಡಿತ್ಯಲಪಮಹೀಪನೂಜ್ಜಿಫತನಾದ || ಪ್ರಿತ್ತ || ಧರೆಯಂ ಲಕ್ಷ್ಮೀಧರೆಯನುದಿನೋಪಾಜ್ಜಿಫ
- 27 . . . ಪುಣ್ಯೋದ್ಧರೆಯ . ನದನಾನಾಜನಜನಪದನಂಪತ್ತಿ ವಿದಾಳೀಧರೆಯನತಿಶಯಸ್ವಚ್ಛ ಸತ್ಕೀರ್ತಿ
- 28 . . . ಧರೆಯಂತ್ಯೈಳೊಕ್ಕುಮಲ್ಲಂಕ್ಷಿತಿಪತಿತಳೆದಂವೀರಲಕ್ಷ್ಮೀವಿಳಾಸಂ || ಕ್ಷಿತಿತಂನಿಂದಂರಾಜನ್ಯತಿಯಾದಳೆನಲ್ತೆ ವಿಜಯಲಕ್ಷ್ಮೀ
- 29 . ರೋನತಬಾಹುದಂಡನಪ್ರತಿಹತತೇಜಂವೈರಿಹೃದಯಕೆ . . . ಲ್ಯಂ || ವ || ಅನ್ನು ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರೀತೋಕ್ಕುಮಲ್ಲದೇವನಿರೂಪಮ
- 30 ಪ್ರಭಾವಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿರತತ್ಕಾ ಲದೊಳುಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಕಾಳಾಂಬರಪು
- 31 ರವರಾಧೀಶ್ವರಸುವರ್ಣವೃಷಭಧ್ವಜಡಮರುಗ . . . ಯ್ಯುನಿಗ್ನೋಪಪಣಂಕಳಚುರ್ಯುಕುಳಕಮಳಮಾತ್ಮಂಡಕದನ
- 32 ಪ್ರಚಂಡಮಾನಕನಕಾಚಳಸುಭಟರಾದಿತ್ಯ ಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಚರಪ್ರತಾಪ
- 33 ಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಶನಿವಾರಸಿದ್ಧಿಗಿರಿ ಚಲದಂಕರಾಮವೈರಿಭಕಣ್ಮೀರವನಿಸ್ಸಂಕಮಲ್ಲನಾಮಾ
- 34 ದಿನಮಸ್ತ ಪ್ರಶಸ್ತ ಸಹತಂತ್ರೀಮನ್ಮಹಾಮಂಡಳೇ ರತತ್ಪ್ರತಾಪಪ್ರಭಾವಮೆಂತೆದಡೆ || ಪ್ರಿತ್ತ ||
- 35 . . . ಜಿಹ್ವಾಗ್ರದದುಟವಳಗ . . . ಟುಲುದಿ ದೃದಿಂದ . . . ಸನಿಮಿದುಗನಿಜಜ್ಞಾಳೆಯಂನಿಜದ್ವಿಟ್ಟುಳವಿತ್ರ
- 36 ಸಂಶ್ರಾಂತದಿ ಪತಿ ಬಿಜ್ಜಣೇಶಕ್ಷಿತಿಪತಿವಿತತಾಟೋಪತೇಜಸ್ಸವಾಜ || ಧೃತಧೈರ್ಯ್ಯಂ
- 37 . . . ಯ್ಯುದಿಂದಂಮೆಜಿವನಿವ ದೂರ್ಜಿತಕಾರ್ಯಾಕಾರ್ಯಾದಿಂದಗ್ಗೈಪನಿಜಮಹಾ
- 38 . . . ದಿಂದೂಜ್ಜಿಫತ . . . ಸತ್ಕೀರ್ತಿಯದುನ . . . ಶನೆಂದುವೈರಿಭೂಪಪ್ರತತಿನು . . . ತ
- 39 . . . ಬಿಜ್ಜಣಕ್ಷಾತ್ರಳೇಶ . || ವ || ಪ್ರತಿಮಂತ್ರ ಪ್ರತಾಪನುಂಧರೀಚಕ್ರಮನಾಕ್ರಮದಿಂದಂರಾಜ್ಯಂಗೈಯ್ಯು
- 40 ತ್ತಮಿದ್ಧೋದುದಿನಸಂಪ್ರೀಮ . . . ದೇವ . . . ವಿಪುಳಲಕ್ಷ್ಮೀನಿವಾಸಮಾಳ್ವದಗಣ್ಯಪುಣ್ಯನಪ್ಪ . . .
- 41 ವ . . . ಕ್ಷಮನೆ ದಟಿ ಯಮನಪಿಡುಪನೆಗೀತಜ್ಞ ಮತಿಶಯಪ್ರ
- 42 . . . ಸ್ವಸ್ತಿ ಶ್ರೀಮ . . . ತಿಪ್ರಿಯಪಾದಾರವಿಂದಭೃಂಗಂನಿಮ್ಮಿತ್ತರಿಪುಕುಳ
- 43 ಮಣಿಯುಮೆನಿಸ್ತೀಮನ್ಮಹಾದೇವದಂಡನಾಯಕವೈರಿಭ
- 44 ಯದಾಯಕ ವಕ್ಷಸ್ಥಳವಳೆಯದೋಳಾಚಂದ್ರತಾರಾಸಹಸ್ರಶ್ರೀಯಸ್ಸಂಪನ್ನದಿ
- 45 ದಾಕ್ರಾಂತಧಾತ್ರೀತಳವಖಿಳಪಯೋರಾಸಿವೇಳಾತ್ಮವೆಂತುಂಜಿಯ
- 46 ಜ್ಜಿಫತವಂ || ವ || ಅಚಮೂಪತಿಯನಿಮ್ಮಿಳಾನ್ವಯಮೇಂತೆಂದೊಡೆ || ವೃತ್ತ || ಜನಕಂಮಾಳ
- 47 ಪದ್ಮಾಂಬಿಕೆಮಾತೆನಿಮ್ಮಿಳತರಾಗಸ್ತ್ಯಾಂಕಸದ್ಗೋತ್ರಸಂಜನಿತಂಜ್ಞನಕಾಮ
- 48 ಪೊಸತಂ . . . ಗೆನೆ . . . ದೇವಿತತ್ತನೆಯನೀಮಾದೇವನತೂಜ್ಜಿಫತ || ವ || ಅಕಾಳಿದಾಸಚಮೂಪತಿಯಚರಿತ್ರ
- 49 ಮಂಪೇಳ್ವಡೆ || ಪ್ರಿ || ಬಲವಿತತಮೆ ಪೊರದ ಹು ಕೋಲಲಿಂದಿಪ್ಪಲ್ಲಿ . ಮೆಂಮನೆನಿಜಂಧನಮ . . . ಕೋ
- 50 . . . ಯ್ತೊಂಡುಕಾಡು ಗೆ ಲೆಮೆಂದು . . . ನಿಲಿಸಿದ . . . ದೀಜಗಂಬಣ್ಣಿ ಸಲುನಿಮ್ಮಿಳಚಿತ್ತಂವೆಮ್ಮೆವೆತ್ತಂಪರಹಿ ತಚರಿತ
- 51 ಗನಾಕಾಳಿದಾಸಂ ಳ್ತಾನವರ ದೊಳ್ವೇವರಾಜಂನಗನಂಘಾತಗಳೊಳ್ಳಾಚನದರ
- 52 ಪ್ರಿಕ್ತದೊಳ್ಳ ಲ್ತಾಂಘ್ರಿಪಂ . . . ದದೊಳ ವವಾರ್ಧಿಗಳೊಳಮಿತ್ರವಾರಾಸಿಯೆಂತೆವೆಂಪಿಂಮಿಗಿಲಾದ ಮೇಶ್ವ
- 53 ರನ್ರಿಪತಿಚಮೂನಾಥ ಇ ನಿಸಿದಮಹಾಪ್ರಧಾನಕಾಳಿದಾಸಚಮೂಪತಿಯ
- 54 ತ್ರ ದಡೆ ಬೆಸವಮಾಲೋಕಮೆಲ್ಲಂಜಿನೆಹ . . . ಸದಚಿಂ
- 55 ಪಂಗೊಳ್ವಿನಂಭಟಗ ಮಹಾದೇವಗ್ಗಿಗಮವಂಗಿ . . . ಣ್ಣ . . . ಪೊ . . . ಜೇಯನೋಳಿ
- 56 ತಾನೆಂದೊಡೆ . . . ನಿಮ್ಮಿಳಚರಿತಂಮಹಾದೇವದಂಡೇಶನಿನೊಳು || ಭರದಿಂಪ್ರೀವತ್ಸದಂಡೇಶನೊಳಿಖಿಯಮಹಾದೇವನನುಗ್ರಾಸಿಯಿಂದ
- 57 ಳ್ತರಿಯಾ ಶಾತರ ತಡಿಕೊನ್ನುದಂತಾವಗಂ
- 58 ತೆ . . . ತಬ ಘ || . . . ರುಬೆನೆ . . . ಕೋಸಗೇಸಿತಗೆರೆಬಳ್ಳಾರಿರಾಚೂ

- 59 ಜುವಜಿ . ಯಾ ನುರನೆಡಿ ಮತ್ತಂ | . . . ಪೊನ್ನಗಳಸಂಕಟ್ಟಿಸಿ . ರದಿನಾಕಂಚಿ
- 60 ಸಿಟ್ಟಿತಡಿಯೊಳು ಮೃಮೃಮಹಾ ರಿಯೊಳು
- 61 . ಳ್ವಡಿಗಟ್ಟಮ || ಶ್ರೀಮ . . ಕನಬಾವಿಯ . . . ಮದನನಂಶ್ರೀವತ್ಸನಂಚಕ್ರಪಟ್ಟಮಂ
- 62 ದಳಾಧಿಪಕಾಳಿದಾಸನಮಗೆ ದೇವ || ಚ ತವಮೃನೆ . ನರಚಕ್ರಪತ್ರಿಭೂವಳಿಯದಭೂಷ
- 63 ಣವಮರರಾಜನುದಾರದುಡಾತ್ತಮೂರ್ತಿ ವಿಳಾಸದ . . ಕಲಿಗಳದೇವನೆಂಬುದನೀಶಮಹಾ
- 64 ದೇವನನೀಜಗಜ್ಜನಂ || ವಚನ || ಶ್ರೀ || ಅನ್ನುನೆಗತ್ತೆಗಂಪೊಗತ್ತೆಗಂತಾನೆ ಶ್ರೀಮದ್ವಿಜ್ಞತೇಶ್ವರಮನೋರಥಸಮಾರೂಢ
- 65 ನಾಗಬನವಾಸದೇಶಮನಾಳ್ವತ್ತ ಮಿದ್ವಲ್ಲಿದೇಶವಿಳಾಸವಿಸ್ತಾರಮಂವೇಳ್ವಡೆ || ವಿ || ಘಟಕುಜಂಮನಂಗೊಳಿಪಪ್ರಾಗವನಂವನದೊ
ಳ್ಳಮಂ
- 66 . . ಜಳಜದ . ಪೊನಳ್ಳಂಪೆಳೆದಕತ್ತಲಿನೇಲ್ವೆಲೆವಳ್ಳಿ ಬಗ್ಗಿ ಗೊಂಡುಳಿವಶುಕುಕಧ್ವನಿನಳಿನಲಿಡಾಡುವನಂಗನಂಗನಾಕುಳಮಂ.ಲಕ್ಷ್ಮಿ
- 67 ಲಕ್ಷ್ಮಿಗೇಮದ್ವಿಧಿಕರಂಬನವಾಸದೇಶದೊಳು || ವ || ಆಬಿನವಾಸದೇಶಕ್ಕೆ ತಿಳಕದಂತೊಪ್ಪತ್ತಿ ಪ್ಪಮಹಾಪಟ್ಟಣಂಬಲಿಪುರಮದಬವಿಳಾಸ
- 68 ಮೆಂತೆಂದಡೆ || ಸಮಾಕೀರ್ಣವನಮಾಳಾಳಿತಮೇ . . ಮದನವಿಶಾಳಕಮಳಕವಳಯವನಸೇವ್ಯಕುಕ
- 69 ಏಕಾಳಿಕಳರವರಮೃಂ || ವ || ಮತ್ತಂಧನದಪ್ರತಿಮಲ್ಲರನಿಸನಗರಂಗಳೆಂಪಲವೊಂಪುರಪಂಚಮಂಪಲವೊಂಬ್ರಹ್ಮಪುರಿಗಳೆವಿಧ
- 70 ನಾನಾರಮೃಹಮೃಗಗಳೆಂಮನೋಹರಮೆನಿಸಬಲಿಪುರದೊಳ್ವ ಪ್ಪನಿಗ್ರಹಸಿಪ್ಪಪ್ರತಿಪಾಳನದಿಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಕರಿತುರಗ . .
- 71 ಸೇನಾಧಿಪತಿ ಬನವಸೆನಾಡ ಮಹಾದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯ
- 72 ತ್ತಮಿದ್ವೊಂದುದವಸಂ || ವಿ || ಕೆಲದೊಳ್ವೆಳಿಸಿ . . . ಲೀಲಾವತೀದೇವಿಮತ್ತಕೆಲ . . . ಲಾವಣ್ಯಲಕ್ಷ್ಮಿನಿಧಿನಿಜ . . .
- 73 ಸಾಕ್ಷಿದ್ವಯಾಂಗೀಕೃತನ . . ಹರಿ ವೀರಾಮಾತ್ಯವಿದ್ವಜ್ಜ ನವಿನುತಮಹಾದೇವ . . .
- 74 ನಾಡ || ಅನುಸಮತೇಜನಪ್ರತಿಮ ಯರಜನಕಯಿವರಮಾತೆಜನಮಕ್ಕನಪ
- 75 ರಂಜನನಂ ಜ್ಞಾನವೆನಿಸ್ಪಮಹಿಗೆ ದೇವನ || ಮತ್ತಮಾಕುಮಾರನಿನುಡಿತ || ಸ
ರಸಾತಿಪುಣ್ಯ
- 76 ವಿದ್ಯಾಧರಕೆಂನರ ಸಕಳಕುಭಲಕ್ಷಣದಿಂವರಲಕ್ಷ್ಮಿಯೆನಿಸಮ . ಣಿ . ದುತ್ತಮ . . . ಯಿರ್ಪುದಿದು . . . ಮಾತ ||
ಸ್ಥಿರನಿ . .
- 77 ದ್ವಯಧರ ಧೀಶ್ವರನಮಳಪುಣ್ಯಪೂಜಾಸ್ಥಿರತಾಸಹಕಾರಿಮಯೂರಮಲ್ಲಯ್ಯಂ || ಆಚಮೂಪತಿಯ
- 78 ಪ್ರಧಾನ || ಮನಮದ್ರೀಂದ್ರಯಕನ್ಯಕಾಪ್ರಿಯವರಶ್ರೀಪಾದಭಕ್ತಿ ಸ್ಫುರದ್ಧೃತ ತ್ವನ . . ಭಾಸ್ವಚ್ಚ ರಿತ್ರದಿಂದೆಜನಮಂ.
- 79 ಕಯ್ಯಗಿಸಲ್ಪಮತ್ತ ಮೆನಿಸಲುವಿದ್ವಜ್ಜನಾನಂದವರ್ಧನ . . ಮಹಾ . . ನಾಯಕಂಜ . . ವಿದ್ಯಾವಧೂವಲ್ಲಭಂ || ಚತುರುಪಧಾವಿ
ಕುದ್ಧಚ
- 80 ತುರಂಭೋರಾಸಿವಿಳಸಿತೋಚ್ಚೈತಯಶ ವಿದ್ಯಾಚತುರ ನಲ್ಲೆರಾಜಾಮಾತ್ಯ || ಸುರಮಂತ್ರಿಪ್ರತಿಮ
- 81 ಲ್ಲಂಪರೋಪಕಾರ ಪುಣ್ಯಾಕನಮಳಕೀರ್ತಿ ಭೂಭೂಸುರಲೋ . . . || ಮತ್ತಂ . . . ಶ್ವ
- 82 ರನಪ್ರಧಾನ ದಯ್ಯನಾಯಕನವಿಜಯಮಹೋಂನತಿಯೆಂತೆಂದಡೆ || ರಮ
- 83 ಳಕೀರ್ತಿ ದೆಬ್ಬಾ ದೇವಿ . . ಹಿತ ಪೂಜಿತ ನಾಯಕಸಂದಯ್ಯಂ
- 84 ಸಂಸ್ತುತರಂ ನನುಸಮತೇಜ ವಿಧುವಿಮಳಚರಿತಾಂಭೋನಿಧಿಗೆ ವಿಳಸದ್ಗು
- 85 ಣರತ್ನ ಕಂನಿಧಿವಿಬುಧಜನಸ್ತುತ ಮರ್ದಿಮಯ್ಯನನುಸಮಧೈಯ್ಯಂ || ಅರ್ತಿಗರ್ಭಮನರ್ಥಿಜನಕ್ಕ ತಿಪ್ರೀತಿಯಿನೀವ . .
- 86 ನುಬ್ಬೀಸಂಸ್ತುತನೆನಿಸಿ ಮೂರ್ತಿತಭಾಸ್ವತ್ತೀರ್ತಿರಾಜಿತಪ . . || ವೃ || ಸರಸಕವೀಂದ್ರಸಂಸ್ತುತಗುಣಂಸು
ಜನಾಗ್ರಣಿಸ್ಪೃಬ
- 87 ನ್ನುದ್ಧರತರದೈಯ್ಯನಪ್ರತಿಪತಶೃಂಗಯ್ಯನುಪಾಜ್ಞಿತಪುಣ್ಯ ಸುರಭೂಜನುಜ್ವಳಯಶೋ . . . ಮನಪ್ರೀತಿಸದ್ಗುಣಾಕರ
ನಮಳೋದಿ
- 88 ತವಿಬುಧ || ಅನ್ನುಸಮಸ್ತ ಧೈರ್ಯಸಾಮಂತಪ್ರಧಾನ ಮೆನಿಸಿಜಸ್ಥಾನದೊಳುಧರ್ಮಕಥಾ

- 88 ಮಾನ್ಯರಪ್ಪದುಂತದವಸರದೊಳು || ಕ || ಸರಸಿರುಹತದಿನಕರಕರಜಾಲಬ್ಬತೇಜನರ್ಥಿಮನಮಂ . ವಿನೆಗಸರನೋಕ್ತಿಯು
ಕ್ತಿಯಂ
- 89 ಧರ್ಮಪ್ರಸಂಗವರ್ಧಿಸಿದಂ || ಅಂತಾಸಮಯದೊಳ || ವಿ || ಭಸಿತೋದ್ಧೃತನಿರ್ಮಲಾಂಗರಾಚಿಯಂತಾರಾದ್ರಿಯಂತಂತೆಕಣ್ಗೆ ಸದತ್ಯು
ಜ್ವಳಜೇ
- 91 . ದಂತರಾಚಿಯಿಂದಾಸ್ಥಾನದೊಳೊಂದಿಕ್ಕಾಪ್ರಸರಂಪರ್ವಿದಾದೆಂಬಿನಂಮುನಿತುಂಧರ್ಮಪ್ರಸಂಗಕ್ರಿಯಾವ್ಯಸನತದ್ಗುರುತರ್ಪಿತೋ
ದ್ಯನುಳಿದೇಕೇ
- 92 ದಾರಶಕ್ತಿಶ್ವರೌತದ್ವ್ಯಕ್ತವೆತಂದಡೆ || ಶ್ಲೋಕ || ಯೋಲಿಂಗಂಸಾಧ್ಯಪಯೇದೇಹಂವಿಧಿಪೂರ್ವ್ವಂಸದಕ್ಷಿಣಂಸರ್ವ್ವಾಗಮೋದಿತಂಪುಣ್ಯಂ
ಕೋಟಿಕೋಟಿಗುಣಂಲಭೇತ್ ||
- 93 ಎಂಬುವತದ್ವ್ಯಕ್ತಾರ್ಥಮಂವಿಚಾರಿಸಿದೇವತಾಪ್ರತಿಷ್ಠಾಪ್ರವೇಶಾನ್ವೇಷಣನಾಗಿ || ವಿ || ಪ್ರತಿಬುದ್ಧ . . ನಾನಾವನೀವನಜಗವಸ್ತಿರ
ಕೇದಾರದೇವಾ
- 94 ಯತನಕ್ಕೆಂದದು . . . ಸುರಪಜಯ . . . ಭಾಸ್ವ . . . ಕೀಳಿತಹಮಾದ್ರೀಂದ್ರ ಶಮದಮನಿಸ್ತಂತ್ರನಂಪೂಣ್ಣ
ಪುಣ್ಯಪ್ರಯ . .
- 95 ಶ್ರೀವಾಮಶಕ್ತಿವ್ರತಿಯನತಿಶಯಾನಂದದಿಂಬಂದು . ಣ್ಣ || ಆಮುನೀಶ್ವರನಗುರುಕುಳಕ್ರಮಮಂಪೇಳ್ವಡೆ || ಕ || ದೇವವ್ರತಮುನಿಸಂನತಿ
ಮೂವರಕೋಣೆಯೊ
- 96 ವಳಿತ . . . ವಳಿಯಪಣ್ಣದೊಂಭಾವಿತಕೇದಾರಶಕ್ತಿಯುಂಶ್ರೀಕಂಠಂ || ಶ್ರೀಕಂಠಮುನಿಗೆವಾಗ್ಧೀವೀಕಂಠದಹಾರದಂತೆಗುಣಭೂಷಿತನಾ
ಳೋಕಿತವಪದನಾನತ . .
- 97 ಕಂಸೋಮೇಶ್ವರಾರ್ಯಾನನುಪಮಪ್ರಯಂ || ಸೋಮೇಶ್ವರಮುನಿಗಳಶಿಷ್ಯ ಶರಣ . . . ಸಕಳವಿಬುಧಲಲಾಮಂ
- 98 ತತಿರ್ಪಂತನ್ಮನೀಶ್ವರನಶಿಷ್ಯಶ್ರೀವಾಮಶಕ್ತಿಶ್ವರ ಪಾಂಗಶರಕ್ಕೆ ಸೋಂಪಿತದೀಯ
- 99 ಕ್ಷಂಜಿಸೆಪುಟ್ಟದೊಳಚಳದುಜ್ವಳಕಾಂಚೀರವಶೋಭಿತೆ
- 100 ನೀಶ್ವರನಂಕಂಡುಲಬ್ಧಾನುಜ್ಞಾನಾಗ್ರೀಮತೈದಾರ
- 101 ಮಪ್ಪಮಹಾದೇವೇಶ್ವರದೇವರಜನಕಾಭಿಧಾನಪೂರ್ವಕ ಚವೇಶ್ವರದೇವರ ಮಪ್ಪಕಾಳಿದಾಸಜೀ
- 102 ಯಮೂರ್ತಿಭೂತವಾದ . . ರೂಪವಕೇಶವಮೂರ್ತಿಯ
- 103 ವತ್ಸರದಮಾಗ್ಗಕಿರದಮಾನಾಸ್ಯೋಮವಾರಸೂರ್ಯಗ್ರಹಣವೃತ್ತೀಪತದಂದು || ಸ್ವಸ್ತಿಶ್ರೀನೃಹಾದೇವದಣ್ಣನಾಯಕ
- 104 ಶ್ರೀಮತೋಡಿಯಮಠದಾಚಾರ್ಯವಾಮಶಕ್ತಿಪಂಡಿತದೇವರಕಾಲಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಡುಳಿಗೆಯೆಪ್ಪತ್ತಃಪತ್ಯು
- 105 ಬಾಡಮಂದುಗುಳಿಯೆಚಿಕ್ಕಳೆಯಂತ್ರಿಭೋಗಾಭ್ಯಂತರಸಹಿತ ದೇವರಂಗಭೋಗರಂಗಭೋಗಕ್ಕಂತಪೋಧನರಾ
- 106 ಹಾರದಾನಕ್ಕಂವಿದ್ಯಾದಾನಕ್ಕಂಮೂಟಕೂಟಪ್ರಸಾದಕ್ಕಂಖಣ್ಣಸ್ಥುತಜೀಣ್ಣೋದ್ಧಾರಕ್ಕಂವೆಂದುಸರ್ವನಮುಖ್ಯನಾಗಿ ಕೊಟ್ಟಂ || ಮ
ತ್ತಂ . .
- 107 ಮೂವರಾದೇವರನೈವೇದ್ಯಕ್ಕೆಂದುಜಿಡ್ಡುಳಿಗೆಯೆಪ್ಪತ್ತಃ
- 108 ಯೆಪ್ಪತ್ತಃಪುನುನಿಯಕುಮಾರಮಾಚರಸ ಮಾಂತನಕೋಣೈಯ್ಯಾಮೂವರುದೇವರುನೈವೇದ್ಯ
- 109 ಮತ್ತರೊಂದುಪೆದ್ದಲುಮತ್ತರೆರಡು || ಮತ್ತಮಾಮೂವರದೇವರನೈವೇದ್ಯ ದೆಪ್ಪತ್ತಃಪುನುನಿಯ
- 110 ಬಂದಣಿಕೆಯಕೊಡಗೆಯಲ್ಲಿಬಿಟ್ಟಗದ್ದೆಮತ್ತರೆರಡು || ೧ || ಯಿಧರ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆ
- 111 ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗಿಸಹಸ್ರಕಪಿಲೆಯಂಕೋಡುಂ
- 112 ಕಪಿಲೆಯುಮಂಬ್ರಾಹ್ಮಣರುಮಾನಾಸ್ಥಾನದಲಿತನನ್ನಹನ್ತ
- 113 . ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿಸುಂಧರಾಂಪಷ್ಪಿರ್ವರ್ಪಸಹಸ್ರಾಣಿ
- 114 ಸ್ವಸ್ತಿಶ್ರೀಮಸ್ಸುಕವರ್ಪಗಂಗಳನೆಯಶೋಭಕೃತುಸಂವತ್ಸರದ
- 115 . . . ಆದಡೆಬೊಮ್ಮಯ್ಯಂಜಿಡ್ಡುಳಿಗೆ
- 116 ಶ್ಯ . ಕೊಟ್ಟ

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ಅದೇ ಗ್ರಾಮದ ವಿರಕ್ತ ಮಠದ ಪ್ರಭುದೇವರ ಗದ್ದಿಗೆ ಹಿಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

- ¹ನಮಸ್ತುಂಗಳಿರಬ್ಬಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೇಳೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾಯಸಂಭವೇ
- ²ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಸರಮೇಶ್ವರಂಸರ
- ³ಮುಖಟ್ಟುರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವ
- ⁴ರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ತತಾರಂಸಲುತ್ತುಮಿರೆ
- ⁵ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತ ಭುವನಸ್ತು ತಬ್ರಹ್ಮಕ್ಷತ್ರವೀರಾನ್ವಯಶ್ರೀಪ್ರಿಥ್ವೀವ
- ⁶ಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಸರಮೇಶ್ವರಂಕೋಳಾಲಪುರವರೇಶ್ವರಂನಂದಗಿರಿನಾಥಂವದಗಜೇಂ
- ⁷ದ್ರಲಾಂಚ್ಛ ನಂನೋಮೇಶ್ವರಲಬ್ಧ ವರಪ್ರಸಾದಗಂಗಳಸುಮಾಯುಧಂವಿಕ್ರಮಗಂಗಳ
- ⁸ಯದುತ್ತರಗಂಗಳಕಳಜನಚಿಂತಾಮಣಿಮಣ್ಣಿಳಕಮಕುಟಚೂಡಾಮಣಿಶ್ರೀಮಚ್ಚಾಳು
- ⁹ಕ್ಯುಗಂಗಳಮಾರ್ಗಾಡಿಭುವನೈಕವೀರನುದಯಾದಿತ್ಯದೇವಂಗಳವಾಡೀಮೊದಲಾಗಿಬನವಸೆವನ್ನಿ
- ¹⁰ಚಾರ್ಫಸಿರಮುಮಂಸಾಂತಳಿಸಿರಮುಮನಾಳ್ಪ ಸುಖಸಂಕಥಾವಿನೋದದಿಂದಿರಾಜ್ಯಂಗಿಯುತೀರೆ
- ¹¹ತನ್ಮನೋನಯನವಲ್ಲಭೆಸ್ವಸ್ತೃನವರತಸರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಶ್ರಫಳಭೋಗ
- ¹²ಭಾಗಿನಿದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನೇಹಜಸಾಭಾಗ್ಯರೂಪನಿಧಾನೆಭುವನವಿದ್ಯಾಧರಿಸಕಳ
- ¹³ಕಳಾಧರಚಿಕುರಿತಚಕೋರನಯನೇಳಾಳಸಗಮನೇನಂಗೀತಕಪ್ರಸಂಗವೀಕಚೂಡಾಮಣಿ
- ¹⁴ಸರಣಾಗತರಕ್ಷಾಮಣಿಯಾಚಕಜನಜಂಗಮನಿಧಾನಕಳಸಸಾರದಾದೇವೀಲಬ್ಧ ವರಪ್ರಸಾ
- ¹⁵ದೇಶೀಮದುದಯಾದಿತ್ಯದೇವನದ್ಧಾಂಗಿಯರಪ್ಪಶ್ರೀಮತೇಲಚ್ಚಲದೇವಿಯರೆ || ಕಂದ ||
- ¹⁶ಪೊಚ್ಚ ಪೊಸದೇಸೆಮಾರ್ಗದೊಳಚ್ಚ ರಿರಸಭಾವಮೋಜೆಬಹುವಿಧಗತಿಯೊ
- ¹⁷ . ಗದೊಳನಚ್ಚ ನಿನಿಬ್ಬಾರಣಪಾತ್ರಮೆನಿಸಿದಪಾತ್ರ
- ¹⁸ದಗತಿಯೊಳವಳನವತ್ತನ

(ಮುಂದೆ ಹೋಗಿದೆ)

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ಅದೇ ಮಠದ ಮುಂದೆ ಗದ್ದಿಗೆಗೆ ಬರಗಿಸಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 8" × 2' 6".

- ¹ . . ಸ್ವಸ್ತುರುಣೀಧೃಕಂಕಣಬೃಹಜ್ಜುಂಕಾರವಾಚಾಳಹಸ್ತಸ್ತೋಮಾಂಚಿತನಂಚಳಚ್ಚ ಮರಜಾತಾನೊಡ್ಡೀಳಲೀಳಾಮರುದ್ವಿಸ್ತೀರ್ಣಾ ದ್ಯುನದೀಪಯೋ . .
- ² . . ಳಾಪಂದೇವದೇವಂತ್ರೀಳೋಕಸ್ತು ತ್ಯಂದಯಗೈಯ್ಯ ಭೀಷ್ಮಫಳಮಂಗಾರೀಮನೋವಲ್ಲಭಂ || ಅಪಧ್ಧಾತ್ರೀಧ್ಧ್ರವಪ್ರಂಘಣಿಸಫಣಮಾ ಣಿ . . .
- ³ . . ತಸಂಯ್ಯಾರ್ಭಿರಾಮಾಂಗಾಪೂರ್ವಾಖರ್ವಪೂರ್ವಾಚಕನಬಿಳಜಗದ್ವಿಶ್ರಮಸ್ಥಾನದಿವ್ಯಶ್ರೀಪಾದಾನಟ್ಟಕಟ್ಟದ್ರಮ . .
- ⁴ . . ಜನಸಂತುಷ್ಟಿದೃಷ್ಟಿಪ್ರಸಾದವ್ಯಾಪಾರಂಮಾಳ್ಳ ಸಯ್ಯಂಸಕಳರುಚಿರತೇಜಲ್ಪಿಕಾಶಂಮಹೇಶಂ . .
- ⁵ನಿಜಕೋಟ್ಯುಕ್ತಪ್ರಭಾಭಾಸುರತನುರುಚಿಯೊಳ್ಳ ಕಣ್ಣಾಸಿತಜ್ಯೋತಿಜಗದ್ವೀಪ್ರಪ್ರದೀಪಾಧರಮಳೀತಯಂಪೋಲೆಕಣ್ಣೊಪ್ಪು
- ⁶ . ನಾಕಜನಾನಾಮಾಳಿಮಾಳಾಂನಿಗಣಪ್ರೀತಿಮತ್ಪಾದಪದ್ಮಂವಿಭಾಸ್ವದ್ಭಜಗೇಂದ್ರಾಳಂಕೃತಾತ್ಮಾಯತಭುಜಭುಜಗಂ

- 7 . ಕ್ಷಿಪುತಿ ಕ್ಷೇಪನಮ್ || ಶ್ರೀಮುಖ್ಯಾಳು ಕೃಷಕೇಶ್ವರನತುಳಬಳಂತೈಲಸಂತೀಬ್ರತೇಜೋಧಾಮಂಸತ್ಯಾಶ್ರಯಂವಿಕ್ರಮ
 8 ಗುಣನಿಳಯಂವಿಕ್ರಮಾದಿತ್ಯನತ್ಯುದ್ಧ ಮಂಸನ್ದಯ್ಯಣಂಸಾಹಸನಿಧಿಜಯಸಿಂಗಂಧರಾಚಕ್ರಲಕ್ಷ್ಮೀಧಾಮಂತ್ರೈಳೋಕ್ಯಮ
 9 ಲ್ಲಂನೆಗಳೆನೆಗಟ್ಟದಿಪ್ರಾಜ್ಯಾಳುಕೃಷಾಜ್ಯಂ || ಅನೆಗಳ್ಳಾಹವಾಜ್ಜೀತಜಯಾಧಿಸನಾಹವಮಲ್ಲದೇವನಂಭೋನಿಧಿ
 10 ಮೇಖಳಾವಳಯರವ್ಯಮಹೀಮಹಿಳಾಮನಹ್ವಿಯಂಸೂನೃತವಾಕ್ಯಧಾಮಯಸುಧಾನಿಧಿಪಾರುಚಳುಕೃಷಾಜ್ಯಲ
 11 ಕ್ಷಿಪ್ರೀನಿಳಯಂನೆಗತ್ತೇವಡೆದಂನಿಜಭೂರಿಭುಜಪ್ರತಾಪದಿ||ಶರಣೆನ್ನಂಭೀತಿಯಿಂಕಯ್ಯುಗಿದುವಿರದೊಡಮ್ಮಮ್ಮದೋವ್ವಿಕ್ರಮಾಡಂ
 12 ಬರದಿಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಂಮಸಗಿಮುಳಿದುಮೇಲೆತ್ತಿ ದಂಧಾಳಿಯಿಟ್ಟಂಪರಿಯಿಟ್ಟಂಮುತ್ತಿ ದಂತೋಱ್ತು ದುಳಿದನಡಂಗೊತ್ತಿ ದಂತುತ್ತಿ ದಂ
 13 ಜವ್ವರಸನ್ನತ್ತಿ ಕಿತ್ತತ್ತಿ ದನಹಿತರನೆಂಬಿನ್ನಿ ದಂಕೇಳಲಕ್ಕಾಂ || ತನ್ನ ಪನಂದನಂಭುವನವಂದ್ಯಗುಣಂಭುವನೈಕಮಲ್ಲದೇವಂನ್ನು
 14 ರನಾಥರಾಜ್ಯರಮಣೀರಮಣೀಯಾಪರಾದ್ಯಭೂಪಣಂಪನ್ನ ಗರಾಜಭೂಪಣಸದಾಬ್ಜ ಪರಾಗಪವಿತ್ರಶೇಖರಂಪ್ರೋನ್ನತ
 15 ಕೀರ್ತಿರ್ದೀಧಿತಿಸುಧಾಧವೇಳೈಕೃತವಿಶ್ವವಿಷ್ಣುಪಂ|| ಕವಿವನೇಣಂಪೊದಟ್ಟುಬಿಸುನೆತ್ತ ರಧಾರಸಿಡಿಲ್ವಮುತ್ತ ಪಾರುವರದ
 16 ನಾಳಸೋರ್ವಕರುಳುಣ್ಣು ವಖಂಡಮೆಳಲ್ವಮಸ್ತ ಕಂತವುಬಲಂಕಳಲ್ವನಖಮೇಱುವಸುಯಿಸುಃಖಿವೇಷಿತೋಪನುಗ್ಗುವರಿ
 17 ಪುಡ್ನಿ ಗಳ್ಳರಿಯಗನ್ನಗಜಂಭುವನೈಕಮಲ್ಲನ || ಸ್ಪಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ
 18 ಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕೃಷಭರಣಂಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮು
 19 ತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಸಲುತ್ತಮಿರ || ವೃತ್ತಂ || ಆಪೃಥ್ವೀಶ್ವರಪಾದಸಂಕರಾಹಸೇವಾತತ್ಪರಂವಿ
 20 ಕ್ರಮಾಟೋಪಪ್ರೋದ್ಧಳನಾಹಿತಪ್ರಕರನನೈಕೋಪಿಪಾಳಾಚ್ಚಿ ತತ್ಪ್ರೀಪಾದಾಂಬುರುಹಂವಿರೋಧಿನ್ಯ ಪಚೂಡಾರೋಪಿತಾನ್ಯಾಪ್ರಭಾ
 21 ವೋವೇತಂಭುವನೈಕವೀರನೆನೈಶ್ರೀಗಂಚಕ್ರಾಯುಧಂ || ಕಂಠ || ಶ್ರೀಮಹಿಮಾಣ್ಣವನಖಿಳಕ್ಷ್ಮಾ ಮರಚಕ್ರೇಶನಾತ್ಮಭುಜ
 22 ಬಳವಿಜಯೋದ್ಧ ಮಂಬ್ರಹ್ಮಹೃತ್ತಶಿಖಾಮಣಿರಾಜಾಧಿರಾಜನುದೆಯಾದಿತ್ಯಂ || ವೃತ್ತಂ || ರೂಡಿಯಮಣ್ಣೋಶ್ವರರುಮಕ್ಕ ರಿಸಲು .
 23 . ಗೆಯಾಮನೆ ಯ ಬೀವರಂನೇಲನಂನಿ ಡೆದಗಣರುಂನಿನಗೆಗಣ್ಣರವೇಳ್ಳು ವನೈಕವೀರಪ . .

(ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ).

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ಅದೇ ಮಠದ ತುಂಬೋ ಹೊಂಡದ ಏರೀಮೇಲಿರುವ ಕಲ್ಲು.

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಭಿಚಂದ್ರಾಕಾಮ
 2 ರತಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾಂಭಮೂಗಸ್ತಂಭಾಯಕಂಭ
 3 ವೇ ||
 4 ಸ್ಪಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ
 5 ರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾ
 6 ಳುಕೃಷಭರಣಂಶ್ರೀಮತ್ಪ್ರಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ
 7 ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂಸಲುತ್ತಮಿರತ
 8 ತ್ತಾದಪದೋಪಪ್ರೋದ್ಧಳನಾಹಿತಪ್ರಕರನನೈಕೋಪಿಪಾಳಾಚ್ಚಿ ಮಹಾಸಾಮ
 9 ನ್ನಾಧಿಸತಿಮಹಾಪ್ರಧಾನದಂಣ್ಣ ನಾಯಕಮನೆಗ್ಗಿಡೆ
 10 ದಂಣ್ಣ ನಾಯಕಂಗುಣ್ಣ ಮರಸರುಬನವಾಸೆನಾಡೊಳಗಣಕಂಪ
 11 ಣವ:ಗ್ರಹಾರವಡ್ಡ ರಾವುಳಂಹೆಚ್ಚುಂಕಯೆರಡುಂಬಿಲ್ಲೊ
 12 ಡೆಯಮನಾಳುತ್ತಿ ರೆಯವರವಂಶದೊಳೆಜೈಷ್ಮನುದಿತ್ಯಕ್ತ
 13 ಪ್ಪನುಮೆನಿಸಿದಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾ

- 14 ಸಾಮಾನ್ಯ ಧರ್ಮತೀರ್ಮಾನಪ್ರಚಾರದೊಡನೆ ನಾಯಕಂವಿಬು
15 ಧರ್ಮದಾಯಕಂಹಯವತ್ಯರಾಜಂರೂಪಮನೋಜಂ
16 ಪರಾತ್ಪರಜೀಮೂತವಾಹನಯರಿತಟ್ಟುಬೈರವಂಗುಂ
17 ಣ್ಣಿನಸಂನ್ಯಾಹಸಮಸ್ತನಾಮಾವೇಶನೇತರವೃತ್ತೇ
18 ಕ್ಷಮರಸನುಂಶ್ರೀಬಾರಹಕೋಡಿಯಶ್ರೀಸರ್ವೇಶ್ವರದೇವಗೃಹನಮು
19 ಸ್ಥಾರಂಮಾಡಿವಿವ್ಯಲಿಂಗಮಂಕಂಡುಪಿರಿದಂಭಕ್ತರಾಗಿದೇವಗೃಹಸನ್ನ
20 ನಪೂಜಾಪ್ರಚೀನೈಯಂಮಾಡಿವೇಕುಮೆನ್ನಪೆಂಟಿಯೋಳ್ತೆಂಗ
21 ಇಂಗಿಯೆಲ್ಲೆಯಪೆಜಿವನಾನ್ಯವಂದಕ್ತಂ | ಪಣಂ ಸಮಸ್ತಸುಂ
22 ಕದಲಾಣಾಂತರಂಗೋಳ್ಕಣ್ಣಿಯವಣಯಿರಡುಬೀಡಿನಕಾ . .
23 ಡಕೆಯಪೇಟಿಂಗಿಯೆರಡಡಕೆಮತ್ತಂಶ್ರೀರಾಜಧಾನಿಬಳ್ಳಿಗಾ
24 ಮೆಯಪಟ್ಟಣಸಾವಿವೊದಲಾಗೆಸಮಸ್ತನಗರಂಪವಿತ್ರಕೇಕೊ
25 ಟ್ಟಪಣ || ಅಂಗಡಿಯಲಪರ್ವನಿವೇದ್ಯಕ್ಕೆ ಅಕ್ಕಿ ಬಿಜೆಡ್ಡುಳಿಗೆ
26 ಎರ್ಪತ್ತೆ ಉಕ್ಕೊಟ್ಟುಕಣ್ಣಿ ವಣಂಹಬೆಯಮನೇರಬಲದೇವ
27 ನಂಯಲ್ಲಿಯತಂಬುಲಿಗರುವಿಲ್ಲವೊಕ್ಕಲೊಳ್ಳೆ . . .
28 . ದ್ರೋಣಮುಮಂಕೊಟ್ಟುರುನೋವನಿಗರುಕೊಟ್ಟುವಿಳಿಅಕ್ಕಸಾಲಿ . .
29 ಸುದಿವಿಳಿಕೊಡತಿಯಂ . . . ಮಿ ಇನ್ನಿನಿತುಮಂ . ಭಾದಿ . .
30 ಶ್ರೀಸರ್ವೇಶ್ವರದೇವರಚಿನ್ನಾಯಕಂಕಮಳಾಸನಪಣ್ಣಿತಂಗಿ .

(ಮುಂದೆ ಅಕ್ಷರಗಳು ಸವಿದು ಹೋಗಿವೆ.)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 8" × 1' 6".

- 1 ಓಂನಮಃಶಿವಾಯ || ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಕ್ರಚಾಮರ
2 ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
3 ಶ್ರೀವಾದಿರುದ್ರಪ್ರಸನ್ನಮ್ರವೇಶ್ವರಗುರೋಗ್ಗಿರಃ | . . .
4 ಹಂವಿದುಪಾಂಕಣ್ಣೀಕಲ್ಪಪಾದವಮಂಜರೀ ||
5 ಓಂನಮಃಶಿವಾಯ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀ
6 ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮ
7 ಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
8 ದ್ಭೃಲೋಕವಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಾ
9 ನಮಾಚಕ್ರಾಕ್ಷಿ ತಾರಂಬರಂಸಲುತ್ತಮಿರೆ || ಸಿಲ್ಪಿಗಳತಿವಿಮಳಗು
10 ಣಾಕಲ್ಪಬೃಹವಣನುಮೆಸೆವರಾವಣನುಂಸತ್ತಲ್ಪದ್ಧರ್ಮಪ್ರವಣ
11 ನಲ್ಪಸೋದರರುದಾತ್ತವಿಮಳಚರಿತ್ರ || ನಿಜತಾತಂ

- ¹²ಗಡರಾಘವಂಜನನಿತಾಂಬಲ್ಲವೈಗೋದಾಸಜನಂಗಳೆತವಗಿಪ್ಪುಬ
¹³ಸ್ಥನಿಕರಂಶ್ರೀಗೌತಮಾಯ್ಯಂಮುನಿಬ್ರಜವನ್ದ್ರಂವೊಡಲಾಗೆಕೋ
¹⁴ದಿಯಮರಕ್ಕಾಚಾರ್ಯರಾಗಿದ್ದವನ್ನಿಜಸತ್ಸಾವಿಗುಳೆನ್ನೋಡೇ
¹⁵ವೊಗಳ್ವದೋತತ್ತಿತ್ತಿಯಂಲೋಕದೊಳ್ || ಎನಿಸಿದಬಾ
¹⁶ವಣನುಂರಾವಣನುಮಿಬ್ಬರುಂನಿಜಿಲ್ವಿಕುಳಕಳಂಕಮಂಕಳೆಯಲೆಂ
¹⁷ದುಕುಸುವೇಶ್ವರದೇವರಪ್ರತಿಷ್ಠೆಯಂವಾಡಿಮೇಚಿಸೆಟ್ಟಕ್ಕೀತ್ತಿಸೆ
¹⁸ಟ್ಟಪ್ರಮುಖಮುಖೇಷನಗರಜನಪಂಚವ.ರಸ್ಥಾನಗಳಂಕರೆಯಲ
¹⁹ಲ್ಲಿಯವರುಸಹಿತವಾಕುಸುವೇಶ್ವರಸ್ಥಾನಮಂಶ್ರೀಗೌತಮದೇವರ್ಗಿ
²⁰ಶ್ರೀಮತ್ಕೇದಾರೇಶ್ವರದೇವರಪ್ರತಿಬದ್ಧನಾಗಿ ಕುಡಲಾಶ್ರೀಗೌತ
²¹ಮದೇವರೆಸಿದ್ಧಾರ್ಥಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧತ್ರಯೋದಶ್ಯಾದಿ
²²ತೃವಾರೋತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯೊಳಶೇಷನಗರಜನಗಳ
²³ಪಂಚಮಃಸ್ಥಾನದಸನ್ನಿಧಾನದಲ್ಲಿದೇವರಅಂಗಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂವೆ
²⁴ಸ್ಥುತಮ್ತಾಹಕ್ಕಳೆಕೆಯಭೂಮಿತೋಳನಾಂಸಿಂಹದೇವರಕೆಯ್ಯಿಂ
²⁵ದಮೂಡಣಬಯಲಲ್ಲಿಅಜುವತ್ತುಕಮ್ಮಗದ್ದೆಯಂಧಾರಾ
²⁶ಪೂರ್ವಾರ್ಕವಾಗಿ ಕೊಟ್ಟಿ || ಮತ್ತಂವೇಚಿಸೆಟ್ಟಕ್ಕೀತ್ತಿಸೆಟ್ಟಪ್ರಮುಖ
²⁷ನಗರಜನಂಗಳತ್ಯಂತವಿಶುದ್ಧಧರ್ಮದಿಟ್ಟಗಳಪ್ಪುದಯ್ಯಿಂಕು
²⁸ಸುವೇಶ್ವರದೇವರದೇವಾಲಯದಬಣ್ಣಸ್ಥುತಿತಜೇನ್ನೋದಧರಕ್ಕೆನ್ನ
²⁹ಬಾವಣಿನಿದ್ದಮನೆಯಸಿದ್ಧಿಯಮನಾಚನ್ನಾರ್ಕ್ಕ
³⁰ತಾರಂಬರಂಸಲುವನ್ನಾಗಿಟ್ಟಿ || ಮತ್ತೆಲ್ಲಿಗರಯ್ಯತ್ತೊಕ್ಕಲಂ
³¹ದೇವರನನ್ನಾದೀವಿಗಿಗೋಡಲೊನ್ನೂಸೊಂಟಿಗೆಯೆಂಣ್ಣೆಯಂಬಟ್ಟಿ ||
³²ಮತ್ತಂಖೆವಲೆಯಗಾವಣ್ಣಮುಖ್ಯವಾಗಿಸಮಸ್ತಸಿಪ್ಪಿಗಳೊತ್ತಳಿ
³³ಯೆಲ್ಲಂದೇವರಚೈತ್ರಪವಿತ್ರದಪರ್ವಕ್ಕೆಪ್ರತಿಸಂವತ್ಸರಬ
³⁴ಕ್ಕಲೊನ್ನೂಪಣಮುಂದುವೆಯಾದಲ್ಲಿಮದವನಿಗನವರಲ್ಲಿಬ
³⁵ನ್ನಪಣಮದವಳಿಗೆ ಪಣಮುಮಂಕುಸಂಪೆ
³⁶ಯಕಣ ಮುಮನಾಚನ್ನಾರ್ಕ್ಕ
³⁷ತಾರಂಬರಂ ಪ್ರತಿಪಾಳಿಸಿದ
³⁸ವರ್ಗವಾರಣಾ ರಕವಿಲೆಯಂಕೋಡುಂ .
³⁹ಕೊಳಗುಮಂ ರಗರಪ್ಪಬ್ರಾಹ್ಮಣಿ
⁴⁰ಗಿಕೊಟ್ಟಫಲ ಸೇತುನ್ನೂಪಾಣಾಂಕಾಲೇ
⁴¹ಕಾಲೇಪಾಲ ವಿನಃಪಾತ್ಥಿವೇನ್ದ್ರಾನ್
⁴²ಭೂಯೋಭೂ ರಾಮಚಂದ್ರಃ || ಸ್ವದತ್ತಾಂ
⁴³ಪರದತ್ತಾಂವಾಯೋಹರೇತ ರಾ | ಪಪ್ಪಿವರ್ಪಕಹಸ್ತೇಪುವಿಪ್ಪಾ
⁴⁴ಯಾಂಜಾಯತೇಕೈಮಿ || ದಾನಪಾಲನಯೋಮ್ತಾಧ್ಯೇದಾನಾಚ್ಛೇಯೋನು
⁴⁵ಪಾಲನಂ | ದಾನಾತ್ಸರ್ಗಮವಾಪ್ತೋತಿಪಾಲನಾದಚ್ಚುತಂಫಲಂ || ನಮಃವಾಯ |

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ಆದೇ ಹೊಂಡದ ಪಾವಟಿಗೆ ಬಳಿ ಹೊಳದ್ದ ಕಲ್ಲು.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಯಾದವಚಕ್ರವರ್ತಿ ವೀ
²ರಬಲ್ಲಾಳದೇವವರ್ಷದಂನೆಯರುಧಿ
³ರೋದ್ಗಾರಿಸಂವತ್ಸರದಚೈತ್ರಶುಚಿಆದಂ
⁴ದುಲವೃತಚಂದ್ರಭಟ್ಟಾರಕದೇವರ

⁵ಗುಡ್ಡಂಕೇಸವಸೆಟ್ಟಿಯಮಾಧೈಯ್ಯಂನ
⁶ಮಾಧಿನಿಧಿಯಿಂಮುಡಿಮಿಸುರಲೋಕ
⁷ಪ್ರಾಪ್ತನಾದಂ . .

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ಆದೇ ಮಠದ ಚವುಕಿಹೊಂಡದಲ್ಲಿ.

ಪ್ರಮಾಣ 5' X 2' 7".

¹ನಮಸ್ತುಂಗಕಿರಶ್ವಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇಶ್ರೀಶೋಕೃಷ್ಣನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ನಮಸ್ತುಭುವನಾಶ್ರಯಶ್ರೀ
²ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಕಾಭರಣಂ
³ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್ತತಾರಂಬರಂನುಖಸಂ
⁴ಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆ || ವೃ || ಪಿರಿಯಂಚಾಳುಕ್ಕೈರೊಳುತೈಲಪನ್ನಪನವನಿಂದಂಬಳಕ್ಕೆ ಪ್ರತಾಸಕ್ಕೊರೆಯಾತ್ಮೈ
ಳೋಕ್ಕೈ
⁵ಮಲ್ಲಕ್ಷಿತಪತಿವರನಲ್ಲಿದಮಿತ್ತಾ ದಿಭೂಪಾಳರಿಗಂಬಾತುಯ್ಯದೊಳುಸಾಯ್ಯದೊಳನುಪಮಸಂಭೋದದೊಳುಚಾಗದೊಳುತಾಂಸುರತೇ
ಜೋ
⁶ಮೂರ್ತಿರ್ಯೋಳೆಕೀರ್ತಿಯೊಳಧಿಕನಿವಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಕಂದ || ತ್ರಿಭುವನಮಲ್ಲಂಪೆಮ್ಮಾಡಿಭೀಮಭುಜನಖಿಳಧರೆಯನಾ
⁷ಳುತ್ತಿರವೀರಭಟಸಿರಶೈಖರನಹಿತಭಯಂಕರನನಿಸಕಾಳಿದಾಸಚಮೂಪಂ || ವೃ || ಜಗದೊಳುಮಾಣಾಂಪಲಾಳಕ್ಷಿತಪತಿವಗ[ರ]
⁸ನೇಪಾಳಪಾಂಚಾಳಚೋಳಾದಿಗಳಂಕ್ರಿಸ್ತಿ ಭಣ್ಣಾರಮನಧಿಕಗಜೇಂದ್ರಂಗಳಂಪೆಣ್ಣಿರಂನಾಜಿಗಳಂತಂದಿತ್ತು ಸಾಯ್ಯಂನೆಗಳೆನೆಗದ್ದಾಚಾ
ಳುಕ್ಕೈ
⁹ಚೇಕ್ರೇಶ್ವರಂಗುಣ್ಣಿಗೆ . . ತೈ . ದಿತಭೂತಳಮನಹಿತಸಂತ್ರಾಸನೀಕಾಳಿದಾಸಂ || ಕಂದ || ಅವಿಭುವಿನಕಿಜಿಯಯ್ಯಂಕೇವಳ
¹⁰ಮೆಸವ್ವದೇವದಣ್ಣಾಧಿಪದೇವೇಂದ್ರನೊಂದುವಿಭವಮನಾವಗಮಂತೆಳದುತಂದುಭೋಗಿಸುತಿದಂ || ಎನೆನೆಗದ್ದಾಸವ್ವದೇವನಮನುಮಾ
¹¹ಗ್ಗನನುಜನಜನಮನೋರಂಜನನಾಪ್ಪಿನಕಣಿಯಜಸದ್ವಸಗೀತನೆನೆಗದ್ದವಂಶಾವತಾರಮೆಂತೆನೆವೇಳ್ವಂ || ವೃ || ನೆಟ್ಟನೆದುಗ್ಗವಾ
¹²ದ್ಧಿರ್ಯೋಳಗೀಜಗಮಂಬಳಗಲುಸುಧಾಕರಂಪುಟ್ಟುವಮಾಗ್ಗದಿಂಸರಸಿಜೋದ್ಭವವಂಶಜವತ್ಸಗೋತ್ರದೊಪ್ಪಿಟ್ಟಳಮಸ್ವಕಮ್ಮೆಗೊ
¹³ಲದೊಳುಕುಲಮಂಬಳಗಲುಕುಳೋತ್ತನಂಪುಟ್ಟದನೆಲ್ಲರುಂಪೊಳಗೆ . ಯನಜಯನಪಾರಪಾರುಷಂ || ಕಂದ || ಚಾವುಣ್ಣಿಚಮೂಪ
¹⁴ತಿಗಂತ್ರವಧುವನಿಸಿದ್ದಕೆಳಯಕಪ್ಪೆಗಮುದವಂಕೇವಳಮೆಪ್ಪಟ್ಟಪುಟ್ಟಸುವಾವಿಭುವಿನಾಗವಮ್ಮದಂಡಾಧೀಪಂ || ಪತಿಭಕ್ತಿಗೆಪರಮ
¹⁵ಪಾವ್ವತಿಚಾತುರ್ಯೋಕ್ತಿಗಜನಭಾರತಿಹಿರಿಗಚ್ಯುತನಸಿರಿನಾಗವಮ್ಮನಸತಿಭಾವಿನನಾಗಿಯಕ್ಕನೆಂಬುದುಲೋಕಂ || ವೃ ||
¹⁶ಗಿರಶಂಗೆಗಿರಿಜಾತಂಗೆಣನುಂಸೇನಾನಿಯುಂಪುಟ್ಟವಂತಿರೆವಿದ್ಯಾನಿಧಿನಾಗವಮ್ಮವಿಭುಗಂತ್ರನಾಗಿಯಕ್ಕಂಗಳಾದರದಿಂಪು
¹⁷ಟ್ಟದವವ್ವದೇವವಿಭುವೊಂಚಾವೊಂಡಂಡೇಶನುಂಸಿರಿಯಂಸಂತತನಾಗಿಭೋಗಿಸುಗೀಚಂದ್ರಾದಿತ್ಯರುಳ್ಳನ್ನೆಂ || ಕಂದ || ರಾಮಂಲ
¹⁸ಕ್ಷುಣನಂತಿರಲೀಮಹಿಯೊಳುಸವ್ವದೇವನುಂರಾಯನುವುದ್ದಾ ಮಭುಜವೀರ್ಯರಧಿಕಪ್ರೇಮದನುಖಮಿಕ್ಕೈಲಕ್ಕೈ ದೀವ
¹⁹ಳೆಗವರಂ || ವೃ || ಪಿರಿದಪ್ಪೈಸ್ವಯ್ಯಮಂಮಾಡುಗೆವಿದಿತಯಶಂಸವ್ವದೇವಂಗೆಭಾಸುರತೇಜಂವಿಪ್ರವಿದ್ಯಾಧರನನಿಸು
²⁰ವಾಪುಣ್ಣಿರಾಯಂಗೆಸವ್ವೇಶ್ವರದೇವಂದೇವಬೃಂದಾಚ್ಚಿರತಪದಯುಗಳಂಚಂದ್ರಲೇಖಾವತಂಸಂಗಿರಿಚೇಶಂವೈದ್ಯಮಕೇಶಂಸಕಳದುರಿತ

- ²¹ವಿಧ್ವಂಸನೀಶಂಮಹೇಶಂ || ಕಂದ || ದುರಿತಧ್ವಂಸಕನೀಶಂಪರಮಾತ್ಮಂಸರ್ವಕರ್ತುಶರ್ವಂಸರ್ವೇಶ್ವರದೇವಂರಕ್ಷಿಸುಗಾದರದಿಂದಂ
ವ್ಯದೇವನುಂ
- ²²ರಾಯನುಮಂ || ವೃ || ಹರಿಯಿಂದಂಮಂದರಂಮಂದರಮಧನದಿನಂಭೋಧಿಯಂಭೋಧಿಯಿಂದಂಧರೆಬನ್ನಂಜೆತ್ತುವಾಮಂದರಗಿರಿ
- ²³ಸರಿಯೇತೀಷ್ಟಿನೊಳುವಾರ್ಧಿ ಯೆತ್ತಂದೊರೆಯೇಪೇಳ್ಗುಣ್ಣಿನೊಳುಧಾರಣಿಸರಸಮೆನಲುಬಪ್ಪದೇಬಿಣ್ಣಿನೊಳುಮಂದರಶೈಲಕ್ಕಣ್ಣ
- ²⁴ವಕ್ಕು ವರ್ಗರಗಧಿಕಗುಣಂನೋಡೆಚಾವುಣ್ಣರಾಯಂ || ಕಂದ || ಎನೆನೆಗದ್ದರಾಯನಿಂಕಿಬಿಯನಾರ್ಪಿನೊಳುಕಳ್ಳಕುಜದಿನತ್ತಳ
- ²⁵ಗಂಗೆಣ್ಣಿನೊಳಂಬುಧಿಗಧಿಕಂಪೆಂಪಿನೊಳಗ್ಗದಮೇರುಗಿರಿಗವುದ್ದಂಬಿದ್ದಂ || ವೃ || ಧರೆಕಂಸಂಗೊಳ್ಳ ಮಾಸಾಕಲಿಪೆಡಜುಗುಮಂ
- ²⁶ಭೋಜಂಜೆಚ್ಚುಗುಂಸಾಗರಮೆತ್ತಂಮೇರೆಯಂದಾಟುಗುಮನುಸಮದೋಸ್ಸಾಹಸಂಸರ್ವದೇವಂಧುರದೊಳುಮಿಮ್ಮೆಟ್ಟಿದಂದುಂಪರ
- ²⁷ವನಿತೆಗೊಣ್ಣಲಂದುಮಿತ್ತಿತ್ತಿಗಿಲ್ಲಂದೆರಡುಂ ಮಾತಾಡಿದಂದುಂಭಯವಸದಶರಣೊಕ್ಕುರಂಕಾಯದೊಂದುಂ || ನ:ಡಿಕನಕಾದ್ರಿಯೊಳ
- ²⁸ಕಡಗದವಕ್ಕುರವಣ್ಣುಮದೇಭವೈರಿಯೊಳುಮಡಗದಬಯ್ಯೆ ದಾನಮಮರಾವನಿಜಾತದಜೌವ್ವನಂಧನಂಬಡವನಬಯ್ಯೆ . . ಸ್ತುತಲಾಪಂ
- ²⁹ಪ್ರಳಯಾನಳನೇಳ್ಗಿಯಿಂದಮಂದಡೆಬಳೆಕೇನಂದಪಮಹೋನ್ನತಿಯಂವಿಭುಸರ್ವದೇವನಂ || ಕಂದ || ವಿನಯನಿಧಾನಂವಿದ್ವಜ್ಜನತಿಳ
- ³⁰ಕಂಸರ್ವದೇವದಂಶಾಧಿಸನೊಂದನುಪಮಲಕ್ಷ್ಮಿಯಿದನಿಸುವನಿತಮಹಾಸತಿಯರೊಳಗೆಸಾನ್ತಲದೇವಿ || ಸತಿರತ್ನಸಾನ್ತಿಕಪ್ಪ
- ³¹ಗವಿತರಣದೊಳುನೆಗದ್ದರಸರ್ವದೇವಚಮೂಸಂಗತುಳಬಳನೊಸೆದುಪುಟ್ಟಿದನತಿಶಯಮಾಗೆಸೆವಸೋವಿದೇವಕುಮಾರಂ || ಪುಲಿ
- ³²ಕರನಗರದನೋಮೇಶ್ವರದೇವರಪ್ರಸಾದದಿಂದಂಸೋಮೇಶ್ವರನುಬಿಯಿಸಲುದಿಯಿಸಿದುದುಸಿರಿಸಲೆನಿಲಿಸರ್ವದೇವನನ್ವಯಕೆಲ್ಲ ||
- ³³ಸೋಮಂಬುಧಜನವಾರಿಧಿನೋಮಂಕವಿಗಮಕವಾದಿವಾಗ್ಗಿತ್ವಗುಣಾರಾಮಂವಾರವಧೂಜನಕಾಮಂಸಂಗ್ರಾಮರಂಗದಡೆಯೊಳುಭೀಮಂ ||
- ³⁴ತನಗಿಪ್ಪಂದೆಯ್ಯವಿಶಂಪೂರೆದಧಿಸತಿಚಾಳುಕೃಚಕ್ರೇಶ್ವರಂಸಜ್ಜನವಂದ್ಯಂನಾಗವಮ್ಮಂಜನಕನಮಳಿತಾಯಿನಾಗಿಯಕ್ಕಂಜಗತ್ಪಾವ
- ³⁵ನರೂಪಂವಾಮದೇವಬ್ರಹ್ಮಿಗುರುನುಜಂರಾಯನುಂಬಿದ್ದನುಂಪುತ್ರನುದಾತ್ತಂಸೋವಿದೇವಂಸುಜನರೆಸಖರೇಂಧನೈನೋಸರ್ವ
- ³⁶ದೇವಂ || ಕಂದ || ಹರಪಾದಪದ್ಮಪಟ್ಟದನುರುತೇಜಂಸರ್ವದೇವನನ್ವಯಕೆಲ್ಲಂದುರಿತಹರಂವಾಡುವಸದುರುಕುಳಮಂಭಕ್ತಿಯಿಂದ
ಮೆಸೆ
- ³⁷ದಿರೆಪೇಳ್ವೆ||ವೃ|| ವರಕಾಳಾವಂಖಚಕ್ರವರ್ತಿಮುನಿದಿವ್ಯಜ್ಞಾನಿಕಾಶ್ಚೀರದೇವರಸಂತಾನದೊಳಾಶ್ರೀಶೋಚನಮುನೀಂದ್ರಂಗ್ರಾಪ್ತವರೇಶ್ವ
- ³⁸ರದೇವಂತಪದಂಕಕಾಟನಮಳಂನಿಷ್ಕಾಪರಂಪಣ್ಣಿತಾಭರಣಂದೇವರದೇವನೀಶ್ವರಸಮದಾರಾಧಕಂಧಾರ್ಮಿಕ || ಖಳಕಮ್ಮಾಂತಕನೀವ
ರೇಶ್ವರಮು
- ³⁹ನೀಂದ್ರಂಜಯವಾಡಲ್ಪೆನಿಮ್ಮಗಳಭಾಷೇಕ್ತಿಯಸರ್ವದೇವವಿಭುವಲ್ಲಿಗ್ರಾಮಯೊಳುರೂಢಿಯಂತೆಳೆದಿಬ್ಬುತಿಪ್ರಪುರಾಣಕಕ್ಕೆತಿಳಕಂಮ
- ⁴⁰ತ್ತಂತನೋಪ್ಪುಗಪೊಂಗಳಸಂತಾನನಿಸಲ್ಪೆಮಾಡಿಸಿದನೀಸರ್ವೇಶ್ವರಾವಾಸಮಂ || ಎಳೆಗೆಲ್ಲಂಬಲಿರಾಜಧಾನಿಯನಕ್ಕಾ ನಂದಮಂದಿಂದ್ರ
ನೀಪೋಳಲಂ
- ⁴¹ನೋಡುತಮಿದ್ದದಿಲ್ಲಿಯೆವಿಮಾನನಿನ್ನುದೆಂಬಂತಿರಟ್ಟಮಾಗೊಪ್ಪಿರಸರ್ವದೇವನಮಳಶ್ರೀಕಾಮಿನೀವಲ್ಲಭಂಕಳಸಾರೋಹಣಮಾಗೆ
- ⁴²ಮಾಡಿದನೀಸರ್ವೇಶ್ವರಾವಾಸಮಂ || ಇದುಲೋಕೋತ್ತರಮೆಂಬಿನನೆಗದ್ದವಲ್ಲಗ್ರಾಮದೊಳೆಮೇರುತಾನಿದುಕೈಳಸಮಿದಂಬಿನಂಧರೆ
- ⁴³ಗವಾಕಾಸಕ್ಕುಪೊಡ್ಡುನಿನ್ನಿದನಂಭೋಜಜನೆಂಬಿನಂಜನನುತಂತ್ರಿಸರ್ವದೇವಂಮನೋಮುದದಿಂದಮಾಡಿಸಿದಂವಿಚಿತ್ರತರಮಂಸರ್ವೇಶ್ವ
ರಾವಾ
- ⁴⁴ಸಮಂ || ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಾಧಿಸತಿಮಹಾಪ್ರಚಣ್ಣದಣ್ಣನಾಯ:ಕತಿಪ್ಪೇಪ್ಪಳಪ್ರದಾಯಕದ್ವಿ
- ⁴⁵ಜಕುಳಪಯೋನಿಧಿಕಳಾಧರಗುಣರತ್ನಾರೋಹಣಮಂಜರಸಜ್ಜನಾಭರಣಪತಿಕಾರ್ಯಸಮುದ್ಧರಣಸ್ವಾಮಿಮನೋರಂಜನನು
- ⁴⁶ತಮದಭಂಜನನಯಾಗಮಾಚಾರ್ಯನಚ್ಚಿತ್ತಭೈರ್ಯನಾಮಾದಿಸವಸ್ತುಪ್ರಶಸ್ತಿ ಸಹಿತ್ರಮದ್ವಿಣ್ಣನಾಯಕಂಸರ್ವದೇವರ
- ⁴⁷ಸಂಶ್ರೀಮಚ್ಚಾಳುಕೃವಿಕ್ರಮಕಾಲದೊನೆಯಧಾತುಸಂವತ್ಸರದಪುಷ್ಯಸುಖೀದಿವಾರದಂದಿನುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ ವೈಶಾಖತದಂದು
- ⁴⁸ರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾಮಯೊಳುತನ್ನಮಾಡಿಸಿದಶ್ರೀಮತ್ಸರ್ವೇಶ್ವರದೇವರಂಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕು ವಲ್ಲಿಯತಪೋಧನರಸನಾಚ್ಚಾದ
ನಕ್ಕಂಪು
- ⁴⁹ಧಾನಸಮೇತಂಚಕ್ರವರ್ತಿಗಬಿನ್ನಪಂಗೆಯ್ದುಪಾರಮೇಶ್ವರದತ್ತಿಯಾಗಿತಳವಿತ್ತಿಯೊಳುಬಳ್ಳಿಯಬಯಲೊಳುಗದೆ ಮತ್ತಂನಾಗರಿಖಂಡಂ
- ⁵⁰ಉಬಳಿಯಬಾಡಜಾರುವದೆಪ್ಪಮಂಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನುಷ್ಠಾನಪಸಮಾಧಿಗಳಸಂಪನ್ನರಪ್ಪಶ್ರೀಮತ್ಸವ

- ⁵¹ ರೇಶ್ಮರಪಣ್ಣಿ ತದೇವರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಸರ್ವನಮಶ್ಯಮಗಿಬಿಟ್ಟು ನಿಧಿಮೃತಮನೋವ್ಯಂಪ್ರತಿಪಾಳಿಸಿದವಂಕುರು
ಹೇತುದೊಳಂ
- ⁵² ವಾರಣಾಸಿಯೊಳಂ ಪ್ರಯಾಗೆಯೊಳವಗ್ಗೈ ತೀರ್ಥದೊಳಂ ಸಾಸಿರಕವಿಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಗಳೊಳುಕಟ್ಟಿಸಿಸಾ
- ⁵³ ಸಿರವೇದಪಾರಗರವಬ್ರಾಹ್ಮಣಗುಣಭಯಮುಖಿಗೊಟ್ಟಪುಂಣ್ಯಮನೆಯ್ದು ಗುಮಿದನಳಿದವನಾಪುಂಣ್ಯತೀರ್ಥಂಗಳೊಳನಿತುಕವಿಲೆಯು
- ⁵⁴ ಮಂಸಾಪಿರ್ವಬ್ರಾಹ್ಮಣರುಮನಳಿದಪಾತಕಮನೆಯ್ದು ಗು || ಶ್ಲೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರತಿವಸುಂಧರಾಪ್ಪಿವ್ಯರ್ಪ
ಪರ್ವಹ
- ⁵⁵ ಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ಸಾಮಾನ್ಯೋಯಂಧಮೃತಸೇತುನ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾಸ್ವ
- ⁵⁶ ನೇತಾನೃಪಿನಃಪಾತ್ಥಿವೇನ್ದ್ರಾನ್ಮೃಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 2' 4".

- ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾ
- ² ರಂಭಮೂಳಸ್ತು ಛಾಯಾಸಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ
- ³ ಮಹಾಕಬ್ಬಮಹಾಮಂಜುಳೇಶ್ವರಂಕೋಳಲಪುರವರಾ
- ⁴ ಭೀಶ್ವರಂಪದ್ಮಾಪತಿಲಬ್ಧವರಪ್ರಸಾದಂರಾಜಾಧಿರಾಜಪೆ
- ⁵ ಮ್ಮಾರ್ಗದೇವಂಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮ
- ⁶ ದಂಚಿನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದಫಾಲ್ಗುಣಬ
- ⁷ ಹುಳಪಾಡಿವನೋಮವಾರದನ್ನವಡೀರಪಂಚರಸ
- ⁸ ನಬೀಡಿಂಗಧಾಳಿಯಿಟ್ಟೊಡೆ . ಯಿರಗರಸನಬಂಟಿ
- ⁹ ಲಂಗೋಂಟಿಸಾಸಿರಕೆ . . . ಪುಟ್ಟದಮಲ್ಲಯ್ಯಕರಿಯ
- ¹⁰ ಯನಾಯಕಂಪದ್ಮಾಪತಿಲಬ್ಧವರಪ್ರಸಾ
- ¹¹ ದಂಬಿಲ್ಲಂಕಕಾಟನಾಯಕನಳಿಯಂಬಿಬಯನಾಯಕಂ
- ¹² ಪಡೆಮುಚ್ಚೆಗಣ್ಡಂಪರಿಚ್ಛೇದಿಗಣ್ಡಂಮಂಗಳದಾಯಮಂಪೇಡಿ
- ¹³ ಕೋಣ್ಡಾಹಾರುವನಹಳ್ಳಿಯವಂಕೇದಾರಮಂಮುತ್ತಿದ | ಜೇಡ
- ¹⁴ ರಯ್ಯರಸನೊಳ್ಳಾ ದಿತಳ್ಳಿ ಟುರುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ||
- ¹⁵ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀವೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂ
- ¹⁶ ಸನೇಕಾಯೇಕಾಚಿನಾ ಮರಣೇರಣೇ ||

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ಅದೇ ಮಠದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 7" X 1'.

¹ ತಾರಣಸಂಹೃತ್ಪರದಮಾರ್ಗಸಿರ

² ಸುದಪಂಚಮೆಯಲು ಆದಪನಾಯಕ

³ ನೈಯನವರಕರ್ತಕೇರ್ತರದಲಿಂ

⁴ ಗರನೈಯನವರಕ್ರಾಪ್ತಯನು

⁵ಕರುಗಳ . . ಯುಗಕೊಟ್ಟ⁶ಹೊಲತಿಂ . . . ಗತಬ . .⁷ದು

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ಅದೇ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

೩ ಪತ್ರಗಳು — ನಾಗರಾಕ್ಷರ — ಸಿಂಹಮುದ್ರೆ.

1ನೇ ಪತ್ರದ ಹಿಂಭಾಗ.

¹ನಮಸ್ತುಂಗಶಿರಸ್ತಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈ²ಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ³ಭವೇ | ಜಯತ್ಯಾದಿವರಾಹಸ್ಯದಂಷ್ಟ್ರ್ಯಕೋಟಿಪ್ರತಿಷ್ಠಿತಾಮಹೀ⁴ಮಂದಾಕಿನೀಮೂಲಸ್ಥಿತವಿಷ್ಣುಪದೋಪಮಾಹರಚತುರಲಲಾಟಸ್ವೇದ⁵ಬಿಂದೋಕ್ತದಂಬಕ್ಷಿತಜತಳಧರಂಣ್ಯಮಾವಿರಾಚೀತ್ಕದಂಬೇಸರಲ⁶ಭುಜಚತುಷ್ಟೋಭಾಳನೇತ್ರಪುರಾರಿಃಪರಚವನಿರವದ್ಯೋದಾರ⁷ವಿದ್ಯಾವದಾತಃಸಮಜನಿತಸ್ಮಾದೇಕಃಖಡ್ಗಬಲಾಕ್ರಾಂತಮೇದಿ⁸ನೀಚಕ್ರನಿಜಭುಜನಿರ್ಜಿತವರ್ಮಾಮಯೂರವರ್ಮಧರಾಧೀಶಃ | ತ⁹ಸ್ಮಾತ್ಸೌರ್ವಮಹೀಂದ್ರಾದ್ರಿವಿವಭೂಪೋಬಭೂವರವಿವರ್ಮಾತದಪತ್ಯಂನೃಗ¹⁰ವಂರ್ಮಾತಸ್ಮಾತ್ಪ್ರೀತೀವರ್ಮಾಭೂತ್ | ಅಸೀದ್ವಿಕ್ರಮತ್ಯೈಲಪಕ್ಷಿತಪ¹¹ತಿಸ್ತತ್ರಾನ್ವವಾಯೇಕರಾತ್ಮಪ್ನಾಹಿಸ್ತುಟಜಾಗರೂಕಚರಿತಃ¹²ಪ್ರತ್ಯರ್ಥಿಸರ್ವಂಕಪಃ | ಯಸ್ಯಾಜನ್ತಮಖಾವಸಾನಸಲಿಲೈರ್ಯುಗಪಾವ¹³ಲೇಚ್ಯಾಯಯಾದೃಪ್ತೋದ್ಯುಪಿಚತುಷ್ಟದೋವೃಪವರಃಸ್ವೈರಂಪರಿಕ್ರಾಮತಿಆಭ¹⁴ವತ್ತ್ಯೈಲಮಸಂಜ್ಞೋವಂಶೇತಸ್ಯೋರುವಿಕ್ರಮೋರಾಜಾಅನುನಯವಶೇಕ್ಯತಾಖಿ¹⁵ಳಜಲನಿಧಿರಶನಾಮಹೀಕರಗ್ರಹಣಃ | ವೀರಸ್ತಸ್ಮಾದಜನಿಜಗತಾಂ¹⁶ಭಾಗಧೇಯೈಕಮೂರ್ತಿದೇವಸ್ತೌಗತ್ರಿಭುವನಗುರುಃಕಾಮದೇವಃಕ್ಷಿತಿ¹⁷ಶಃ | ಯಸ್ಯಾದಾರ್ಯಂಪಥಿಪಥಿತಥಾಪತ್ತನೇಪತ್ತನೇಸ್ತನ್ಯಾಮೇಗ್ರಾಮೇ¹⁸ದಿಶಿಃಸದಾವಂದಿನೋವಂರ್ನಯಂತಿತಸ್ಮಾತ್ಪ್ರೀಕಾಮಭೂಪಾಲಾದಭೂನ್ಮಲ್ಲಧ¹⁹ರಾಪತೀಯದ್ಯಶಃಕ್ಷೀರವಾರಾಶೌಬ್ರಹ್ಮಾಂಡೈಃಕಮಠಾಯಿತಂಆಸೀತ್ಸ²⁰ದ್ವಾತವತೀಪಟ್ಟಮಹಿಷೀಮಲ್ಲಭೂಪತೇಯದ್ಯಶೋನೀಲಕಂಠಸ್ಯಕಂಠನೀ²¹ಲಾಯತೇನಭಃ || ಸಮಜನಿಬನವಲದೇವೀರಾಜ್ಜಸ್ತ(ಃ)ಸ್ಯೈಕವಲ್ಲಭಾರಾ²²ಜ್ಞೇನುಸ್ಯಾಮುಭಿನವಮದನೋಜಾತಃಶ್ರೀಸೋಮಭೂಪೋಸಾಚಂಡಾಂಶೋಕತಿ²³ಶೀತಗೋಕತಿಕತಿಸ್ವಂಣ್ಣಾಂಚಲಾತ್ಕತ್ಯಥೋಕಲ್ಪಹ್ನಾಽರುಹತಃಸಮಾ²⁴ಹೃತವತಾಹೃತ್ಪ್ವೀನಸಾರಾನ್ತಞಾನ್ಧಾತ್ರಾಯೋವಿದಧೇಕುತೂಹಲತಯಾಶ್ರೀ²⁵ಸೋಮಧಾತ್ರೀಪತಿನೋಚೇದಸ್ಯಕಥಂಭವಂತಿವಿಮಲಾಸ್ತತ್ತ್ವದ್ಗುಣಾನಾಂ²⁶ಗಣಾಃ | ಯಸ್ಯದಿಗ್ವಿಜಯೋದ್ಯೋಗೇಚಿತ್ರಮಾಲಕ್ಷ್ಯತೇಜಃತಾಡಿತಾಃಪ್ರ²⁷ತಿಗರ್ಜಂತಿನಿಸ್ಸಾಣಾಮೂರ್ಛಿತಾದ್ವಿಷಃ | ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 23 ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂಬನವಾಸೀಪುರವರಾಧೀಶ್ವರಂಜಯಂತೀಶ್ರೀಮಂ
29 ಮದುಕೇಶ್ವರದೇವಲಬ್ಧ ವರಪ್ರಸಾದಸಮಸ್ತ ಕುಲಮಹೀಧರಚಕ್ರಚಕ್ರ
30 ವರ್ತಿಸಮವದ್ಗೀಂದ್ರರುಂದ್ರತಳಸ್ಯಾಪಿತನಿಜಯಶೋಭ್ಯಚಂದ್ರಶಿಲಾ
31 ಜಯಸ್ತಂಭನುಂಕಾದಂಬಕುಲಕಮಲಮಾರ್ತಂಡನುಂಪರನೃಪತಿಮಕುಟಘ
32 ಟ್ಪಿತಚರಣಾರವಿಂದಯುಗನುಂಪಮೃಟ್ಟತೂರ್ಯನಿರ್ಘೋಷನುಂಶಾಖಾಚರೇಂದ್ರ
33 ದ್ವಜವಿರಾಜಮಾನಮಾನೋತ್ತಂಗಸಿಂಹಲಾಂಛನನುಂಚತುರಾಶೀತಿನಗರಾಧಿಪ್ತಿ
34 ತನಿಜಾಮಾತ್ಯಸಾರ್ಥನುಂಅನೇಕಾಶ್ವಮೇಧಾವಭೃತಜಲಾವಗಾಹಪವಿತ್ರಗಾ
35 ತ್ರನುಂಅಪ್ಪಾದೇವೀಲಬ್ಧ [ವ]ರಪ್ರಸಾದನುಂಸತ್ಯರತ್ನ ಕರಂವೈರಿಮದಭಂಜನ
36 ನುಂಶರಣಾಗತವಜ್ರಪಂಜರಕಲಿಗಳಅಂಕುಸೇತ್ಯಾದಿನಾಮಾವಳೀವಿರಾ
37 ಚಿತಶ್ರೀವೀರಸೋಮಭೂಮಿಾಪತಿರ್ಬನವಾಸೀದೇಶಪ್ರಮುಖಾಖಿಳಧರಣೀತಳಂ
38 ನಿಷ್ಕ್ರಂಟಕಂಪಾಲಯನ್ಧಂಮೃಗಸಚಿವೈರ್ಧರ್ಮಕಥಾಂಶೃಣ್ವಂಸ್ತೇಕದಾಗ್ರಹಾರಕ
39 ರಣೇನಾತ್ಮನೋಜನ್ಮಸಫಲಂಕರ್ತುಮಿಶ್ಯ[ನ]ವಿಲಂಬಿಸಂವತ್ಸರಸ್ಯಾಪಾಢ
40 ಪ್ರಪ್ತ ಪಕ್ಷಾಮಾವಾಸ್ಯಯಾಂತಿಥೌಸೋಮವಾರಯುಕ್ತಾ ಯಾಂಸೂರ್ಯಗ್ರಹಣೇ
41 ಹನಿಹಳ್ಳಿಕಂಪಣಾಲಂಕಾರಭೂತಂಕೆಲ್ಲಿಗುಂಡಾಭಿಧಾನಂಗ್ರಾವೋತ್ತಮಂಕುಪ್ಪ
42 ಟೂರುಪಣಂಜೆಗೆಡೆಯಪಿರಿಯಕೆಲ್ಲಿಗೆಡೆತಿಗ್ರಾಮಚತುಷ್ಟಯನುಧ್ಯವ
43 ತ್ರನಂಸೇನವೃಕಭವಿಮಾವಿನಹಳ್ಳೀತಿಪಲ್ಲಿತ್ರಯಯುತಂನಿಧಿನಿಕ್ಷೇಪಾ
44 ಪೃಥೋಗತೇಜಸಾಮ್ಯಾದಿನಕಲವಿಷಯೋಪೇತಮನಂಗುಲಿ ಪ್ರೇಕ್ಷಣೀಯಂಸ
45 ಬ್ರಹ್ಮನಮಶ್ಯಂನಾನಾಗೋತ್ರೇಭ್ಯಃಸಪ್ತ ಪಷ್ಠಿಸಂಖ್ಯಾಕೇಭ್ಯೋಬ್ರಾಹ್ಮಣೇಭ್ಯೋ
46 ಹಿರಂಣ್ಯೋದಕಧಾರಾಪೂರ್ವಕಂದತ್ತ ವಾನು | ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಾಣಾಂಉದ್ಯೋತ್ಕ
47 ರದಭಾಸ್ತು ರಭಟ್ಟಮೂಡೆಯಕೇಶವಬಿದಿರೆಯಃಚತೆಯಮಂತ್ರವಾದಿಲಖಂಣ್ಣ
48 ವಿಪ್ಲವಂಧಿತಸರ್ಬಜ್ಞ ವೈಜನಾಥಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃ ||
49 ಶಿವತುಸುಸುರಿಖಾವಂಣ್ಣ ವಾಸುದೇವರಾಯಣ ಮಲ್ಲಿತ್ರಯಸೋಮೇಶ್ವರವೈದ್ಯ
50 ಕೇಶವವೈದ್ಯಲಕ್ಷ್ಮೀಧರಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂಪಾದದ್ವಯಸುರಿಮಿತಾವೃತ್ತಿನಾ
51 ಗೃಹಯಾಕುಲಿಯವಾಸುದೇವವಾಧವವಾಯಿಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಂಪಾದಸುರಿಮಿತಾವೃ
52 ತ್ತಿಃ | ಹರಿತಗೋತ್ರಯೋಃಸರಸ್ವತಿಮಾಧವಭಟ್ಟನರಸಿಂಹಭ
53 ಟ್ಟೋಪಾಧ್ಯಾಯಯೋಃಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃ ಕವಿರಾಜಮಾಧವ
54 ಭಟ್ಟಸ್ಯುತ್ರಿಪದಾವೃತ್ತಿಃ ಸಾಮವೇದಿಮಲ್ಲಿಭಟ್ಟಮಹದೇವಭಟ್ಟ
55 ಯೋಃಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃ ಮಲ್ಲಿಭಟ್ಟನರಸಿಂಹಭಟ್ಟಯೋಃಪ್ರತ್ಯೇಕಮೇಕ
56 ಪದಾವೃತ್ತಿಃ ಭಾರದ್ವಾಜಗೋತ್ರಾಣಾಂಕವಿತಿಲಕವಿತ್ಯೈಯಪ್ರಶಾಂತಕೊಂಮೈಯ
57 ಸರ್ಬಪಾಸ್ತ್ರದಚಿದಿತ್ಯಭಟ್ಟಾನಾಂಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃ ಚಿದಿತ್ಯ

2ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 58 ಅಪ್ಪೆಯಚಂಗದೇವಕ್ರಮಿತಹಿರಣ್ಯಗರ್ಭಸೀಗೇಯವಿತ್ಯೈಯಕಾ
59 ಣ್ಣನಾರಾಯಣಸೇಜೆಯದೇವೈಯಮೂರ್ಗನೂರಹರಿಹರಭಟ್ಟಾನಾಂ
60 ಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃ ಕರಣದಸಂಯಿದೇವಹೊಳಲೈಯ

- 61 ಸಾಯಿದೇವಭಟ್ಟಭೀಮೈಯವಿತ್ಯಯಭಟ್ಟನಾಂಪ್ರತ್ಯೇಕಮೇಕಸದಾವೃತ್ತಿಃ
 62 ನಾಚೈಯಸ್ತದ್ವಿಪದಾವೃತ್ತಿಃಶಿವತೋಃಪ್ರನರಹಿದ್ವಿಪದಾವೃತ್ತಿಃವನಿ
 63 ಪ್ತಗೋತ್ರಾಣಾಂಲೂರೂಡೆಯಸೋಮೇಶ್ವರಲೂರೂಡೆಯರಾಘವಪ್ರಧಾನಿ
 64 ಕೇಶವಕಟ್ಟಿಗೆಯಮಧುವೈಯಸಂಪಂದಮೋದರಭಟ್ಟನಾಂಪ್ರತ್ಯೇಕ
 65 ಮೇಕೈಕಾವೃತ್ತಿಃರೇಚೈಯಸೊಡ್ಡಿಭಟ್ಟನೆರ್ಲಿಗೆಯಆದಿತ್ಯಭಟ್ಟ
 66 ಕಂಚೈಯವಿತ್ಯಯನರಸಿಂಹದೇವಗೋಪಾಲಭಟ್ಟನಾಂಪ್ರತ್ಯೇಕಂದ್ವಿಪ
 67 ದಾವೃತ್ತಿಃಸಿಂಧವಿಗೆಯವಿತ್ಯಯಭಾಸ್ಕರಘೋಸಯೋಃಪ್ರತ್ಯೇಕ
 68 ಮೇಕಸದಾವೃತ್ತಿಃವಿಷ್ಣುವೃದ್ಧಗೋತ್ರಯೋಗೋವಿಂದವಿಷ್ಣುಪಟ್ಟವರ್ಧನ
 69 ಯೋಃಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃಚತ್ರಯಗೋತ್ರಾಣಾಂಮಿಂಡರಬ್ರಹ್ಮ
 70 ದೇವಭಟ್ಟಸ್ತೇಕಾವೃತ್ತಿಃಭಾಗವತ್ತೀರಂಗಭಟ್ಟನಾರಾಯಣಭ
 71 ಟ್ಟಯೋಃಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಭಾನುಭಟ್ಟಸ್ತೈಕಸದಾವೃತ್ತಿಃಶ್ರೀವತ್ಸ
 72 ಗೋತ್ರಾಣಾಂನಾರಸಿಂಹಕೇಶ್ವರಭಟ್ಟಪಾಲದೇವಕ್ರಮಿತಹೊಸೆಹಡಿಗಿ
 73 ರೆಯವಿಷ್ಣುಕ್ರಮಿತಕೇಶವಭಟ್ಟನಾಂಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಮಾಧವ
 74 ಭಟ್ಟಶ್ರೀಕರಣದಕೇಶವವಿತ್ಯಲಮಲ್ಲೈಯಭಟ್ಟನಾಂಪ್ರತ್ಯೇಕಮೇಕಸ
 75 ದಾವೃತ್ತಿಃಗಾರ್ಗ್ಯಗೋತ್ರಾಣಾಂಬಳ್ಳಿಗಾವೆಯಮಲ್ಲಿದೇವಭಟ್ಟೋಪಧ್ಯಾಯ
 76 ಯಸ್ತೈಕಾವೃತ್ತಿಃಮಧುಸೂದನಚಂಗದೇವಮಂಚಿಭಟ್ಟಯೋಃಪ್ರತ್ಯೇಕಂದ್ವಿ
 77 ಪದಾವೃತ್ತಿಃಮಲ್ಲಪ್ಪಸ್ತೈಕಸದಾವೃತ್ತಿಃ | ಕಾಸ್ಯಪಗೋತ್ರಾಣಾಂಬ
 78 ಸವಣಸಟ್ಟವರ್ಧನಪ್ರಧಾನಿನಾರಾಯಣದೇವಮುತ್ತುಕೂರಹರಿ
 79 ಹರಭಟ್ಟಹರಯಂಣಿಮಾಯಿದೇವಭಟ್ಟನಾಂಪ್ರತ್ಯೇಕಮೇಕೈಕಾ
 80 ವೃತ್ತಿಃಸೋಮೇಶ್ವರಬ್ರಹ್ಮದೇವಗೋವಿಂದತ್ರಿವಿಕ್ರಮಕೋಟೇಶ್ವರದಾ
 81 ಶಣಕ್ರಮಿತತ್ರಿವಿಕ್ರಮಹೆಗೆಡೆಯಹರಯಂಣಿಭಂಡಾರಿನಾಗೈಯವೆ
 82 ಣೈಯಬಲದೇವಕಟ್ಟಿಗೆಯಚಾವಂಣಿ ಸರಸ್ವತಿನಾಗದೇವಭಟ್ಟನಾಂ
 83 ಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃಚೌಡೈಯಮಾಧವಭಟ್ಟಜಾತೈಯನಾರಾಯ
 84 ಣಮಂಟ್ಟತ್ತಿನಾಗದೇವಭಟ್ಟನಾಂಪ್ರತ್ಯೇಕಮೇಕಸದಾವೃತ್ತಿಃ | ಗಾತ
 85 ಮಗೋತ್ರಾಣಾಂವಾಸುದೇವಭಟ್ಟಮಾಲಿಮರಸಚಾವಂಣಿ ಹರಿಹರಭಟ್ಟ
 86 ನಾಂಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃದಸವಂತಮಧುಸೂದನವಿಶ್ವನಾಥ

3ನೇ ಪತ್ರದ ಮುಂಭಾಗ.

- 87 ಭಟ್ಟನಾಂಪ್ರತ್ಯೇಕಂದ್ವಿಪದಾವೃತ್ತಿಃ | ಕಾಂಡಿನೈಗೋತ್ರಸ್ಯಸೋಮೇಶ್ವರಸ್ತೈ
 88 ಕಾವೃತ್ತಿಃಬಾದರಾಯಣಗೋತ್ರಸ್ಯನಾರಾಯಣಭಟ್ಟಸ್ತದ್ವಿಪದಾ
 89 ವೃತ್ತಿಃಅಗಸ್ತ್ಯಗೋತ್ರಯೋರ್ಯೋಗಿನಮಾಯಾಭಟ್ಟಯೋಃಪ್ರತ್ಯೇಕಮೇ
 90 ಕಸದಾವೃತ್ತಿಃಶಾಂಡಿಲ್ಯಗೋತ್ರಯೋರ್ದಾಸೈಯಸಿಂಗೈಯಯೋಃಪ್ರತ್ಯೇಕಮೇ
 91 ಪದಾವೃತ್ತಿಃಕಾಶಿಕಗೋತ್ರಸ್ಯದಾಮೋದರಸ್ತೈಕಸದಾವೃತ್ತಿಃ | ಮಾಧ್ವ
 92 ಲ್ಯಗೋತ್ರಸ್ಯಕಲಿದೇವಭಟ್ಟಸ್ತೈಕಸದಾವೃತ್ತಿಃ | ಸಿದ್ಧೇಶ್ವರಸ್ತೈ
 93 ಕಾವೃತ್ತಿಃ | ವೇದಶಾಸ್ತ್ರಯೋಃಪ್ರತ್ಯೇಕಮೇಕೈಕಾವೃತ್ತಿಃ | ಏವಮೇಕೋ
 94 ನಸಪ್ತತಿಸ್ತತಿಃ | ಮಹಾಜನೈರೂರೂಡೆರಾಘವಾಯಾಶನನಾರ್ಥಂವಿಂ

- 95 ಶತಿಕಂಬಸಂಖ್ಯಾಕಾಪುನಸ್ವಪ್ರಯೋಜನಾರ್ಥಂದಶಕಂಬಸಂಖ್ಯಾಕಾ
- 96 ಭೂಮಿದ್ಧಾರಾಪೂರ್ವಕದತ್ತಾ || ಅಥತಸ್ಯಗ್ರಾಮಸ್ಯಸೀಮಾನಿರ್ನಯಾಶ್ಚಿ
- 97 ಯತೇಪೂರ್ವಸ್ಯಾಂದಿವರದಾನದೀತಸ್ಯಾಂದಿಕ್ಷಣತಃಯಾವಂಲಿಂಗೇ
- 98 ಥಂತಸ್ಯಪಶ್ಚಿಮತಃಚಿಂಚೀಸರೋವರದಕ್ಷಿಣಕೊಟೀತತೋವ
- 99 ಟಸರೋವರಂಯಾವತತಃಉತ್ತರತಃಬಿಬ್ಬನಮಹಾಸೇತುರ್ಯಾವತತಃ
- 100 ಪೂರ್ವತಃತಪಾಪಾಣಗಿರಿಂಪ್ರಾಪ್ತೀಮಾಲುಗುರೆಯಸರೋವರಂಪ್ರ
- 101 ವಿಶತೀಪಂಡಿಯಸರೋವರಂಪ್ರಾಪ್ತೀಮಹಿಷೀಸರೋವರಂಪ್ರವಿಶತೀತ
- 102 ತಃಕಾಪದಾಗ್ನೀಯಬೃಹತುಕೇಲ್ಲಿಗಡೆಗ್ರಾಮತಟಾಕಾತ್ಪಶ್ಚಿಮ
- 103 ತೋಲಘಾತಟಾಕಾಭ್ಯಂತರಪ್ರಮಾಣೇನಃಲಾತಳೋತ್ತರತೋವಟಸ
- 104 ರೋವರಂಪ್ರಾಪ್ತೀಫಲಿದುಂಬರಸರೋವರಂಪ್ರವಿಶತಿಸಾತ್ಪೂರ್ವೋಕ್ತವ
- 105 ರದಾನದೀಪಯಂತಂಪ್ರಾಪ್ತೀಸೀಮಾ | ದಾನಂವಾಪಾಲನಂವಾಪಿದಾನಾತ್ಪ್ರಯೋ
- 106 ನುಪಾಲನಂದಾನಾತ್ಪ್ರಗಮವಾಪ್ತೀತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವದತಂಪ
- 107 ರದತಂವಾಯೋಹರೇತವನುಂಧರಂಪಷ್ಪಿಸ್ವರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾ
- 108 ಯತೇಕ್ರಿಮಿಃ | ಗಾಮೇಕಾಂರತ್ನಿಕಾಮೇಕಾಂಭೂಮೇರಘೇಕಮಂಗುಲಂ
- 109 ಹರಂನರಕಮಾಪ್ತೀತಿಯಾವದಾಭೂತಸಂಪ್ಲವಂ | ನವಿಪಂವಿಪಮಿ
- 110 ತ್ಯಾಹುಬ್ರಹ್ಮಸ್ಯಂವಿಪಮುಚ್ಯತೇವಿಪಮೇಕಾಃನಂಹಂತಿಬ್ರಹ್ಮಸ್ಯಂಪುತ್ರ
- 111 ಪಾತ್ರಿಕಂ ||

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ಅದೇ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರದೇವಸ್ಥಾನದ ಬಾಗಲಿನ ಬಲಭಾಗದಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

- 1 ಶ್ರೀವಾಣೀಗಿರಿಜಾಧಿಸಗ್ಗರುಡಹಂಸೋಕ್ಷಾಸನವ್ವಾರ್ಧಿರಾರಜೇಂದ್ರನಿವಾಸಿಗಳುಮಧುಪರಕ್ತಾಂಭೋರುಹೇಂದುಪ್ರಭದ್ಧೇವಸ್ಪ-
ತ್ವರಜಸ್ತ
- 2 ಮೋಗುಣಯುತದ್ವಿಪ್ರಯಪ್ಪತ್ರೀನೇತ್ರೋತ್ಪಳಗೋಗವಿಂದಾಬ್ಜಜಶಂಕರತ್ರಿಪುರಂಪಪ್ಪಾಳಿಕ್ಕಿನಂಮಂಚಿರಂ|| ನಮಸ್ತುಂಗಂ
- 3 ರಶ್ಮಿಂಜಿಚಂದ್ರಾಕಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಯನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ
- 4 ಶ್ರೀಪ್ರಧಿವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರ್ಕಂಸತ್ಯಾಶ್ರಯಕುಳಿತಿಕಂಚಾಳಕಾಭರಣಾಶ್ರೀಮತ್ಪ್ರೈ
- 5 ಷೋಕ್ಯಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ಪರೋತ್ತರಾಭಿವ್ರಿಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷಿರತಾರಂಬರಂಸಲುತ್ತಮಿರೆ || ಮೇರುಗೀರಿಂ
- 6 ದ್ರದಂತಿವಿಬುಧಾಶ್ರಯನೀಶ್ವರನಂತು ಮೇಶನಾಸಾರದನೀಂದ್ರನಂತಧಿಕದಾನನುಶೇಶ್ವರನಂತಿವಿಶ್ವಭೂಭಾರಭರಕ್ಷಮಂವಿಧುವಿನಂತೆಕಳಾಸ್ವದ
ನಂಬುಧಿ
- 7 ಯಂತೆಲಕ್ಷ್ಮೀಶ್ವರಮಣೀಯಜನತ್ರನಿಳಯಂನೇಗದ್ಧಾರಹವಮಲ್ಲವಲ್ಲಭ || ಚೋಳಮದೇಭಕೇಸರಿಕಳಿಂಗಘನಾಘನಚಕ್ಷುಷಾಯುಷಾಂಜಾ
ಳತಮಸ್ತಮೋರಿ
- 8 ಮಗಧಾವನಿಜಬ್ರಜದಾವಮಾವಕಂಮಾಳವಗೋತ್ರಶೈಳಪವಿಕೇರಳಪಂನಗಪಂನಗಾರಿನೇಪಾಳಬಳಂಬುರಾಸಿಬದವಾನಳನಾಹವಮಲ್ಲವ
ಲ್ಲಭ || ಪ್ರವಿಮಳ
- 9 ಕೀರ್ತಿಲೋಕವಿಭವದೊಳುಸುಚರಿತ್ರದೊಳಾಪ್ಪಿನೊಳಮಹಾಹವಜಯದೊಳಗುಣೋಂನತಿಯೊಳಾಹವಮಲ್ಲನೊಳಾಂಸಮಾನವೆಂಬವ
ನಿವನೇಯ
- 10 ಯಾತಿಯೊಳಗೀರಥನೋಪುರಂಕುತ್ಸನೋಪುರೂರವನೊದಿಳೀಪನೋಭರತನೋನಳನೋನಹುಪಾವನೀಶನೋ || ಎಣಗದವೀರದಂಜದಟ

- 11 ಶೃಂಗೇರಿನದರಾಯರೆಂದುದಂತಿಹದಟನೀಶ್ವರಜ್ಞಾನವನಬಾರಿಗೆಪೋಗದಯುಧ್ಧಾಲಸಮ್ರಾಜುಪುಗದಂಕಚೇಯರಿಗಿದೋಡದದುಗ್ಗದಗಂ
ಡರಳ್ಳಿ ಬೆಳುಕು
- 12 ಹದಮದಾಂಧರಲ್ಲಿದುಸರಾಕ್ರಮವಾಹವಮಲ್ಲದೇವನ || ಕ್ಷಣದಿಂಮಾಳವಮೇಳುಮೆಯೈವಿಳಯಕ್ಕೆ ಯ್ದಿತ್ತು ಸಂದಿದ್ದಕ್ಕೊಂಕಣವೇಳುಂ
ಮಲೆಯೇ
- 13 ಳುಮಂಜೆಬಸಕೆಯ್ದಿತ್ತೋವದಾಂತಾಹವಾಂಗಣದೊಳುಚೋಳಿಕನಮಿತ್ರ ಸತ್ತ ನಬಿಳದ್ವಿಪಾವನೀಪಾಳಕಾಗ್ರಣಿಗಳುಕಪ್ಪಮನಿತ್ತರೇ
[ನ] ದಟನೋತ್ರೋಳೇ
- 14 ಕೃಮಲ್ಲಾಧಿಸಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹತಶ್ರೀಮದನಾದಿಸಪ್ತಾಣರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾಮಯಪಟ್ಟಣಮಧ್ಯದೊಳುಶ್ರೀಮದು
15 ವಡ್ಡ ಬೃಹಣಾರಿಹಾಲಿಕಪ್ಪೆಯನೋವಿಸೆಟ್ಟಿಸಕವರ್ಪದ ೯೭೬ನೆಯಜಯಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಅಕ್ಷಯ್ಯತ್ರೀಯದಮವಾಸೆಆದಿನಾ
- 16 ರನಿಮಿತ್ತಂಧಮೃಚಿತ್ತ ರಾಗಿಲ್ಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಯುಭಿನವನೋಮೇಶ್ವರದೇವರೆಂದು ಪೆಸರೆನಿಟ್ಟುದೇವರನ್ನ ಸನಿವೇದ್ಯಕ್ಕುಂನಂದಾ
ದೀವಿಗವಲ್ಲಿಯಾಚಾರ್ಯ
- 17 ರಗ್ರಾಸಕ್ಕ ವೆಂದುಬಿಟ್ಟತಳವಿತ್ತಿ ಅರಕೆಹಿಯಕೆಳಗಣಗದ್ದೆ ಕತ್ತವಿಯಗಳೆಯೊಳುಮತ್ತ ರೆರಡುಅಕೆಹಿಯೊಳಗಣಭೂಮಿಗದ್ದೆ ಬೆದ್ದಲುಸಹಿ
18 ತಮತ್ತ ರುನಾಲ್ಕು ಆಭೂಮಿಗಿಗ್ಗಮೆಮೂಡಲುಚಂದ್ರೇಶ್ವರದೇವರಭೂಮಿಯೇಮೇರೆತೆಂಕಲುಬೆಂಡೆಯ ಕೆಹಿಯತೆಂಕಣಕೋಡಿಯಿಂಪಡು
ವಮುಂದಾಗಿಪರಿದಜಲಪ್ರ
- 19 ವಾಹವೇಮೇರೆಪಡುವಲರಕೆಹಿಯೇರಿಯೇಮೇರೆಬಡಗಲುಚತುರ್ಮುಖದೇವರಭೂಮಿಯೇಮೇರೆಅರಕೆಹಿಯಕೆಳಗಣಭೂಮಿಮತ್ತ ರೆರ
ಡಹಸೀಮೆಮೂಡ
- 20 ಲುಮೂಲಸ್ಥಾನದೇವರತೋಟದಭೂಮಿಯೇಮೇರೆತೆಂಕಲುಪಂಚಲಿಂಗದಭೂಮಿಯೇಮೇರೆಪಡುವಲಭಗವತೀದೇವಿಯಭೂಮಿಯೇಮೇ
ರೆಬಡಗಲುಕೆಹಿಗೆಬಿ
- 21 ಟ್ಟಭೂಮಿಯೇಮೇರೆಅಕೆಹಿಯಬಡಗಣಕೋಡಿಯೇರಿಯಕೆಳಗಣಪೂದೋಂಟವೊಂದುಮನಾದೇವರತೆಂಕಣಕೆಲದರಾಜವೀಧಿಯಿಂಬಡಗ
ಣಂಗಡಿಗಳುಮ
- 22 ಆರಾಜವೀಧಿಯಿಂತೆಂಕಣಂಗಡಿಗಳಹಿಂದಣಕೇರಿಯೊಂದುಮಂತಂಮಾರಾಧ್ಯಪ್ಪುಟ್ಯಾಣದಮೂಲಿಗಣ್ಣಾನತಿವದೇವರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂ
ರ್ವಕನರ್ವಕನಮ
- 23 ಶೃಗವರ್ವಾಭಾಧಾಪರಿಹಾರಮಾಗಿಬಿಟ್ಟನಾದೇವಾಲಯಕಾಲಕ್ರಮದಿಂಜೇನ್ನ ಫನಾಗಲುಪಟ್ಟಣಸಾವಿಮೇಚೆಸೆಟ್ಟಿಕೀತ್ತಿ ಗನೆಟ್ಟಿಯಶೇಷನಗರಪಂ
ಚಮಂಹಿರಿಯಮಂಭೇರಂ
- 24 ಡೇಶ್ವರದಾಚಾರ್ಯಮೂಲಿಗಮದುಕೇಶ್ವರಪಂಡಿತದೇವರಂಪಂಚಲಿಂಗದಾಚಾರ್ಯಸಬ್ಬ ೯೯ಶ್ವರಪಂಡಿತದೇವರಂತ್ರಪುರಾಂತಕದಾಚಾ
ರ್ಯಗಣ್ಣಾನಶಕ್ತಿ ದೇವರಂ
- 25 ವರಿಂತಿನಿಂಬರಸಂನಿಧಾನದಲುಸಮಸ್ತ ಮುಂಮುರಿದಂಡಮುಂನಾನಾದೇವ್ಯವಹಾರಿಗಳುಂಮಣಿಗಾಣಮಹಾದೇವಸೆಟ್ಟಿಯಿಂತಿನಿಂಬರಂತಂ
ಮಧಮ್ನವಾ
- 26 ಗಿಕ್ಕೈಕೊಂಡುಗವಹೀಶ್ವರದೇವರೆಂದುಪೆಸರೆನಿಟ್ಟುಜೇನ್ನೋ೯೯ದ್ಧಾರವಂಮಾಡಿದಯ್ಯ ವರ್ವರಪ್ರಶಸ್ತಿ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನವಿಖ್ಯಾತಪಂಚ
ಶತವೀರಶಾಸನಲಬ್ಧನೇ
- 27 ಕಗುಣಗಣಾಳಂಕ್ರಿತಸತ್ಯತಾಚಾರುಚಾರುಚರಿತ್ರನಯವಿನಯವಿಜ್ಞಾನವೀರಬಣಂಜುಧಮ್ಮ ಪ್ರತಿಪಾಳವಿಶುದ್ಧ ಗುಡ್ಡಧ್ವಜವಿರಾಜಮಾನ
ಮಾನಾ
- 28 ನೂನಸಾಹನಲಕ್ಷ್ಮ್ಯಲಿಂಗಿತವಕ್ಷಗ್ಧಳಭುವನಸರಾಕ್ರಮೋನತರುಂವಾಸುದೇವಖಂಡಳಿಮೂಳಭದ್ರವಂಶೋದ್ಭವರಂಭಗವತೀಲಬುಧವ
ರಪ್ರಸಾ
- 29 ದರುಂದ್ವಾತ್ರೀಂಶದುಮೇಳೊಂಮರವಷ್ಟಾದಶಪಟ್ಟಣಂಗಳುಚಾಪ್ಪಟ್ಟಿಯೋಗಿಪೀತಮುಂಚತುರ್ದಿಕೆಯಾಶ್ರಮನಾನಾದೇವಶ್ರಮಾನು ಕರವ
30 ಗ್ಗ ಫಪುಟ್ಟಿಯುಂಕ್ರಿತಯುಗತೇಡ್ವಾಪಾರಕಲಿಯುಗಂವೊದಲಾಗಿಬ್ರಂಹ್ಮವಿಷ್ಣು ಮಹೇಶ್ವರವರಮತಂಪ್ರಧ್ವಿಯಿಹಸುಂಬೆಯಾಗೆ
- 31 ಪ್ಪಟೋಕಪಾಳಕರೇಗೊಂಟಾಗಿನಾಗಿಯೇಬಳಸಾಗೆಫಣಿಕುಳಂಗಳೇದಾರವಾಗಿಪೂಕ್ತ ಣವೊಳವಸಂಬೆಯಾಗಿಚಕ್ರಮೇಬೆಳವಾಗಿಕೂ
ರಸಿ

- 32 ಯೇಮರಸುರಿಗೆಯಾಗೆಹನುಂಬೆಯೊಳಮೂಲೈವನು ಗಳೇವನು ಗಳಾಗಿಲೇರಲೋಳಪಾಂಡ್ಯಮಲೆಯವುಗಧಕಾಶನಾರಾಪ್ಪಧನು
ಪ್ಪು
- 33 ಕುರುಂಭಕಾಂಭೋಜಗಾಲ್ಲಲಾಳಬವ್ವರಪಾರಸನೇಪಾಳವಿಕಪಾದಲಂಬಕಣ್ಣಿನೈರಾಜ್ಯವೋಳಾಮುಖಮೆಂಬನಾನಾದೇಶಂಗಳೊಳಂ
ಗ್ರಾಮನಗರಬೇಡಬವ್ವರಡಮಡಂ
- 34 ಬಪಟ್ಟಣದ್ರೋಣಾಮುಖನವಾಹನವೆಂಬದಿಗುದಂತಿಪಟ್ಟಣಂಗಳಂಪಾದಮಾಗ್ಗಜಲಮಾಗ್ಗದೊಳುಪ್ಪಡಮಂಡಳಂಗಳಂಪೊಕ್ಕು
ಭದ್ರಹಸ್ತಿಜಾತ್ಯಶ್ಯಂ
- 35 ದ್ರನೀಲಚಂದ್ರಕಾಂತಮುತ್ತುಮಾಣಿಕ್ಯವಜ್ರವೈಡೂರ್ಯಗೋಮೇಧಿಕಪುಷ್ಯರಾಗಪದ್ಮರಾಗಪವಳಮರಕತಕ್ಕೈತನನಾನಾವನು ಗ
ಳಮನೇಲಾಲವಂ
- 36 ಗವಗರುಚಂದನಕಪ್ಪೂರಕಸ್ತೂರಿಕುಂಕುಮಮಲೆಗಜಾದಿಸುಗಂಧದ್ರಬ್ಯಂಗಳುಮಂಪೇಟಿಯುಂಮಾಟಿಯುಂಪೆಗಲೊಳಂತುಸುಂಕ
ಚ್ಚಾವಯುಮಂ
- 37 ಕಿಡಿಸಿಚಕ್ರವತ್ತಿಯನುವಣ್ಣಭಂಡಾರಮುಮಂಮಾಣಿಕ್ಯಭಂಡಾರಮುಮಂಪಟ್ಟಸಭಂಡಾರಮುಮಂತೆಕ್ಕುನೆತೀವಿಮಿಕ್ಕು ದಪ್ಪೊಳಚ
ತುಸ್ಸಮಯಪಡು
- 38 ದರ್ಶನವಿಷ್ಣುವಿದಗ್ಧವಂಡಿತಮು(ಂ)ನಿಜನಂಗಳ್ಳಿನಿತ್ಯಂಪಸಕೆಯ್ಯುತ್ತಂಅವರಪರಸಿದಪರಮಾಶೀರ್ವಾದಶತಹಸ್ರವಚನಂಗಳಂತಲಿಯೊ
ಳಂತುಕಯ್ಯೊ
- 39 ಚುತ್ತಮಹಾದೇವರುಮನಿಪ್ಪಾದೇವರುಮಾಗಿಬಗೆದುಧಮ್ಮಾರ್ಥಕಾಮಭೋಗಂಗಳ್ಳಮಹಾಸುಖದಿನನುಭವಿಸುತ್ತಗಾರ್ಧಪಮಹಿಷಾ
ವಾಹಕಚೇ
- 40 ನಾಭರಣಭೂಷಿತರಪ್ಪನಿಂಟುಂನಾಡಪದಿನಟುವರುಂವಜಿಗಳುಂಗಾತಿಗರುಂಸೆಟ್ಟಿಯರುಂಸೆಟ್ಟಿಗುತ್ತರುಂಅಂಕಕಾಣರುಂಬೀರರುಂಬೀರ
ವಣಿಗರುಂ
- 41 ಗಂದಿಗರುಂಗಾವುಂಡರುಂಗಾವುಂಡಸ್ವಾಮಿಗಳುಂನು ಬಲ್ಲುಂಕೆದಂಡಹಸ್ತರುಂಅನೆಯೆಭೇರಿಯಾಗಿಭೇರಿಯೆಮದ್ದಳೆಯಾಗಿಬೆಳುಗೊಡಗಳೇನೆ
ಳಲಾಗಿಮಹಾ
- 42 ಸಮುದ್ರಮೇನೀಗ್ಗುರಗೆಯಾಗಿದ್ರನೇಕರಗವಳನಾಗಿವರುಣನೇಗಳೆವಿಡಿವನಾಗಿದನದನೇಭಂಡಾರಿಗನಾಗಿನವಗ್ರಹಂಗಳೇಕಂಕಣವಾ
ಗಿರಾಹುವೇ
- 43 ತೊಂಗಲಾಗಿಕ್ಕೇತುವೇಸುರಿಗೆಯಾಗಿಹುಳಿಕನೇಮೊನೆಯಾಗಿಚಂದ್ರಾದಿತ್ಯಕ್ಕುಳೇಬೆಂಬಲವಾಗಿಮೂವತ್ತಮೂದೇವಕ್ಕುಳೇನೋಟಕ್ಕು
ಳಾಗಿಹ್ಚಮೆಯೆಂಬಬಾ
- 44 ಳಕೆತ್ತುಕ್ಕೋಧಶತ್ರುವೆಂಬಹೆಗೆವನನಿಟಿದುಕಾದಿಗೈಲ್ದಭಟರಿಯನುಕ್ಕುಳಡವರುಗಪರನಿಘ್ನೋಪಣರುಮಪ್ಪಶ್ರೀಮದ್ವೈಯ್ಯನೊ
ಳೆಯೈನೊ
- 45 ವ್ವಸ್ತ್ರಸ್ಸಾಮಿಗಳುತಮ್ಮೊಳ್ಳೊಡರುನಿಮ್ಮುಳತೇಜರುಂತೇಜತೇಜೋತ್ತುಂಗರುಂಸತ್ಯದಲುಗಾಂಗೈಯರನರುಂಚಲದಲುದುಯ್ಯೋ
ಧನನನರುಂದೋವ್ವಲದಲು
- 46 ಭೀಮಸೇನನನರುಂಅನೆಯನೈಯಟ್ಟುಕೊಲುವರುಂಹಸವಿನಂತೆನಿದುಕೊಲುವರುಂಹಾವಿನಂತೆವಿಷದಕೊಲುವರುಂಸಿಂಹದಂತೆನಿದ್ದು
ಕೊಲುವರುಂ
- 47 ಬ್ರಹ್ಮಸ್ತಿಯಂತೆಬುದ್ಧಿಮಂತರುಂನಾರಾಯಣನಂತುಪಾಯಕತ್ತಾರರುಂನಾರದರಿಸಿಯಂತೆಕಲಹಸಂಪೂರ್ಣರುಂಜಿನೈಟಿಮಿತ್ತುಗರವ
48 ರುಹೋಹಮಾರಿಯಚ್ಚಲ್ಲವಾಡುವರುಂಬಹಮಾರಿಯನಿದಿಗ್ಗೊಳುವರುಂಹಟ್ಟದ್ಧಹುಲಿಯಂಕೇಣಕುವರುಂಹರಿವಚ್ಚಣ್ಣಿಯಕಾ
- 49 ಲಂಕಾವರುಂಕೇಸರಂಕಿಚ್ಚಿಡುವರುಂಮಣಲಸರವಿಯಂಪೊಸವರುಂಸಿಡಿಲಂನಿಡಿದುತೋರ್ಪುರುಂಚಂದ್ರಾದಿತ್ಯಕ್ಕುಳಂನೇಳಕಿಳಿಹುವರು
- 50 ಈಶ್ವರಭಟ್ಟಾರಕನನೋಸಲಕಣ್ಣಿಚತಃಭುಜಮುಮಂಬ್ರಂಹ್ಮರಟ್ಟಹಾಸಮುಮಂಭಗವತಿಗುನ್ಮಥಮುಮಪ್ಪತ್ರೈಳೋಕ್ಯವಾಕ್ಯವಪ
ನಂಗಳ್ಳುಂಸಾದಿಸು
- 51 ವಸಾಧಕನಂತೆತ್ರೈಳೋಕ್ಯಮಂಸಾದಿಸುವಗುಡ್ಡಶಾಸ್ತ್ರದವಯವಲಕ್ಷಣಂಗಳನಿಟಿದುನುಡುವಂಗಡಿನಂದಿಗ್ಗುಳುತ್ತದೆಸವನಗಿಬಪ್ಪವ
ಸುಂಬೆಗಂಕಣ

- 52 ಪಜ್ಜಿದಕರ್ತೃಗಮುರಿದುಬಿದ್ದ ಪೋಕ್ತಂ ಸೂಜಿವೋದಚಂಡಕ್ಕಂ ಎತ್ತಿ ದನೆತ್ತ ರಕೂಜಿಗಂಪಟ್ಟಪಾಳಕ್ಕಂ ಪಾಯ್ ಬಲಿಗಂ ಮೊಜಿಯೆಂ
ಬಲಬ್ಬಕ್ಕಂ ಸಮೆಯಧ
- 53 ಮೃಗಕ್ಕ ಕೂಡಿದ ಸಂಘಾತಕ್ಕಂ ಮಾಡಿದ ಬೈವನ್ನಿ ಗಂತಪ್ಪು ವರಲ್ಲರುತ್ತೊಂಗೆ ಲಿನಂತೆ ಪೊಗೆವನತಲೆಯಂ ಕೊಂಡು ಪಟ್ಟಿಗೆಯನೆ ಪಗೆವನಹಸ್ತ
ವಂಕಟ್ಟು ಮೊಜಿವರುಂಪ
- 54 ಣವನೊಲ್ಲರು ಪೋಕ್ತ ನಲ್ಲರನ್ನಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮದಯ್ಯಾಪೊಳೆಯಯ್ಯಾ ವ್ಯಸ್ಯಾ ಮಿಗಳಿಗೆ ಸಾಪ್ಪಾಂಗವೆಣಗಿ ಪೊಡವಟ್ಟು
ಇಕ್ಕಾ ಹನುಂ
- 55 ಬೆಯಂನಿಡುಸನೆಯಂ ಕುಡುಸಟ್ಟು ಶ್ರೀಮದಯ್ಯಾಪೊಳೆಯಯ್ಯಾ ವ್ಯಸ್ಯಾ ಮಿಗಳಿಗೆ ತಳೆಗೆದಂಬುಲಮಂ ಹೊಯಿ ಜಯಮಂಗಳಮಂ ಸ್ವಸ್ತಿಯೆ
ನನರತಪ
- 56 ರಮೋತ್ತಾಹಿಗಳೆನಿಸ್ತು ಶ್ರೀಮದಯ್ಯಾ ವ್ಯಸ್ಯಾ ರಂಪಟ್ಟು ಣಸಾವಿಮೊಚಿಸೆಟ್ಟು ಕೀರ್ತಿ ಸೆಟ್ಟು ಮುಖ್ಯವಶೇಷನಗರಂಗಳುಂಗಳವಜ್ಜೀಕೃತದೇವರಾಂ
ಗಭೋಗಕ್ಕ ವಲ್ಲಿಯು ಬಂಡಸ್ಥಿತಿ
- 57 ತಜ್ಜೀಣೋಧಾರಕಂ ಕೊಟ್ಟು ಧಂಮಾರ್ಗಾಯಂ ಶ್ರೀನಗರಂಗಳಂ ಗಡಿಗಳ ಲುವರ್ಪಕ್ಕ ಪ್ರತ್ಯೇಕವೀಸಂಹತ್ತು ಚಿನಗೆಯಿ ಕದಬವಹಾರಿಗಳುಪ
ತ್ಯೇಕವರ್ಪಕವೀಸಂಹತ್ತು ಸ್ಥಳದ
- 58 ಗವಜಿಗಳು ವರ್ಪಕ್ಕ ಹನುಂಬೆಗೆ ಪಣನೊಂದು ನಾನಾದೇಶಿ ಗವಜಿಗಳು ವರ್ಪಕ್ಕ ಹನುಂಬೆಗೆ ಹಾಗೆ ನೊಂದು ಕಪ್ಪಾ ರಕಸ್ತೂರಿ ಕುಂಕುಮ
ಶ್ರೀಖಂಡಂ ಮುತ್ತುಳಗಾಗಿ
- 59 ಸಮಸ್ತ ತೂಕದ ಭಂಡವನಿತಕ್ಕಂ ಪೊಂಗೆ ಕಾಣಿ ಎರಡು ಸ್ಥಳದ ದೂಸಿಗವ್ಯವಹಾರಿಗಳ ಲುಂ ನಾನಾದೇಶಿ ದೂಸಿಗವ್ಯವಹಾರಿಗಳ ಲುಂ ಪೊಂಗೆ ಕಾಣಿ
ಎರಡು ಮೆಳಸುಜೇರ
- 60 ಗಿಸಾವನಿಸದ ಹುಗಿವೋವಕೊತ್ತುಂಬಲಿಯೊಳಗಾಗಿ ಪೊಂಗೆ ವೀಸನೊಂದು ಸಖ್ಯ ರೆಯಿಂಗು ಸೂಂಹಿವ್ವಲಿ ಎಲೆಯಕ್ಕಿ ಯಲ್ಲವರಿ ನನಾರು ಬೇರುಸ
ಮಸ್ತ ತೂ
- 61 ಕದಭಂಡಕ್ಕೆ ಪೊಂಗೆ ವೀಸನೊಂದು ಹೆಜ್ಜುಂಕವಡ್ಡ ರಾವುಳ ಕೆನಡವದಂಡನಾಯಕರು ಹತ್ತ ಕೊಂದು ಹೇಟಿನನುಂಕವಂಬಿಟ್ಟು ಕೊಟ್ಟು ರುಸ್ಥಿ
ದಹೇಟುವ ಬಣಂಜಿಗರು ಹೊ
- 62 ಜಗಣಿಂಬಂದ ಸಮಸ್ತ ಬಣಂಜಿಗರುಂ ಹೇಟಿಂಗಿ ಮಾನನೊಂದು ಮಾಲಗಾ ಣನಾಲ್ವತ್ತೊ ಕಲತಂ ಮಕರಂಡಗೆಗಳ ಲುಪ್ರತ್ಯೇಕ ಹೂವಿನ ಸರ
ನೊಂದು ತಂಬುಲಿಗಸಾನಿ
- 63 ಬೃಹರಲುಚೈತ್ರವತಿತ್ರದ ಪವ್ವಬಿಯಕ್ಕೆ ಪೊಕ್ಕ ಲಲು ಎಲೆಸಾಯಿರನೊಂದು ತೆಲ್ಲಿಗರಯ್ಯತ್ತೊ ಕ್ಕ ಲಬಂದೇವರನಂದಾದಿದೀವಿ ಗೆಗಾಣಂಗಳ
ಳ ಲುಪ್ರತ್ಯೇಕ ಎಣ್ಣೆ ಸೂಂ
- 64 ಟಗಿವೊಂದು ಜಿಡ್ಡೆಗಳೆ ಯೆಸ್ವತ್ತ ಟಮಂನೆಯ ಎಕ್ಕ ಲರಸಂ ಮುಖ್ಯವಾಗಿ ನಾಳ್ಪ ಭಾಚಿಟ್ಟು ವಾರಕಾಳಗಾ ವುಂಡನುಂ ನಿಗ್ಗ ದಚಾವಗಾ ವುಂಡನುಂ
ಸಾಗವದ್ದೆ
- 65 ಯಚಾಡಗವುಡನುಂ ಅವಲಿಯಜಕ್ಕ ಗವುಡಹಂಪಗವುಡನುಂ ಹೊಸವಳ್ಳಿ ಯೂರೊಡೆಯ ಸೋವಿಮೆಯನುಂ ಸಂಕರಭಟ್ಟು ರುಂಕೂಡಲಿಯನುಂ
ತಗವುಡನುಂ
- 66 ತೊತ್ತೂ ರಗೊಯ್ದ ಗವುಡನುಂ ಸಮಸ್ತ ಪ್ರಭುಗಾ ವುಂಡುಗಳುಂ ತಂತಮ್ಮೂರ ಲುವರ್ಪಂ ಪ್ರದೇವಗ್ಗ ಕೊಟ್ಟು ಪಣವಯ್ಯು ನಾಗರಖಂಡವೆ
ಪ್ಪತ್ತ ಟಮಂನೆಯ ಸೋ
- 67 ವಿದೇವಮುಖ್ಯಕೊಣವತ್ತಿ ಯು ಮಿಧಿವೀಸೆಟ್ಟು ಯಂಬೇಗೂರ ಕೇತಗವುಡನುಂ ಮಾಗುಂಡಿಯ ಸಂಕಗವುಂಡನುಂ ಮಳವಳ್ಳಿ ಯಕೇತಗವುಡನುಂ
ಎಲಂಬಳ್ಳಿ ಯಕೇತ
- 68 ಗಾವುಂಡನುಂ ಮಡಲೂರ ಕಾಳಗಾವುಂಡನುಂ ಸಮಸ್ತ ಪ್ರಭುಗಾ ವುಂಡುಗಳುಂ ತಂತಮ್ಮೂರ ಲುವರಿಷಂ ಪ್ರದೇವಗ್ಗ ಕೊಟ್ಟು ಪಣವಯ್ಯು ಎ
ಡೆನಾಡೆಪ್ಪತ್ತ ಟಮಂನೆಯ
- 69 ಯಂನೋವರಸ ಪ್ರಣಮರಸ ಮುಖ್ಯವಾಗಿ ಯಗ್ರಹಾರಂ ಎಲನೆಯ ಮಹಾಜನಂಗಳುಂ ಕುಪ್ಪಗೆಡೆಯ ಮಹಾಜನಂಗಳುಂ ಬಸವೂರ ಭೀವಗಾ
ವುಂಡನುಂ
- 70 ತರವೂರ ಕಾಳಗಾವುಂಡನುಂ ಬರಿಗಿಯಜಕ್ಕ ಗಾವುಂಡನುಂ ಗುಡುವೆಯಜಕಗಾವುಂಡನುಂ ವರವೂರ ಬಿಲ್ಲಗಾವುಂಡನುಂ ತವನಿಧಿಯದುಟ್ಟು ಗಾ

- ⁷¹ವೃಂದನುಂಸೋರಂಬದಕಲ್ಲಗಾವೃಂದನುಂಕೂಡಲಿಯಚಾಕಗಾವೃಂದನುಂವತುಸಮಸ್ತಪ್ರಭುಗಾವೃಂಡುಗಳುಂವರ್ಷಕ್ಕೂವಾರೂರಲುಪ
ಣವಯ್ದುಂಕೊಟ್ಟರು
- ⁷²ಮುಂಮುರಿದಂಡದಹೆಗಲಗವಜಿಬಣಜಿಗರಲ್ಲಿಪಟ್ಟಣದೊಳಗನಾಡೊಳಗವಪುತ್ರಕಧನವಸ್ತುದುದೇವರಿಗೆಪಟ್ಟಣದಕ್ಕೂಸಾಲೆಗಳುರ್ವರ್ಷ
ಕಂ
- ⁷³ಪ್ರತ್ಯೇಕಕಮ್ಮಟದಲುಪಣವೊಂದಂಕೊಟ್ಟರುಪಟ್ಟಣದಸಗರುವರ್ಷಕ್ಕೂಪ್ರತ್ಯೇಕವೀಸಹತ್ತಂಕೊಟ್ಟರುಪಟ್ಟಣದಮೇದರುವರ್ಷಕ್ಕೂಪ್ರ
ತ್ಯೇಕಕತ್ತಿ
- ⁷⁴ಗೆವೀಸವಯ್ದುಂಕೊಟ್ಟರುಜೇಡರುಪ್ರತ್ಯೇಕವರ್ಷಕ್ಕೂಕೂಟಗೆವೀಸವಯ್ದುಂಕೊಟ್ಟರು || ಪ್ರಿಯದಿನಾರೂಬ್ಬರೀಧರ್ಮಮಂ
- ⁷⁵ಪ್ರತಿಪಾಳಿಪರವಗ್ಗುಳುಕುರುತ್ತೇತ್ರದೊಳುಗಯೆಯೊಳಗಂಗೆಯೊಳುವಾರಣಾಸಿಯೊಳುಗ್ಗುರ್ತೀರ್ಥದೊಳುವೇದಶಾಸ್ತ್ರ
- ⁷⁶ಪ್ರಯುಕ್ತನಿಯಮನಿಷ್ಕೃತವಿಸ್ತರಕೋಟೆಗೆಕೋಟೆಕವಿಲಿಯಂವಿಧಿಯಿಂದಭಯಮುಖಿಯಂಬಯಸಿಕುಡವರ್ಷಪುಣ್ಯತಿಥಿಯೊಳಿತ್ತಪುಂ
- ⁷⁷ಣ್ಯಭವಮಂಪಡೆವಸ್ವಂದೇಹಮುಂಟೇ || ಅಳಿಂವಿಂಧಿಂಧಿಧರ್ಮಮನೇದವನಾದ್ವಿಜರುಮನನಿತುಕವಿಲೆಗಳುಮನಂಣಿಯದೆತ್ತೀರ್ಥ
ದೊಳಿಡಮಹಾದೋಷಿಯಕ್ಕು
- ⁷⁸ಮಮೋಘಂ || ಮದ್ವಂಶಜಃಪರಮಹೀಪತಿವಂಶಜನಾಪಾಮಾದಪೇತಮನಸೋಭುವಿಭಾವಿಭೂಪಾತೇಪಾಲಯಂತಿಮಮಧಂಮ್ತಮಿ
ಮಂಸಮಸ್ತಂತೇಹಂ
- ⁷⁹ಮಯಾವಿರಚಿತೋಂಜಿರೇಪಮೂರ್ಧ್ನ || ಸಾಮಾನೋಯಂಧಂಮ್ತಸೇತುಂನಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭೀಸರ್ವಾ
ನೇತಾನುಭಾವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾಂ
- ⁸⁰ನುಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣು
ಯಾಂಜಾಯ
- ⁸¹ತೇಕ್ರಿಮಿ || ನವಿಷಂವಿಪಮಿತ್ಯಹುದ್ದೇವಸ್ವಂವಿಪಮುಚ್ಯತೇವಿಪಮೇಕಾಕಿನೋಹಂತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ || ವನೇವನತರೂನಗ್ನಿ
ದ್ವಹಂನೂ
- ⁸²ಲಾನಿರಕ್ಷತಿಕುಲಂಸಂದಹತಿಸಹಮೂಲವಿನಶ್ಯತಿ || ಹಿರಿಯಮಠದಾಚಾರ್ಯಮೂಲಿಗಮಧುಕೇಶ್ವರಸಂಚಿತದೇವ
- ⁸³ರುಂ | ವವರಪುತ್ರಧರ್ಮಜನದೇವರುಂತಮಮೂಲಸ್ಥಾನದೇವರಕೇರಿಯೊಳಗೆಸಡುವಣಕೇರಿಯಲ್ಲಿಮಣಿಗಾಣಮಹದೇವಿಸೆಟ್ಟ
- ⁸⁴ಯರಿಗೆಹತ್ತುಕೈಯ್ಯಮನೆಯೊಂದು | ತಂಕಣಕೇರಿಯಲ್ಲಿಮಣಿಗಾಣಲಕ್ಶಿಸೆಟ್ಟಿಯರಿಗೆಹತ್ತುಕೈಯ್ಯಮನೆಯೊಂದು ವಂಸ
- ⁸⁵ರ್ವನಮಶ್ಯವಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲ್ವಂತಾಗಿಕೊಟ್ಟು || ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೋಶ್ವರಂವಿಕ್ಕಲರಸನದಣ್ಣನಾಯಕಕಾಮರಸಂ
- ⁸⁶ಶ್ರೀಗವಜೀಶ್ವರದೇವರ್ಗಿಕೊಡವೀಸದಲ್ಲಿಬಿಟ್ಟುಎತ್ತುಹತ್ತು

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ಅದೇ ದೇವಾಲಯದ ಎಡಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 8' x 3'.

- ¹ಒಂನಮಃವಾಭ್ಯಾಸಾನುಚರಾಭ್ಯಾಂ || ನಮಸ್ತುಂಗಚಿರಶ್ಚಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
- ²ಭಾಯಶಂಭವೇ || ನಮಶ್ಚಾಶ್ವತಿಕಾನಂತಜ್ಞಾನೈಶ್ವರ್ಯಮಯಾತಮೇ | ಸಂಕಲ್ಪಸಫಲಂಬ್ರಹ್ಮಸ್ತಂಭಾರಂಭಾಯಶಂಭವೇ || ಗಣೇಶ್ವ
ರಂನಮಃ
- ³ಶ್ರೀಮಂನಮ್ನಾಮರೇಶಪ್ರಕರಮಕುಟಮಾಣಿಕ್ಯಚಾಳಪ್ರಭಾಳಿವ್ಯಾಮಿಶ್ರಾಕೀರ್ಣವರ್ಣಂಪದಸರಸಿಜವಾಮಾದಪಂಕೇಜಕಂಪದ್ವ್ಯೋ
- ⁴ಮಾವಾಸಂತ್ರಿಮೂರ್ತಿಶ್ರೇಷ್ಠರವರಗುಣಂತ್ರೈಜಗತ್ಕ್ವಯ್ಯವಂತಾವೋಮಾಧೀಶಂಮಹೇಶಂಕುಡುಗಭಿಮತಮಂಕೇಶ
- ⁵ರಾಜಂಗನಿಜ್ಞ || ಉತ್ಪಲಮಾಲೆ || ಆಜಗದಲ್ಲಿಮತ್ತೈಭುವನಂಕಡುರಯ್ಯವದಕ್ಕೇಸಂರಾಜಿತವಪ್ಪಭಾರತಮಹೀತಳವಲ್ಲಿಗೆಕುನ್ತಳಕ್ಷಿತಿ
- ⁶ಭ್ರಾಜಿತವಾವಸುಂಧರಯುವಂಮಯನುಯ್ದಿಡೆತಂದವಿಷ್ಣುವೋಲರಾಜಿತಚಕ್ರವರ್ತಿವಿಭುಬಿಜ್ಜಣದೇವನೆತಾಳ್ದನತ್ಥಿಯಿಂ || ವಚನ ||
ಅಸಮ

- ⁷ ಸ್ತಭುವನಭವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ | ಮಹಾರಾಜಾಧಿರಾಜ | ಪರಮೇಶ್ವರಂ | ಪರಮಭಟ್ಟಾರಕ | ಕಳಚುರ್ಯುಕ್ತಕಳಮ
ಳಮಾತ್ಮಂಡ | ಕ
- ⁸ ದನಪ್ರಚಂಡ | ಮಾನಕನಕಾಚಳ | ಸುಭಟರಾದಿತ್ಯ | ಕಲಿಗಳಂಕುಶ | ಗಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರ | ಪ್ರತಾಪಲಂಕೇಶ್ವ
ರ | ಪರನಾರೀಸಹೋದ
- ⁹ ರ | ಶನಿವಾರಸಿದ್ಧಿ | ಗಿರಿದುರ್ಗಮಲ್ಲ | ಚಲದಂಕರಾಮ | ವೈರಿಭಕ್ತೀರವ | ನಿಶ್ಯಂಕಮಲ್ಲಾದಿಸಮಸ್ತಗುಣನಾಮಂಗಳಲ್ಲಂಯಥಾ
ತ್ಥನಾಮಂಗಳಾದ | ಶ್ರೀ
- ¹⁰ ಮದ್ವಿಜ್ಞಾನದೇವಂಪೃಥ್ವೀವಳಯಮನಾಳ್ದನೆಂತೆಂದಡೆ || ಶಾರ್ದೂಳವಿಕ್ರೇಡಿತಿ || ಪೃಥ್ವೀಯಾಪೃಥುನಾಪುರಾಚರತರಂಮೂಢೇನಗೋ
ತ್ವಂಗತಾ | ಸೇಯಂಬಿಜ್ಞಾನದೇವ
- ¹¹ ಪಟ್ಟಮಹಿಷೀವೃತ್ತಾಚರಂಕ್ರೇಡತೇ | ರತ್ನಂದೇವತಥೈವಭೂತಿಭುವನೇವೇಳಾಧಿಪಾಧಸ್ಥಳೇವಿಷ್ಣೋರ್ವಹ್ನುಸಿಕೌಸ್ತುಭಂನೃಪವರ
ಪ್ರಾಢೇನಸಾಶ್ಲಾಘಿತಾ ||
- ¹² ವಚನ || ಅಭುಜಬಳಚಕ್ರವರ್ತಿತನೂಜಂ | ಮನುಜಮನೋಜಂ | ರಾಜಾಧಿರಾಜ | ರಾಜಮಾತ್ಮಂಡಂ | ಕದನಪ್ರಚಂಡ | ಮೃಗ
ಮದಾವೋದ | ವಿ
- ¹³ ತರಣವಿನೋದಂರಾಯಮುರಾರಿಸೋವಿದೇವಂವಸುಧಾತಳಮೆಲ್ಲಮಂಸುಖದಿನಾಳ್ದರೆ || ಕಂದ || ತತ್ಸಮನಂತರದೊಳಧರೆಗುತ್ತವಮಂ
ಮಾಡಿಸತ್ಯ
- ¹⁴ ಶಾಚಬ್ರತದಸರಿತ್ಸುತದೊರೆಯಂನವಪುರುಕುತ್ಸಂಸಂಕಂಮದೇವನಾಳ್ದಂಧರೆಯಂ || ಅಲ್ಲಿಂಬಳೆಕ್ಕವಾಹವಮಲ್ಲಂತದನುಜನುದಾತ್ತಶೌ
ರ್ಯಂ
- ¹⁵ ಮಾತ್ಮಂಡೋಲ್ಲಸಿತತೇಜನಪ್ರತಿಮಲ್ಲಂಧಾತ್ರಿಶನಾಗಿಸುಖದಿಂದಿದ್ದ || ಉತ್ಪಲಮಾಲೆ || ಗೌಳಮದದ್ವಿಪಕ್ಷುಭಿತಕೇಸರಿಚೌಕಸೈನ್ಯ
ಮಚ್ಚಸಂ
- ¹⁶ ಚಾಳಿತಗಾಳನಂಧ್ರವಸುಧೇಶಫನಾಫನದಕ್ಷಿಣಾನಿಳಂಮಾಳವರಾಜಹಂಸನಿಚಯೋದ್ಗತಮೇಘನಿಕಾಯನಿಸ್ತನಂಪಾಳಿಸಿದಮು
- ¹⁷ ಹೀತಳಮನಾಹಮಲ್ಲನೃಪಾಳನಚ್ಚುಜಿಂ || ವಚನ || ಆರಾಜಚಕ್ರೇಶ್ವರನರಾಜ್ಯಪ್ರಧಾನಶಕ್ತಿಗಳಮಹಾಪ್ರಧಾನರಾದರವರಸ್ವಭಾ
- ¹⁸ ವಸಾಮೃತ್ಯುಮೆಂತೆಂದಡೆ || ಶ್ಲೋಕ || ಕುಂತಳಾಳೋಕನಾದೇವಕಾಂಚೇಸ್ವಲತಿಸಂಭ್ರಮಾತ್ಅಯಿಲಕ್ಷ್ಮಣದಂಡೇಶಪೃಥ್ವೀತ್ವಯ್ಯೇವರಾ
- ¹⁹ ಗೀತೇ || ಕಂದ || ಗಂಡಿನವಿಜಯಾದಿತ್ಯನಮಂಡಳಮಂಸುಟ್ಟುಚೋಳದೊಯ್ಯಳರಾಜ್ಯಂಗೊಂಡುಬೆದರಿಪುನೃಪಾಳರನಂ
- ²⁰ ಡಲವಂದಂಡನಾಥಚಂಡಗಿದೇವ || ಉತ್ಪಲಮಾಲೆ || ವೈರಿನೃಪಾಲಪಟ್ಟಮಹಿಷೀವರಪಾಂಡುರಗಂಡಕಾಂತಿಯಸೈರಣೆಗಿಟ್ಟಚಾ
- ²¹ ತಕಕುಲಂಹಿಮದೀಧಿಯೆಂದುಪಟ್ಟದಂಚಾರುಸಿತಾಬ್ಜಮೆಂದುಕಲಹಂಸಕುಲಂಬಿಸಕಾಂಡಮೆಂದುಸಂಚಾರಿಸಿಲೋಕಮಂನಗಿಸು
- ²² ಗುಂವಿಭುರೇಚನಾದಂಡನಾಥನ || ಚಂಪಕಮಾಲೆ || ಪರಹಿತವೃತ್ತಿಯೊಳೆಬಿಬರಾತ್ಥದೊಳಾರವಿನಂದನಂನೃತಾದರತೆಗೆಧರ್ಮಾನಂದನನೆ
ಮುಂ
- ²³ ತೋಣಿಯಪ್ಪಡದಕ್ಕು ವಲ್ಲದಾಪರಹಿತವೃತ್ತಿಗಂವಿತರಣೋನ್ನತಿಗಂವರಸತ್ತವಾಣಿಗಂದೊರೆಯನಲಾರೊಸೋವಣಚಮೂಪತಿಯಂತಿ
- ²⁴ ರಿಳಾತಳಾಗ್ರದೊಳ || ಉತ್ಪಲಮಾಲೆ || ದನೆಯಗಜಂಗಳಲ್ಲಿಸುರದನ್ನಿವೃಗಾಳಿಗಳೊಳ್ತೃಗೇಶ್ವರಂಕನವರದಲ್ಲರತ್ನನಿಧಿನಾಕನಿಕಾಯದೊ
- ²⁵ ಳಂದ್ರನಬ್ಧಿಯೊಳ್ತುಸುಗುವಮಾಲ್ಗಡಲೆಜಸಮನಾಳ್ದವೊಲೆಂದುವಳಂಬವೆಂಪುವೆತ್ತೆಸದನಿಳಾತಳಾಗ್ರದೊಳಣಂವಿಭುಕಾ
- ²⁶ ವಣದಂಡನಾಯಕಂ || ವಚನ || ಅಂತನೇಕಗುಣಗಣಾಳಂಕೃತಮಹಾಪ್ರಧಾನರಸಹಿತಂಶ್ರೀಮದಾಹವಮಲ್ಲಮಹಿಷೀಪಾಳಕಂ
- ²⁷ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂನಕಲಗಣಾಧಾನಂಭಾರದ್ವಾಜಗೋತ್ರಪವಿತ್ರಂ | ಕೇಶವದೇವಪಂಪಾಂಬಿಕಾಪಾತ್ರಂ | ಹೊಳಲಮರಸದಗುಣಂ
ಬಿಕಾ
- ²⁸ ಪುತ್ರಂ | ಲಖ್ಯಾದೇವೀಮನೋನಯನವಲ್ಲಭಂ | ಭಯಲೋಭದುರ್ಲಭಂ | ಕದನತ್ರಿಣೇತ್ರಂ | ವಿಬುಧಜನಮಿತ್ರಂ | ಪುರಾತನಾಮಾತ್ಮ
ಚರಿತ್ರಂಸ
- ²⁹ ಕಳಗುಣಪಾತ್ರಂ | ನಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಸೇನಾಪತಿಬಾಹತ್ತರನಿಯೋಗಾಧಿಪ್ತಾಯಕಂ | ಸಕಳಲಕ್ಷ್ಮೀನಾಯಕಂ
- ³⁰ ವೈರಿಭಯದಾಯಕನೆಂಬೀಬಿರುದಗುಣನಾಮಯಥಾತ್ಥಶ್ರೀಮತ್ಕೇಸಿಮಯ್ಯದಂಡನಾಯಕನಂಕರದುದಕ್ಷಿಣದಿಗ್ಬಗದಭಣ್ಣಾರವಾ
- ³¹ ಡದೇಶಮಂಬಪ್ಪನನೆದುಪ್ಪನಿಗ್ರಹಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಮಾಳ್ವದೆಂದುಬನವನೆನಾಡಂಕೊಡಲೆಮಹಾಪ್ರಸಾದಮೆಂದುಕಯ್ಯಂಡಮಹಾ
ಮಾ

- ³² ತೃನಮಹದ್ಗುಣಗಳೆಂತೆಂದೆ || ಉತ್ಪಲಮಾಲೆ || ಮನುಚಯಸೇವ್ಯವೃತ್ತಿ ನಿಜವೃತ್ತಿ ಪುರಾತನರಾಜನೀತಿತಾಂತ್ಯನಗಳವಟ್ಟುನೀತಿಯವ
ರಾತ್ರ್
- ³³ ಮೇತಂನಭುಜಾಜ್ಞೆ ತಾತ್ರ್ಯವಾಳ್ವ ನಮಹಿಮೋಂನತಿತ್ವಮನಿಜೋಂನತಿಯಾಶಿ ತತುಷ್ಟಿತಂನದಂದೆನಿಸನೆಗೆತ್ತಿಯಿಂದೆಸಲೆಜೀವಿಸಕೇಶವ
ದಂಡನಾಯಕಂ ||
- ³⁴ ಮಲೆವವರಲ್ಲಗಂಡೆನವರಲ್ಲಿದಿವ್ವವರಲ್ಲಿತೇಜವೆಂದುಲಿವವರಲ್ಲಟಂಟಣಿಸರಲ್ಲುಹದಿವ್ವವರಲ್ಲಕಾಯ್ದು ಬಂದರವವರಲ್ಲ ತಂನ
- ³⁵ ಬಿರುದಲ್ಲದೆಕಬ್ಬದಗೀತದಲ್ಲಿದವಾತ್ರ್ಯಲೆಯವರಲ್ಲಕೃಷ್ಣ ವಿಭುಕೇಶವದೇವಚಮೂಪರಾಜ್ಯದೊಳ್ || ಕಂ || ಇಮ್ಮಡಿಚಾಣಕೃಂಗವದಿ
ಮೃಡಿತಕ
- ³⁶ ಘುಕೆಗಿಭೃಗುಗೆನ್ನುಂತಾನೂಮ್ಮಡಿಹರಿಯಿಂದೆನಾಸಿಮ್ಮಡಿಯೆನಲೆಸವಮಂತ್ರಿಕೇಶವದೇವ || ವ || ತನ್ಮಹಾಪ್ರಧಾನಂಕೃಷ್ಣ
ಕೇಶವದೇ
- ³⁷ ವದಂಡನಾಥನಸಚಿವೋತ್ತಮರೆಂತೆಂದೆ || ಕ || ನಡವಳಿಮನುಚಾರಿತ್ರ್ಯಂನುಡಿಯವಿತಥವೃತ್ತಿ ಭಕ್ತಿ ಭಾವಂಶ್ರಮಂಗಡೆಗೊಂಡಿಪ್ಪುದೆನಿ
ಪ್ಪಿಪೆಡಗಿನರ
- ³⁸ ಹಿಂಗನಾಯಕಗ್ಗಿಣಿಯಾವಂ || ಬಲೈಯಮಾತಿನೋಳೇಂಕಲಿಕಲ್ಮ ಪರಹಿತಂಗತಿಕ್ರರಾಜಂಗುಳಿದೀಪುಲ್ಕಾನಸರಂದೊರೆಯನೆಕಲ್ಪಾಣಿಕದ
- ³⁹ ನ್ನುಟಿಂದೆಂತೆಂದಿಟಂ || ಬರವದುಕೂತ್ರ್ಯಡೆದೆಯ್ದಬರವದುಮೇಣೊಲ್ಲದಿದ್ದನಾದಡವನ್ನಾ ಬರವಂಬಾರಿಸುವನೆನಲ್ಬ ರವಂಬಾರಿಸುವ
ನೆಂದುಮೇಂ
- ⁴⁰ ಬಾಚೆಯ್ಯ || ಭಂಡಾರಸೋವಿದೇವಂಭಂಡಾರಂವದಿಜನಕೆಹೊಂಗಳಲಿತಕ್ರಂಭಂಡಾರವೆಸರಿನಂನೃಪ್ಪಂಡಿತನಿವಹಕ್ರ ವಿಷಯರವರೇದೊರೆ
ಯರೆ |
- ⁴¹ ಪತಿಯಮನದಲ್ಲಿಕಾಯ್ಯಪ್ರತಿಯಿತನಗುಹದವಂದಿರೆಯೊಳ್ ಮೃತ್ಯುಪ್ರತಿಯೆಬೇಡಲೆಸುರಭಿಪ್ರತಿಯೆತಾನೆ
- ⁴² ನಿಸಿತೋಟುವಂಚಾಮಯ್ಯಂ || ಭಕ್ತಿವಿವಸದದೊಳೆಂದುಂಸೂಕ್ತಿಯೆನುಡಿಸಲ್ಲಿಪರಹಿತಾತ್ರ್ಯದೊಳೆತ್ಯಾಸಕ್ತಿಯೆನಿಸಿದ್ದಗುಣದಿಂದಿತ್ತತಿ
- ⁴³ ಯೋಕ್ತೆಹಿಯೆಬೀಚಿರಾಜಂಜಸವಂ || ಅತ್ರ್ಯಾಜ್ಞನೆಯವ್ಯಸನವದ್ಧಿಗಳೆಪ್ಪಾತ್ರ್ಯಸಿದ್ಧಿಗಲ್ಲದಪೆಟತೊಂದತ್ರ್ಯಕ್ಕಲ್ಲಂಸಲೆವತೀತ್ರ್ಯ
ಶ್ರೀದಾಸಿರಾಜನೂಜ್ಞೆತ
- ⁴⁴ ತೇಜಂ || ವ || ಮತ್ತವಾರಾಜಾರಾಜಪ್ರಧಾನಾನಕರಣರೂಪರಪ್ಪಕರಣಂಗಳಮಹತ್ವಮಂಪೇಳ್ವಡೆ || ವೃ || ಸರಸಕವೀಂದ್ರಸಂಸ್ತುತ
- ⁴⁵ ಗುಣಕ್ರಮಳಾಸನವಕ್ತ್ರಸಂಭವಪ್ಪರಹಿತಕಾಯ್ಯಧುರ್ಯುರಾಚಿತೋಕ್ತಿವಿಳಾಸನಿಕಾಯವಯ್ಯರಾದರಿತಧರಾಮರಪ್ರಕರರಭಿ
ಸಮಾ
- ⁴⁶ ನಗಭೀರಧೀರರೀಶ್ವರಪದಭಕ್ತಿಲೋಲರನಿಸಕ್ರರಣಂಗಳದೆಂತುನೋಳ್ವಡಂ || ವ || ಅನ್ನುಮಲ್ಲದೆಯುಂಲಕ್ಷ್ಮೀದೇವದಂಡನಾಥನರಾ
ಜದ್ರಾಜತೇ
- ⁴⁷ ಜೋರೂಪರಪ್ಪಹಿರಿಯವಿಟ್ರರಸನುಂಚೆಂಡುಗೆದೇವದಂಡನಾಯಕಪ್ರಚಂಡದೋದ್ಧಂಂಡಸ್ವರೂಪನುಂ | ವಾಜಿಕುಳತಿಳಕಂ | ಭಾರ
ದ್ವಾಜಗೋತ್ರಪವಿತ್ರಂ | ಇಟ್ಟಿಗೆಯದು
- ⁴⁸ ಗ್ಗಿಣಿಟ್ಟಪ್ರಿಯಪುತ್ರಂ | ದೇಸಿಯದಂಡನಾಯಕಂಚಿಕ್ಕಪಿಟ್ಟರಸನುಂ | ವಸುಧೈಕಬಾಂಧವರೇಚಣಯ್ಯದಂಡನಾಯಕರಚಾರುಚಾರಿ
ತ್ರ್ಯದಂನಿರೊಪ್ಪುವಂ
- ⁴⁹ ಯೋಧ್ಯಂತಾಧ್ರಿಷ್ಠಾಯಕಕೇಶವದೇವನುಂ | ಸೋವಣಯ್ಯದಂಡನಾಯಕರಾಜ್ಯಲಕ್ಷ್ಮೀತನೂಜನೆನಿಸಿದಕಾವಣಯ್ಯನಾಯಕರುಂ
- ⁵⁰ ಕಾವಣಯ್ಯದಂಡನಾಯಕರಪ್ರಚಂಡದೋದ್ಧಂಂಡಕಾಂಡರೇಚನದ್ನಿರೊಪ್ಪುವರೇಚಣಯ್ಯನಾಯಕನುಮೆನಿಸಿದರಾಜಾಧ್ಯಕ್ಷಸಹಿತಂ
- ⁵¹ ಸವಸ್ತುಪ್ರಧಾನರಿಂಪರಿವೃತನಾಗಿ | ತ್ರಿಭುವನವಿಭವೇಂದ್ರಂ | ಚಿತ್ರಚಂದ್ರಂಬಿನವಸೆಪಂನಿಷ್ಠಾಸಿರಮುಮನಂತಪ್ರವಿಷ್ಟವಪ್ಪಹಯ್ಯ
ಸಾನ್ತ
- ⁵² ಳಿಗೆಯೆಡೆದೊಹಿಪ್ರಮುಖದೇಶಮಂಸುಖಸತ್ತ್ವಾಂವಿನೋದಿಂದಾಳುತ್ತವಿದ್ದವಡ್ಡೋಲಗದಸಮಯದೊಳಧಮ್ಮಪ್ರಸಂಗಮಂಪುಟ್ಟಿಸಿ
ದ
- ⁵³ ನಾಶನನೀತಿಚಾತುರ್ಯಮುಮಂಪುರಾತಿಶಯಮುಮಂಪೇಳ್ವಡೆ || ಮತ್ತೇಭವಿಕ್ರೀಡಿತ || ಮುನಿಚಾರಿತ್ರನೆಕಾಪಿಲೋಂನತಕುಲಂ | ರೂ
ಪಸ್ಥಿಯೇ
- ⁵⁴ ಕೇಶವಂಗಿನಸುಂನಚ್ಚಿನಂದನಂವದ್ಯಗಿವಾಮಾಕಕ್ರೀಶಸನ್ಮನಿಹಸ್ತಂಕಿತಮಸ್ತಕಂಚತುರನೇಳ್ವಾಮಿದೇವಂದಿಟಕ್ಕೆನೆಂಪಿಂಚಲ

- 55 ದಂಕರಾಮನೊಸೆದಂಮೂಱುಂಪುರಾಮಾತ್ಮಕ || ಉತ್ಪಲ || ಸ್ಥಿರತೆಗೆಮೇರುಸಚ್ಚರಿತದೊಳ್ಳನುವಾದ್ಯಕವೀಂದ್ರವೃತ್ತಿಯೊಳ್ | ಸ
- 56 ರಸತೀತೋಡುವಾಸಟಸಮಂಗುಣಮುಳ್ಳಡವಕ್ತೃಸೂನುವಾಸ್ಥಿರತೆಗವಾಚರಿತ್ರತೆಗವಾರಸವೃತ್ತಿಗವಾರ್ದರಿತ್ತಿಯೊಳ್ ||
- 57 ರೆಯನೇಸಾವಿದೇವಸಚಿವಮುದದಿಂದುಡಿದಂಯಥಾರ್ಥವಂ || ಪುರಾತನಿಯ || ಕ || ರಾಕ್ಷಸನೆನಿಸಿದಬಲಿಯಂದೀಕ್ಷೇತ್ರದೊಳ್ಳಿದ್ದುಕೊ
- 58 ಟ್ಟುಮನ್ವಂತರದೊಳ್ ಸಾಕ್ಷಾದಿಂದ್ರನೆಯನಿಸಿದನಾಕ್ಷರಿಕಂಪೊಗಳೊಳಿಯನಾಂಬಲಿಪುರಮಂ || ವ || ಅದುಕಾರಣವಿಲ್ಲಮತ್ತು ವೇನಾನುಂ
ಧಮ್ನ
- 59 ವಂಮಾಳ್ವದೆಂದುಹೇಳಲೊಡನೆತಗ್ಗುವೆಂದು | ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂತ್ಯಲಹದೇವನುವವರಭಾವನೆಹರಸನುಂ | ಶ್ರೀಮದ್ರಾಜ
ಧಾನಿಬ
- 60 ಲಿಪುರದಸಟ್ಟಣಸ್ವಾಮಿ | ಮಾಳಿಸೆಟ್ಟಿಯರುಂಸಟ್ಟಣಸ್ವಾಮಿಮೇಚಿಸೆಟ್ಟಿಯರುಂ | ಪಂಚಮತಹಿಯಮರದಾಚಾರ್ಯಮೂರ್ತಿಗಧ
ಮ್ನಕವದೇ
- 61 ವರುಂ | ಪಜ್ಜಾ ಲಿಂಗದಾಚಾರ್ಯರುದ್ರಶಕ್ತಿ ದೇವರುಂ | ತ್ರಿಪುರಾಂತಕದಾಚಾರ್ಯಜ್ಞಾನಶಕ್ತಿ ದೇವರುಪ್ರಮುಖನಗರಪಂಚಮತಮೂ
ಱುಂಪುರದ
- 62 ಸಾದೊರೆಹೆಗ್ಗಡೆಸಾವಿದೇವನುಂತತ್ಪ್ರತಿಹಸ್ತಚಟಣತಿಪ್ಪಣನುಂ | ಕನ್ನರನಕರುಮಾಡದೊಳೆಂಬತ್ತೆತ್ತಿ ಸಿದಜಸದತ್ತಿ ಗಂಡರುಂ |
ಕೊಂಕಣಮಂಸಾಧಿಸಿಜಯಾ
- 63 ದಿತ್ತಯ್ಯನಲ್ಲಪ್ಪಮಂಕೊಂಡಗಂಡಮಾತ್ಮಗಂಡರುಂ | ಮಲಸರೊಳ್ ಗಂಡಂಹೆಯುಳ್ಳವೀರಬಲ್ಲಾಳ್ ದೇವಂಗಿಸಂತೋಷವಂಮಾಡಿಮಂನಣೆ
ಯಂಹಡದಜನ್ಮಕಮಾನೈರುಮೆನಿ
- 64 ಸಿದರನ್ನು ಮಲ್ಲದೆಯುಂ || ವೃ || ಸ್ಥಿರರತಿಧೀರರಾಶ್ರಿತಜನೇಪ್ಪಪಳಪ್ರದೇಕವಾಕ್ಯರೀಶ್ವ[ರ]ಪದಭಕ್ತರಾಱುಸಮಯಂಗಳಸೀಮೆಪೊದಳ್ಳ
ನೀತಿಗಾಕರವೆನಿಸಿದ್ದೆಸಚ್ಚರಿ
- 65 ತರುದ್ಧೃತಸತ್ಪರುದಗ್ರಪುಣ್ಯರಾದರಿತವಿಷ್ಣುರೆಂಬುದಿದುಸಂತುತಿಯಲ್ಲ ಬಣಂಜುಧಮ್ನರ || ವ || ಇಂತನೇಕಪ್ರಕಾರದಿಂಸ್ತೂಯ
ಮಾನರಪ್ರೀಮದಯ್ಯ
- 66 ಪೊಳೆಚ್ಚಲುಂಪ್ರಮುಖಾನೇಕಗ್ರಾಮನಗರಖೇಡಖರ್ವ್ಯಡಮಂಡಬದ್ರೋಷಾಮುಖಪುರಪತ್ತನಸ್ಥಲಾಳಗಾಳಕರ್ಣಾಟಬಂಗಾಳ
ಕಾಶ್ಮೀರಾದಿದಿಗ್ವಿಶಾಸನಿಗಳ
- 67 . . ಪುಭಯನಾನಾದೇಗಳ್ಳನವರತೇಚೋರೂಪರಪ್ಪಗಳ್ಳಪುರುಷರ್ಮಣಿಗಾಱುಮಹಾದೇವಿಸೆಟ್ಟ | ಮಣಿಗಾಱುಮೈಲಿಸೆಟ್ಟ | ಮಣಿ
ಗಾಱುಪದ್ಮಸೆಟ್ಟ | ಮಣಿಗಾ
- 68 ಱಮಾಣಿಕಸೆಟ್ಟ | ಶಿವಸಾದಶೇಖರಮಾರಿಸೆಟ್ಟ | ಸೋವಿಸೆಟ್ಟ | ಹೊಲ್ಲಿಸೆಟ್ಟ | ಸಾಳಿಗೆಮಾಚಿಸೆಟ್ಟಯೊಳಗಾಗಿಸಮಸ್ತ ವಣಿ
ಗ್ಧಾಮ್ನಿಕರುವಂಮಹನೀಯಪ
- 69 . ಪದಂಮಾಡಿ | ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಕುಳಚುರ್ಯುಭುಜಬಲಚಕ್ರವರ್ತಿ | ವೀರನಾರಾಯಣಾಹವಮಲ್ಲದೇವವರ್ಷದ ತಿನೆಯಪ್ಪ
ವಸಂವತ್ಸರದಶ್ರವಣಬಹುಳಂ
- 70 . ದಿನಾರ | ಸಂಕ್ರಮಣವೃತ್ತಿಪಾತದಂದು | ಬಳ್ಳಿಗಾವೆಯಬಣಂಜಿಗರಲ್ಲಿಯಅಪುತ್ರಕಮೃತಕಥನವೆಲ್ಲಂಶ್ರೀಮತ್ಗವಹೀಶ್ವರದೇ
ವರಮಾಟ
- 71 . . . ದಿದೇವಕಾರ್ಯಕ್ಕೆ ನಗರದಲ್ಲಿಯಪುತ್ರಕಥನವಪ್ಪುದುನಗರೇಶ್ವರದೇವಗೆ | ಮತ್ತಂಪಂಚಮತಮೂಱುಂಪುರವೇಳುಂ
ಬ್ರಹ್ಮಪುರಿಗಳೆಲ್ಲವಲ್ಲಲ್ಲಿಯಮೃ
- 72 ನವಪ್ಪದಲ್ಲಲ್ಲಿಯದೇವರಿನ್ನು ಶ್ರೀಮದ್ಗವಹೀಶ್ವರದೇವರಶ್ರೀಪಾದದಲ್ಲೀಶ್ರೀಮತ್ಕೇಸಿಮೈಯ್ಯದಂಡನಾಯಕಕರಣಂಗಳ
ಪ್ರಧಾನರತಳಾರಸುತಧಾರ
- 73 ಸರ್ವಭಾಷಾಸುರಿಹಾರವಾಗಿಚಂಡ್ರಾಕ್ಷಿ ತಾರಂಬರಸಲ್ಪನ್ತುಗಿಕೊಟ್ಟನೀಧಮ್ನಮಂನಾಡರಸುಗಳು ವಧಿಕಾರಿಗಳುನಗರಪಂ
ಚಮತಮೂಱುಂಪುರ
- 74 ರಿದಂಡಂಗಳುಂಪ್ರತಿಪಾಳಿಸುವರೆ || ಈಧಮ್ನಮನಾವನಾಗಿಯುವೆದವೆಂಅರಸಿಂಗರಾಜದೊಗ್ರಹ | ನಾಡಿಂಗಳಮಯ
ಬೋಹ || ಈಧಮ್ನಮನಾರುಪ್ರ

- 75 . . . ಳಿಸಿದರವಗೆ ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ | ಸಾಸಿರಕವಿಲಿಯಂಕೋಡುಂಕೋಳಗುವಂಹೊಂನಿಂರತ್ನ ದಿಂಕಟ್ಟಿಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗೆ | ಸೂರ್ಯಗ್ರ
- 76 . . . ವೈತೀಪಾತದಲೊಟ್ಟುಫಲ | ವೀಧಮ್ನಮನಾನುವನವಳಿದವಂಗೆ | ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿಸಾಸಿರಕವಿಲಿಯುಂಸಹಸ್ರಬ್ರಾಹ್ಮಣರಾವಂಸ್ವಹಸ್ತದಿನದೃದಪಾಪ ||
- 77 . . . ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಪ್ಪಸ್ವರ್ಷಹಸ್ರಾಂಪ್ರಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ನನಿಷಂವಿಷಮಿತ್ಯಾಹದೇವಸ್ಯಂವಿಷಮುಚ್ಯತೇ | ವಿ
- 78 ಕಿನಂಹಸ್ತಿದೇವಸ್ಯಂಪುತ್ರಪಾತ್ರಿಕಂ ||

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ೧ನೇ ಕಲ್ಲು.

- ¹ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಘನಂ
- ²ಜೇಯಾತ್ಮೈಶೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ||
- ³ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
- ⁴ಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮಾ
- ⁵ತ್ಮೈಶೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಂಪ್ರವರ್ತಿ ಸತತದ್ವಾದಪಲ್ಲವೋಪಶೋಭಿತೋತ್ತಮಾಂ
- ⁶ಗಂ | ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಾಣ್ಡಳೇಶ್ವರಂಬನವಾಸಿಪು
- ⁷ರವರೇಶ್ವರಂಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧವರಪ್ರಸಾದಂತ್ಯಾಗವಿನೋದಂಆಯದಾಚಾರ್ಯಗನಸ
- ⁸ಹಾಯಶಾರ್ಯಂಗಣ್ಡುರಗಣ್ಡುಂಗಣ್ಡುಭೇರುಂಣ್ಡುಮೂಱುರಾಯಾಸ್ಥಾನಕಲಿಬಿರುದಮಾಣ್ಡು
- ⁹ಳಕವೃಷಭಶಂಕರಂಕಲಿಗಳಮೊಗದಕಯಿಬಿರುದರಾದಿತ್ಯಂಪ್ರತ್ಯಕ್ಷವಿಕ್ರಮಾದಿತ್ಯಜ
- ¹⁰ಗದೇಕದಾನಿನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಾಣ್ಡಳೇಶ್ವರಂಚಾ . .
- ¹¹ಣರಾಯರಸರಿಬನವಾಸಿಸನ್ನಿಶ್ಚಾಸಿರಮನಾಳುತ್ತುಮಿರಲರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯ
- ¹²ನೆಲೆವೀಡಿನೊಳಕವರ್ಷ ಫಲಾನೆಯಸರ್ವಧಾರಿಸಂವತ್ಸರದಜ್ಯೇಷ್ಠಶುದ್ಧತ್ರಯೋ
- ¹³ದಶಿಅದಿತ್ಯವಾರದನ್ನಜಜಾಹುತಿಶ್ರೀಶಾಸ್ತಿನಾಥಸಮ್ಮದ್ಧಿಯಪ್ಪಬಳಗಾಳಗ
- ¹⁴ಣದಮೇಘನಂದಿ ಭಟ್ಟಾರಕರಃಪ್ಯರಪ್ಪಕೇಶವನಂದಿ ಅಪ್ಪೋಪವಾಸಿಭಳಾರರ
- ¹⁵ಬಸದಿಗೆಪೂಜಾನಿಮಿತ್ತದಿಂದಾರಾಪೂರ್ವಕಂಜಿಡ್ಡುಳಿಗೆ೨೦೮ಬಳಿಯರಾಜ
- ¹⁶ಧಾನಿಬಳ್ಳಿಗಾವೆಯಪುಲೆಯಬಯಲೊಳಭೇರುಣ್ಡುಗಳೆಯೊಳಕೊಟ್ಟುಗಲೆತ್ತಿ
- ¹⁷ಮತ್ತರಯ್ದು ಅದಲಿಸೀಮೆಬಡಗಟಾಣಗುನ್ನೂರಸೀಮೆಯಪಳ್ಳಂಮೂಡ
- ¹⁸ಪಾಸಹಿಗಲ್ಲುತೆಂಕಅಪ್ಪೋಪವಾಸಿಗಟ್ಟುಪಡುವನಟ್ಟುಕಲ್ಲು || ಧರ್ಮೋಣಶಾ
- ¹⁹ರ್ಯುಸತ್ಯೇನತತ್ಯಾಗೇನಚಮಹೀತಳೆಗಣ್ಡುಭೇರುಂಣ್ಡುಸಾದೃಶ್ಯೋನಭೂತೋ
- ²⁰ನಭವಿಸ್ಯತಿ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ ಸೇತಃಸ್ವರ್ಮಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀ
- ²¹ಯೋಭವದ್ಭೀನವ್ಯಾನೇತಾನ್ಭಾವಿನಃಪಾತ್ರ್ಕಿವೇನ್ನಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇ
- ²²ರಾಮಭದ್ರಃ || ಬಹುಭಿರ್ವ್ಯಸುಧಾಭುಕ್ತಾರಾಜಭೀಸಗರಾದಿಭೀಯಸ್ಯಯಸ್ಯ
- ²³ಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಘಳಂ || ಸ್ವಂದಾತುಂಸುಮಹಚ್ಛಕ್ಯಂದಾಃ
- ²⁴ಬುವಸ್ಯಸ್ಯಪಾಳನಂದಾನಂವಾಪಾಳನಂವೇತಿದಾನಾಚ್ಛಕ್ಯೇಯೋನುಪಾಳನಂ ||

- ²⁵ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುನ್ಧರಾಂಪ್ಪಿಪ್ಪರ್ಪಗನಹ
²⁶ಸ್ರಾಣಿವಿಪ್ಪಾಯಾಂಜಾಯತೇಕೃಮಿಃ || ಬನವಾಸೆದೇಸದೊಳಗಣಜಿ
²⁷ನನಿಳಯಂವಿಪ್ಪ ನಿಳಯವಿಾತ್ಪರನಿಳಯಂಮುನಿಗಣನಿಳಯ
²⁸ಮಿವಂರಾಯನಬೆಸದಿಂನಾಗವಮ್ಮ ವಿಭುವಾಡಿಸಿದಂ ||

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ಅನೇ ಕಲ್ಲು.

- | | |
|----------------------------|---|
| 1 ಯದ | ⁶ ನದಧರ್ಮಕ್ಕೆ ಕೊ . . . |
| 2 . . . ಚಕ್ರವರ್ತಿರಾಯ . . . | ⁷ ಕಪ್ಪಾಪ್ತನಾದನು ಯೀನಿ[ಸ]ದಿಯನುಚೆಂನ |
| 3 . . ಸುಕಲನಂವತ್ಸರದ . . | ⁸ ನೋಜನತಂಮನಾವೋಜಮಾಡಿ |
| 4 . . . ಳಯಕಾರುಸೆ . . . | ⁹ ಸಿದನೂ ಮಂಗಳಮಾಶ್ರೀ |
| 5 . . ಮಪ್ರಭದ . . . | |

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ಅದೇ ದೇವಸ್ಥಾನದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಭುಜಬಳಪ್ರಾಥಮಾಪಚಕ್ರವರ್ತಿಶ್ರೀ
²ರಾಮಚಂದ್ರರಾಯವಿಜಯರಾಜೋದಯದಂನೆಯತಾರಣಸಂ
³ವತ್ಸರದವಯಿಸಾಖಸುಧ್ಧಂಋಷಿಮಂನಾಪ್ರಭುಡಾಯಿಗಚೆಂ . . .
⁴ಚಲದಂಕಮಾದಿಸೆಟ್ಟಿಯ . . ಪೈಯಮುತ್ತಿ ಕಾದಿದಲ್ಲಿ
⁵ಯಾಳವೇಲಿಯೊಳಾನೆಕೆಡಹಿತ್ತಿಹಿದುಮೊ . ದುಸುರಲೋಕಪ್ರಾಪ್ತ
⁶ನಾದ ||

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅನವಟ್ಟಿಗೆ ಹೋಗುವ ದಾರಿಯ ಪಕ್ಕದಲ್ಲಿ ದೊಡ್ಡ ಹುಣಿಸೇಮರದ ಕೆಳಗೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' 0" × 4' 4"

- ¹ಶ್ರೀಹಂಸವೋನಾರಾಯಣಾಯ ! ಜಯಶ್ಯಾವಿಷ್ಣುತಂವಿಷ್ಣೋವ್ಯಾರಾಹಂಕ್ಷೋಭಿತಾಣ್ಣವಂದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಗ್ರವಿಶ್ರಾಂತಭು
ವನಂವಪುಃ || ಸರ್ವೈಷ್ವಾರಂಭಕಾಲೇಪುತ್ರಯಸ್ತಿ ಭುವನೇಶ್ವರಾಃದೇವಾಃದಿಶಂತುನಃಸಿದ್ಧಿಂ ಬ್ರಹ್ಮೀಕಾ
²ನಜನಾರ್ದನಾಃ || ಶ್ರೀಕಾಂತಪತಿವಿಕ್ರಮಾರ್ಜಿತಬಳಿಕ್ಷೋಣೀತಳಂವಿಶ್ವಲೋಕೈಕಸ್ತು ತ್ಯದಶಾವತಾರಯುತನುದ್ಯುಚ್ಛಂಖಚಕ್ರಾಬ್ಜಲ
ಕ್ಷಪ್ತೀಣ್ಣಾತ್ಮಕರಾಗ್ರನೆನ್ನವೊಲಿವಂತಾನೆನ್ನು ಸಾನಂದದಿಂದಾಕಲ್ಪಾಯುವನೀಗೆ
³ಕೇವಶಚಮೂಪಂಗಾಳಂಕೇಶನಂ || ಅಮೃತಾವೆಶ್ವರಾಶಿಕಯ್ಯಾಸದನದೊಳುರುವೀಚೀಸಮುತ್ತುಜ್ಜ ಮುಂಚಾಗಿಮಶೇಷಾನಳ್ಳತಳ್ಳಸ್ಥ
ಳದೊಳಭಿಹರಂಶ್ರೀಧರಂಯೋಗನಿದೋದ್ಯಮದಿಂದಿದ್ವಿರ್ದುರ್ವ
⁴ವಿಶ್ವೋಜ್ಜನನವಿಧಿಗೆಚಿತ್ತಂದರಲ್ತಂನಸಾಮತ್ಯಮೆರೂಪಾದನೈನಾಭ್ಯಂಬುರುಹದಿನೊಗೆದಂಚಿನ್ದ್ರಿಯಂಪದ್ಮಸದೃಶಂ || ಕ್ರಮದಿಂತತ್ಪದ್ಮ
ಜಂವಾಡಿದಸಕಳಜಗಚ್ಚ ಕ್ರದೊಳ್ಳಾಡೆಯುಂವುಧ್ಯಮಲೋಕಂಚೆಲ್ವನಾಲೋ

5. ಕದೊಳವತಿಸುನೋಹಾರಿಯಾಗಿಪ್ಪುದತೃಪ್ತ ಮಜಂಬೂದ್ವೀಪವಾ ದ್ವೀಪದೊಳವತಿಸಯಂಭಾರತೋವ್ವೀಪತಳಂಮತ್ತ ಮೆನಿತ್ತಾ ನುಂತದು ವ್ವೀಪತಳದೊಳವನಿಕುಂನುಳ್ಳೋಣಿರಯ್ಯಂ || ವ || ತತ್ಪುಂ ತಳಧರಾ
6. ತಳಾಧಿಸತ್ಯಮನ್ನಾ || ಕಂ || ಪರಮಹರಿನಾಭಿಕಮಳೋದರದೊಳ್ಳುನಿಯಿಸಿದವಿನುತಚತುರಾಸ್ಯನಭಾಸುರತರಸವೈತರದೋಪ್ಪರಿಘಿ ದಿಸುದಯಿಸಿದುದಲ್ಲೆ ಚಾಳುಕೃಕುಲಂ || ವ || ತತ್ಪು ಲಪ್ರಭವಂ || ವೃ || ೩ಪು
7. ವೆಚೆದುಯ್ಯ ಭೂತಳಮನೆಯ್ದಿ ರಸಾತಳದಿದ್ದೆ ತನ್ನ ತದ್ರಿಪುವವರಾಕ್ರಮಕ್ಕೆ ನಿಜವಿಕ್ರಮವಿಮ್ಲೆಡಿ ಯಾಗೆರೆಟ್ಟಿರನ್ನ ಪಪ್ಪತವಾದವಿಶ್ವಧರಣೀ ತಳಮಂಬಿಡದಿಲ್ಲ ಕೊಂಡುತ್ಯಲಪನ್ಯಪನಾದವುದ್ದರಿ
8. ಸಿದ್ಧನು ಲತಕ್ಕಳಚಳುಕೃಕುಲಂ || ವ || ತದನಂತರಂ || ಎಳೆಯಂತನ್ನ ನ್ನದಂತಾಳಿದನವನತವರ್ಧಿಪ್ಪು ಸತ್ಯಾಶ್ರಯೋವ್ವೀಪತಳಪಾಳಂಮತ್ತ ವಲ್ಲಿಂಬಿಲಿಕೆತದನುಜಾತಾತ್ಮಜನ್ನಾಳಿದಂದೋವ್ವಳ
9. ದೃಪ್ತವಿಕ್ರಮಾಜ್ಞುಂಬಲಿಕೆತದನುಜಂತಾಳಿದಂಚಾರುಚಂದೋಜ್ವಳಕೀರ್ತಿವ್ಯಾಪ್ತ ಸಪ್ತಾಣ್ಣಿವಪರಿವೃತಭೂಚಕ್ರನಪ್ಪಯ್ಯಣಿಯ್ಯಂ || ಕ || ತತ್ಪು ದ್ವೀಪತೃಪ್ತವರಜನುತ್ಪಾಟಿತರಿಪುನ್ಯ ಪಾಳಕುಳನಬಿಳವಿಪ್ಪಿ ತ್ವರಿಗ
10. ತಾತ್ಪ್ರಿ ನಗವಿದಳತ್ಪವಿಸಂಹೃತ . . ರಂಜನಾಜಯಿಸಿಂಹಂ || ಇಳೆಯಂತಮಾಳಕುಳಕುಂನುಳ್ಳೆಯಂನವಪೂಗಕಾಂಣ್ಡ ಮಂಡಿತಗಳಕಂ ದಳೆಯಂಭೂಭೃತ್ಕುಚಮಂಡಳಿಯಂತತ್ತ ನಯನಾಳ್ದ ನಾಹವಮಲ್ಲಂ || ಜನನಾಥಂತನ್ನಲಪ
11. ನಂದನನಾಸೋಮೇಶ್ವರಂ ತದನುಜಂಪೆಮ್ಮಾಡಿ ನೃಪಂತದಪತ್ಯಂಭೂವಿನುತಂಭೂಲೋಕಮಲ್ಲನಾತನತನಯಂ || ವೃ || ಮಾಲವಮಾಲವಾ ದಿಹರಣಂಧೃತಪಲ್ಲವಪಲ್ಲವಾನೀಪಾಳಕಮಂಡಳಂಮುಕುಳಹಸ್ತ ಯುಗಾತ್ತ ಲಲಾ
12. ಟಲಾಟಭೂಮೀಲನಾಧಿಪಂವಿಸದನೂನಕಳಿಂಗಕಳಿಂಗನೆಂಬುದಾಭೀಳಪರಾಕ್ರಮಕ್ರಮನೆಯ್ದಿ ಜಗಂಜಗದೇಕಮಲ್ಲನಂ || ಕಂ || ಅನ್ಯಪ ನನುಜಂಮಹಿಮಾಧಾನರಿಪುನಿಕರಗಜಘಟಾ ವಿಘಟನಪಂಚಾನನನುದಾರ . ಣಕಾ . . .
13. ನೂಮ್ಮಡಿತ್ತಿಲಂ || ವ || ತತ್ಪು ಲದೊಳ || ವೃ || ಧರಣೀಚಕ್ರಕ್ಕೆ ಧಿಪ್ಪಾ ನಮಿದನಿಸಿದುದಾತ್ಮೀಯದೋದ್ಧಂಡಮುನ್ಯತ್ತ ರಿಪುಬ್ರಾತಾಸು ವಾತಾಶನದೇಶಿದುರಾತತಖಗ್ಗ ಹಿವಿದ್ದದ್ವರಚೇತಪ್ಪಿ ತ್ರಿಸಂತರ್ಪಣದಸದ . . .
14. ಕರಿದೋತ್ತ ರಕಣ್ಣಾ ಕೀರ್ಣಿವಾಯ್ತು ಜ್ವಳಯಶವೆನಿಸಂಬಿಜ್ಜಲಕ್ಷೋಣಿಸಾಳಂ || ಕಂ || ಹುಸಿಯಲ್ತು ವೀರಭೋಜ್ಯಾ ವಸುಂ ಧರಾಯಂಬವಾಕ್ಯಮೆನೆಧರೆಯಂಸಾಧಿಸದಂತೆಕಬ್ಬಿಯೆಬಡಗೀಮೆಚಾಳುಕೃಕಟಕವೆನಿಬ . . .
15. ಮಾತಂಗಮತ್ತ ರಣಾಯಾತಂಗವೆಯ್ದಿ ವಿಶ್ವಾಸತೆಯಂದೋರಕೊಳಪನಿದೇಂಚಿತ್ರಮೊಸರಾಕ್ರನೋದೋಗಭಾಗಿಬಿಜ್ಜಲದೇವಂ || ವ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾರಬ್ದ ಮಹಾರಾಜಾಧಿರಾಜಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವ . . .
16. ಪೃಥ್ವ್ಯಜಜಮರುಗತೂರ್ಯಗಿಗ್ನೋಪಣಕಳಚುರ್ಯಕುಳಕಮಳಮಾತ್ಮಂಡಕದನಪ್ರಚಂಡಮಾನಕನಕಾಚಕಸುಭಟರಾದಿ ತ್ಯಕಲಿಗಳಂಕುಶಗಜಸಂವಂತಶರಣಾಗತವಜ್ರಪಂಜರಪ್ರತಾಪ
17. ನಾರೀಸೋದರಶನಿವಾರ್ರಸಿದ್ಧಿಗಿರುದಗ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮವೈರಿಭಕ್ತಣ್ಣಿರವನಿಶ್ಯಂಕಮಲ್ಲನಾಮಾದಿಪ್ರಶಸ್ತಿ ಸಹತಂತ್ರೀಮದ್ಭೃ ಜಲಚಕ್ರವತ್ತಿ ತ್ರಿಭುವನಮಲ್ಲಬಿಜ್ಜಲದೇವರಸರವಿಜಯರಾಜ್ಯ
18. ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರತಾರಂಸಲುತ್ತಮಿರೆ || ಕಂ || ತದ್ಭೃಪಸಾದಪದ್ಮಮಿಳದ್ಭೃಂಗಂಬ್ರಾಹ್ಮಣೀಲಶಂಭೂಪಾ ತಪ್ರೋದ್ಭಿಂನಕಳಿನಗಂನಿತ್ಯೋದ್ಭವನಿಧಿಕೇಶರಾಜದಂಡಾಧೀಶಂ || ವ || ಆಚಮೂನಾಥಚೋಡಾಮಣಿ
19. ಶಾವತರಣಮೆಂತೆಂದೊಡೆ || ಬ್ರಹ್ಮನಕುಲದೊಳಪರಮಬ್ರಹ್ಮವಿದಂಕಕಳಮುನಿಜನಾನಂದಕರಂಬ್ರಹ್ಮರ್ಷಿಪುಟ್ಟನೆಗಳ್ಳನಜಿಹ್ಮ ಚರಿತ್ರಾಂಬುರಾಘಾರದ್ವಾಜಂ || ವ || ತದ್ವಂಶದೊಳನೇಕವಿಪ್ರೋತ್ತಮಪ್ರವರ್ತ
20. ಮೂಡೊಳ || ಕಂ || ಬಗಿದಂಬ್ರಹ್ಮಗುಣಾಕರನಗಣ್ಯಪುಂಶೋದಯಂದಿಶಾಕರದಂತಾ ನುಗೀರ್ತಿ ಬುಧನುತೋದಾರಗುಣಂಚಾ ಮುಂಡರಾಜನೂರ್ಜಿತತೇಜಂ || ಆತನಸತಿಸಕಳಕಳಾನೂತನಭಾರತಿರಿಂತರೋದಾರಗುಣೋ
21. ಡೆಡಳಬಿಳೋವ್ವೀಪತಳದೊಳ್ಳುಬ್ಬಿಯುಕ್ತ ನಬಳಾರತ್ನಂ || ಅವರೀವ್ವಗ್ಗಂಮುಗಂದಿಮ್ಲೆನುಮುನಿಚರಿತಂವಾರಪಯ್ಯಂಮನೋ ಜಾತವಿಳಾಸಂವಾಮದೇವಂಜನನುತನಿನಿದ್ವೀಚದಣ್ಣಾಧಿಪಂಚಾರುವಿನೇಕಂಬೀಚಿರಾಜಂವಿತರಣನಿಳಯಂಕೇಶವಾ
22. ಧವನಾಗೋವಿಂದನಾತ್ಮಾಶ್ರಿತಬುಧಜನವರ್ಧಿಪ್ಪು ತಾಂವಿಪ್ಪು ದೇವಂ || ಪರಿಕಿಪೊಡವರೊಳ್ಳುಂನಾಲ್ವರಿನ್ನೆ ಕಿಟಿಯಂಸಮನು ಪಿರ ಯಂಮತ್ತಿ ವ್ವಗರಿನೆಸದ್ಗುಣನಿಕರಾಕರನೆನಿಸಿದಮಳಕೀರ್ತಿ ಕೇಶವರಾಜಂ || ಕಂ || ರತಿಯಂಪಾವ್ವಗತಿಯಂನರು . .
23. ಯಂಭಾರತಿಯನೆಸೆವರೂಂಪೆಂಪಿಂಪತಿಹಿತದಿಂಚದುರಿಂತತ್ಪ್ರತಿಸಂಪಾದೇವಿನಾಡೆಯುಂಧಿಕ್ಕ ರಿಸಳ || ವೃ || ತದಪತ್ಯಂನಿತ್ಯ ದಾನಕ್ಕು ಬಿಳಬುಧಜನಂವನ್ನನಾಯಾತ್ಮಗ್ರಿಸ್ವಪ್ರದತೀರ್ಥಬ್ರಾತವಾತ್ಮಾಚರಣವಿಧಿಗನೂನಬ್ರಾ . . .

- 24 . ಶದೇವಾಸ್ವದಶತ್ರೋದ್ಯತ್ಪ್ರಸಾಸನತಿಗವನಿತಳಂಕೀತ್ರಿಗಾಣಾನ್ತರಂಸಾಲದನಲ್ಪತ್ನೇವೈನಾದಂಹೋಲಮರಸನಾತ್ಮಾಸ್ತಯಾವೋಭಿಚಂಕ್ಷಂ || ಕಂ || ಭೂದೇವಿಗೇವಂಹಿಂಸೀತಾದೇವಿಗಪುರುಷಭಕ್ತಿಯಿಂಸಮ್ಪದದಿಂಧ್ರೀದೇವಿಗತತ್ಸ .
- 25 . ಗ್ನಾದೇವಿಸಮನ್ತುಬರ್ಪಳೂರಗಂದೂರಗಂ || ವ || ಅವರೀರ್ವಗ್ಗಂ || ಉದಯಿಸಿದಂಪ್ರತಾಪನಿಧಿಕೇಶವದೇವನುದಾತ್ತಸಚ್ಚರಿತ್ರದನೆವದಿನ್ದಿತತ್ತ್ವತಯುಗಂಪರಿವತ್ತಿಸತನ್ನತರ್ಕ್ಯವಾಕ್ಯದನೆವದಿನ್ದಿರಾಮವಿಃಖಂಪರಿವತ್ತಿಸಕೀರ್ತಿರು . .
- 26 . ವದನೆವದಿನ್ದಿವಾಸರದೊಳಂಪರಿವತ್ತಿಸಚಂದ್ರಿಕೋತ್ಪರಂ || ಇನ್ದುವರಂನಿಲಲ್ಪಱಿದರಲ್ಲಿಯೆನಿಸ್ತೊಡೆದಾನಿಕಣ್ಣನೆವೊನ್ನನೆಗಳ್ಳಿಯನೆಗಳಲೀವೆನೊದ್ರಕನಲ್ವೀರನೆಂಬೊನ್ನಪೊಗಳ್ಳಿಯಂಪೊಡರಲೀವೆನೆಕೆಮ್ಮಗತಪ್ಪಿಹೋದಮು . . .
- 27 . ನ್ದುಮನಂಕರಂಕಸಱುತಿಪ್ಪುದುಕೇಶವದಣ್ಣನಾಥನ || ಪುಸಿಯಲ್ತುಬೇಲ್ಪುರಂಪುಟ್ಟಮುವಜೆಸಂಬಮ್ಮನದುಸಮನ್ತವರಂರಕ್ಷಿಸುವಜೆಸಂತನ್ನದುಗಡನಿಸದಂಕೇಶವನಿದೇನುದಾತ್ತನೋಧರಯೋಳ್ || ವೃ || ಕುಲಜಾತಂಧಂನೈನೋ . .
- 28 . ನಿಸಿದಮನುಜಂಧಂನೈನಾದಂವಿನೋದಕ್ಕೊಳಗಾದಂವಂನೈನಾಳ್ವೊಳೆಯನನುವರದೊಳ್ಳೋಱಿದಾಳೆಧಂನೈನತೃಜ್ವಳಕಾರುಣ್ಯವಳೋಕಂನಲಿಸಿದಕೃಪಣಂಧಂನೈನೆಂದದೆದಿಬ್ಯುಬಳದಿಂಢಾಧಿಸಂಕೇಶವನನರದವೆನಾಡೆ (ಯು)
- 29 ಯುಂಧಂನಲ್ವೀ || ಮುನಿದಡೆಕೇಶರಾಜಪ್ರತನೇಶ್ವರನಾಜ್ಞೆಗೆಸಾಧ್ಯವಾಯ್ತುಸಂಕನಮಲೆಸಂದಸಾಂತಳೆಗಿಕೋವ್ವಿದಗುವಿನ್ದಿನತಾಗರಜ್ಜೆಮಲ್ಲನೆಲೆಗಾವಳೊಮ್ಮೊಗಲನಾಱ್ಪರಿಮಾವ್ವನವಾಸಿದುಗ್ಗವುವ್ವಿನವೆನಿ
- 30 ಸಿದ್ಧಕೋಡರಟೆಹೈವೆನೆಗಣ್ಣೆಯಗುತ್ತಿಹೆತ್ತಿಳಂ || ನಿರುತಂದಣ್ಣಾಧಿಸಂಕೇಶವನನದೃಶಸನೂತ್ರಿಯಂಕಂಡುಕಾಮಂಪರಿಮುಕ್ತಾಕಾರನಾದಂಬಲಿಕವವನದುವಾರ್ವರವಿಕ್ರಾನ್ತಮಂಕೇಸರಿಕಣ್ಣಂದಿನ್ದಿಡಂಗಿತ್ತವನಬಹಳತೇಜೋಂಶು
- 31 ಸಂದೋಹದೊಂದೆತ್ತರವಂಕಾಣಾತ್ತನಿಚ್ಚಂಮುಗುಳುದಯಿಸನಕ್ಷೋಭನೋವಾಸರೇಂದ್ರಂ || ಕಂ || ಇನಜಂಕೊಟ್ಟತೊವಲ್ವಿಬಿಮುನಿಕೊಟ್ಟಡಗಾದಭೀಕೊಟ್ಟಿಲ್ವುಗಳೇಂಧನದನ್ನೇವೈವೇಳೆನುತಂಹೊಂಗಳನೆಕೇಶವಂಕುಡುತಿರ್ಪಂ || ವೃ || ಧುರದೊಳ್ಳೇ
- 32 ಕವದಣ್ಣನಾಥನಭುಜೋತ್ಪಾತಾಸಿಘಾತಕ್ಕೆವಿಶ್ವರಿಪೂರ್ವೀಶ್ವರಂಜೆಹುತತ್ತ್ವದರ್ಭೇವಂಪತ್ತೊಡೆಂವುಂಮೃಕಾನ್ತರನೋತ್ಪಿಂತ್ಯಿದುರಕ್ಷಿಸಿತ್ತಿದುವೆದಯ್ಯಂತಾನೆನುತಾವಧೂತ್ತರದಿಂದಾದುದುಹುತನೂದುವಕೃತವ್ಯಾಪಾರವೀಧಾತ್ರಿಯೋಳ್ ||
- 33 ಮುರವಿದ್ವೇಷಿಗದೆನ್ನವಾರ್ಧಿಸುತೆಯುಂತತ್ತತ್ಯಭಾಮಾಮನೋಹರಿಯುಂಕಂಭುಗದೆಂತುಪಾವರ್ವತಿಯುಂತಾಗಂಗಿಯುಂಸ್ತ್ರೀಯರಾದರೆನಿಸ್ವಂತಿರಕೇಶವಂಗನುತಲಕ್ಷ್ಮೀದೇವಿಯುಂಭಾಗ್ಯಭಾಸುರಯೆಪ್ಪಾಸಿರಿದೇವಿ . .
- 34 ಸತಿಯರಾದಲ್ಲೀಕಸಂಗುತ್ಯಯರಿ||ತದಮಾತ್ಮಂಕೀತ್ರಿವೆತ್ತಂಧರಯೊಳನುಪಮಂದೋಣರಾಜಂಬುಧೇಪ್ಪಪ್ರದಚಂಚಕ್ತಲ್ಪಭೂಜಂನಿಜಕುಳಕುಮುದಾನಂದರಾಜಂವಧೂದ್ಬ್ರದಭೃಂಗೀಹರ್ಪಸಂಪಾದಕವದನಸರೋಜಂಸುತೀಳಾಂಗ
- 35 ರಾಜಂವಿದಿತೋದ್ಯತ್ಸತ್ಯಭಾಜಂಪುಗಜಮೃಗರಾಜಂಸಮಗ್ರೋಗ್ರತೇಜಂ || ಕ || ಹುಸಿನೆಲಸದನುಡಿಲೋಭದನೆಪೊದ್ದದುದಾರವೊಳ್ಳುಕುಂದದಚರಿತಂಮಸುಳದಜಸದೆಸಕಂಭಾವಿಸುವಡೆನಸಿಂಗನಾಯಕಂಗಿನುಸಾಜಂ || ವ ||
- 36 ಮತ್ತಂತನ್ದಹತ್ತರರೋಳ್ || ಕ || ಸಚಿವಾಗ್ರೇಕಾಯ್ಯಾಕಾಯ್ಯಕಚತುರತಾಗುಣಬ್ರಹ್ಮಸತಿಸತಂನಿತೋಪಚಿತಯಶೋಧನನಾಶ್ರಿತನಿಚಯವಿವರ್ಧಕನುದಾರನಿಧಿತಿಕ್ತರಸಂ || ಪ್ರತಿಹಸ್ತಂದಾನಗುಣಾಪ್ರತಿಹಸ್ತಂಚಾರುಚಂ
- 37 ದ್ರನಿಮ್ಮಳಕೀತ್ರಿದ್ವೈತವಿಸರಾಚ್ಛಾದಿತದಿತ್ತತಿವಮ್ಮರಸಂಧರಿತ್ರಿಯೊಳ್ಳಿಸರ್ವೆತ್ತಂ || ಅಮಳಗುಣನಮಳಕುಲನತೃಮಳಚರಿತ್ರ್ಯಕನಿಲಯನಮಳನಯಪ್ರಕ್ರಮನಮಳಯಶೋರೋಚಿಸ್ಸಮಾವೃತಾಶಾಳೆಯನಿಸಿದಂರೆಬ್ಬರ
- 38 ಸಂ || ರಾಜಾಧ್ಯಕ್ಷದಕರಣಂಗಳ್ || ಕರಣಂಬ್ರಹ್ಮೈಕರಿತ್ರಾಭರಣಂವೀರಪದಾಬ್ಜಯುಗಸೇವಾವಟ್ಟರಣಂವಿಪದ್ವಿಪಕ್ಷಿತ್ಯರಣಂವೀಚಟ್ಟರಾಜನೆದೆಂಧರಯೋಳ್ || ಕರಣರೋಮಣಿವಿಬ್ಧೀತ್ವರಂವಿನ್ದಾಮಣಿನಿಜಾನ್ವಯಾಂಬರಭಾ
- 39 ಸ್ವತ್ತರಣಿಯೆನಲ್ವಿಸರ್ವಡೆದಂಧರಯೊಳ್ಳಿಳಾರನಮಳಚರಿತಾಧಾರಂ || ಪರಿಚಿತಬಹುನಾಟಕಕಾವ್ಯರಸಂಬುಧಜನಮನೋಮಧುಬ್ರತನುತತಾಮರಸಂಕರಣಾಗ್ರಣಿಪೋತರಸಂಸ್ವಕುಲಪ್ರಭೂತಜನಿಸಿದ್ಧರಸಂ || ಪರಮ
- 40 ಶ್ರೀಕೇದಾರೇಶ್ವರದೇವಪದಾಬ್ಜಭೃಂಗನನವರತಕೃತ್ಪ್ರೋದ್ಧುರೈವಕಥಾಪ್ರಸಂಗಂಕರಣದಮಹದೇವನಾಯಕಂಮನುಚರಿತಂ || ವೃ || ಧರನಿಚ್ಚಂಪೊಗಳ್ಳುಂಗ್ರಹೀತಕಮಳಾದೃಗೋಚಿಯಂನಾಚಿಯಂಸರಸಾನೇಕ
- 41 ಕವಿಬ್ರಜಾಗ್ರನಿಹಿತೋದ್ಯತ್ಪ್ರೇಮನಂಸೋಮನಂಸ್ಥಿರಚಿತ್ತಮುಕುನ್ದನಂಸುಜನನಂಗೋವಿನ್ದನಂಕೀತ್ರಿಪಾಂಡುರಿತವೈರಮಕರಣ್ಣನಂಪದೆನಿಂಮಾತ್ತರಣ್ಣನಂಸಂತತಂ || ವ || ಅನ್ತುಸಮಸ್ತಧರ್ಮಾಧ್ಯಕ್ಷಂಗಳಂರಾಜಾಧ್ಯಕ್ಷಂಗಳ್ಳಿನಿಸಿದಕರಣಂ
- 42 ಗಳ್ವರಸುಶರಣಾಗತರಕ್ಷಾಮಣಿಯುಂನಿಜವಂಶಚೂಡಾಮಣಿಯುಂವೆನಿಸಿದದಣ್ಣನಾಯಕಕೇಶವದೇವಂಬನವಾಸೆಪನಿಚ್ಛಾಪಿಸರಮುಮಂದುಪ್ಪನಿಗ್ರಹಃಪ್ಪಪ್ರತಿಪಾಳನದಿಂಸಾಳಿಸುತ್ತಂರಾಜಧಾನಿಬಲಿಪುರದೊಳೆದೊಡ್ಡದು

- 43 ದಿವಸವಾಸ್ಥಾನವನ್ನೊಳಮಧ್ಯಸ್ಥಿತನುಂಕಕಳಪ್ರಧಾನಪರಿಜನಪುರಜನಪರಿವೃತನಾಗಿಪ್ಪುದುಮಲ್ಲಿಯುಜಿತಾವಸರಜ್ಜನುಮೇಷಧರ್ಮಜ್ಜನೈನಿಸಿದ || ವೃ || ವನಜಜಟತುಜಂವಿಭುಮರೀಚೆಗಕಶ್ಯಪನಾತ್ಮಜಾತನಾತ
- 44 ನಕುಲದಲ್ಲೀವೇಣಕಮೂಪನುತಂವಿಭುನೋಮನಾಥನಾತನತನಯಂವೈಕಶರಣಂವಿಬುಧಾಗ್ರಣಿಚಟ್ಟರಾಜನಾತನಸತಿವಾದಿಯಕ್ಕನವಗಾರ್ತೃಭವಂಸುಕೃತಾತ್ಥಿರೇಚಣಂ || ಕ || ದುರಿತಾರಿಮನೋಭಂಗಮ
- 45 ನುರಲಕ್ಷ್ಮೀನಾಟ್ಯರಂಗಮಂಸತ್ತುಖಸಾಗರಘನತರಂಗಮಂರೇಚರಂಧವ್ಯಪ್ರಸಂಗಮಂಪುಟ್ಟಿಸಿದಂ || ತದ್ವ್ಯಕ್ತವೆಂತೆಂದೊಡೆ | ಇದು ದಲ್ಲಾನಾ(ನಾ)ಯುಗಪ್ರಸ್ಥಿತವಿದಜಿಂಗಳೆಮುನ್ನಾದಿದಂಡಾಧಿಪಮ್ಯಾದಿದಶತಾ
- 46 ರಾಮದೇವಾಸ್ತದವಿಪುಳತಡಾಗಪ್ರಪಾಸಂಕುಳಂಭೂವಿದಿತಂತಾನಾದುದಾದಂಬಲಿಪುರವಿದುಧನೋದ್ಭವಸ್ಥಾನವಿಂತಿಲ್ಲಿದಿಟಂಶ್ರೀಕೇಶವಸ್ಥಾನವನುನೋಡರಿಸಲ್ಪಕ್ಕು ವತ್ಸಂತಪ್ಪಣ್ಯಂ || ಕ || ಪರಿಕಪೋಡೆಸಕಳಹೋಮಾ
- 47 ಧ್ವರಜಪನಿಯಮಂಗಳಿಂದವಾಗದಪುಣ್ಯಂದೋರೆಕೊಳ್ಳಂಸಲಿಕೇಶವಪರಮೇಶಪ್ರತಿಪ್ರತಿಷ್ಠಾ ವಿಧಿಯಿಂ || ಮತ್ತಂ || ಭೂದಾನದಪಂಪಂಸಂಪಾದಿಪೂಡಂತಲ್ಲಿದಾಂನೈನಸ್ಯಂಗಳನಿತ್ತಾದುವನಿತ್ತು ವನಂತಫಳೋದಯವಂಮಾಣ್ಯವೆಂದೊ
- 48 ಡೇನೆಂದಪ್ರದೋ || ವ || ಅದುಕಾರಣದಿನಿಲ್ಲಭವದೀಯನಾಮಾಂತವೆನಿಸಕೇಶವಪುರಮುಮನಲ್ಲಿವೀರಕೇಶವದೇವದೇವಾಯತನಮುಮಂನಿಮ್ಮಿಗದೊಂಡೈಹಕದೋಳಮಳಕೀರ್ತಿ ಯುವಾಮುತ್ರಿಕದೊಳಖಿಳಪುಂಜ್ಯಪೂರ್ತಿ
- 49 ಯುಂಪಾರಮಾರ್ಥಿಕದೋವರಮುಖಸಂಪತ್ತಿಯುಮಕ್ಕು ಮೆಂದುದಣ್ಣನಾಥಚೂಡಾಮಣಿಯಮನದೊಳಿದ್ದುಗದನಭಿನಯಿಸುವನೆನ್ನಾಡಿಯಲದಮನದೇಗೊಡ್ಡದಣ್ಣನಾಥಚೂಡಾರತ್ನಂಬಲಿಪುರದಕ್ಷಿಣದಿಗ್ವಿಭಾಗ
- 50 ದೊಳಖಿಳಧರ್ಮಸಸ್ಯಸಂವದ್ಧನಭೂಮಿಯುಂಸವಿಾಹಿತಸಕಳಫಲಸಮುದಯಜನ್ಮಭೂಮಿಯುಮೆನಿಸಿದತಿವಿಪುಳದರ್ಪಣಸಮತಳಭೂಪ್ರದೇಶಮಂಪ್ರೀಪಾಣ್ಯವರಪ್ರತಿಷ್ಠೆಯಪಂಚಲಿಂಗ
- 51 ದಾಚಾಯ್ಯಸರ್ವೇಶ್ವರಪಣ್ಣಿತದೇವರಡೆಗ್ಗಡೆಸಾಯಿಯಣನಸೇನಬೋವಕಂನಣನಮತ್ತಮವರಸಮಸ್ತಪರಿಗ್ರಹದಕಯೊಳೆಟ್ಟಿಯಪ್ರಮುಖನಗರಪಂಚಮಠಮೂಱುಂಪುರದಸಂನಿಧಿಯೊಳಾರಾ
- 52 ಪೂರ್ವಕವಾಗಿಸಡೆದಾಮನೋಹರಭೂಪ್ರದೇಶದೋಳ || ವೃ || ತರುಪಾಷಾಣಾದಿಕಮ್ಯಾಂತರಪರೀತಿಯಂಸದ್ವಜಂಪೋಕದೊಳ್ಳಿತ್ತರಿಸಲ್ವೇಱ್ಕುಂದಲಿಂದಿಂತಿದಜಿಂಗಳೆಪಡಿಯಾಚ್ಚಾಗಮಾಡಿಟ್ಟನೆಂಬಂತಿರಚಲ್ವಂತಾಳಿದಲ
- 53 ಬ್ರಂಡನವನಿಪಲಸತ್ತ್ವೇಶವಾನಾಮಂನಿಭೃರಭಕ್ತಿಭ್ರಾಜಿತಂಮಾಡಿಸಿದನೆಯೆದಣ್ಣಾಧಿಪಂಕೇಶಿರಾಜಂ || ಕಂ || ತದ್ದೇವಾಲಯವಿಪುಳಪುರೋದ್ದೇಶದೊಳೆನೆಯೆವೀರಕೇಶವಪುರಮಂಹೃದ್ಗೃಹೃದದೊದವಿದತೃದ್ವದ್ವ
- 54 ಮಯಶೃಂಗತಾನನಿಧಿಮಾಡಿಸಿದಂ || ವ || ಅನಂತರವತಿಪ್ರೀತಿಯಿಂದಣ್ಣನಾಥಮಣಿಮಂಡನಂತತ್ಪರವರಮಂ || ಕ || ಅತಿಮೃದುಳತೂಳಿಕಾಪೋನತಮಂಚಲಸದ್ವಿಶಾಳಪರ್ಯಾಯಾದಿಸ್ಥಿತಸದನೋಪಕರಣ
- 55 ಸಂತತಿಸಹಿತಂವಿಪ್ರತತಿಗಿಕೊಟ್ಟನವೋಘಂ | ಅನ್ನು ಮಾಡೆ || ವೃ || ಇದುಕೃತಕಲ್ಪಜನ್ಮನಿಳಯಂದಿಟವಿನಿದುವಿಶ್ವವೇದದಭೃದಯನಿವಾಸವಿಂತಿದಪವಿತ್ರಚರಿತ್ರಗುಣಾಕರಂಸಮಂತಿದುಘನಪುಣ್ಯಸಂಪದ
- 56 ನಿಕೇತನವೆಂಬಿನವಪ್ಪಿತೋಱತಿಪ್ಪುದುಸಲಿವೀರಕೇಶವಪುರಂಧರಣೀನವರತ್ನನೂಪುರಂ || ವ || ಅನಂತರಂತತ್ಪರೀವೃತ್ತಿಪ್ರದಾನನಿಮಿತ್ತಂ || ಕಂ || ಪರಿಕಪೋಡೆಶಾಯ್ಯನಿಧಿಭಾಗುರತೇಜೋನಿಧಿವೇಕೇನಿಧಿವುಳಯಶೋತ್ತರ
- 57 ನಿಧಿಯುದರನಿಧಿಯೆನಿಪಿದುಂಪೆಸರ್ವತ್ತನೆಕ್ಕಲರಸಂಧರೆಯೋಳ || ವ || ಅನ್ನು ಸಕಳಗುಣಾಕರನುಂಗಂವಂಶವಾರ್ಧಿವರ್ಧನಸುಧಾಕರನುವೆನಿಸಿದಕ್ಕಲರಸನುಮಂತತ್ಪ್ರಧಾನಕಾಮಯ್ಯನುಮನಂಧಿ
- 58 ಗ್ರಹಮಹದೇವನುಮಂಜಿಡ್ಡುಗಿಗನಾಡಸಮಸ್ತಪ್ರಭುಗಾವುಂಡುಗಳುಮನೊಡಂಬಡಿಸಿಯವರಕಯೊಳುಮಂನೆಯವಾಯದಾಯಕಿಱ್ಕುಳವಂತನಿತ್ತಂಪೆಳ್ಳಣಿಯಾಚ್ಚಗಿಸರ್ವನಮಸ್ಯವಾಗಿಧಾರಾಪೂರ್ವಕಂ
- 59 ಪಡೆದಾಶ್ರೀಮದ್ರಾಜಧಾನಿಬಲಿಪುರದಪಟ್ಟಣಸಾವಿಕೀರ್ತಿಸೆಟ್ಟಮೇಚಿಸೆಟ್ಟಪ್ರಮುಖಸಮಸ್ತನಗರಜನಂಗಳಪಂಚಮಠದಾಚಾರ್ಯಾಧರ್ಮಾಂತವದೇವರಹಿಯಮಶ್ರೇಷ್ಠಜಗದೇಕಮಲ್ಲೇಶ್ವರದಾಚಾರ್ಯ
- 60 ಮೂಗಲಿಮಧುಕೇಶ್ವರಪಂಡಿತದೇವರಶ್ರೀಪಂಚಲಿಂಗದಾಚಾರ್ಯಸರ್ವೇಶ್ವರಪಂಡಿತದೇವರಮತ್ತಮಲ್ಲಿಯಾಡೆಗ್ಗಡೆಸಾಯಿಸುರಸನಶ್ರೀಪುರಾಂತಕದಾಚಾರ್ಯಜ್ಞಾನಶಕ್ತಿಪಂಡಿತದೇವರಮತ್ತಮಲ್ಲಿಯಾಡೆಗ್ಗಡೆವೆನ್ನಮ
- 61 ರಸನಶ್ರೀಕೋಡಿಯಮಠದಾಚಾರ್ಯವಾಮಶಕ್ತಿಪಂಡಿತದೇವರಮತ್ತವೇಳಂಬುಹೃಪುರಗಳನಂನಿಧಿಯೊಳುಸಮಸ್ತಧರ್ಮೋದ್ಧರಕಂಮಹಾಪ್ರಧಾನಂಕಸಪಯ್ಯನಾಯಕನುಕೂಲತೆಯೊಳಮಹಾಪ್ರಧಾನಬನವ

- ⁶² ಸೆನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂಕೇಸಿಮಯ್ಯಂಕರಣಸಮೇತಂಕವರ್ಷಂ ೧೦೧೮ನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಪುಶ್ಯದಪುಣ್ಣಮಿಸೋಮ
ವಾರವುತ್ರರಾಯಣಸಂಕ್ರಾಂತಿವೃತ್ತಿಪಾತಸೋಮಗ್ರಹಣದಮುಕ್ತೇಶ
- ⁶³ ವಪುರದಶ್ರೀವೀರಕೇಶವದೇವರಪೂಜೆಪುನಸ್ಕಾರನೈವೇದ್ಯನದಾದೀವಿಗೆಚೈತ್ರಪವಿತ್ರನಾಟಕೂಟನವಕರ್ಮಕ್ಕುವಾಕೇಶವಪುರದಯಮ
ನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪ
- ⁶⁴ ಸಮಾಧೀಲಸಂಪನ್ನರಾಪಸನಾನ್ನಿಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಂಪಟ್ಟಕ್ಕುವಿವಾಂಸಾನೇಕಶಾಸ್ತ್ರವಿಚಾರರುಂಯಜ
ನಯಾಜನಾಧ್ಯಯನಾಧ್ಯಾಪನದಾನಪ್ರತಿಗ್ರಹಪಟ್ಟಮ್ನಿರತರು
- ⁶⁵ ಎಗ್ಗಿಪ್ಪೋಮಾದಿಸಪ್ತಸೋಮಸಂಸ್ಥಾಸಮವಸ್ಥಿತರುವನೇಕಪುರಾಣಸ್ತುತಿಮಂಜರೀಭಾಷ್ಯಕಾವ್ಯನಾಟಕವಾನಾಚಮತ್ಕಾರಭಂಗಿಭಾ
ಷಾವಿದಗ್ಧಕವಿಗಮಕವಾದಿಪಂಕ್ತಿವಿಧ್ವಜನಹೃದಯಾಕೃಷ್ಟಮಂ
- ⁶⁶ ತ್ರಾಕ್ಷರರುಂಪ್ರತಿಪನ್ನಲಾಕ್ಷರರುಮಾತ್ರಾಂಡೋಜ್ಯುಳಕೀರ್ತಿಯುತರುವನೇಕಯಜ್ಞಾವಭೃಥಾವಗಾಹನಪವಿತ್ರಕೃತಸಕಳಮಂಗಳಾ
ಸ್ವದಶರೀರರುಮಪ್ಪಶ್ರೀಮತ್ಸರ್ವನಮಸ್ಯದಬ್ರಹ್ಮಪುರೀಕೇಶವ
- ⁶⁷ ಪುರದಲ್ಲೀಜಗದೇಕಮಲ್ಲೇಶ್ವರದೇವರಿಗವೃತ್ತಿಯೆರಡುಪಂಚಲಿಂಗದೇವರಿಗವೃತ್ತಿಯೆರಡುಶ್ರೀಕೇದಾರದೇವರಿಗವೃತ್ತಿಯೆರಡುಬ್ರಹ್ಮಣರಿಗೆ
ವೃತ್ತಿಮೂವತ್ತೆಂಟುಪೂಜಾರಿ
- ⁶⁸ ವೃತ್ತಿಬಂದುಮಾಲಗಾಱವೃತ್ತಿಬಂದುಅನ್ನುವೃತ್ತಿನಾಲ್ವತ್ತಾಱಕ್ಕಂಸರ್ವನಮಸ್ಸೃದಹಕ್ಕಿಜಿಞುನಣಿಯನುಸಮಸ್ತಪ್ರಸಸ್ತಿಸಹಿತಶ್ರೀ
ಮನುಮಂಡಂಳೇಶ್ವರಂಗಂ
- ⁶⁹ ಗವಂಶವಾರ್ಧಿವರ್ಧನನುಧಾಕರನುಂಸಕಳಧರ್ಮೋದ್ಧಾರನುಂಸಕಳಗಣಾಸ್ವದನುಮಪ್ಪತ್ಯಲಹದೇವರನುಂತಮ್ಮಳಾವನಿಹಹರನ
ನುಂಹಡವಳಗಂಗಳನುಯಿದ್ದುರತಮಬೋಪ್ಪಂವಿಕ್ಟಲರನಂ
- ⁷⁰ ಮಾಡಿದಧಮ್ಮಮಮಂಪುನದ್ಧೆತ್ತಿಯಾಗೀತಕ್ಕಿಯಮನ್ನೆಯತಯದಾಯಕಾಣಿಕಿಱುಕುಳಯಿನಿತುಮಂಶ್ರೀಕೇಶವದೇವರಪ್ರಸಾದದ
ಲುಧಾರೆನಿಜದುಬಿಟ್ಟಿಶ್ರೀಭೋಗಾಭ್ಯಾಸರಸಿದ್ಧಿಯಪ್ಪುದಂ
- ⁷¹ ತಾಗೀಬಿಟ್ಟಧಮ್ಮಮನುಶ್ರೀಮನುಮಾಪ್ರಧಾನಂಕೇಸಿಮಯ್ಯದಂಡನಾಯಕರತಮ್ಮಾರಾಧ್ಯರಪ್ಪಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾ
ರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಪೀ
- ⁷² ಲಗುಣಸಂಪನ್ನರಂವಿಖುಭಜನಪ್ರಸನ್ನರಂಸಕಳಸುಕವಿನಿಕುರುಂಬಾಧಾರರುಂಅನ್ನದಾನಸುವರ್ಣ್ಯದಾನಕನ್ಯಾದಾನಗೋದಾನಭೂದಾ
ನಾಭಯಾಭೈಶಚ್ಯಾನೇಕದಾನವಿನೋದರುಂಲಾ
- ⁷³ ಕುಳಾಗಮಾಭರಣರುಂಸಮಸ್ತಶಾಸ್ತ್ರಾಗಮವಿಚಾರಚಾರುಂಚತುರರುಂಗೌತಮಮುನಿನಂದನರುಂಬಲಿಪುರದಕ್ಷಿಣಕೇದಾರೇಶ್ವರದೇವರದಿಬ್ಬ
ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಮಪ್ಪ
- ⁷⁴ ಶ್ರೀಮದ್ರಾಜಗುರುವಾಮಾಶಕ್ತಿದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟನಾಥಗಳಮುಮಂಬ್ರಹ್ಮಪುರಿಗಳರಯ್ಯಯುಮಂಅಲ್ಲಿ
ಗೆಹೆಗ್ಗಡೆನಾವಿಮರಸನೋಪಯಂ
- ⁷⁵ ಗವುಂಬಳಿಚಳ್ಳಣಿಯಲ್ಲಿಮರಗುಂಡಿಯಗಳೆಯಲಾಗದ್ದೆಮ್ಮತ್ತರುಬಂದುಶ್ರೀಕೇಶವದೇವರಿಗದ್ದೆಮ್ಮತ್ತರುಬಂದುಗೌಡಿಕೆಯನುಳಿಹಮೇ
ಲಾದುದಂಗುರುದೇವರುಂಹೆಗ್ಗಡೆವೊಂ
- ⁷⁶ ಮಹಾಜನಕ್ಕೆಹಬ್ಬಿಯಿಕ್ಕುವರುಯಿಲ್ಲಿತಂತಮ್ಮಮನೆಯಲುದ್ದವರಿಗವೃತ್ತಿಯುಂಟುಯಿರದವರವೃತ್ತಿದೇವರಿಗವೃತ್ತಿಗಳೊಳಗೆ
ಭಟ್ಟವೃತ್ತಿಬಂದುಖಂಡಿಕವೃತ್ತಿಬಂದುಅಗ್ನಿಪ್ರಗೈವೃ
- ⁷⁷ ತಿಬಂದುಪೂಜಾರಿಮಾಲಗಾಱವೃತ್ತಿಸಹಿತಅಯ್ಯವೃತ್ತಿಯವರುಂನಡದುಂಬರುಅಪುರದೇವನುಂನಿಂತೆದಡೆಮೂಡಲುಹೆಮ್ಮಾಡಿಯಬದಿಯ
ಕೆಯ್ಯಹಡು
- ⁷⁸ ವಣಿಗಿಲ್ಲಮೇರೆತಂಕಲುಭಗವತಿಯುಕೆಯ್ಯಬಡಗಣಸೀಮೇರೆಹಡುಮಲಪಂಚಲಿಂಗದಕೆಯ್ಯಮೇರೆಬಡಗಲುಹೆಮ್ಮಾಡಿಯಬದಿಯನೆಲ
ಮೇರೆಆದೇವರ
- ⁷⁹ ಗತಳವೃತ್ತಿಯನುಶ್ರೀಕೇದಾರದೇವರಹಕ್ಕಿಱುಬಳ್ಳಿಗಾವೆಯಲುಅದೇವರಿಗಪಾದಪೂಜೆಯಂಕೊಟ್ಟುಕೊಂಡುನಿವೇದ್ಯಚೈತ್ರಪವಿತ್ರಕ್ಕಂದೇ
ವರಗ್ರಾಸನವಾಗಿಪ್ರವಾಸಿಗಬ್ರಾಹ್ಮ
- ⁸⁰ ಣರಯ್ಯರಗ್ರಾಸಕ್ಕಂನಡಂತಾಗಿನರಪತಿಗೊಳದಕಳಗೆಕಚ್ಚವಿಯಗಳೆಯಗದ್ದೆಮ್ಮತ್ತರೊಂದುಪುರದೊಳಗೆದೇವರನಂದಾದೀವಿಗೆಗೋಣ
ಬಂದು || ಮತ್ತಮಾದೇವರಿಗೆ

- ⁸¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಉಚಯ್ಯಾಚಕ್ರವರ್ತಿನಿ ಸ್ವಂಕಮಲ್ಲಸಂಕಮದೇವವರ್ಷದಾನೆಯವಿಕಾರಿಸಂವತ್ಸರದಚೈತ್ರದಪುಣ್ಯ ಮೆನೋನುವಾರವಿ
ಪುನಂಕಾನ್ತಿ ವೈತೀಪಾತನೋಮಗ್ರಹ
- ⁸² ಉದಂದುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸೇನಾಧಿಪತಿಯವಸೆನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂಕೇರಾಜಯ್ಯಂಗಲೂ || ಅರಿಯೆ || ಸ್ವಸ್ತಿ ಫಲಮರ್ಥಿ
ಗಂಡಪರನಿಪಜೇವಾಪಹರಣಕರಯಮದಂಡ | ಸ
- ⁸³ ದುಗ್ಗುಣತತ್ಕರಂಡಕವಿಜನಶಿಷ್ಯೇಷ್ಯವನಪವನಮಾರ್ತಂಡ || ಶ್ಲೋಕ || ಶ್ರೀಮತೈಶವದಂಡೇಪಕೀರ್ತಿವಲ್ಲೀವಿರಾಜತೇದಿಪಾನಾಗಾನ್ವತಿ
ಕ್ರಮೈಹರಿಹಾಸೋಪಹಸಿನಾತು || ಎನಿಸಿದಕೇಶಿರಾಜದಂಡನಾಯ
- ⁸⁴ ಕಂತನ್ನ ಮಾಡಿಸಿದಶ್ರೀಕೇಶವದೇವರಪೂಜೆಪುನಸ್ತು ರನೈವೇದ್ಯನಂದಾದೀವಿಗೇಚೈತ್ರಪವಿತ್ರಮಾಟಕೂಟನವಕಮ್ನಾಕ್ತಂದೇವರಗ್ರಾಸನ
ಯಿಪ್ಪತ್ತು ಮನುಸ್ಯಪ್ರವಾಸಿಗಬ್ರಾಹ್ಮಣರಭೋಜನಕ್ಕ ವೆನ್ನ ನಾಗರಖಂಡವೆಪ್ಪತಪೋಳ
- ⁸⁵ ಗಣಕರಿನೇಲಿಯಂಮುಂನಬದಣಿಕೆಯಶ್ರೀಸೋಮನಾಥದೇವರಿಗೆಬಟ್ಟಹಳ್ಳಿ ಎಡೆಯಲ್ಲ ರವಂಕೂಡಿತಿಟ್ಟಿದ್ದು ದ್ವಂದ್ವೇಮನ್ಮಹಾವಂಡಳೇ
ಶ್ವರಂಗುಪ್ಪವಂಶವಾರ್ಧಿವದ್ಧನಸುಧಾಕರನುಂ
- ⁸⁶ ಶ್ರೀಗಳಗೇಶ್ವರದೇವರದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮರಾಧಕನುಂಪರಬಳಸಾಧಕನುಮಪ್ಪಜೋಯಿದೇವರಸನಂತತ್ಪ್ರಧಾನಂವಾಸುದೇವನಾಯಕ
ನುಂಆಕೂಚಯ್ಯನುಂದಾಸಿಮರಸನುಂನುಂ
- ⁸⁷ ಗದೇವರುಂಶ್ರೀಮನ್ಮಹಾವಂಡಳೇಶ್ವರಂಕಡಂಬಕುಳಕಮಳಮಾತ್ಮಂಡನುಂಜಯನ್ತೀಮಧುಕೇಶ್ವರದೇವರಲಬ್ಧವರಪ್ರಸಾದನುಂಹುಸಿ
ವರಶೂಲನಿಗಳಂಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತಪ್ರಸ್ತಿ ಸಹಿತಂ
- ⁸⁸ ಶ್ರೀಮತುಬೋಪ್ಪದೇವರಸರುಂತತ್ಪ್ರಧಾನಂತಿಕ್ತಯ್ಯಪ್ರಮುಖಸಮಸ್ತ ಪರಿವಾರಮುಂಶ್ರೀಮನ್ಮಹಾಸಾಮನ್ತಸಂಕಗಾಡಪ್ರಮುಖನಾಗ
ರಖಂಡವೆಪ್ಪತ್ತ ಟಪ್ರಭುಗಾವುಂಡುಗಲುಸಹಿತವಾಗಿಶ್ರೀ
- ⁸⁹ ಕೇಶವದೇವರಶ್ರೀಪಾದದಲಿಲ್ಲಾಳಿಕೆಮಂನೆಯವಾಯಿದಾಯಿಕುಳಕಾಣಿಕೆಯಿನ್ನಿ ನಿತುಮಂಧಾರೆಯೆಡದುಕೇಶವದೇವರಿಗಂಸೋಮ
ನಾಥದೇವರಿಗಂಕೊಟ್ಟರುಅಲ್ಲಿಹುಟ್ಟಿದ
- ⁹⁰ ಧನವಂಶಿಯೆಡದುಧರ್ಮಕ್ಕಂಸಮನಾಗಿಹಚ್ಚಿ ನಡಸುವರಯಿನ್ನೀಧರ್ಮವನಾವನೋರ್ವಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೇಶ್ರೀವಾರಣಾಸಿಕುರು
ಕ್ಷೇತ್ರದಲಿತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ ವೈತೀಪಾತ
- ⁹¹ ದಲಿಸಾಯಿರಕವಿಲಿಯಂಕೋಡುಂಕೊಳಗುವಂಪೊಂನುಂರಂದಂಕಟ್ಟಿಸಿಜತುವೈದಸರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟಫಲ || ದಾನಂವಾ
ಪಾಲನಂವಾಹಿದಾನಾಭ್ರೇಯೋನುಪಾಲನಂದಾನಸ್ಸಗ್ಗಮವಾಪ್ಪೋತಿಪಾಲ
- ⁹² ನಾಡಚ್ಯುತಪದಂ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿಸಮಸ್ತರಾಂಶಸ್ವಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಗಂಜಾಯತೇಕ್ರಿಮಿ ||
ಬೆಳ್ಳಣಿಯೆಲ್ಲಾಪರ್ವನರತಿಸೆಟ್ಟಿಯಬಸದಿಗಿಸಲುತ್ತಿದ್ದ ಸರ್ವನಮಶ್ಯದಮತ್ತೂಣೊ
- ⁹³ ಟಗಾಗಿಕೇಶವಪುರಕ್ಕೆ || ಶ್ರೀಮ

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ಅದೇ ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಡಗಿಯರ ಹೊಂಡದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 8' 6" X 3".

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಸುರಾಸುರಮಸ್ತಕಮಕುಟಾಶ್ರಜಾಳಜಳಧಾತವದಂಪ್ರಸ್ತುತಚಿನೇಂದ್ರಶಾಸನಮಸ್ತುಚಿರಂಭದ್ರ
- ² ಮೆಲಿಳಭವ್ಯಜನಾನಾಂ || ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸೃಷ್ಟಿದಾಮೋಘಾಂಚೈನಂಜೀಯಾತ್ಮೈಶೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜನಶಾಸನಂ ||
- ³ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವಾನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭವಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸಂತಾಪ್ರಯಕುಳತಿಳಕಂಜಾ
- ⁴ ಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರಿ || ವೃತ್ತಂ || ಅಲಗಂಚೋಳಾವನೀಶಂಗೆಣಸನಣಿಯರಂಬಾಳಭೂಪಂಗೇಬಾಹಾಬಳದಿನ್ದಂತೋ
ಃಪೀವೀ
- ⁵ ಐತ್ತ ಡಸಿದುಭಯಚಕ್ರೇಶಸಾಮನ್ತ ಭೂಭೃತುಳಮಂತನ್ನೇಃಪಿದುಗ್ರೇಭದಿನುಃಪದಪಿಪಂಕೊಣ್ಣು ಚಾಳುಕ್ಯರಾಜೋದ್ವುಳಪ್ಪಿಲಕ್ಷ್ಮೀನಾಥ
ನಾದಂ

- ⁶ಭುವನಜನನುತಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಧಾರಾನಾಥಮಹಾಭಯಚ್ಚರಕರಂಚೋಳೋಗ್ರಕಾಳಾಂತ ಕಂಸಾರಾಷ್ಟ್ರಾಂಗಕಳಿಂಗವಂಗಮಗ
ಧಾಂಧ್ರಾವನ್ನಿ
- ⁷ಪಾಂಚಾಳಿ . . ರಾಜಾವಳಿ ಮೌಳಿಲಾಳಿತಪದಂಪೂರ್ವಪರಂಭೋಧಿನೇಳಾರಾಮಾಂತ ರಶ್ಮಿಳಕೇಳಿವಿಭವಂಬಾಳುಕ್ಯದಿಕ್ಕಂಜರಂ || ನರಸಿಂ
ಹಾಕಾರ
- ⁸ದಿಂದಾನವಪತಿಯುರಮಂಜೀಳ್ದನಣ್ಣುಣ್ಣುರುದ್ರಂಜರಸಂಕ್ಯೆಳಾಸಮಂತೂಗಿದನಳವಳವಾತ್ರ್ಪತ್ತಿಯಿಂಚಮ್ಪಮಂನೆಟ್ಟರದಿನ್ನಂಗಿತ್ತ
ನಾಪ್ಪರ್
- ⁹ಪ್ಪಳಿಖಪರಿಗತಕ್ಷತ್ರಮಸ್ತಂತೆಧಾತಿ ಶ್ರೇಶರನಿಪ್ಪತ್ತೊಂದುಸೂಳೊಂದನಚಲಮೆಚಲಂವಿಕ್ರಮಾದಿತ್ಯನಿನ್ನ || ಪುದುವೇಕನ್ಯಗ್ಗಮಾನೊ
ಬ್ಬನತಳಯ
- ¹⁰ಲದಂಸಾಲ್ಪಿನೆನ್ನಾ ಮಹಾಕೂರ್ಮದಬನ್ನಿಂದಾಭುಜಂಗಾಧಿಪನವೆಡೆಗೆಳಿದಾದಿಶಾಕುಂಜರನ್ನ ನ್ಧದಿನಾಭೂಭೃದ್ಧರಮೂಳದಿನಬಿಳಧರಾಭಾರ
ಮಂತನ್ನವಿಕ್ರಾ
- ¹¹ನದಬಲ್ಪಂತನ್ನ ತೋಳೊಳ್ವದಳಮಿರಿಸಿದಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಅನ್ನುಧರೆಯಂನಿಷ್ಕಂಟಕಂವಾಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂದೆತಗಿರಿ
ಯನೆಲೀಡಿನೊ
- ¹²ಕರಾಜ್ಯಂಗಿಯುತ್ಪತ್ತಿ ಮಿರೆ || ತತ್ಪದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಾನ್ತಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಣ್ಣನಾ
ಯಕಂದುಜ್ಜನಭಯದಾಯಕಂಬನ್ನಜನಬನ್ನರಕುಮುದಸುಧಾಕರಂವಿಪ್ರದಿನಾಕರಂಸರಸ್ವತೀಸಮಯಸಮುದ್ಧರಣಂಗುಣಗಣಾ
- ¹³ಭರಣಂಚತುರಲಕತುರಾನಂವಿಕ್ರಮಪಂಚಾನನಂಪ್ರತಾಪಸಹಾಯಂಪತಿಹಿತವೈನತೇಯಂಪಿಸುಣರಗಣ್ಣನಹಿತಕುಳಕಮಳವ
- ¹⁴ನವೇದಣ್ಣಂವಿನಯಾವಳೋಕಂಕ್ರೀತ್ರಿಪತಾಕಂಸಾಹಸೋತ್ತಂಗಂಕ್ರೀಮತಿಭುವನಮಲ್ಲದೇವಚರಣಸರಸಿರುಹಭೃಂಗನಾಮಾದಿಸಮಸ್ತ
ಪ್ರಶಸ್ತಿ
- ¹⁵ಸಹಿತಂಕ್ರೀಮದ್ವಿನ್ಯನಾಯಕಂಬಮ್ಮದೇವಂ || ವೃತ್ತ || ಧರೆಗಿಲ್ಲಂತನ್ನ ಬಾಹಾಬಳದನೆಜವುತನ್ನಣ್ಣತನ್ನಗ್ರತೇಜಸ್ಸುರಿತಂತನ್ನಾಪ್ಪರ್
ತನ್ನೊನ್ನರ್
- ¹⁶ಡಿಯನಿಲವುತನ್ನಾಜ್ಞೆತಖ್ಯಾತಿಯೊಳ್ವಚ್ಚರಿಯಾಗುತ್ತಿಪ್ಪಿನಂರಂಜಿಸಕಳಗುಣಾನಗ್ನೈರತ್ನಕ್ಕೆರತ್ನಾಕರನಾದಂದಣ್ಣನಾಥಾಗ್ರಣಿಸ
- ¹⁷ಕಳಜಗನ್ನಣ್ಣನಂಬಮ್ಮದೇವಂ|| ಜನಕೆಲ್ಲಂತಾನೆಕಣ್ಣಂಗತಿಯುಮೆನಿಸಿತನ್ನಿರಿಪುಕ್ಷತ್ರನಕ್ಷತ್ರನಿಕಾಯಂನಿಲ್ಲದೆಲ್ಲಮನುಳಕಳಮಳಧ್ಯಾಂ
- ¹⁸ತಮಿಕ್ಕೋರ್ವಡವಿಶ್ವಾವನಿಯಂಮಿಕ್ಕೇಳಿಗೈಯಿಂಪ್ಪಂಪೆಳಪಸಕಮನಾಂತಿದ್ದಪಂವಿಕ್ರಮಾದಿತ್ಯನತೇಜಶ್ಚಕ್ರಮಿಪ್ಪಂನೈವೊಲನವಧಿಸತ್ವೋ
ದಯಂ
- ¹⁹ಬಮ್ಮದೇವಂ || ಹರಿಯಿಂಚಾಳಿತಮಾದುದಂಕದಚಳೇಂದ್ರದೈತ್ಯನಿಂಸಾದ್ದುದುಬ್ಬರಸಾಗರ್ಬ್ಬಮನಾಲಯಾನಿಳನಪೊಯ್ಲಿಂಪಾಜುತಾ
ಶಾಗಜೋತ್ಸರ
- ²⁰ಮೆನ್ನಂದಿವರಲ್ಲಿದಿರಗುಣಮೆಲ್ಲತ್ತೆದಿವಂನಕ್ಕುಧಿಕ್ಷರಿಸಂನಿಕ್ಷಳಮಾದದೈರ್ಯಗುಣದೊಳ್ವಿಬಮ್ಮದಣ್ಣಾಧಿಪಂ || ಕುಡುವೆಡೆಗಾದುದೆಂ
ಮಡಗ
- ²¹ಲಾದುದೆವಿತ್ತ ಮರಾತಿಯಂಸಡಲ್ವಡಿವೆಡೆಗಾದುದೆಂಬಿಹಿದೆವೊತ್ತಿರಲಾದುದೆಕಯ್ದು ಸತ್ಯಮಂನುಡಿವೆಡೆಗಾದುದೆಪ್ರಸಿಯಲಾದುದೆನಾಲಗಿಯಿಂ
- ²²ದುಕಿತ್ತಿ ದಾಂಗೆಡಿವೆಡೆಬಮ್ಮದೇವನನಿತುಂಕ್ಷಣದುನ್ನತಿಯನೆಗಟ್ಟಿದಂ || ಅನ್ನುಪೊಗತ್ತೆಗಂನೆಗತ್ತೆಗಂನೆಲೆಯಾದ್ರೇಮನ್ನಹಾಸೇನಾ
ಧಿಪತಿ
- ²³ಮಹಾಪ್ರಧಾನಂದಣ್ಣನಾಯಕಂಬಮ್ಮದೇವರಸರ್ವೈನವನಪನ್ನಿಚ್ಛಾಸಿರಮುಂಸಂನೈಗೆಸಾಸಿರಮುಂಪದಿನೆಂಟಗ್ರಹಾರಗಳ್ಳಂದುಷ್ಟನಿಗ್ರ
ಹವಿ
- ²⁴ಪ್ಪಪ್ರತಿಪಾಳನೇಗೈಯ್ದುನುಭವಿಸುತ್ತಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯೊಳಿರೆ || ವೃತ್ತ || ಜಿನನಾಥಸ್ವಾಮಿದಯ್ವಂನಿಜಗುರುಗುಣಭದ್ರಬ್ರತೀಂದ್ರಂ
ಜಗ
- ²⁵ತ್ವಾವನತಾಯ್ವಕ್ಕಪ್ಪೆ ಸೋಮಂಜನಕನವರಜಂಮೇಚಿಭಾಗಪ್ಪೆ ಪುಣ್ಯಂಗನಮಾವಂಲೋಕಪೂಜ್ಯಂಗುಣನಿಧಿಕಲಿದೇವಂಬುಧಾಧಾರನೆನ್ನ
ನವದ್ಯಂ
- ²⁶ಸಿಂಗನೆಂಕೇವಳಮೆಹಿತಕರೋತ್ತಂಗಧರ್ಮಪ್ರಸಂಗಂ || ವಿನಯದಸೀಮೆಧರ್ಮದತವರ್ಮನೇಸತ್ಯದಜನ್ಮಭೂಮಿಮಾಂತನದೆಂಬ
ಟ್ಟುವೆಂಪಿನದ

- 28 ಗುನ್ತಿ ವಿವೇಕದಬೀಡುಡಾಣವುನಕಣಿಯೆನ್ನು ಬಣ್ಣಿ ಪುದುಭೂವಳಯಂಪ್ರತಿ ಕಣ್ಣಿ ಸಿಂಗನಂಜಿನವತಿಸಾದಪಂಕರುಹಭೃಂಗನನುಧ್ವ
- 29 ಗುಣಪ್ರಸಂಗನಂ || ಬರೆಪದಬಲೈ ಬಾಜನಿಯಬಿನ್ನ ಣವೊಪ್ಪುವಲೆಕ್ಕ ದೋಜೆಸಂಕರಸುತನೊಳ್ ಸ್ವಯೋಳಂಬುರುಹಾಸನನೊಳ್ವಿತಾ
- 30 ರಿಸಲೊ ರೆಸರಿಪಾಟೆಯೆಂದುನಿಬಿಳೋಬ್ಬ ರೆಬಣ್ಣಿ ಸುತಿಪ್ಪುದೆಂದೊಡೇಂಪಿರಿಯನೊಸಿಂಗನುಜ್ವಳಯೋವಿಭವಂಪ್ರತಿಪನ್ನ ಮನ್ನರಂ ||
ಶುಚಿಸುರಸಿ
- 31 ನ್ನು ಜಂಸುರಸರಿದ್ಭವನಿಂದನಿಲಪ್ರಿಯಾತ್ಮ ಜಂಶುಚಿಗಗನಾಪಗಾತನೆಯನಿಂಪವಮಾನತನೂಜನಿಂಸುಕಂಶುಚಿನೆಗಳ್ಳ ನದೀಸುತನಿವಾಕ
- 32 ಪಿರಾಜನಿನಾಸುಕರ್ಪಿಯಿಂಶುಚಿಯೆನೆಸನ್ನ ನೇದೊರೆತೊಶಾಚಗುಣಂಪ್ರತಿ ಕಣ್ಣಿ ಸಿಂಗನ || ಫಳಭರಿತಾಮ್ರಭೂರುಹಕೆಪಕ್ಷಿಗಣಂಭ್ರಮಾರಾ
- 33 ಕೃಪುಪ್ಪುನಂಕುಳನವಸಾರಭಕ್ಕೆ ಉಗುವನ್ನೆ ಬುಧಾಳಿನಿಯೋಗಮೆಂಬದೀವಳಿಗೆಯಪಬ್ಬ ದೊಳ್ಳ ರೆಯಧೋಚಿತದಿಂತಣಿಂಬಕ್ಕೆ ಸಂಚಳತರ
- 34 ಮಾನಿಯೋಗಮೆನುತಿಪ್ಪುದುಗೋಸನಿಸಿಂಗರಾಜನಂ || ಪರಹಿತಮಂಕಡಂಗಿನೆಜಿಮಾಡಲೆಕಲ್ತ ನಶೇಷಸದ್ಭು ಧೋತ್ವ ರಮನೊಜುಲ್ದ ಮನ್ನಿ
ಸಲೆ
- 35 ಕಲ್ತ ನೆಡ್ವಿರಿದೆಂಬಿಪ್ಪು ರಂಪೊರೆಯಲೆಕಲ್ತ ನುತ್ತು ಮಗುಣಾಧಿಕರೊಳ್ಳೊ ರೆಯಪ್ಪೆನೆನ್ನು ಮಾಚ್ಚ ರಿಸಲೆಕಲ್ತ ನಿನ್ನು ಟಿದುಕಲ್ತ ಗುಣಂಪ್ರತಿ
- 36 ಕಣ್ಣಿ ಸಿಂಗನ || ಕನ್ನ || ಜಿನಧಮ್ಮಾಂ ಬರದಿನಪಂಜಿನಧಮ್ಮಾ ಸುಧಾಂಬುರಾಶಿವರ್ಧನಚನ್ದ್ರಂಜಿನಧಮ್ಮಾ ಪ್ರಾಕಾರಂಜಿನಪತಿಚರಣಾಂ
ಬುಜಾತಭೃಂಗಂ
- 37 ಸಿಂಗ || ಇನ್ನೆ ನಿಸಿದಗುಣಂಗಳ್ಳ ನಗೆಸಹಜಮಾಗಿನೆಗಳ್ಳಿ ತ್ರಿಮತ್ಪ್ರತಿ ಕಣ್ಣಿ ಸಿಂಗಯ್ಯಂಧಮ್ಮಾ ಕಥಾಕಥನಪ್ರಸಂಗಮಂಪುಟ್ಟಿಸಿಪ್ರೀಮ
ತೈಮ್ಮಾರ್
- 38 ಡಿಯಬಸದಿಗೊನ್ನು ಬಾಡಮಂತ್ರೀ ಬಲ್ಲವರಸರಲ್ಲಿಪಡೆದು ಕುಡಿಮೆನ್ನು ತನ್ನಾಳ್ಳಂಗೆಬಿನ್ನ ಪಂಗೆಯಲ್ ತ್ರಿಮದ್ವಿ ನಾಯಕಂಬಮ್ಮ ದೇನ
ತತ್ಸಮ್ಮ
- 39 ನ್ನ ಮೆಲ್ಲಮಂನಿಜಸವ್ಯಮಿಗೆಬಿನ್ನ ಪಂಗೆಯ್ಯೆ || ತ್ರಿಮತ್ಪ್ರಭುವನಮಲ್ಲದೇವರ ತ್ರಿಮಚ್ಚಾಳುಕೃಷಿಕ್ರಮವರ್ಷ ೨ ನೆಯಪಿಂಗಳನಂವತ್ತರ
ದಪುಷ್ಯ
- 40 ಸುಧ್ಧ ೨ ಆದಿತ್ಯವಾರದಂದಿನುತ್ತು ರಾಯಣನಂಕಾನ್ತಿಯಪಬ್ಬ ನಿಮಿತ್ತಂ ರಾಜಧಾನಿಬಿಳಿಗಾವೆಯೊಳ್ ಮ್ತಕುಮಾರಗಾಲದಂದುಮಾಡಿಸಿ
ದಶ್ರೀಮ
- 41 ಚ್ಚಾಳುಕೃಗಂಕಪೆಮ್ಮಾರ ನಡಿಜಿನಾಲಯದದೇವಗ್ಗ ಲಚ್ಚನಪೂಜನಾಭಿಷೇಕಕ್ಕಂಭೋಗಕ್ಕಂ ಸಿಂಹಾರಾಹಾರದಾನಕ್ಕಂ ಮೇಲೆಬಸದಿಯುಬಿ
ಣ್ಣ ಸ್ಥುತಿ
- 42 ತನವಕಮ್ಮ ದಪಸಕ್ಕ ಮಾಗಿ || ವೃತ್ತ || ಜನಮೆಂಬುಜ್ವಳದೀಪ್ತಿ ಪಜ್ಜಳಿನೆಭವ್ಯಾಂಭೋಜಿನೀರಾಜಿರಾಜಿನೆದುಷ್ಕ ಮ್ತಕತಮೋಬಳಂಬೆದ
ರೆಲೋಕಸ್ತುತ್ಯ
- 43 ಜೈನಾಗಮಪ್ರಸರವೈಮವಿಭಾಗದೊಳ್ಳೊ ಗಯಿಕುಂರತ್ನ ತ್ರಯ ತ್ರಿಗುಣಾವಸಥ ತ್ರಿಗುಣಭದ್ರದೇವಮುನಿಸಾಂಭೋಜಾತಮಿತ್ರೋದ
ಯಂ || ಕನ್ನ ||
- 44 ಏನೋದೂರಂಪರಮತಪೋನಿಧಿತನ್ಮುನಿಗಣೇಶಸಹಧರ್ಮಿ ಲಸಜ್ಞಾನಪರಂಸೆಗಳ್ಳ ಮಹಾಸೇನಬ್ರತಿತದ್ವ್ರತೀಕಪಿಷ್ಯನ್ನೆ ಗಳ್ಳಿ || ವೃತ್ತ ||
ಬದವಿ
- 45 ದಶಬ್ಧ ಶಾಸ್ತ್ರದೊಡೆಯೊಳ್ಳುವನನು ತಪೂಜ್ಯಪಾದರೆಂಬುದುನೆಜಿತಕ್ಕ ಶಾಸ್ತ್ರದವಿವೇಕದೊಂನ್ನ ಕಳಂಕದೇವರೆಂಬುದುಕವಿತಾಗುಣೋ
ತ್ಕರಮಹ
- 46 ತ್ವದೊಳೆಯ್ದೆ ಸಮನ್ನ ಭದ್ರರೆಂಬುದುಸಲಿರಾಮಸೇನವಿಬುಧೋತ್ತ ಮರಂನಿಬಿಳೋಬ್ಬರಾಜನಂ || ಅನ್ನು ಸಮನ್ನ ಶಾಸ್ತ್ರ ಪಾರಾವಾರಪಾರಗ
ಪರ
- 47 ಮತಪಶ್ಚರಣನಿರತರಪ್ಪ ತ್ರಿಮೂಳಸಂಘದಸೇನಗಣದಪೊಗರಿಗಚ್ಚ ದಶ್ರೀಮತೆರಾಮಸೇನಸಣ್ಣಿ ತಗ್ಗ ಧಾರಾಪೂರ್ವಕಂಸಬ್ಬನಮ
- 48 ಸ್ಯಂಮಾಡಿಕೊಟ್ಟು ಬನವಸೆನ್ನಿ ಚ್ಚಾಸಿರದಕಮ್ಮಣಂಜಿಡ್ಡಳಿಗೆ ೨೦ ಐಬಳಿಯಬಾಡಂಮನೆವನೆ ೧ ಇನ್ನೀಧಮ್ಮಾ ಮನಾವನೋಬ್ಬಂಪ್ರತಿ
ಪಾಳಿಸಿದನಾ
- 49 ತಂಬಾಣರಾಸಿಯೊಳಂಕುರುತ್ತೇತ ದೊಳಂಸಾಸಿಬ್ಬ ಬ್ರಾಹ್ಮಣಗ್ಗ ಸಾಸಿರಕವಿಲಿಯಂಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಂಕಟ್ಟಿಸಿ
ಕೊಟ್ಟಪುಣ್ಯಮನೆ

- ⁵⁰ಯು ಗುಮಿದನೇದವನನಿಬಬ್ಬಾಣರುಮನನಿತುಕವಿಲಿಯುಮನಾಪುಣ್ಯತೀರ್ಥಂಗಳೊಳೆದದೋಷಮನೆಯುಗುಂ || ಮದ್ವಂಶಜಾ
ಜ್ವರಮುಖೇ
- ⁵¹ಪತಿವಂಶಜಾನಾಪಾಪದವೇತಮನಸೋಭಾವಿಭಾವಿಭೂಪಾಯೇಪಾಳಯನ್ತಿಮಮಧಮ್ನಮಿಮಂಸಮಸ್ತಂತೇಷಾಂಮಯಾವಿರಚಿತೋಂ
ಜಕೇಪಮೂರ್ಧ್ನಿ ||
- ⁵²ಸಾಮಾನ್ಯೋಯಂಧಮ್ನಸೇತುನ್ಮೃಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ಭೀಸವ್ವಾನೇತಾನ್ಮಾವಿನಪ್ಪಾನ್ಮೃಪೇನ್ಮೃನೃಯೋಭೂ
ಯೋಯಾಚತೇರಾಮುಭದ್ರಃ || ಸ್ವದತ್ತಾಂ
- ⁵³ಪರದತ್ತಾಂವಾಯೋಹರೇತ್ಸವನುನ್ಮರಾಂಪಪ್ಪಿವ್ವರ್ಪಸಹಶ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಬಹುಭಿವ್ವಸುಧಾಭುಕ್ತಾರಾಜಭೀಸ
ಗರಾದಿಭೀಯಸ್ಯ
- ⁵⁴ಯಸ್ಯಯದಾಭೂಮಿಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ || ಶ್ರೀಮದ್ಗುಣಭದ್ರದೇವರಗುಡ್ಡಂಜಾವುಣ್ಣಮಯ್ಯಂಬರದಂಮಂಗಳಮಹಾಶ್ರೀ ||

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ಅದೇ ಗ್ರಾಮದ ಆರಿದ್ರಮಠದ ಚೆನ್ನಪ್ಪನವರ ಹಿತ್ತಲಲ್ಲಿ ಶಂಕಿನ ಬಸವಣ್ಣನ ಗುಡಿಯ ಬಳಿ.

ಪ್ರಮಾಣ 4' 6" X 2' 2".

- ¹ಶ್ರೀಪತಿಚಕ್ರಧಾರಿಗರುಡಾಸನನಂಬುರುಹಾಕ್ಷನದ್ರಿಜಾತಾಪತಿಶೂಳಧಾರಿವ್ರಿಷಭಾಸನನಭೃಧಿಕೇಕ್ಷಣಂವಚಶ್ರೀ
- ²ಪತಿಪಾಶಧಾರಿಕಳಹಂಸಗನಸ್ಯಮಿತಾಕ್ಷನೆಂದಿವತ್ಯ್ರಪುರುಷತ್ರಿಳೋಕಜನಪೂಜಿತರೀಗಮಗಿಷ್ಯಸಿದ್ಧಿಯಂ ||
- ³ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟರಕಸತ್ಯಾಶ್ರಯಕುಳ
- ⁴ತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಮಲ್ಲಿಕಾರ್ಪೂದಂಮಾಸ್ವಡಿಭೀಮಂದಾಯಗಜಕೇಸರಿಗಂಡರೊಳುಗಂಡಗಂಡಬಂಗಾಜಂಚೋಳೋಗ್ರಕಾಳಾ
- ⁵ನಳಂಚೋಳಭಂಡಣಾಪೇಕ್ಷವಿದಗ್ಧರಾಯಪವಿತ್ರಚೂಡಾಮಣಿಅರಿಯತಲೆಯಕರವತ್ತಂಅರಿಯಸೇವಂ
- ⁶ರಾಯಪ್ರತಾಪಾದಿತ್ಯಂತೇಜೋಮಾತ್ರ್ಪಂಡಂಶೌರ್ಯಗುನಾರಾಯಣಂರಾಯಮುನೀರಬಡನಾನಳಂಶೌವಾಣಸಹಸ್ರಬಾ
- ⁷ಹುರಾಯಜಗಯ್ಯಾಂಹೀರ್ತಿವಿದ್ಯಾಧರಂಕೋದಂಡರಾಮಂಶ್ರೀಮಚ್ಚಳುಕ್ಯವಂಶೋದ್ಭವಂಶ್ರೀಮತೈಲಪದೇವರವಿಜಯ
- ⁸ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತಮಿರೆ || ಧರೆಯಂಚಾಳುಕ್ಯಾನ್ವಯದರಸು
- ⁹ಗಳೇಕಾನಪಪ್ಪಿಸಿಂಹಾಸನಮಾಳದರೋಧ್ಯಾಪುರವರದೋಳುಪರಮೋತ್ಸವದಿಂದಮಿದ್ಧುತದ್ವಂಶಭವಂ || ಜಯವನಿತೇಶಂಸತ್ಯಾ
- ¹⁰ಶ್ರಯದೇವಂಬ್ರಹ್ಮಕುಳಮನೋಳುಪಿನಸತ್ಯಾಶ್ರಯಕುಳವೇನಸಕಳಧಂತ್ರಿಯನಾಡ್ವಂಸಾಬ್ಬಭಾಮವೆಸರೆಸೆವಿನೆ
- ¹¹ಗಂ || ಆಸತ್ಯಾಶ್ರಯಕುಳದೊಳುಸುದತೀಶಂಪ್ರತಾಪಿನೂಮ್ನಾಡಿತ್ಯೈಲಂನಾಸವವಿಭವಂಪ್ರಸಂತಾಸಿಯಶೋಭಾ
- ¹²ಸಸಕಳಧಾತ್ರಿಯನಾಡ್ವಂ || ರಟ್ಟರಕ್ಕೆಗೆವಿದ್ಧೆಳೆಯುಂಪಟ್ಟಮುಮಂರಟ್ಟರಾಜ್ಯದರಸುಗಳಂಮುಂಬಿಟ್ಟುತಟಿದೊಟ್ಟುರಟ್ಟ
- ¹³ಫರಟ್ಟುಂಚಾಳುಕ್ಯರಾಜ್ಯಪಟ್ಟಮನಾಂತಂ || ಆಜಯಸಿಂಘನಿಪಾಳಂಭೋಜನಿಪಾಂಭೋಜರಾಜನಿನಿಭತೇಜಂರಾಜೇಂದ್ರಚೋ
- ¹⁴ಳಗಜಮಿಗರಾಜಂರಾಜಾಧಿರಾಜನೆನಿಪುದುಪಿರಿದೇ || ಪಸರಿಸಪಟ್ಟಿಗೊಂದಳಿಸಿನಿಂದತಮಸ್ತಮಮಂತೆರೈಬಂದೊಸೆವಿ
- ¹⁵ನನೇಣುವಂತುದಯಪಬ್ಬತಮಂಕಲಿಕಾಲದೇಳೈಯಂದೆಸೆಗಿಡೆತೊಡ್ಡಿತ್ತಾಂತ್ರಿತಲಕ್ಷ್ಮಿಯನೋಕಪಿನತಳುಪುಗಳು
- ¹⁶ಜಗಕ್ಕೆ ಸದಿರೆಸಿಂಘವಿಷ್ಣುರಮನೇಣುದಿನಾಜಯಸಿಂಘವಲ್ಲಭಂ || ಮಾಳವವೇಳುಮಂಪುಡುಕೆಗಟ್ಟಿಸದತ್ತ
- ¹⁷ಜಿಯೆಟ್ಟಿಚೇರನುಂಚೋಳನುಮಂಸಮುದ್ರದೊಳಗದ್ದಿದುದದ್ದಿದಂದಂದಂತೇಜದುಬ್ಬೇಳುಸಮುದ್ರಮುಂಗಳಿಯೆಪ
- ¹⁸ಬ್ಬಿಪ್ರೇಷದಳ್ಳುದುಗಿಜಯಂದಿಶಾಪಳರನ್ನಿಸ್ತಿದಿರಲಾಂಪವರಾಜ್ಜಯಸಿಂಘದೇವನ || ತತುಪಾದಮದೋ
- ¹⁹ಪಜೀವಿಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಡಳೇಶ್ವರಂಬಿನವಾಸಿಪುರವರಾಧೀಶ್ವರಂಚಾಮುಂಡಾಲಬ್ಧವರಪ್ರ
- ²⁰ಸಾದಂವೈರಘಟಾಕೇಸರಿಸುಜನಕ್ಕೆವಾರನಾರೋಹಕತ್ರಿನೇತ್ರಂಮದದಾನೆಧವಳಂಬ್ಯಾಳಗಜಮಲ್ಲಂಮತ್ತಮಾತಂ
- ²¹ಗಭೀಮಂಶರಣಾಗತವಜ್ರಪಂಜರಂಪುಕುಂಜರಾಂಕುಶಅರಿಬಳತಿಮಿರಮಾತ್ರ್ಪಂಡನುಡಿದಂತೆಗಂಡಸಂಗ್ರಾಮರಾಮನ

- ²² ಭಿವಾನಮೇರುಜಗದೇಕವೀರಂವೀರವಿದ್ಯಾಧರಂಕಟಕದಗೋವನಕಳಿತಧೈರ್ಯಸುಭಟಾರಿದರ್ಪದಳನಂವೈರಿಘೋರ
²³ ಟ್ಟುಮಂಡಳಿಕಲಾಟಪಟ್ಟಂಸತ್ತಿ ಗನಕಟ್ಟಂಶ್ರೀಮದಿಜಿವಪಡಂಗೆದೇವರಮಗಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಕುಂದಮರಸರುಬನ
²⁴ ವಾಸಿಸನ್ನಿ ಚಾರ್ಯಸಿರಮುಮಂಸಾನ್ತೈ ಸಸಿರಮುಮಂಹಯ್ಯಯಯ್ಯಾ ಉಮನುಭಯಸಾಮ್ಯದಿಪಶ್ಚಿ ಮಸಮಾ
²⁵ ದ್ರಪಯ್ಯಂತಂಬರಂಸುಖಸಂಕಥಾವಿನೋದದಿಂಬಲಿಪುರದನೆಲೆವೀಡಿನೋಳುರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿದ್ವರ್ಶಕವರ್ಪ ಫಕಿಂನೆಯಸಿದ್ಧಾ
²⁶ ತ್ಥಿ ಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧ ಬಿದಿಗೇತದಿತ್ಯವಾರದಂದಿನುತ್ತ ರಾಯಣಸಂಕ್ರಾಂತಿಯಪಟ್ಟು ನಿಮಿತ್ತ ದಿಂಮೂಲಸ್ಥಾನನಂದಿ
²⁷ ಕೇಶ್ವರದೇವರದೇವಾಲಯಕ್ಕೆಂಜೀಣೋರ್ವದ್ಧಾರಂಮಾಡಿಯಾದೇವರನಿವೇದ್ಯಕ್ಕೆಂಖಂಡಸ್ಥುಟಿತಜೀಣೋರ್ವದ್ಧಾರಕಂಮುನ್ನನ . ವತಳ
²⁸ ವೃತ್ತಿ ಯಾಪುರದನೈಯುತ್ಯದಸರಡೆಯಕೋಣಬಯಲಗದ್ದೆ ಕತ್ತನಿಂಘಳೆಯೊಳುಮುತ್ತ ರುಪನೆರಡುಮನಾ
²⁹ ಗದ್ದೆಯಂತೆಂಕಣಹಳ್ಳದಿಂತೆಂಕಲುಹಕಲುಮುತ್ತ ರೊಂದುಮನಾಹೊಲಕ್ಕೆ ಸೀಮೆಪಡುವಲುಹಳ್ಳವೆಮೇರೆಯಾಗ
³⁰ ದ್ದೆಯಬಡಗಣಹಳ್ಳದಿಂಬಡಗಲುಹಕಲುಮುತ್ತ ರೊಂದುಮನದಕ್ಕೆ ಸೀಮೆಬಡಗಲುಕರಿಯಕೆಹಿಯಬಡಗಣ
³¹ ಕೋಡಿಯಮೇರಮೂಡಣಸೀಮೆಬಳಿಯಹೊಲದಕೆಳಗಣಕೋಳಂಮೇರಮುತ್ತ ವಾದೇವರಭೂಮಿಬಳಿಯ
³² ಬಯಲೊಳಗಣಬಳ್ಳಿ ಎರಡುಗದ್ದೆ ಮುತ್ತ ರೆರಡುಆದೇವರಬಡಗಣದಸೆಯಹೂಡೋಂಟಕಂಮಮೂವತುಮುತ್ತ
³³ ವಾದೇವರತೆಂಕದಸೆಯಿಂಮೂಡಲುನಿಮಿದ್ವರ್ ಕೇರಿಯೆರಡುಮುತ್ತ ವಾಕೇರಿಯಮೂಡದಸೆಯುಲತೆಂಕನಿಮಿದ್ವರ್
³⁴ ಕೇರಿಯೆರಡುಮುತ್ತ ವಾಕೆಹಿಯಕೆಳಗಣಹಳ್ಳದೊಂಟಮುತ್ತ ರೆರಡುಮುತ್ತ ವಾಕೆಹಿಯಬಡಗಣಕೋಡಿ
³⁵ ಯಹಳ್ಳದಳಗೆಹಿಯತೆಂಕಣಪೂದೋಂಟಕಂಮಯ್ಯತುಮುತ್ತ ವಲ್ಲಿಮೂಡಲಾದೇವರಪ್ರತಿಬ
³⁶ ದ್ಧಚತುರ್ಮುಖದೇವರ್ಗಮುಂನಡವತಳವೃತ್ತಿ ಯರಕೆಹಿಯಪೊದ್ದೆ ಮೂಡಲುಮುತ್ತ ರೊಂದುಕಂಮವಯ್ಯತುಮ
³⁷ ನಾದೇವರಸುತ್ತಣಪೂದೋಂಟಕಮಿನಾಲ್ವತ್ತು ಮನಾದೇವರತೆಂಕಣಭಾಗದಕೇರಿರಡುಮನದಕ್ಕೆ ಸೀಮೆಪಡುವಲುಂಬ
³⁸ ಡಗಲುನಿಡುಗೊಳಂಗಳೆಮೇರೆಯಾದೇವರಿಂತೆಂಕಲೆಂಮೂಡಲುಂರಾಜವೀಧಿಯಮೇರೆಯಾದೇವರಿಂಪಡುವಲುನಿಮಿದ್ವರ್
³⁹ ಕೇರಿರಡುಮನದಕ್ಕೆ ಸೀಮೆಪಡುವಲುಂಬಡಗಲುಂವಾಯಬ್ಬದಕೋಣಂಮೂಡನಿಮಿದ್ವರ್ ಬಳ್ಳಿಗೊಳನೆಮೇರೆಯ
⁴⁰ ಲ್ಲಿಂಪಡುವಲುಬಾದುಂಬೆಯನಿಂಬಡಗಲುಪೂದೋಂಟಕಂಮನಾಲ್ವತ್ತು ಮನಾದೇವರಪೂಜೆಪುನಸ್ಕಾರಕ್ಕೆ ನಿತ್ಯನಿವೇದ್ಯಕ್ಕೆಂ
⁴¹ ವಲ್ಲಿಯಖಂಡಸ್ಥುಟಿತಜೀಣೋರ್ವದ್ಧಾರಕ್ಕೆ ವೆಂದುಕೊಟ್ಟರುಸ್ವಸ್ತಿ ಯಮನಿಯಮಾಸನಪ್ರಾಣಾಯಾಮಪ್ರತ್ಯಾಹಾ
⁴² ರಧಾರಣವೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಸೀಳಸಂಸಂನರಪ್ರಶ್ರೀಮತುಮೂಲಿಗಿವಶಕ್ತಿ ಪಂಡಿತದೇವರಕಾಲಂ
 (ಮುಂದೆ ಬರವಣಿಗೆ ಯಿಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದ ಪಂಚಲಿಂಗದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 7' X 3'.

- ¹ ಪ್ರತ್ಯಕ್ಷವಸ್ತು ವಿಷಯಾಯಜಗದ್ವಿಷಯವಿಶ್ವಸ್ಥಿ ತಿಸ್ರಳಯಸಂಭವಕಾರಣಾಯಸರ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯ
² ತುಭ್ಯಂನಮಸ್ತ್ರಭುವನಪ್ರಭವೇಶವಾಯ || ಜಗದಾಶ್ವರ್ಯದರಾಜನೂಯಮುಖಮಂಜೇಡಲ್ಪ ಹಾತ್ಮಾ ಘನಾವಗಮೆಯ್ಯಾ
³ . . . ವಿಭೀಷಣನಮೇಗಾಜ್ಞೇಪದಿಂಪೋಗಿವಸ್ತು ಗಳಂಕಪ್ಪಮನಲ್ಲಿಕೋಣ್ಡಮಗುದ್ದಿ ದ್ವರ್ವಪ್ಪಣ್ಣ ವಲ್ಪು ಗಾವೆಗೆವನ್ನ
⁴ ಯ್ಯುರುಮಯ್ಯ ಲಿಂಗಮನಿವಂಸಂಸ್ಥಾಪನಮಾಡಿದರ್ !
⁵ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವಿವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾ
⁶ ಶ್ರಯಕುಳತಿಳಕಂಚುಳಕ್ಕಾಭರಣಂಮಲ್ಲಿಕಾರ್ಪೋದಮಾಪ್ತದಿಭೀಮಂರಾಯಗಜಕೇಸರಿಗಂಡರೊಳ್ ಗ್ಲಂಗಳ್ಲ ಬಂಗಾಣಂಚೋಳೋ
 ಗ್ರಕಾ
⁷ ಘನಳಂಚೋಳಭಣ್ಣಾಪೇಕ್ಷಂವಿದಗ್ಧ ರಾಯಸವಿತ್ರಹೂಡಾಮಣಿಅರಿಯತಳೆಯಕರವತ್ತಂಅರಿಯನೆ

- ⁸ಮಂರಾಯಪ್ರತಾಪಾದಿತ್ಯಂತೇಜವಾತ್ತ್ವಂ ಡಂಶೌರ್ಯನಾರಾಯಣಂ ರಾಯನೀರಬಡವಾನಳಚೌವಾಣಸಹಸ್ರಬಾಹುರಾಯ
⁹ಜಗಯುಂಪಂಕ್ತಿತ್ರಿವಿದ್ಯಾಧರಂಕೋದಣ್ಣರಾಮಂಪ್ರೇಮಜ್ಞಗದೇಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂಪ್ರೇಮಜ್ಞಯಸಿಂಹ
¹⁰ದೇವವೈಟ್ಠ್ಯಕೇಜಿಯನೆಲಿವೀಡಿನೊಳಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಂಶಕವರ್ಪ ೯೫೭ ನೆಯಯುವಸಂವ
¹¹ತ್ಸರದಪುಷ್ಯದಪುಣ್ಯಮಾಸಿಯುತ್ಸರಾಯಣಸಂಕ್ರಾಂತಿವೃತ್ತಿಪಾತಮಾದಿತ್ಯವಾರದಂದುಸ್ವಸ್ತಿ ಸಮಸ್ತತಕ್ಕಾ ದಿಶಾಸ್ತ್ರಪಾರಾವಾರ
¹²ಪಾರಗಂವಾದಿರುದ್ರವಾದಿಭಮಸ್ತಕನಖಾಸ್ಥಳನಕಿಶೋರಕೇಸರಿವಾದಿಮಹಾರಣ್ಯದವದಹನಂದುಷ್ಯವಾದಿನಿಷ್ಕರಸಟಪ್ಪ ಶಾಸ್ತ್ರಾರ್ಥಂ
ಬಾ
¹³ದ್ವಾಭಿ ಬಡವಾಮುಖಮಿಾಮಾಂಸಕಥಾತ್ರಿಧರವಜ್ರಂಲೋಕಾಯತಮಹಾತರುವಿದಾರಣ್ಯಕೃಷಕಂಸಾಂಖ್ಯಾಹೀಂದ್ರರುಂಧ್ರವೈನತೇಯಂ
¹⁴ನದ್ವೈತವಾದಿಭೂಜಕುಠಾರನಕಳಂಕತ್ರಿಪುರದಹನತ್ರಿಣೇತ್ರಂವಾದಿಘರಟ್ಟದಿಶಾಪಟ್ಟಮಾಧವಭಟ್ಟಘರಟ್ಟಂಜ್ಞಾನಾನಂದಮದಭಂಜನವಿ
¹⁵ಶ್ವಾನಳಪ್ರಳಯೋಗ್ರಾನಳನಭಯಚಂದ್ರಕಾಳಾನಳಂವಾದಿಭಸಿಂಹಸರಭಂವಾದಿರಾಜಮುಖಮುದ್ರನಯವಾದಿದಿಶಾಪಟ್ಟಂನೈಯಾಯಿ
¹⁶ಕಸಂರಕ್ಷಣೈಕದಕ್ಷಂಸ್ವಪಕ್ಷಪೋಷಣಸರಪಕ್ಷದೂಷಣಪಟುತರವಿರಿಂಚಂವಾಗ್ವಧೂಮಣ್ಣನನಾಸ್ಥಾನವದ್ವಾಸನಂವಿವೇಕನಾರಾಯ
¹⁷ಣಂಕಮಕಮಹೇಶ್ವರನುಪನ್ಯಾಸಾಮರಾಸಗಾಪ್ರವಾಹಂವ್ಯಾಖ್ಯಾನಕೇಳೇಲಂಪಟಮನೋಹರಸರಸೀರುಹಭೃಂಗಂನವವಾತಕೀರ್ತಿಧ್ವಜ
¹⁸ನಮಳಿನೆಕರಿತ್ರಂದ್ವಿಪ್ಪದರ್ಪಿಪ್ಪವಣ್ಣಿತಗಳಕಾಳಪಾಶಂವಾದಿದಿಗಂಬರಧೂಮಕೇತುಂವಾದಿರುದ್ರಗುಣನಾಮಾಂಕಿತರವ್ವಶ್ರೀಮಲ್ಲಕು
¹⁹ಳೇಶ್ವರಪಣ್ಣಿತಗ್ಗಿಬನವನೇಪನ್ನಿಚ್ಛಾರ್ಸಿದರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಕಾಳಾಮುಖಿಬ್ರಹ್ಮಚಾರಿಸ್ಥಾನಂಪಾಣ್ಣವಪ್ರತಿಷ್ಠೆಯಪಂಚಲಿಂ
²⁰ಗದೇವರದೇಗುಲಬಣ್ಣಸ್ಥುತಿತದಮಾಟಕ್ಕಂದೇವರಗನ್ನಧೂಪನಿವೇದ್ಯಕ್ಕೆ ಮಲ್ಲಿಯವಿದ್ಯಾರ್ಥಿಗತವಸ್ತಿಗಳಾಹಾರಾಚ್ಚಾದನಕ್ಕಂಸರ್ವ್ವ
²¹ಕರಬಾಧಾಪರಿಹಾರಸರ್ವ್ವನಮಸ್ತಂಧಾರಾಪೂರ್ವ್ವಕದಿಂದಮಾಯೂರಬಳ್ಳಿಯಪೊಲದೊಳಕಚ್ಚೆವಿಯಗಳೆಯೊಟ್ಟಮತ್ತಪ್ಪ
²²ನ್ನೊನ್ನಿಲಗಳೆಯೊಳ್ಳಾಗೆಗುರುವರಬಿಟ್ಟಮತ್ತರೈಯ್ದವೆಗ್ಗಿಟ್ಟದಕೆಜಿಗೆಬಿಟ್ಟಮತ್ತರರಡುಅನ್ನುಮತ್ತಪ್ಪದಿನೆಂಟುವೆಗ್ಗಿಟ್ಟದಕೆಳ
ಗಣಪು
²³ದೋಂಟವೊನ್ನು ಇಂತೀಧರ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಪ್ರಯಾಗೆಯೆಂಬಪುಣ್ಯತೀರ್ಥಂಗಳೊಳ್ಳಾಸಿರಕವಿಲೆಯಂ
²⁴ಕೋಡುಂಕೋಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಖಚಿಯಿಸಿವೇದಪಾರಗರವ್ವಸಾಸಿರಬ್ರಾಹ್ಮಣಗ್ಗಿ ಉಭಯಮುಖಿಗೊಟ್ಟಫಲಮನಿ
²⁵ಯ್ದುಗುಮಿಾಧರ್ಮಮನೇದಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಪ್ರಯಾಗೆಯೆಂಬಪುಣ್ಯತೀರ್ಥಂಗಳೊಳ್ಳಾಸಿರಕವಿಲೆಯುಂಸಾಸಿ
²⁶ರಬ್ರಾಹ್ಮಣರುಮನೇದಮಹಾಪಾತಕನಕ್ಕುಂ || ಶ್ಲೋಕ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂನಾಯೋಹರೇತವನುಂಧರಾಂಷಷ್ಟಿರ್ವರ್ಷಸಹ
²⁷ಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಬಹುಭಿರ್ವ್ಯಸುಧಾಭುಕ್ತಾರಾಜಭಿಃಸಗರಾದಿಭಿಃ | ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿ
²⁸ಸ್ತಸ್ಯತಸ್ಯತದಾಫಲಂ || ಸಾಮಾನೋಯಂಧರ್ಮಸೇತುನ್ಮೃತಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನ್ಭಾಗಿನಃ
²⁹ಪಾತ್ರಿಕವೇಂದ್ರಾನ್ಮಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ || ನವಿಷಂವಿಷಮಿತಾಹುದ್ದೇವಸ್ವಂವಿಷಮುಚ್ಯತೇ | ವಿಷಮೇಕಾಕಿನಂ
³⁰ಹಂತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ || ಮಹಾದೇವೋದೇವಸ್ಸಕಳಜಗದಾರಾಧ್ಯಚರಣಸ್ತ್ರಯಾಪೋಕ್ಷೋಧರ್ಮಃಕ್ರಮಘಟಿತ
³¹ವರ್ಣಾಶ್ರಮವಿಧಿಃ | ತಯೋರ್ಯೋವ್ಯಾಕುರ್ಯಾದ್ಯುಚಿನಮನಯೋಸ್ತಸ್ಯನಿದಧೇಃಸಂಸೃಂಭಿಂವಾದಿಪ್ರಳಯದಹನೋಹಂನೃ
³²ಪಸಭೇ || ಇಂತೀಧರ್ಮಮಂನಗರಂಪ್ರತಿಪಾಳಿಸುವುದುನೈಷ್ಠಿಕರಲ್ಲದರಪೂಜಮದೇಸಿಕಳವುದು ||

- ³³ಸ್ವಸ್ತಿ ಸಮಸ್ತನೃಪಜನಸ್ತುತ್ಯುತು ಪರಮೇಶ್ವರಂಕುವಳಾಲಪುರ
³⁴ವರೇಶ್ವರಂ | ನನ್ನಗಿರಿನಾಥಂ | ಮದಗಜೇಂದ್ರ ದಂನ . . ಯಗಂಗಗಂಗಗಾಂಗೇ
³⁵ಯಂ | ಗಂಗನಬ್ಬನುಂ | ಚಾರಿತ್ರ ಮಕುಟಚೂಡಾಮಣಿ
³⁶ಶ್ರೀಮಚ್ಚಾಳುಕೃ ಬಿನಂವತ್ಸರದಪುಷ್ಯ
³⁷ಬಹುಳದಶಮಿಯ ಪಂಚಲಿಂಗದುಮಾಮಹೇಶ್ವ
³⁸ರದೇವಗ್ಗಿಧರ್ಮ ನ್ನುಪೂದೋಂಟವೊನ್ನು | ಪಂಚಲಿಂ
³⁹ಗದತ ಧೃಕ್ಕಂ ತ್ತರೊನ್ನು

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿಯ ಜಿಡ್ಡಿಕೆರೆಯ ಸೋಪಾನದ ಮೇಲೆ.

ಪ್ರಮಾಣ 3' 6" × 1' 10"

- | | |
|--|--|
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾ | 19 ವಬ್ರಾಹ್ಮಣ . . . ಶ್ರೀಮತ್ ರಾಜಾಧ್ಯಕ್ಷದಿವ್ಯಾಡಿ |
| 2 ಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರ | 20 |
| 3 ಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ತ್ರಿಭುವನೈಕ | 21 ಯರಕಾಲಂ ಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕುಡೆಪಡೆಬನವಾಸಿ |
| 4 ಮಲ್ಲದೇವರಬಂಕಾಪುರದನೆಲೆವೀಡಿನೊಳೆನುಖಸಂ | 22 ನಾಗರಖಣ್ಣಂ ಒಂಟಬಳಿಯ ಅಗ್ರಹಾರಂ ಕಮ್ಬುಗ |
| 5 ಕಥಾವಿನೋದದಿಂದಿರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ ತತ್ತ್ವದ ಸದ್ಮೋಪಜೀವಿಗಳ | 23 ಳಿಂ ಪ್ರವಿಷ್ಟಂ ಬಿಟ್ಟುಗೆಯ್ದು ಇನ್ನೀಧರ್ಮ ಮನಾವನೋರ್ವಂ ಪ್ರತಿ |
| 6 ವಸ್ತುಸ್ತಿ ಭುವ | ಮಾಳಿ |
| 7 ಭವಮಲ್ಲಮ | 24 ಸಿದಾಗಸಮಸ್ತ . . ತಾಗಣಂಗಳಪುಂ . . ಸಿದೊ . . |
| 8 ರಮೇಶ್ವರಂ | 25 . ಹ . . ಮನೆಯಲ್ಲ . . ಶ್ರೀಯುಂ |
| 9 ರೈದೇವರಿ | 26 . . ಇದನಳಿ ಬ್ರಾಹ್ಮಣರು |
| 10 . . ಪದಿಮೂಣು | 27 ಮಹಾಪಾತಕ . ವಂಸಕ್ಷಯಮಕ್ಕು \|\| ಸಾಮಾನ್ಯೋಯಂಧ |
| 11 ಪಾಳನಂ ಸುಖಸಂಕಥಾ | 28 ನ್ನು ಸ್ತೇತುರ್ನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದಿಭ್ಯಃ ಸ |
| 12 ವಿನೋದದಿಂದ ನೆಯರಾಕ್ಷಸ | ವ್ಯಾಸೇತಾನ್ಭಾ |
| 13 ಸಂವತ್ಸರದಪುಷ್ಯಶುದ್ಧಂ ನುತ್ತರಾಯಣಸಂ | 29 ವಿನಃಪಾರ್ಥಿವೇನ್ಮಾನೈಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಃ \| |
| 14 ಕ್ರಾಂತಿನಿಮಿತ್ತದಿಶ್ರೀ ಬಲ್ಲಿ . ತ್ರಯನ . . | 30 ಸ್ವದತ್ತಂ ಸರದತ್ತಂ ವಾಯೋಹರೇತಿವನುಂಧರಾ \| ಪಷ್ಪಿರ್ವರ್ಷ |
| 15 ಜೀವಿತವನ | 31 ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ \|\| ಅನ್ತಾಪ |
| 16 ಡಿಸುವಂತಾಗಿ ಕಾಲಂಕಚ್ಚಿ ಧಾ | 32 ರಿಯಂಕಚ್ಚಿವಿಯನೂಱುಪ್ಪದಿಂಬರುಂತಿಂಗೆ . . . |
| 17 ರಾಪೂರ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟುಜಿಡ್ಡುಳಿಗೆ . . . | 33 . . ಗಪಾದೆಯದಿಂಱಪ್ಪದಿಂಬರುದೇವರಿಗೆಮ . . |
| 18 ಗೊಬ್ಬಳಿಯ ಗರ್ತಸಕ್ಕಂ ಬಿಟ್ಟು . . | 34 ದಿವಸತುಳುಕು ದವರಿಗೈವತ್ತೆಯಿಲ್ಲ |

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ಅದೇ ಕೆರೆ ಕರಿಯ ಮೇಲೆ 1ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 2' 7"

ಮೇಲ್ಕುಗದಲ್ಲಿರುವ ಗುರುವಿಗ್ರಹದ ಬಳಿ ಬರೆದಿರುವದು.

ಇದು ಗುಣಗೃಹದೇವರ ದಿವ್ಯಮೂರ್ತಿ.

- 1 ಜಯತ್ಯಾವಿಷ್ಣುತಂ ವಿಜ್ಞೋವ್ಯಾರಾಹಂ ಜ್ಯೋತಿರ್ನೃಪಂದಕ್ಷಿಣೋನ್ನತ
- 2 ದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾಂತ ಭುವನಂವಪುಃ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ
- 3 ಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರ
- 4 ಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತ
- 5 ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಸಲುತ್ತಮಿರಬಂಕಾಪುರದನೆಲೆವೀಡಿನೊಳೆ
- 6 ತತ್ತ್ವದ ಸದ್ಮೋಪಜೀವಿಸಮಧಿತಸಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಸ್ತುಧಿಸತಿಮಹಾಪ್ರಚಂಡ
- 7 ಣ್ಣನಾಯಕನಾಸ್ಥಾನವಸ್ತುನಾಯಕಂನಿಯೋಗಯೋಗನೈರಾಯಣಂಚತುರಸಾರಾಯಣಂವಿವೇಕವಿ

- ⁸ ದ್ಯುಧರಂಸಕಳಕಳಾಧರಂಹರಚರಣಸ್ತ ರಣಪರಿಣತಾನ್ತಃಕರಣಂಚಾಳುಕ್ಯರಾಜ್ಯಸಮುದ್ಧರ
⁹ ಣಂವಿಕ್ರಮೋತ್ತುಂಗನಸಹಾಯಸಿಂಹಶ್ರೀಮದ್ಭುವನೈಕಮಲ್ಲದೇವಪಾದಾರವಿನ್ದ ಪಟ್ಟರಣಂ
¹⁰ ಸಮಸ್ತ ಗುಣಗಣಾಭರಣಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಹಿರಸನ್ನಿವಿಗ್ರಹಿ
¹¹ ಮನವೆಗ್ಗಿಡೆದಣ್ಣ ನಾಯಕನುದಯಾದಿತ್ಯನಬಿನ್ನ ಪದಿಂಶ್ರೀಮದ್ಭುವನೈ
¹² ಕಮಲ್ಲದೇವರಸಕವರ್ಷ ಫಫಫನೆಯವಿರೋಧಿಕ್ಯತ್ಸಂವತ್ಸರದಪು
¹³ ವ್ಯಸುಧ್ಧಂಸೋಮವಾರದಂದಿನುತ್ತ ರಾಯಣಸಂಕ್ರಾಂತಿ ಪರ್ವನಿಮಿತ್ತದಿಂದಿರಾಜಧಾನಿಬಳ್ಳಿ
¹⁴ ಗಾಮಯಹರಿಹರಾದಿತ್ಯ ದೇವಗ್ಗಿ ಸನ್ನ ನಿನಿವೇದ್ಯಕ್ತಂದೇಗುಲದಬೆಸಕ್ಕಂವಾಡಬಿಯಕ್ಕಂ
¹⁵ ಶ್ರೀಸತ್ಯಜ್ಞಾನಾನಂದಾ ದ್ವೈತಜ್ಯೋತಿಶ್ವರೂಪರಪ್ಪಶ್ರೀಮತ್ಪ್ರಾಣ
¹⁶ ವನಾದಾನಂದಗುಣಗಳ್ಳಯೋಗಿಗಳಕಾಲಂಕಚ್ಚಿ
¹⁷ ಧಾರಾಪೂರ್ವಕಂಸಬ್ಬ ನಮಸ್ಯಂಸಬ್ಬ ಬಾಧಾಪರಿಹಾರಮಾಗಬಿಟ್ಟಬನವೆ
¹⁸ ಪನ್ನಿ ಛಾಪ್ಪ ಸಿರಿದಕಂಪಣಂಜಿಡ್ಡುಳಿಗೊತ್ತ ಟಬಳಿಯಬಾಡಂಬಿದಿರಿಂಗಿರಿಯೊಂದು
¹⁹ ಈಧಮ್ಪ್ರಮನಾಮನೋಬ್ಬಂಪ್ರತಿಪಾಳಿಸಿದನಾಪುರುಷನನನ ಸುಖಪ್ರಾಪ್ತನಕ್ಕು ಮಿಧಮ್ಪ್ರಮ
²⁰ ವನೋಬ್ಬ ನಳಿದನವನನನ ದಃಖಪ್ರಾಪ್ತನಕ್ಕುಂ || ಶ್ರೀಮನ್ಮುಕ್ತಿ ವಧೂಲೀಳಾಮಂಗಳತಿಳಕನಿಸ
²¹ ದನದ್ವಯಮಹಿಮೋದ್ದಾ ಮಂಸಂಪೂರ್ಣ ಂವಿದ್ಯಾಮೂರ್ತಿ ಜಿತಾತ್ಮನಕ್ಷರಂಗುಣಗಳ್ಳ || ಅಚ
²² ಳನದೆಸೆಯಿಂದುದಿಯಿಸುವಚರಾಚರಮಚಲನಿಂದೆಪೊಟಗಣವಲ್ತೆಂದಚಳಿತಚಿತ್ತ
²³ ದಿನಿವ್ವಂಪ್ರಚಣ್ಣ ನದ್ವೈತಿನಿರುಪಮಂಗುಣಗಳ್ಳ || ಸರ್ವಜ್ಞಂಸಬ್ಬ ಕತಂಸಬ್ಬಾತ್ಮನೈವ್ವಗುಬ್ಬಿನ
²⁴ ದ್ವೈತಧನನಿಬ್ಬಾ ಣಯೋಗಿಕಾನ್ತಂಸಬ್ಬಂಸಬ್ಬೀಯಕಾರಣಂಗುಣಗಳ್ಳ || ಜ್ಞಾನಮನಾನಿ
²⁵ ನಗೊಡಲೆಸವಾನಂದಂತೋಪ್ಪು ವಲ್ಲಮೆನ್ನ ನೆಳಲ್ಪತ್ತೇನುಂಪೇಟಿಲ್ಲೆಂಬನಿಳಾನುತನದ್ವೈತಕೇಖ
²⁶ ರಂಗುಣಗಳ್ಳ || ಆನಂದಾ ದ್ವಯಸತ್ಯಜ್ಞಾನಮಯನ್ನೇ ಗಣ್ಡಿ ರಖಿಳದೊಳನಿಪ್ಪಳನಾದಾನನ
²⁷ ತ್ತಗ್ನಾ ಮಾಧೀನರ್ಗುಣಗಳ್ಳನಾಗವಮ್ಪ್ರಾಚಾರ್ಯಾರ್ || ವಿತ್ತ || ದೊರೆಕೊಣ್ಣಿದೇಹದೊಳ್ಳೊಹಮನಲೆ
²⁸ ಗುಣಗಳ್ಳುಯ್ಯನಿಂಮಾಣ್ಣ ಬೆಂಕೊಣ್ಣಿರಿಪಡ್ವಗ್ಗಂಗೂ . ಭೇದಮನಿಜುಬಳಿಪಂಬಟ್ಟುಕಮ್ಮಂಗಳೆಲ್ಲಂ
²⁹ ಬೆರಸಾನೆದಿವ್ವಹಂಕಾರಮನವಯವದಿಂಸುಟ್ಟುಸಾನಂದದಿನ್ದಂಪರಿಪೂರ್ಣ ಜ್ಯೋತಿಸೀನಾ
³⁰ ಗಿರಬಿಡುವಳಿವೇಟ್ಟುಕ್ತಿನಿನ್ನಂಮುನೀಂದ್ರ || ತ್ರಿವದಿ || ಮುಕ್ತಿ ಶ್ರೀಸತಿಗನುರಕ್ತಂಸಂಸಾರವಿರಕ್ತನಿಬ್ಬಿ
³¹ ಪಯನಿರವೇಕ್ಷಂಸುಚಿಜೀವನ್ಮುಕ್ತಂನಿರ್ಬಾಣಿಗುಣಗಳ್ಳ || ಆಳಣ್ಣ ಬಸನಂಗಳೆಳುಮುಣ್ಣಿನಿಮ್ಮೂಳಿ
³² ಸಿಪರಿದನಂಪಡ್ವಗ್ಗ . . ಕಾಳಾಗ್ನಿಯನೆ ಗುಣಗಳ್ಳ || ಅಹಿವಣ್ಣವೈರಾಗ್ಯಂತಹಿಸಲ . ಭ್ಯಾಸಂನಿಜಿ
³³ ಭಕ್ತ ಶಾಸ್ತ್ರಿದೃತಿತುಟ್ಟಿಯೆಂಬೀವಕ್ತೃಹಿವೆಪ್ಪೊಗಿಟ್ಟಂಗುಣಗಳ್ಳ || ಅಕ್ಕರ || ಎನವಕೊಂಡಳಿನಾಡೊ
³⁴ ಳಗಣತುಂಬಿಹಿಪಿಯಮೂಡಣಿಸೀಮೆಯಿಂದೊಳಗೆಮೊಸಳೆವಡುವಿನವಡುವಣಿಸೀಮೆಯೊ
³⁵ ಳ್ಳುಗೇಶ್ವರಂಸ್ವಯಂಭೂನಿಳಿಯಂಜಸದಬಲಿಪುರವರದೊಳೆಯೋಗೇಶ್ವರಂಹರಿಹರಾದಿತ್ಯಂ
³⁶ . ವಾಸ್ತವನನೆಂಬವೆಸರದೇವರಂದೇವಾಲೆಯಂಗಳಂಮಾಡಸಿದಗ್ಗುಣಗಳ್ಳದೇವರ || ಕಂದ ||
³⁷ ಕಿಣುದೊಜಿಯತೆಂಕದಡಿಯೊಟ್ಟು ಟುವತ್ತಿ ಯರೆಂಪುವೆತ್ತ ಮುತ್ತೂರೆಡೆಯೊಳೆನಿಜಿಸಿದ್ಧ
³⁸ ತೀರ್ಥಮಂಜಗಮುಖಿಯಲ್ಲು ಣಗಳ್ಳದೇವಮುನಿನಿಮ್ಮಿಗಸಿದ || ತ್ರಿವದಿ || ನುಡಿಸತತ್ವದಮಾ
³⁹ ತಂಬಿಡಲಾಟರನುವನುಡಿವಳಿಯನೆ ನಡೆವಳಿಯನಿಸಿದಂನುಡಿದನೆ ಗಂಡಂಗುಣಗಳ್ಳ || ವೃ ||
⁴⁰ ಕರುಣದಿನೊಳ್ಳಿ ತಾಗೆಗುಣಗಳ್ಳಮಹಾಮುನಿಯಂತೆಸಂತತಂಭರವಸದಿನೆ ತತ್ವದವಿಡೀಕ್ರ
⁴¹ ಮದಿನಂಡೆದಂಗೆಸಾಧ್ಯಮೆಂದರೆದುಮನಃ ವಗಂತಿಳಿಪಿಬೇಸದಿವ್ವದಯಾಉವಪ್ಪವದ್ಗುರು
⁴² ವಡೆದಂದೆವ್ಯರಳಿವಾಂಛೆಯದಾಗದೆಸಿದ್ಧಿಯಾಗದೆ || ಃಡುಗೆಮನೋಮಳಂನಡೆಗೆ

- ⁴³ತತ್ತ್ವವಿಚಾರಸಮಾಧಿಚಿತ್ತ ದೋಷನೋದವ್ಯೇಗಳಿಟ್ಟವೊಲೈಗಳಗುತಿಕ್ತವದಾತಮರೋವದೀ
⁴⁴ವಮಾಗಡುಮುಖಿವೊಂದಿನಿಟ್ಟಿ ಗುರುದೇವಸದಾಂಬುರುಹಪ್ರಸಾದಮಂಪಡೆದತಿ .
⁴⁵ . . ಸಕಳಃಪ್ರಜನಂಶುಭಮುಕ್ತೆ ಮಂಗಳಾ || ಶ್ರೀಮತ್ಪ್ರತಿಕಂಠಕಾಮರಾಜಂಬರದಂ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' x 1' 6"

- ¹ನಾರಸಿಂಹವಪುಃಕೃತ್ವಾಸವ್ಯಲ್ಮೋಕಭಯಂಕರಂಹಿರಣ್ಯಕಂಪುಂಜಘ್ನೇ
²ತಸ್ಮೈಸಿಂಹಾತ್ಮನೇನಮಃ || ಶ್ರೀಮತ್ಪ್ರಾಚ್ಯಚಕ್ರೇಶ್ವರನತುಳಬಳಂತೈಲಪಂ
³ತೀಬ್ರತೇಜೋಧಾಮಂಸತ್ಯಶ್ರಯಂವಿಕ್ರಮಗುಣನಿಳಯಂವಿಕ್ರಮಾದಿ
⁴ತ್ಯನತ್ಯುದ್ಧಮಂಸನ್ನಯ್ಯುಣಂಸಾಹಸನಿಧಿಜಯಸಿಂಹಂಧರಾಚಕ್ರಲಕ್ಷ್ಮೀ
⁵ಧಾಮಂತ್ರೈಳೋಕ್ಯಮಲ್ಲನೆಗಳೆಗಳ್ದಿದೀಪ್ರಾಚ್ಯಾಚಾಳುಕ್ಯರಾಜ್ಯಂ || ತನ್ನಿಸ
⁶ನನ್ನ ಸಂಭುವನವನ್ನೇಗುಣಂಭವನಯ್ಯ ಮಲ್ಲದೇವನ್ನ ರನಾಥರಾಜ್ಯರಮಣೀ
⁷ರಮಣೀಯಸರಾಧ್ಯಭೂಪಣಂಪನ್ನ ಗರಾಜಭೂಪಣಂಪನ್ನ ಸರಾಗಪವಿ
⁸ತ್ರಶೇಖರಂಪ್ರೋನ್ನ ತೇತ್ತಿ ದೀಧಿತಿಸಃಧಾಧವೇಕೃತವಿಶ್ವವಿಷ್ಣುಪಂ || ಸ್ವಸ್ತಿ ಸ
⁹ಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಸ
¹⁰ರಮಂಭಟ್ಟಾರಕಂಸತ್ಯಶ್ರಯಕುಳತಿಳಕಲಿತಾಳುಕ್ಯಭರಣಂಶ್ರೀವದ್ಭುವನಯ್ಯ
¹¹ಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರಸದ್ಧವಾನಮಾಚನ್ಮಾಕ್ರ್ಷ
¹²ತಾರಂಸಲುತ್ತಮಿರೆ || ವೃತ್ತ || ಆಪೃಥ್ವೀಶ್ವರಪಾದಸಂಕರುಹನೇವಾತತ್ಪರಂವಿ
¹³ಕ್ರಮಾಖೋಪಪ್ರೋದ್ಧೇಳನಾಹಿತಪ್ರಕರನನ್ಯಕ್ಷೋಣಿಪಾಳುಚ್ಚಿ ತತ್ರೇಪಾದಾಂ
¹⁴ಬುರುಹಂವಿರೋಧಿಸ್ತಪಚೂಡಾರೋಪಿತಾಜ್ಞಾಪ್ರಭಾವೋೇತಂಭುವನಯ್ಯ ವೀರ
¹⁵ನಸದಂಶ್ರೀಗಂಗೆಚಕ್ರಾಯಃಧಂ || ಕನ್ನ || ಶ್ರೀಮಹಿಮಾನ್ನವನಖಿಕ್ಷಾ ಮರಚ
¹⁶ಕ್ರೇಶನಾತ್ಮಭುಜಬಳವಿಜಯೋದ್ಧಮಾಬ್ರಹ್ಮಕ್ಷತ್ರಂಪಾಂಪಾಣಿರಾಜಾಧಿ
¹⁷ರಾಜನುದೇಯಾದಿತ್ಯಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಸ್ತು ತಬ್ರಹ್ಮಕ್ಷತ್ರವೀರಾನ್ಯ
¹⁸ಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಕೋಳಂಪುರವರೇ
¹⁹ಶ್ವರಂಸನ್ನಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಚ್ಛನಂಸೋಮೇಶ್ವರಲಬ್ಧವರಪ್ರಸಾ
²⁰ದಂಗೆಂಗೆಕುಸುಮಾಯಃಧಂನನ್ನಿ ಯಗಂಗೆಂಜಯದುತ್ತರಂಗೆಂಸಕಳಜನಚಿನ್ಮಾ
²¹ಮಣಿಮಣ್ಣಿಳಕಮಕುಟಿಲಾಡಾವಣಿಶ್ರೀಮದ್ಗಂಗೆವಮ್ನಾನಡಿಭುವ
²²ನಯ್ಯ ವೀರನುದೇಯಾದಿತ್ಯದೇವಂಬನವಸೇನನ್ನಿ ಚ್ಛಗಿಸಂಸಾನ್ತಗಳಿಸಾ
²³ಸಿರಮುಮಂಮಣ್ಣಿಳಸಾಸಿರಮಂಪದಿನೆಂಟಗ್ರಹಾರಮುಮಂದುಪ್ಪನಿಗ್ರ
²⁴ಹವಿಃಪ್ಪಪ್ರತಿಪಾಳನದಿನಾಳುತ್ತುಂಪ್ರತ್ಯನ್ತ ವಾಸಿಗಳವ್ವಚೇರಚೋ
²⁵ಳಪಾಣ್ಣಿಪಲ್ಲವಪ್ರಭೃತಿಗಳನಲೆಡುಟನ್ನು ಕಪ್ಪಮಂಕೋಣ್ಣು ಚತುರ್ವಾ
²⁶ದ್ಧಿಗಳಯ್ಯಂನಲನನಿಮಿಚ್ಚಿವಿಜುಗೀಪುಮ್ಪತ್ತಿ ಯನಪ್ಪುಕೆಯ್ದು ಸುಖಸಂಕಥಾ
²⁷ವಿನೋದದಿರಾಜಧಾನಿಬ್ಬಗಾವೆಯೊಳ್ದುಧರ್ಮಬುದ್ಧಿಯೆನಿಜಸ್ವ

- ²⁸ಮಿಶ್ರಮಧ್ಯವನಯ್ಯ ಮಲ್ಲದೇವಗ್ಗಿಬಿನ್ನ ಪಂಗೆಯ್ತು ಪರಮೇಶ್ವರದತ್ತಿ
²⁹ಮಾಡಿರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯವೆಗ್ಗಿಟ್ಟದೇರಿಯಮೇಗಣ್ಣಿಮನ್ನಾರ
³⁰ಸಿಂಹದೇವರದೇಗುಲದಬೆಸಕ್ಕಂದೇವಪೂಜೆಗಂಸಕವರ್ಷ ಫಫತನೆಯ
³¹ರಾಜ್ಯಸಂವತ್ಸರದಪುಷ್ಯಕೃದ್ಧ ೧ ನೋಮವಾರದನ್ನಿ ನುತ್ತರಾಯಣ
³²ಸಂಕ್ರಾಂತಿ ಪರ್ವ ನಿಮಿತ್ತ ದಿನಲ್ಲಿಯಮುಖ್ಯರಪ್ರೀಮತ್ಮಾಣ್ಣಾನಂದಭ
³³ಟ್ಟಾರಕರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಪು ನಮಸ್ಕರಮಾಗೆಬಿಟ್ಟಬನವಸೆನಾ
³⁴ಡಕಂಪಣಂಮೇಗುನ್ನ ಪನ್ನೆ ರಡರಬಳಿಯಬಾಡಕುಂದವಿಗೆ ೧ ಈಧಮ್ಮೆವನಾ
³⁵ವನೊಬ್ಬಂಪ್ರತಿಪಾಳಿಸಿದಂಗಯೋಳಗಂಗಯೋಳಕುರುಕ್ಷೇತ್ರದೊಳವಾರಣಾ
³⁶ಸಿಯೊಳಪ್ರಯಾಗೆಯೋಳಸಾಸಿರಕವಿಲಿಯಂಕೋಡುಂಕೋಳಗುಮಂಪಂಚ
³⁷ರತ್ನಂಗಳಂಕಟ್ಟಿಸಿವೇದಪರಗರಪ್ರಬ್ರಾಹ್ಮಣಗ್ಗಿ ಕೊಟ್ಟಪುಣ್ಯಮನೆ
³⁸ಯ್ದು ಗುಂನವಿಪಂವಿಷ ಮಿತ್ಯಾಹುಡೇವಸ್ವಂವಿಷಮುಚ್ಚತೇವಿಷಮೇಕಾಕಿನಂ
³⁹ಹನ್ನಿ ದೇವಸ್ವಂಪ್ರತೃಪಾತ್ರಿಕಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' 6" X 2' 6"

- ¹ಜಯತ್ಯಾವಿಷ್ಣುತಂವಿಷ್ಣೋವ್ಯಾರಾಹಂಕ್ಷೋಭಿತಾಣ್ಣಿವಂದಕ್ಷಿಣೋನ್ನತದಂಪ್ಯಾಗ್ರವಿಶ್ರಾಂತ ಭುವನಂವಪುಃ ||
²ಸ್ವಸ್ತಿ ಶ್ರೀವನಿತಾರ್ಪಿತವಿಸ್ತೀರ್ಣೋರಸ್ಥಳಂಪುಬ್ರಜಮಸ್ತನ್ಯಸ್ತಚರಣಂಸಮಸ್ತಜನಸ್ತತಸಿತೀರ್ತಿವಿಕೃ
³ಮಾದಿತ್ಯನೃಪಂ || ಅರಾಯಂಜಗದಧಿಕ್ಕರಿದಂತವಿಲಗ್ನ ಕೀರ್ತಿಮೂರ್ತಿ ಫಲಾತಸ್ತರನೇಕಚ್ಚತ್ರಿಕೃತಧರಾ
⁴ತಳಂನೋಮವಂಶಚೂಡಾರತ್ನಂ || ಆಳ್ವಲಮಂತೋಳ್ವಲಮಂಬಾಳ್ವಲಮಂತೋಱುನಿವಾಱುವರೀಭೂಭುಜರೇವೇಳ್ವ
⁵ನೊಪೊಂಗೆ . . ದ್ವರಪರಾಳ್ವಸದೊಳುವೈರಿವೀರಕೋಳಾಹಳನ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀ
⁶ವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಶ್ರೀಮಘಾಳುಕ್ಯಾ
⁷ಭರಣಂಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರನಿಜವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾ
⁸ರಂಬರಂಸಲುತ್ತಮಿರೆಕಲ್ಯಾಣದನಲೇವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ || ತತ್ಪಾದಪದ್ಮಮಧುಕರನು
⁹ತ್ಪಾಟಿತಬಳವದಹಿತಬಾಹುಬಳವಿದ್ವಿತ್ಪ್ರಜ್ಞಂಗುಣರತ್ನ ಸರಿತ್ಪತಿಯೆನಿಸಿದನನಂತ ಪಾಳಚಮೂಪಂ || ಪತಿಹಿತರೋಳೆ
¹⁰ಲ್ಲವಗ್ಗದಪತಿಹಿತನತಿಶುಚಿಗಳಿನಿಸನೆಗೆದ್ದ ವರೊಳುಮತಿಶುಚಿದಕ್ಷರೇನಿಪ್ಪ . . ತಿದಕ್ಷನನಂತ ಪಾಳದಣ್ಣಾಧೀಶಂ ||
¹¹ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣ ನಾಯಕಂವಿಬ್ಬ ವರದಾಯಕಂನುಜ
¹²ನಪ್ರಸನ್ನ ಸುಹಿದುಮತ್ತೆನ್ನಂಗೋತ್ರಪವಿತ್ರಪರಾಂಗನಾಪುತ್ರಂತುರಯರೇವಂತಂವೈರಿಕ್ರಿತಾಂತಂಸಾಹಸೋತ್ತಂಗನಯ್ಯನ
¹³ಸಿಂಗಂನಾಮಾದಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಬಾಣಸವೆಗ್ಗಿ ಡೆದಣ್ಣ ನಾಯಕನನಂತ ಪಾಳರಸರು
¹⁴ಪಳ್ವಲಮೂನೂರುಪುಲಿಗೆಪ್ಪಿಮೂನೂರುಬನವಸೆನ್ನಿ ಚರ್ಫಿಸರಮುಸಪ್ತಾಧ್ಯಲಕ್ಷಯಪನ್ನಾಯಮಂಪಡೆದು
¹⁵ಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರತಿಪಾಲಿಸುತ್ತಮಿರೆತತ್ಪ್ರಸಾದಾಸಾದಿತವನವಾಸಿದ್ವಾದಶಸಹಸ್ರಾಧಿಕಾರ
¹⁶ಳಕ್ಷ್ಮೀವಿಭಾಸಿಯುಂಸಕಲಗುಣಗಣೋದ್ಭಾಸಿಯುಮೆನಿಸಿದಗೋವಿಂದರಾಜನೇದೊರೆಯನೆಂದೆ || ಶ್ರೀವನಿತಾ
¹⁷ಕುಚಕಂಠತುಲೀವರವಕ್ಷಸ್ಥಳಂಲಸದ್ಗುಣಮಣಿವಾಳಾವಿಳಿಸತನೇನೆನೆದನೋಗೋವಿಂದಂಮದವದಹಿತದನುಜಮು
¹⁸ಕುಂದಂ || ಶರಣೆಮಗೆಂದುಬಂದಡಱಿಯುಂಮಲೆದಾಂತಡೆಭಾಳದೊಳುಪ್ಪೊದೊರಿದವುರಗಣ್ಣುನುಗ್ರಹಣಿಕುಣ್ಣ

- 19ಳಮಂಕಿವಿಯೊಳುಕರಾಬ್ಬ ದೊಳುಸುರುಚಿರಶೂಳಮಂಮಿಜುಪದಾಡೆಗಳಂನಿಜವಕ್ತೃದೊಳುವಿಭೀಕರಮೆ
20ನೆತ್ತೋಜುಗುಂಸಮರಂಗೆದೊಳಿಂರಣರಂಗಭೈರವ | ವರವಿದ್ಯಾನಿಧಿಕೇಶಿರಾಜವಿಭುಗಂನೀಲಪ್ಪೆಗಂಪುಟ್ಟಭಾ
21ಸುರಕೀತ್ತಿ ಫ್ರಿಯದಾನಿಸಂದಗುಣರತ್ನಂದಾಃರಾಜಂಪರಾಶರಗೋತ್ರಾಂಬರತಿಗ್ಗರೋಚಿಜನಕಂ
22ತಾಯ್ಬ . ನಾನಾಗುಣಾಕರೆಸೋಮಾಂಬಿಕೆಯೆಂದಡೀಭುವನದೊಳಗೋವಿನ್ದನೇಂಧನ್ಯ
23ನೋ || ಆಸಮಸ್ತ ಗುಣಗಣಾಭರಣನುಂಬಿಬುಧಜನಶರಣನುಂಬಿಜವಿಶುದ್ಧ ಕೀತ್ತಿ ಫಚಂ
24ದ್ರಿಕಾಪ್ರಭಾವವಿಕೃತಜಗದ್ವಳಯಕ್ಕೆರವನುಂರಣರಂಗಭೈರವನುಂವಿಷಮಹಯ
25ವತ್ಸರಾಜನುಂಸುಕವಿಸುರಭೂಜನುಮೆನಿಸಿದಮಹಾಪ್ರಚಂಡ ದಣ್ಣ ನಾಯಕಂ
26ಗೋವಿನ್ದ ರಾಜಂಬನವಸೆಪನ್ನಿ ಚರ್ಛಿಸಿರಮುಮಂವಡ್ಡ ರಾನುಳಮುಮಂಘತ್ರಚ್ಛಾಯೆಯಿಂ
27ಚಪ್ಪನ್ನ ದಚ್ಚ ಪನ್ನಾ ಯಮಂಪಡೆದುಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರತಿಪಾಳಿ
28ಸುತ್ತ ಮಿರತದೀಯಸನ್ನಿವಿಗ್ರಹಾಧೀಶ್ವರನಪ್ಪೀಶ್ವರಯ್ಯನಾಯಕನವಂಶಾವತಾ
29ರಮೆಂತೆಂದೊಡೆ || ಶ್ರೀಮತ್ಯ ಕಳಮುನೀಂದ್ರಶಿಖಾಮಣಿಭುವನೈಕವಿನುತನತಿ
30ವಿಮಲತರಂಗೀಮಹಿತನೆಗದ್ದಂ ಗುಣದಾನಂದ್ವಿಜಕುಳವರಿಷ್ಟನೆನಿಸವಷ್ಟು ||
31ಎನೆನೆಗಟ್ಟ ವಶ್ಯ ಮುನೀಂದ್ರನಗೋತ್ರದೊಳೊಗೆದನಖಿಳಜನನುತಮಿದುತಾನೆನಿಸಿರಿಗು
32ವೈಗೋಳದೊಳಿವನಯಾಂಬುದುರಿತಕುಳಘರಟ್ಟಂಚಟ್ಟಂ || ಎನೆಸಂದಚಟ್ಟವಂಗೆವಿನುತಯ
33ಶೋವತಿಯೆನಿಪ್ಪಭೋಗಾಂಬಿಕೆಗೆಂಜನಿಯಿಸಿದರ್ಸಕಳಜಗಜ್ಜನವಿನುತಬ್ಬಾ ಚಿರಾಜನುಂಬಸವಣನುಂ || ಅವರಗ್ರ
34ಜರನುಜಾತಂವಿವಿಧಗುಣಾಳಂಕ್ರತಂವಿರೂಪಾಕ್ಷನೆನಲು ವನನುತನೀಶ್ವರಂಪೆಂಪುಪೆತ್ತ ನೀಶ್ವರಪದಾಬ್ಜಯುಗಳಭ್ರಮರಂ ||
35ವಾರಾಃಪರವೃತಾಖಿಳಧಾರಿಣಿಯೊಳೊಲ್ವೊಡಮ್ತಪೋಲ್ತಿ ಮಪುರುಷಾಕಾರದೊಳೊಪುರುಷಾಕಾರದೊಳಾರುಂನೆಗಟ್ಟೀ
36ಶ್ವರಾಯ್ಯನಂಪೋಲ್ತ ಪರೇ || ಮಂದರದೈರ್ಯನಪ್ರತಿಮಸಾಹಸನಾಶ್ವತರಾಜಕೀರಮಾಕಂದನನೂನದಾನಿಜ
37ಗುಂದದವಿಪ್ರಗಣಾಗ್ರಗಣ್ಯನಾನಂದಿತಬಂಧುವಗ್ಗನಿವನೆಂಬುದುಭೂತಳವೆಮ್ಮವೀರಗೋವಿನ್ದನಸನ್ನಿವಿಗ್ರಹಿಯನೀಶ್ವ
38ರನೆಂಸುಜನ್ಮಕಬಿನ್ನಂ ವಂ || ಜನಕಂಬಾ . . ಗಲಬ್ಬೆ ಯಸುತಂಶ್ರೀಚಟ್ಟಪಂಚ . . ಯ್ಯನನಾಲಬ್ಬೆ ಯವೆ
39ಮೃಗಗಳತನಗೆತಾಯ್ಬಾಗೆಯ್ಯ ಗುಣಿಬಾಚಿಯುಂ : ಮಂವಿರೂಪಾಕ್ಷನಿಂತೆನೆ
40ಧನ್ಯಂನಜುಗುಂದದೀಶ್ವರ ವಂ || ಆ ರತ್ನ ಮಾಳಾಳಂಕಾ
41ರನುಂ | ಬುಧಜನಾಧಾರ ಯಚಾರುಚಾ ಸನಿಮ್ಮಳಯಶಃ
42ಪತಾಕನುಂ | ಗೋವಿನ್ದ ರಾಜಚರಣಸರಸಿರುಹಚಂಚರೀಕನುಂ | ತತ್ಪ್ರಸಾದಾಸಾದಿತಸನ್ನಿವಿಗ್ರ
43ಹಾಧೀಶ್ವರನುಮಪ್ಪೀಶ್ವರಯ್ಯನಾಯಕಂ | ಶ್ರೀಮಾಚ್ಚಾಳುಕ್ಕವಿಕ್ರಮವರ್ಷ ೨೮ನೆಯ
44ಸುಖಾನುಸಂವತ್ಸರದಪುಷ್ಯಬಿಂಸುಕ್ರವಾರದದಿನುತ್ತರಾಯಣಸಂಕ್ರಮಣದಲೆ
45ಧರ್ಮಕಾಯ್ಯತಾತ್ಪರ್ಯಚಿತ್ತ ನಾಗಿನಾಸ್ತಿ ಧರ್ಮಸಮೋಬಿನ್ದಯಂಬನೀತಿವಾಕ್ಯಾರ್ಥಮಂಸಮರ್ಥಿ
46ಸಿಕ್ಕುಂತ್ಯಧರೀಕಾನ್ತೆಯವಿಳೋಳಕುಂತ್ಯಕಳಾಪದಂತೆನೆವಬನವಸೆಪನ್ನಿ ಚರ್ಛಿಸಿರಕ್ತ ವಳಂಕಾ
47ರವಾಗಿತ್ತೋರ್ಪುಳಿಗಾವೆಯತ್ತ ರದಿಗ್ಗಾ ಗದವೆಗ್ಗ ಫಟ್ಟದೇರಿಯಮೇಗಣಶ್ರೀಮನ್ನಾರಸಿಂ
48ಹದೇವರಗನ್ನಧೂಪದೀಪನೈವೇದ್ಯಬಿಡ್ಡ ಸ್ಫಟಿತಜೇಣ್ಮೋದಧಾರಕೆನ್ನ | ಮಹಾರಾಜಧಾನಿಬಿಳ್ಳಿಗಾ
49ವೆಯನಗರಮುಂಪಂಚಪತಸ್ಥಾನಮುಂ | ಶ್ರೀಮದ್ಧಣ್ಣ ನಾಯಕಂಗೋವಿಂದರಸರುಮಹಿಯೆಂಬನವ
50ಸೆಪನ್ನಿ ಚರ್ಛಿಸಿರದೊಳಗಣಕಂಪಣಂಜಿಡ್ಡಳಿಗೆಯೆರ್ಪುತ ಉಬ್ಬಿಯಬಾಡಂಪಕ್ಕಳೆಯೂರೊ
51ಜೆಯಂಕವಿಬಾಧೆ ವನಮಗರದ್ರಮಯ್ಯನಮಗಂನಾಕಣನಾಪಕ್ಕಳೆಯಭೂಮಿಯೊಳಗೆತ
52ನ್ನಂಬಳಿಯಮಾನ್ಯದಕೆಯೊಳಗೆಕಟ್ಟವಿಯಗಡಿಂಬದೊಳಯ್ವತ್ತು ಕಮ್ಮಗರ್ವೆಯಂಸರ್ವಬಾಧಾ
53ಪರಿಹಾರಂಸರ್ವನಮಸ್ಯವಾಸಿಗಾಲಂಕಚ್ಚಿ ಧಾರಾಪ್ರಾಪ್ತಂವಾಡಿಕುಡಲುಪಡೆದುಕೊಟ್ಟ

- ⁵⁴ನಾಕೆಯ್ಯಚತುರಾಘಾಟಶುದ್ಧಿಯಂತೆಂದಡಿ || ವಿತ್ತ || ಅನಿಮೇಶೇಂದ್ರಾಶೇಯೋಳಸಾಸನ
⁵⁵ಬರಪಮನಾಂತಿದ್ದಕಲ್ಗಳದಿವಾಕ್ಯತ್ತನುಜಾಶಾವಕ್ತದೊಳಬೆಂದೆಯಕೆಜಿಯಜಳಾಧೀಶದಿಕೆಡ್ಡೊಟವಾ
⁵⁶ದ್ವೀಶನಕಾಪ್ತಾಭಾಗದತ್ತಲುಬಲಿನಗರದಸೀಮಾಂತದಿಂಶ್ರೀಪುರಕ್ಕಿಂಪನೆಪೋದಧ್ವಂಕುಪೇರಾಯೋಳಳ
⁵⁷ಯಕೊಳಂಸೀಮತಾನಾಗತೋಕ್ಕುಂ || ಮತ್ತಂವನವಾಸಿದ್ವಾದಶಸಹಸ್ರಾಧಿಕಾರಿಗಳಸನ್ನಿವಿಗ್ರಹಿಗಳುಂವರ್ಷ
⁵⁸ಪ್ರತಿಕುಡುವಗದ್ಯಾಂಭಟ್ಟಗುತ್ತರುಸಂಅರಸಾಳಳುಂ || ಸಕಳೋವ್ವೀಸ್ತುತಮಸ್ವಧರ್ಮಮನಿದಂ
⁵⁹ಕಾದಂಚಿರೈಶ್ವರ್ಯಭುಂಭುಕನಕ್ಕುಂವಿಪರೀತ್ರದಿಂದಳಿದವಂಗಂಗಾಯಾವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳೆಯ್ದಿಗೋ
⁶⁰ದ್ವಿಜಮುನಿಬ್ರಾಹ್ಮಣಗಳಂಕೊನ್ನಪಾತಕನಕ್ಕುಂಬಿಡದಿಕ್ಕುಂವಾಪುರುಷನೆಂದುಂರಾರವಸ್ಥಾನಮಂ || ಸ್ವದತ್ತಂ
⁶¹ಪರದತ್ತಂವಾಯೋಹರೇತಿವಸ್ತುರಾ | ಪಪ್ಪಿವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ||

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ಅದೇ ಯೇರಿಯ ಮೇಲೆ ಕಾಳಂಮನಗುಡಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' × 2' 8"

(ನೋಲ್ಭಾಗ ಬಡೆದು ಹೋಗಿದೆ)

- | | |
|---|---|
| ¹ ತ | ¹⁶ ತ್ರಪ್ಪನ್ನಿ ಬ್ಬರಾಹಾರಕ್ಕುಮವರಕ |
| ² ದ್ಧಾಮಾದಿ | ¹⁷ ಜೀವಿತಕ್ಕುಂಮಲ್ಲಿಯಮುಖ್ಯಪೂರ್ವಾನ್ನಾನಂದಭ |
| ³ ನೃತಾಳಾಪವಾಸ | ¹⁸ . ಬ್ಬನಮಶ್ಯಂಸಬ್ಬಬಾಧಾಪರಿಹಾರಮಾಗಿಬಿಟ್ಟುಂಟನವನಪ
ನ್ನಿಚ್ಛಾರ್ |
| ⁴ ನೆಯಂಲೋಭಪ್ರಭಾವ | ¹⁹ . . ಅಂಜಲಿಯಬಾಡಂಮಿಟ್ಟಸಿಯೊನ್ನ \|\| ಈಧರ್ಮಮನಾ |
| ⁵ ಮಣಿನೆಗಲ್ಲದಯಾದಿತ್ಯದೇ | ²⁰ ರಂವಾರಣಾಶಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊಳಂಪ್ರ . . . |
| ⁶ ನಿತ್ತನ್ನೆತ್ತಿ ಉಂಟನ್ನೆರದೊಂಗೆಲ್ಲೆಯ್ದಿದಾರಾ . . . | ²¹ ರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗಿಸಾಸಿರಕ . . . |
| ⁷ ದೊಳ್ಳಾಹಂತವಂಗಿಲ್ಲನುನಿದೆಸೆಯೊ | ²² ಕೊಟ್ಟಪ್ರಣಮನೆಯ್ದ |
| ⁸ ನ್ನತಯಶನುದಯಾದಿತ್ಯದಣ್ಣಾಧಿನಾಥಂ \|\| ಕ | ²³ ನಾಪುಣ್ಯತೀರ್ಥ |
| ⁹ ದಚಕ್ರಿಯಂಬವಿಕ್ರಮಲಕ್ಷ್ಮೀಸಾಧಕನಚ್ಚಿತ್ತರಂಗ . . . | ²⁸ . . . ಮುಚ್ಚತೇವಿಷಮೇ |
| ¹⁰ ಅನ್ನುಪೊಗತ್ತೆಗಂನೆಗತ್ತೆಗಮಕ್ಕಲಾವಣವಾದಮ | ²⁹ ನಂಹನ್ನಿ ಮ್ಮರಾಜಂಬರವರಬ . . . |
| ¹¹ ದಯಾದಿತ್ಯನಬಿನ್ನಪದಿಂಶ್ರೀಮದ್ಭವನೈಕಮಲ್ಲದೇವರ . . . | ³⁰ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಾಳದಾಲೂರವಾನುದೇವಘೈಸಾಗ್ಗಿಕೇ |
| ¹² ಕೃತ್ಸಂವತ್ಸರದಪ್ರಪ್ಯಸುಧಪಾಡಿನಂನೋಮವಾರದ | ³¹ ಶವದೇವರಬ್ರಹ್ಮಪುರಿಯಾಗಿದಾನಂಗೊಟ್ಟಕಚ್ಚವಿಯಗಳ್ಳಿ |
| ¹³ ಪಬ್ಬನಿಮಿತ್ತಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಪೆರ್ಗಟ್ಟದೇರಿಯ . . . | ³² ಯಗರ್ಧೆಮತ್ತರರಡು |
| ¹⁴ ಕ್ಕಂದೇಗುಲದಪಸಕ್ಕಂಪನ್ನಿಬ್ಬರ್ಬ್ಬಗವರಭಿಜ್ಜೆಗಂಬ್ರ | |
| ¹⁵ ಣಪ್ಪನ್ನಿ ಬ್ಬರಾಹಾರದಾನಕ್ಕುಂವ್ಯಾಖ್ಯಾ | |

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ಅದೇ ಕೆರೆಯ ಕೆಳಗೆ ಕಲ್ಲುಮಲದ ಚನ್ನ ಬಸವಯ್ಯನ ಅಡಿಕೆಯ ತೋಟದಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 6" × 1' 3"

- ¹ನಮಸ್ತುಂಗಕಿಶ್ಕುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಳೋಕ್ಕನಗರಾರಂಭ
²ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
³ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಬ್ರಹ್ಮವಲ್ಲಭಮಹಾರಾಜಾಧಿ

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ನಾಗರಾಕ್ಷರ—ಪ್ರಮಾಣ 3 × 2

- ⁹ಸೇಪುಂನಗ

10 ಲೆಯಲಿ	18 ತೈಂಕಕೆರೆ	26 ದಿ . . .
11 ಆಯಿದು	19 ಮೂಡಕೆಲೆ	27
12 ಮತರುಬ	20 ತೈಂಕಲೂರ	28 ಹೊಳೊಕ
13 ಜಗತಾಣ	21 ಕೆರಿಕಬಿ	29 ಲುಪ್ರತಿ
14 ಗುಂದನೇಮೆ	22 ನತೋಂಟುಬಾ	30 ಮೆವಾಡಿ
15 ಕುದುವನು	23 ವಿ	31 ದಂಧಾ .
16 . . ದಲ್ಲಿ	24 ವಸದಿಗು	32 ಕಂಯಾ
17 ನಟಕಲು	25 ಜನವನ	33 ಗಿ . . .

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ಅದೇ ಗ್ರಾಮದ ಅಳ್ಳುಹೊಂಡದ ಏರಿಯ ಮೇಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' X 1' 6"

- ¹ ನಮಸ್ತುಂಗಿರಶ್ಚಂಭಿಕಂದ್ರಚಾಮರಾಜಾರವೇ ! ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- ² ಸ್ತಂಭಾಯಶಂಭವೇ || ಶ್ರೀಮಂಚ್ಚಾಳುಕೃಷ್ಣಕೇಶ್ವರನತುಳಬಳಂತೈಲಪಂತೀಬ್ರತೇಜೋ
- ³ ಧಾಮಂಸತ್ಯಾಶ್ರಯಂವಿಕ್ರಮಗುಣನಿಳೆಯಂವಿಕ್ರಮಾದಿತ್ಯನತ್ಯುದ್ಧಾಮಂಸನ್ದಯ್ಯ
- ⁴ ಣಂಸಾಹಸನಿಧಿಜಯಸಿಂಹಂದಿಶಾಚಕ್ರಲಕ್ಷ್ಮೀಧಾಮಂತ್ರೈಳೋಕ್ಯಮಲ್ಲಂವಿನಮಿ
- ⁵ ತರಿಪುಸೋಮೇಶ್ವರ ಮಲ್ಲಂಚಾಳುಕೃ
- ⁶ ಚಕ್ರವರ್ತಿಲಲಾಮ ಮಲ್ಲಂ
- ⁷ ಕಚ್ಚೆತ್ತದಿನಾಳ್ ವಂಕಕಾರ ! ಧರ
- ⁸ ಚಬ್ಬನೆದೊಳ ದೀಕ್ಷಾರಸನ ಕೇತ . ಭಾಸ್ವ . .
- ⁹ ಪೋತ್ತಮ ಕ್ರಮಾಕಾರದಿಂ . .
- ¹⁰ ವಿಕ್ರಮಾದಿತ್ಯದೇವಸ್ವಸ್ತಿ ಸ
- ¹¹ ಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
- ¹² ಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕೃಷ್ಣಭರಣಂ
- ¹³ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
- ¹⁴ ಪ್ರವರ್ಧಮಾನಶೂಚಂದ್ರಾಕ್ಷತಾರಂಸಲುತ್ತಂಏತಗಿರಿಯನೆಲೆ
- ¹⁵ ವೀಡಿನೊಲ್ಲುಖಿಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತಮಿರತತ್ಪದಪದ್ಮೋ
- ¹⁶ ಪಜೀವಿಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾರಬ್ದಮಹಾಸಾಮಂತಾಧಿಪತಿಸಹಾ
- ¹⁷ ಪ್ರಬಳದಂಣ್ಡಿನಾಯಕ ಸುಜನಬಂಧು
- ¹⁸ ಕುಮುದಸುಧಾಕರ ದಿವಾಕರಸರಸ್ವತೀಸಮಯಸಮುದ್ಧರ
- ¹⁹ ಣಂಗುಣಗಣಾಭರಣಂಜಿತರಣ
- ²⁰ ಚತುರಚತುರಾನನಂವಿಕ್ರಮಪಂಚಾನನಂಪ್ರತಃಪಸಹಾಯಂ | ಪತಿ
- ²¹ ತ ನತೆಯಂಸುಜನಮುಖದರ್ಪಣಂನಾಶ್ರಿತಜನಂತ
- ²² ಪ್ಪಣಂಪಿಸುಣದಗಂಜನಹಿತಕುಳಕಮಳವನನೇದಂಡಂ

- 23 ವಿನಯಾವಲೋಕಕೀರ್ತಿ ಪತಾಕಂಸಾಹಸೋತ್ತುಂಗಂಶ್ರೀಮು
24 ತ್ರಿಭುವನಮಲ್ಲದೇವಚರಣಸರಸಿರುಹಭ್ರಿಂಗನಾಮಾದಿಸ
25 ಮಸ್ತಪ್ರಸನ್ನಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಸೇನಾಧಿಪತಿಮಹಾ
26 ಪ್ರಧಾನಂದಣ್ಣನಾಯಕಂಬಮ್ಮದೇವರಸರುಶ್ರೀಮುಖ್ಯಾ[ಳು]ಕೃವಿ
27 ಕೃಮವರಪದಯೆರಡೆನೆಯಪಿಂಗಳಸಂವತ್ಸರದಮಾಘದಪುಂಷ್ಣೆ
28 ಮೆಸೋಮವಾರದನ್ನಿನಸೋಮಗ್ರಹಣಪರ್ವನಿಮಿತ್ತದಿಂ
29 ರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಪೂಜಾರಿಸಿಂಗಣಮಾಡಿದಮಲ್ಲಿಕಾ
30 ಜ್ಞಾನದೇವರನ್ನಾನಿವೇದ್ಯಕ್ರಂಜಲಿಯಕೆಜಿಯಗತ್ತೆಗಂ
31 ಸತ್ರಕ್ರಂಧಾರಾಪೂರ್ವಕಂಸರ್ವನಮಶ್ಯವಾಗೆಕೊಟ್ಟಜಡ್ಡಳಿಗೆ
32 ಎರ್ಪತ್ತೆಜಬಳಿಯಬಾಡಹಿರವೂರುಂ | ಯಾಧಮ್ಮಂಮಾ
33 ಲಾಣಕೊತ್ತಳಿತಳೆವರಧಮ್ಮಳ . . . ಪುಮುಖ್ಯವಾಗಿಧಮ್ಮಳ
34 ಮಂಕೆಯೊಣ್ಣನಡವರು || ಯಿನ್ನೀಧಮ್ಮಳವನಾವನೋರ್ವಂಪ್ರತಿಪಾಳಿಸಿ
35 ದಂಪ್ರಯಾಗೆವರಾಣಾಸಿಆಘ್ಯತೀರ್ಥಕುರುತ್ತೇ[ತ್ರ]ದಲುಸಾಸಿ
36 ರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪೊನ್ನಲುಂಬೆಳ್ಳಿಯಲುಂಕ
37 ಟ್ಟಿಸಿಸಾವರ್ವರುಚತುರ್ವೇದಪಾರಗ[ರ]ವಬ್ರಾಹ್ಮಣಗೈಕಾಲಂ(ಕಾ
38 ಲಂ)ಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಕೊಟ್ಟಫಲವಕ್ಕು ಯಾಧಮ್ಮಳವನಾವನೋರ್ವ
39 ನಳ ವಾರಾಣಾಸಿಆಘ್ಯತೀರ್ಥ
40 ಲುಸಾಸಿ ಸಾಸಿವರ್ವರುಚತುರ್ವೇದ
41 ಣರಯ ಹಾಪಾತಕನಪ್ಪ || ಸ್ವ
42 ತ್ತಂವಾಯೋಹರೇತವಸುಂಧರಾ | ಪಪ್ಪಿವರ್ವರಿ
43 ಣಿಮಿಷ್ಠಾಯಾಂಜಾಯತೇಕ್ರಿ . . . ಸಾಮಾನ್ಯೋ
44 ತುಂನಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವ
45 ತಾನ್ಭಾಗಿನಹೃತ್ಪಿಠವೇಂದ್ರಾಣಿಭೂಯೋಭೂಯೋ . . .
46 ತೇರಾಮಭದ್ರಾ || ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪವಿತ್ರರ
47 ತರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂ
48 ಡಿಮಯ್ಯಯ್ಯನುಂಸಿಂಗಣ

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ಅದೇ ಗ್ರಾಮದ ಬಡಗಿಯರ ಹೊಂಡದ ಬಳಿ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಂಸ್ಯದ್ವಾದಾಮೋಘಲಾಂಘ್ರನಂಜೇಯಾತ್ಮೈಶೋಕೈನಾಥಸ್ಯಾಸ ಸನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರ
ಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ
2 ಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕುಳಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ಪ್ರೈಶೋಕೈಮಲ್ಲನಾಹವಮ . . . ವಂಸುಖಸಂಕಥಾವಿನೋದದಿಂದಾಜ್ಯಂ
ಗೆಯುತ್ತ ಮಿರೆಯಿರೆ || ವೃತ್ತಂ || ಮಲೆಸಮ್ಮಾಹಂಪರಿಲ್ಲಕ್ಕಮದಿ . . .
3 ಬರಾಟಪ್ಪರಿಲ್ಲಕ್ಕದಕ್ಕುಂದಲೆವಾಯುದ್ವೃತ್ತರಲೊಟ್ಟಿವೆರಸುಕುಟುಂಬತ್ತೆಫುಂಬಿಪ್ಪರಿಲ್ಲತ್ತಲು . . . ದಂಬರ್ಪದಳ್ಳೆಂದುರಿವ
ರಿಪುಗಳೆಲ್ಲೆಂಬಿನಂಕುನ್ತೈಶೋವ್ವೀತಿಳಕಂತ್ಪ್ರೈಶೋಕೈಮಲ್ಲಕ್ಕತಿಪತಿಗೆಧರಾಚಕ್ರದೊ . . .

- ⁴ಕಚಕ್ರ || ಲಾಟಕಳಿಂಗಗಂಗಳಕರಹಾಟುತುರುಷ್ಕ ವರಾಳಚೋಳಕಣ್ಣಾ ಟುಸುರಾಷ್ಕ ಮಾಳವದಶಾಣ್ಣ ಸುಕೋಳಕೇರಳಾದಿದೇಶಾಟಿ
ವಿಕಾಧಿಸಮ್ಪ್ರಲಿದುನಿಲ್ಲದಕಪ್ಪಮನಿತ್ತು ನಿಮ್ಮಿತ್ತಾಘಾಟದೊಳಿಷ್ಟ . .
- ⁵ಯಳವಿದೊರೆತಾಹವಮಲ್ಲದೇವನ || ಕನ್ದ || ಇನ್ನು ಚತುರಂತಧಾತ್ರೀಕಾನ್ತಿಯನಳವಡಿಸಿಚಕ್ರವತ್ತಿ ತ್ರೀಯಂತಾಂತಳದುಸುಖದಪಲಕಾಲ
ನ್ತವೆತವನಿಧಿಗಧೀಶನಾಹವಮಲ್ಲಂ || ವೃತ್ತ || ಮು . . .
- ⁶ಧ್ರಾವಂತಿ ವಂಗದ್ರವಿಳಕುರುಖಸಾಭೀರಪಾಂಚಾಳಲಾಳಾದಿಗಳಂಪೇಸೇಳೆಕೊನ್ನಂಕವರ್ಧಮಸದಳಂಕೊಟ್ಟಜಂಗೊಣ್ಣ ಮಾಳೋಳಿಗಿದೆಂ
ದುಂತೋಳತೀನುಂಮನದತವಕಮುಂಪೋಗದೆಂದಿನ್ದ ನಂಕಾದಿಗಲ್ಲ ಪ್ಪಂಗೊಡಲ್ಯ
- ⁷ರಿಸಿತಳದರ್ನೇಕಾಂಗದಿಸಾವ್ಯಭೂಮಂ || ಗಗನನವಾಂಕಸಂಖ್ಯೆಸಕಕಾಳದೊಳಾಗಿರಕೀಳಕಾಬ್ಬ ಕಂನಗಳೆದೀಯಚೈತ್ರಬಹುಳಾಷ್ವ
ಮಿಯೋಳರವಿವಾರದೊಳಜನಂಮಿಗುಕುಟುವತ್ತಿ ಯೋಳ್ವರಮಯೋಗನಿಯೋಗದೆತುಂ . .
- ⁸ದ್ರಿಯೋಳ್ವಗದಧಿಪಂತ್ರಿವಿಷ್ಣು ಪಮನೇಱಿದನಾಹವಮಲ್ಲವಲ್ಲಭಂ || ಕಂದ || ಆಚಾಳುಕ್ಯಲಾಮಮಹಾಚಕ್ರಿಯವೆಮ್ಮಗಂಧರಾತಳಮಂ
ಗೋತ್ರಾಚಳಜಳಧಿಸರೇತಮನಾಚಂದ್ರಸ್ಥಾಯಿಯಾಗಲಾಲ್ಯಮಹಾತ್ಮಂ || ವೃತ್ತಂ || .
- ⁹ದಿತವೈವಮನವಾಂಕಸಂಖ್ಯೆಸಕಕಾಳಂವತ್ತಿ ಸಲ್ಕಿ ಳಕಾಬ್ಬ ದವೈಶಾಖದಸುಧ್ಧ ಸಪ್ತ ಮಿಯೋಳಿಜ್ಯಜೋತಿಯೋಳಶುಕ್ರವಾರದೊಳತ್ಯಂತ
ಕುಳೀರಲಗ್ನ ದೊಳಿಭಾಷ್ಯವ್ರಾತರತ್ನಾ ತಪಚ್ಚೈದಸಿಂಹಾಸನಪೂಜ್ಯರಾಜ್ಯಪದಮಂಸೋ .
- ¹⁰ಶ್ವರಂತಾಡಿದಂ || ವೃತ್ತಂ || ಜಯಮಂಧಮ್ಪ್ರಕೃತ್ಯ ಧರ್ಮಾನ್ವಯಮನಸದಳಂಸಾಧುವಗ್ಗ ಕ್ಕೆ ವಗ್ಗ ತ್ರಯಮಂತನ್ನಂತರಂಗಳೊ ದರಿಸಿಧ
ರೆಯಂಕೂಡೆಸನ್ನಾನದಾನಬ್ರಯದಿಸಂತ ಯೈಕಾಳಂಕೃತಯುಗಮಯಮಾಯೈಂಬಿನಂತನ್ನ ರಾಜೋ
- ¹¹ದಯದೊಳಲೋಕಕ್ಕೆ ರಾಗೋದಯಮೊದವಿದುದೇಂಧನೈಸೋಸಾವ್ಯಭೂಮಂ || ಆಪ್ತಸ್ತವದೊಳ || ವೃತ್ತಂ || ನವರಾಜ್ಯಂವೀರಭೋ
ಜ್ಯಂಪುಗಲಿದವಸರಂಸುತ್ತು ವೆಂಗುತ್ತಿ ಯಂಮುತ್ತು ವೆನೆಂಬೀಗಲ್ಬದಿಂಚೋಳಿಕನಧಿಕಬಳಂಮುತ್ತು ಮಾಗ್ಗು ತ್ತಿಯಂ
- ¹²ಪಣ್ಣು ವೃದಂಕೇಳ್ದಿತ್ತೆ ನುತ್ತೆ ತ್ತಿ ದತುರಗಧಳನ್ನಾಗೆಸಯ್ಯ ಗದಗ್ರಾಹವದೊಳಬೆಂಗೊಟ್ಟು ಸೋಮೇಶ್ವರನೃಪನಬಳಕ್ಕೋಡಿದಂವೀರಚೋ
ಳಂ || ಪಸರಂಕೇಲ್ದಿತ್ತೆ ಬೆಳ್ಳುತ್ತು ದುಸರಧರಣೀಮಣ್ಣಳಂಗಣ್ಣು ಗೆಟ್ಟುಳ್ಳೆಸನಂಪೂಣ್ಣುತ್ತು ಶೌರ್ಯೋನ್ನತಿಗ
- ¹³ಗಿದಸಹೃನ್ಮಣ್ಣಳಂಮೊಲ್ಲನಾವಜ್ಜೆ ಗಿಸಿದೊಂದಾಣ್ಣುವಿಶೇಷಕ್ಕೆ ಕಳಿಸಿದುದುಸಹೃನ್ಮಣ್ಣಳಂಸಂತಮಿನ್ನಾದೆಸಕಂಕೈಗಣ್ಣೆ ಸೋಮೇಶ್ವರನೃಪ
ತಿಮಹೀಚಕ್ರಮಂಪಾಳಿಸುತ್ತಂ || ಅನ್ತೇಕಂಟಕರಂಪಡಲ್ಪಡಿಸಿದಾಗ್ಗ ಧೀಶರಂದುಷ್ಯಸಾ
- ¹⁴ಮನ್ತ ದ್ರೋಹರನದ್ಧ ತಾಟವಿಕರಂನಿಮ್ಮೂಳನಂಗಿಯ್ದು ವಿಕ್ರಾಂತಾ ರಾತಿಗಳಂಕಳಲ್ದಿ ಧರೆಯನಿಷ್ಕುಂಟಕಂಮಾಡಿನಿಶ್ಚಿನ್ತಂ ಶ್ರೇಭುವನೈಕ
ಮಲ್ಲಮಹಿಪಂರಾಜ್ಯಂಗಿಯುತಿ ಪ್ಪಿನಂ || ವಚನ || ತತ್ತ್ವದಪದೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮ
- ¹⁵ಹಾಶಬ್ಬ ಮಹಾಮಣ್ಣಳೇಶ್ವರನುದಾರಮಹೇಶ್ವರಂಚಲಕೆಬಲ್ಲಣ್ಣಂಶೌರ್ಯ್ಯಮಾತ್ರ್ ಣ್ಣಂಪತಿಗೇಕದಾಪಂಸಂಗ್ರಾಮಗರುಡಂಮನುಜಮಾ
ನ್ದಾತಂಕೀರ್ತಿ ವಿಖ್ಯಾತಂಗೋತ್ರ ಮಾಣಿಕ್ಯಂವಿವೇಕಚಾಣಿಕ್ಯಂಪರವಾರಿಸಹೋದರಂವೀರವೈಕೋದರಂಕೋದಣ್ಣ
- ¹⁶ಪಾತ್ಥಂಸಾಜನೈತಿರ್ಥಂಮಣ್ಣಳಿಕಕಣ್ಣೀರವಂಪರಚಕ್ರಭೈರವಂರಾಯದಣ್ಣು ಗೋಪಾಳಂಮಲಯಮಣ್ಣಳಿಕಮೃಗಶಾರ್ದೂಳಂಶ್ರೀಮ
ತ್ತ್ಯೋಳೋಕ್ಯಮಲ್ಲದೇವಪಾದಪಂಕಜಭ್ರಮರಂಶ್ರೀಭುವನೈಕಮಲ್ಲವಲ್ಲಭರಾಜ್ಯಸಮುದ್ಧರಣಂಪತಿಹ
- ¹⁷ತಾಭರಣಂಮಣ್ಣಳಿಕಮಕರಧ್ವಜಂವಿಜಯಕೀರ್ತಿ ಧ್ವಜಂಮಣ್ಣಳಿಕತಿಣ್ಣೇತ್ರಂರಿಪುರಾಯಮಣ್ಣಳಿಕಯಮದಣ್ಣಂಜಯಾಂಗನಾಲಿಂಗಿತ
ದೋದ್ರ ಣ್ಣಂವಿಸುಳರಗಣ್ಣಂಗಳಿ ಭೂರಿಶ್ರವನೆಂಬಿವುಮೊದಲಾಗೆಪಲವುಮನ್ವರ್ಥಾಂಕಮಾಳೆ
- ¹⁸ಗಳನಳಂಕರಿಸಿ || ಕಂ || ತ್ರೈಲೋಕ್ಯಮಲ್ಲವಲ್ಲಭನಾಳನಿಸಿದರೊಳಗೆಮಿಕ್ಕ ಪಸಯಿತನುಂಮಿಕ್ಕಾಳುಂಮಿಕ್ಕಣ್ಣಿ ನಬಲ್ಲಾಳುಂಲಕ್ಷ್ಮಣನವೆಣ
ರನಣಿವರುಮೊಳರೇ || ಭುವನೈಕಮಲ್ಲದೇವನಭವನದೊಳಂತಾನಮಾನಸಂತಾನಮಹಾ
- ¹⁹ವೈವಸಾಯಿತಾನೆವಿಜಯಪ್ರವರ್ಧಕನ್ತಾನೆಪಸಯಿತಲಕ್ಷ್ಮಿನ್ಯಪಂ || ಅನ್ತೆನಿಸಿ || ವೃ || ಅಣುಗಾಳ್ತಾ ಯ್ಯದಶೌರ್ಯ್ಯದಾಷ್ಟಿಜಯದಾ
ಳ್ತಾಳುಕ್ಯರಾಜ್ಯಕ್ಕೆ ಕಾರಣಮಾದಾಳ್ತು ಲಿಲಾತ್ನನಕ್ಕೆ ನೆಜಿದಾಳ್ತು ಟ್ಪಾಯದುಕ್ತಿಕ್ತ ಮನ್ನಣೆಯಾಳ್ತಾಂತನ
- ²⁰ದಾಳ್ವಿಗಟ್ಟಿ ವಡಿದಾಳ್ವಿಕ್ರಾಂತದಾಳ್ವಿ ಕದಾಳರಣದಾಳಾಳ್ವಿ ನನಚ್ಚು ವಾವಡೆಯೋಳಂವಿಶ್ವಸದಾಳಲಕ್ಷ್ಮಣಂ || ಎರಡುರಾಜ್ಯದೊಳಂಪ್ರಜಾ
ಪರಿಜನಂಕೊಂಣ್ಣಾ ಡೆಚಕ್ರೇಶರಿಬ್ಬರುಮೋರಂದದಕೂಮ್ಮೈಯಿನ್ನೆ ವನವಾಸೀದೇಶಮಂಶಾಸನಂಬರದ
- ²¹ಶ್ವದ್ವಿಪಪಟ್ಟಸಾಧನಸಮೇತಂಕೊಟ್ಟು ಕಾರುಣ್ಯದಿಂಪೊರೆಯಲ್ಪಣ್ಣಳಿಕತಿಣ್ಣೇತ್ರನೆನೆದಂಭೂಭಾಗದೊಳಲಕ್ಷ್ಮಣಂ || ಕಿಱಿಯಂವಿಕೃಮಗಂ
ಗಭೂಪನನಗಾಪೆಮಾಡಿದೇವಂಗೇನೇಗ್ಗಿ ಣಿಯಂವೀರನೋಳಂಬದೇವನನಗಂಪೆಮಾಡಿದಂಸಿಂಗಿಗಂ

- ²²ಕಿಣ್ಣಿಯೊನಿನಿಗಲ್ಲರಂಕಿಣ್ಣಿಯರನ್ನ ಗೈಯಿ ಕಾರುಣ್ಯದಿಂನೆಪಿ ಕೊಟ್ಟಂಪ್ರತಿಪತ್ತಿ ವೃತ್ತಿ ಪದಮಂಲಕ್ಷ್ಮಿಂಗಿನೋಮೇಶ್ವರಂ || ಮಿಗಿಲನ
ವಾನನಾಚ್ಚ ವಿಭುಲಕ್ಷ್ಮಿಣನಾಗಿನೋಳಂಬಸಿಂದವಾಡಿಗೆವಿಭುವಾಗೆವಿಕ್ರಮನೋಳಂಬನಳಂಪುರವಾದಿ
- ²³ಯಾದಭೂಮಿಗಿವಿಭುಗಂಮಣ್ಣಿ ಕನಾಗಿಯಮಾಶೆಗಿನೀಳ್ತ ಲಾಳವಿಣ್ಣಿ ಗೆಯನೆಕಣ್ಣ ಕೊಟ್ಟನವರ್ಗಾನೆಲನಂಭುವನೈಕವಲ್ಲಭಂ || ಮದವ
ದೈವಿರನೇಂದ್ರಮಣ್ಣಿ ಕನೇನಾಭಂಜನಂವೀರನೀರದದುವ್ಯಾಸರಸಮಾರಣಂವಿತರಣಕ್ರೀಡಾವಿ
- ²⁴ನೋದಂಪ್ರತಾಪದಿಗೇಪಂಪುಪುಂಜಕಂಜವನಕೇಳೇಕುಂಜರಂಲಂಜಿಕಾಮದನಾಸ್ತ್ರಂಜಲದಂಕರಾಮನೈಪಲಕ್ಷ್ಮೀಲಕ್ಷ್ಮೀಣಲಕ್ಷ್ಮೀಣಂ
|| ಕಂ || ಬಲಿವಲೆವಮಲೆವಕೆಲೆವದಟಲೆವಪಳಂಜಲೆವಮಲೆವರೆಲ್ವಂಮುಣಿದಂಮಲೆಯದಕೆಲೆಯ
- ²⁵ದಬಲಿಯದಮಲೆವರನಿಸುವೆಸಕೆಪಸಿದಂಲಕ್ಷ್ಮೀನೃಪಂ || ವೃ || ಧಾಳಿಯನಿಟ್ಟುಕೊಂಕಣಮನಂಕಣಿಯೊಕ್ಕಿ ದಪಂತಗುಳ್ಳ ಕೊಂಬೇಳುಮ
ನಟ್ಟಿಮುಟ್ಟಿಮಲೆಯೇಳುಮನಾಗೆಮುಚ್ಚಿ ಮುಕ್ಕಿ ನಿಮೂಳಿಸಿದವನುಂದುಮಲೆಪತ್ತಿ
- ²⁶ದೋಡದರಾಯದಣ್ಣಿ ಗೋಪಾಳನೈಪಂಗಿಮುಂದುವರಿದಂದುದನೆಂದಪರೇಂಪ್ರತಾಪಿಯೋ || ಆಳ್ವಲಮುಳ್ಳಡೆಪ್ಪಬಲಮಿಲ್ಲಭಟಾಪ್ಪಬಲಂಗಳುಳ್ಳ
ಡಂತೋಪ್ಪಬಲಮಿಲ್ಲಭೃತೃಕಯದೋಬ್ಬಲಮುಳ್ಳಡಮೇವ್ವಲಂಗಳಿಲ್ಲಾಳ್ವಿಸಿಗೆಯ್ಯದೇಕೆಬಲಿ
- ²⁷ವಮೃಲೆಪಮೃಲೆಯಂಬುದೇನದಂಬೆಪ್ಪಲವಾಗೆಮುಂತುಳಿದನಲ್ಲನೀಲಕ್ಷ್ಮೀಣನೆಂಬರಾವಣಂ || ಕವಿದುಗ್ಗಂಚಾತುರಗಂಬವಸದಳ
ವುಳಂಧಾಳಿನೋಳೇಪಿನಿಪ್ಪಾಹವದೊಳ್ಳಾಳ್ವ ಕೃಪಾಮಂಜನೇರಿಪುಬಳಕ್ಕೆನ್ನ ನಿಂದ್ರಾಯನ್ನಂಭವನನ್ನಂಭದ್ರನನ್ನಂ
- ²⁸ಸಿಡಿಲಬಳಗದನ್ನಂಜ್ಜಳಜ್ಜಾಯಿನ್ನಂಜವನನ್ನಂವಾರಿಯನ್ನಂವಮರಸಮಯದೊಳೆಲಕ್ಷ್ಮೀಣರಾಮನನ್ನಂ || ಕುದುರೆಯಮೇಲೆಬಿಟ್ಟ
ರಸುಸೂಲಿಗೆತೀರಿಕೆಭಿಣ್ಣಿ ವಾಳಮೆತ್ತಿ ದಕರವಾಳಮಾಟಡುವಕಕ್ಕುಡೆಪಾಲುಪಚಕ್ರಮೆಂದೊಡೆಂತೊಡಬು
- ²⁹ವರೆಂತುಪಾಯಿಸುವರೆಂತುತಲುಂಬುವರೆನ್ನು ನಿಲ್ಲರೆಂತೊದವುಪರೆಂತುಲಕ್ಷ್ಮೀಣನೊಳಾಂತುಬದರ್ಗಂಕುವರನೈಭೂಭುಜರಿ || ಈಯಲ್ಪಂದ
ಡೆಕಳ್ಳವೃಕ್ಷಮಿದಿರಂಬದಾನ್ತ ವಿದ್ವಿಷ್ಟರಂನೋಯಲ್ಪಂದಡಕಾಳಮೃತೃಕರಣಾಯಾತಾವನೀ
- ³⁰ಪಾಳರಂಕಾಯಲ್ಪಂದಡೆವಜ್ರಶೈಳಕೃತದುಗ್ಗಂಛಾಲೃಭಾವಂಪರಸ್ತ್ರೀಯಲ್ಪಂದಡೆರಾವಣಾತ್ಮಜಚಮೂವಿದ್ರಾಪಣಲಕ್ಷ್ಮೀಣಂ || ಬಿಸುಪ
ಳಿದಕ್ಕುನುಕ್ಕು ಒಡಿಗುಮಿದುವಕಾಂತಿಕಳಲು ಮಾಗಸಂಕುಸಿಗುಮಿಳಾತಳಂತಳಗುಗುವಂಬುಧಿಬತ್ತು ಗುಮಿ
- ³¹ಲಿಲ್ಲಕ್ಷ್ಮೀಣಂಪುನಿದೊಡವಾಗ್ಗ ಒಟೆಪ್ಪರಮನೊದ್ದಿ ದೊಡಮನಮೊಲ್ಲ ಕೂಡಿಬಿಟ್ಟಿದೊಡಮನೈನಾರಿಗೆಮರುಳ್ಳೊಡವಾಹವದೊಳ್ಳರಲ್ಲ
ಡಂ || ಶತ್ರುಘ್ನಂಹರಿಶ್ಚಾಯ್ಗನಂಗದಭುಜಂಸುಗ್ರೀವನಾತ್ಮೇಶಸಾಮಿತ್ರಂರಾಮನಪಾಮರಂನರವರೆಂದು
- ³²ಯೋಧನಂಭೀಮಗಾ(ತ್ರ)ತ್ರಂಭೀಪ್ತಿಯುಧಿಸ್ಥಿರಂಗುರುಕ್ಮಪಂಸತ್ಪಣ್ಣಿ ನೆಂದಂದೆಲ್ಲಿ ತ್ರಂಭಾವಿನೆಲಕ್ಷ್ಮೀಭೂಪಚರಿತಂರಾಮಾಯಣಂ
ಭಾರತ || ಕಲಿತನಮಿಲ್ಲಾಚಾಗಿಗೆವದಾನ್ತಮೆಯ್ಯ ಲಿಗಿಲ್ಲಾಚಾಗಿಯೆ ಯೆನಿಸಿಪಂಗಿಶಾಚಗುಣಮಿಲ್ಲ
- ³³ಕರಂಕಲಿಚಾಗಿಕಾಚಿಗಿನಿಲಿನುಡಿವೋಜೆಯಿಲ್ಲಕಲಿಚಾಗಿಮಹಾಕಾಚಿಸತ್ಯವಾದಿಮಣ್ಣಿ ಕರೋಳೇತನೆಂದುಪೋಗಳ್ಳಂಭುಧಮಣ್ಣಿಲಕ್ಷ್ಮೀಭೂ
ಪನ || ಕಂ || ಮುನಿಯಿಂಕಿಸುಕಣ್ಣಿ ವರೊಸೆದುನಗುವರಿನ್ನಿ ನಿತೆವೆಪರಮುನಿಸುಂಮೆಚ್ಚುಂಮು
- ³⁴ನಿಯಿಸಿಮುನಿದಜವಂಹರ್ಷನಾಗೆಹರ್ಷಂಗವೃಪಭಲಕ್ಷ್ಮೀಲಕ್ಷ್ಮೀಂ || ಎನೆನೆಗಟ್ಟಿಲಕ್ಷ್ಮೀಭೂಪಂವಿನಿತರಿಪುನೈಪತಿಮಕುಟಘಟ್ಟತಚರ
ಣಂಬನವಸೆಪನ್ನಿ ಚ್ಯಾಸಿರಮನಾಳುತುಂಸುಖದಿನರಸುಗೆಯ್ಯುತ್ತಿಂ || ಇರೆಬನವಸೆಪನ್ನಿ ಚ್ಯಾಸಿರ
- ³⁵ಕ್ರಮತ್ಪಾಧಿಕಾರಿಯುಂಕಾಯ್ಗಧಾರನ್ನಂನಂತದ್ರಾಜ್ಯಸಮುದ್ಧರಣಮಮೆನೆಗೆಟ್ಟಿ ಮಂತ್ರಿಮಂತ್ರಿನಿಧಾನಂ || ವೃ || ಕವಿತಾಚೂತಾಂ
ಕುರಬ್ರಮದಕಳಕಳಕಣ್ಣೀಪಮಂಕಾವ್ಯಸೌಧಾಣ್ಣಿ ವವೇಳಾಪುಣ್ಣಿ ಚಂದ್ರಂಸಮವಿಷಮಮಹಾಕಾವ್ಯವಲ್ಲಿತಲಾಂ
- ³⁶ತೋತ್ಸವಚಂಚಚ್ಚಂಚರೀಕಂವನುಧೆಗೆಸದನವ್ವೀನತಂದಣ್ಣಿ ನಾಥಪ್ರವರಂಶ್ರೀಶಾಸ್ತ್ರಿ ನಾಥಂಪರಮಜಿನಮತಾಂಭೋಜಿನೀರಾಜಹಂಸಂ ||
ಕುನಯಂಗಳೆಜೈನಮಾಗ್ಗಂವೃತದೊಳೆರಜಲಕ್ಷ್ಮೀರದನ್ನಲ್ಲಿನದ್ವಾಕೈನಿಶಾತೊಚ್ಚಂಚುವಿನಂಕುಮತಕ
- ³⁷ಲುಪಸಾನೀಯಮಂತೊಳ್ಳಿ ಜೈನಾನನನಿಯುಗತ್ತ ತ್ವದುಗ್ಗಾ ಮೃತಮನಖಿಳಭವೈತ್ಯತ್ರಂಮೆಚ್ಚ ಲಾಸ್ವಾದನೆಗೆಯ್ಯೊಳ್ದಮಾದಂಪರಮಜಿ
ನಮತಾಂಭೋಜಿನೀರಾಜಹಂಸ || ಪರಮಾತ್ಮಂನಿಷ್ಕಿಂತಾತ್ಮಂಜಿನಪತಿಪರಮಸ್ವಾಮಿತದ್ಧಮ
- ³⁸ಮಾಮೃಂಗುರುವಂದ್ಯಂವದ್ಧಮಾನಬ್ರತಿಪತಿಜನಕಂಸಂದಗೋವಿನ್ದ ರಾಜಂಪಿರಿಯಣ್ಣಂಕನ್ನ ಪಾಯ್ಗಂತನಗಧಿಪತಿಲಕ್ಷ್ಮೀಕ್ಷಮಾಪಾಳ
ನಾತ್ಮಾಪರಜಂನಾಗ್ಗುಪ್ಪಣಂರೇವಣನೆನೆಗೆಟ್ಟಿಂಧಾತ್ರಿಯೊಳೆಶಾಸ್ತ್ರಿ ನಾಥಂ || ಕಂ || ಸಹಜಕವಿ
- ³⁹ಚತುರಕವಿಸ್ಸಹಾಯಕವಿಸುಕವಿಸುಕರಕವಿಮಿಥ್ಯಾತ್ವಾಪಹಕವಿಶುಭಗಕವಿನತಮಹಾಕವಿನ್ದ್ರಂಸರಸ್ವತೀಮುಖಮುಕುರಂ || ಸುಕ
ರರಸಭಾವದಿಂವನ್ನ ಕದಿಂತತ್ವಾತ್ಮನಿಚಯದಿಸೂಕ್ತ ಮೆನಲ್ಸುಕುವಾ
- ⁴⁰ರಚರಿತಮಂಪೇಳ್ವ ಕವಿವಾಕ್ಯಗ್ರಣಿಸರಸ್ವತೀಮುಖಮುಕುರ || ಅಸಹಾಯನಾಗಿಯುಂಸುಜನಸಹಾಯಂವದವಿಹೀನನಾಗಿಯುಮತ್ಥಿಪ್ರಸ
ರೋತ್ಕಟದಾನಿ . ಧಿಕನಸದ್ರಶವಿಭವಂಸರಸ್ವತೀಮುಖಮುಕುರ || ವೃ || ಹರಹಾಸಾಕಾ

- ⁴¹ ಶಗಂಗಾಜಳಜಳರುಹನೀಹಾರನೀಹಾರಧಾತ್ರೀಧರನೀಹಾರಾಂತುತಾರಾವನಿಧರಶರದಂಭೋಧರಕ್ಷೀರನೀರಾಕರತಾರಾಭಾರತೀದಿಗ್ರದನಿರದನೇ
ಯೂಷಡಣ್ಣೀರಮುಹಾ ಕರಕುಂದೆನ್ನೇ ಭಹಂಸೋಜ್ವಳವಿಶದಯಶೋವಲ್ಲಭಂಶಾನ್ತಿನಾಥ
- ⁴² ಬಡವೆಯನೊಳ್ಳಿನಿಂಪಡೆದುಪುಂಜಿಸಿಪೂಜಿಸಿಕೋಣತಾಣದೊಳ್ಳಡಗದೇಪ್ಪರಿಟ್ಟಿಡೆಗೆಬನ್ನಿಗಳಲ್ಲಮೆಗಪ್ಪುದೆಂದುಮೆನ್ನೊಡಮೆಶರೀರಮೆನ್ನ
ದುನಿಯೋಗದಪರ್ವಮಿದೆನ್ನದೆಂದುಮೇಳೆಡದಿರಿಮೆಂದುಗೋಸನೆತೋಳಲ್ಪುದದೆ . . .
- ⁴³ ಶಾನ್ತಿನಾಥನ || ಕಂ || ಎನೆನೆಗೊತ್ತಾನ್ತಿನಾಥಂಜಿನಶಾನನಸತ್ಸರೋಜಿನೀಕಳಹಂಸಂವಿನಯದೆನಿಜಾಧಿಪತಿಲಕ್ಷ್ಮಣೈವಂಗೆಸುಧಮ್ಮಕಾ
ಯ್ಯಮಂಜಿನ ವಿಪಂ || ಚಂಚಾಚ್ಚಾ ಮೀಕರರತ್ನಾಂಚಿತಜನಮದ್ರಬುದ್ಧಹರಿವಿಪ್ರಕುಳೋ
- ⁴⁴ ಹಸಂಕುಳದಿಂಪಂಚಾ ಮರಸ್ಥಾನಮೆನಿಸುಗುಂಬಳಿನಗರ || ವಚನ || ಅನ್ತು ಸಮಸ್ತದೇವತಾನಿವಾಸಪವಿತ್ರೀಭೂತಮಪ್ಪರಾಜಧಾನಿಯೊಳಾ
ದಜನಧಮ್ಮಪ್ರಭಾವಮಂಪೇಳೆಡೆ || ವೃ || ಸಲೆಜಂಬೂದ್ವೀಪಮೊಳ್ಳನ್ತಳೆದುದುಪಲವುಂ
- ⁴⁵ ಭಾರತೋವ್ವೀಪವಳಯಂತದ್ವೀಪದೊಳೆರಂಜಿಸುಗುಮೆಸೆಗುಮಾಚ್ಚೇತ್ರದೊಳ್ಳುಂತಳಂಕುನ್ತಳದೊಳ್ಳನ್ತಂಬನಸ್ತಂಬನವಸೆವನವಾಸೋ
ವ್ವೀಯೊಳೆಭವ್ಯೇವ್ಯಂಬಳನಾಮಂಗ್ರಾಮಮಾಗ್ರಾಮದೊಳಮರನುತಂಶಾನ್ತೀತೈಶವಾಸಂ || ಕಂ || ಆ .
- ⁴⁶ ಮೃಗನಿಮ್ನೀತಮದಂಚಿಕಾಮೃಗಮಾಗೆಮಾಡಿಸುಕೊಳ್ಳೊಡುದುನಿನಗೆಧಮ್ಮಮೆಂಬದುಮದಕ್ಕೆ ಬಗೆದಂದುಧಮ್ಮನಿಮ್ಮಗಳಚಿತ್ತಂ
|| ವೃ || ಜಿನನಾಥಾವಾಸಮಂವಾಸವಕ್ರತಮೆನೆಮುನ್ನಂಚಿಕಾಮೃಗದಿಂಶಾಸನಮಪ್ಪಂತಾಗಿರಲ್ಪಾಡಿಸಿಬಳಿಕೆ
- ⁴⁷ ಸ್ತಂಭಮಂತಜ್ಜಿನಗೆಹದ್ವಾರದೊಳ್ಳಿಮ್ನೀಪವಿಲಿಖಿತನಾಮಾಂಕಮಾಳಾವಳೇಶಾನನಮಂಚನ್ದ್ರಾಕ್ಷರತಾರಂನೀಲಿನಿಲಿದನೇಂಧನೈನೋ
ಲಕ್ಷ್ಮಣಭೂಪಂ || ಕಂ || ಮಿಗೆಮೂಳಸಂಘೆದೊಳ್ಳೆಸಿಗಗಣದೊಳ್ಳಂದಕೊಣ್ಣುಕುನ್ದಾನ್ವಯಮಂಜಗತಿತ
- ⁴⁸ ನ್ನಿರನೆಗ್ಗಿದ್ದನ್ನೆಗಳ್ಳಿದ್ವರ್ಧಮಾನಮುನೀಂದ್ರ || ವೃ || ಪಡೆದಡೆಪೆಂಪನೆಯ್ದೆವಡೆಯಶ್ರುತಮಂಶ್ರುತದೊಂದುಮಯ್ಯೆಯಂಪಡೆದಡೆದಿವ್ಯ
ಮಪ್ಪತಪಮಂಪಡೆಯತ್ತರಪಮಂನಿರನ್ತರಂಪಡೆದಡೆಕೀರ್ತಿಯಮ್ಮಡೆಯರೀಕ
- ⁴⁹ ಗುಣಂಗಳಮ್ಮಡೆವಡೆವರ್ಧಮಾನಮುನಿಪುಂಗವರನ್ತೀರಮುನ್ನೆನೋಂತು . . || ಸನ್ತತಮೊಂದಿನಿನ್ದತಪದೊಳಶ್ರುತದೊಳ್ಳುಣದೊ
ಳ್ಳಿಶೇಪರಿನ್ನಂತಿವರೆಲ್ಲರಿಂಪಿಯರಿನ್ತೆವರೆಗ್ಗಳೆದಗ್ರಗಣ್ಯರೋರನ್ತೆವರೆದುಕೀರ್ತಿಪುದುಕೂರ್ತು
- ⁵⁰ ದೇವಸಿದ್ಧಾನ್ತಮುನೀಂದ್ರರಂತನೇಂದ್ರರನಬ್ಬಿಪರಿತಭೂತಳಂ || ಮು . . . ಸಣಮಾಗಲಾಗಮುನಿಸಿಂಮುನಿಯುಂಮುನಿವಂದ್ಯನಾಗ
ನಾಮುನಿಸುಮಮತ್ಪದಿಂಮಮತೆಮಾಯೆಯಿನ್ತದುಲೋಭದಿಂಪ್ರವರ್ಧನಕರಮೆಂದು
- ⁵¹ . ವೀತಕಪಾಯರಾದಸನ್ಮುನಿಮುನಿಚಂದ್ರದೇವರೆಧರಿತ್ರಿಗದೇವ . ದೇವರೆಲ್ಲರೇ || ಸಾರಕಳಾಪ್ರಬೋಧಿತಸುದಾರಕರೂರ್ಜಿತಸಾಧುಸಂ
ಘನಿಸ್ತಾರಕರಂ . ಜಾತಮಹಿಜಾತವಿದಾರಕರುಗ್ರಹಮ್ಮಸಂಹಾರಕರತ್ಯುದಾರ
- ⁵² ತಸರ್ವ್ವೇಣಿ ಭಟ್ಟಾರಕರಲೈ ಭವ್ಯನುಕುಮಾರಕಕ್ಕೈರವತಾ . . ಭಿಸರ || ಉರಗಪಿಚಾಚೆಭೂತವಿಹಗೋಗ್ರನವಗ್ರಹಶಾಕಿನೀನಾಚರ
ಭಯವಿ . ಶಾಚರದೊಳದ್ಭುತದಿಂವಿಪರೀತಮಾದಡಂಬರೆದುದೆಯಂತ್ರವೊ
- ⁵³ ಲುದ್ದತಂತ್ರಮೆಂ ಜಿತಕುಸುಮಾಸ್ತ್ರರೂರ್ಜಿತಯಶೋಧನರೂರ್ಜಿತಪುಣ್ಯಕಮ್ಮರನ್ನಿತ
ಬಹುಶಾಸ್ತ್ರರಾದ್ಯತಸುಳೀಳರಧಃಕೃತಕೆಳ್ಳಿಪ್ರಪ್ರಬೋಧಿತಬುದ್ಧ
- ⁵⁴ ಪಕರಭಿನುತರೇಮಾಘನಂದಿವೇವರ್ಪ
ಲವುಂಜಿನನಿಳಯಂಗಳನನಿಳಾವನಿಬಣ್ಣಿಸೆಬಳ್ಳಿಗಾ
- ⁵⁵ ಜಿನಪೂಜಾಭಿ . . . ಚ್ಚನಾನಿರತನಾಹಾರಾ
ದಿದಾನಪ್ರವರ್ಧನೇಳೆಂನುತಭವ್ಯ
- ⁵⁶ ಹಾಮಂಡಳೇಶ್ವರಂಲಕ್ಷ್ಮೀರಸಂಶ್ರೀಮಲ್ಲಿಕಾರ್ಮೋದಶಾನ್ತಿನಾಥಜಿ
- ⁵⁷ ಕೀಲಕಸಂವತ್ಸರದಭೂದ್ರಪದದಪುಣ್ಯಮೆನೋಮವಾರದ
- ⁵⁸ ದದೇಸಿಗಗಣದತಾಳಕೋಲಾನ್ವಯದಮಾಘೇಣಿಭಟ್ಟಾರ
- ⁵⁹ ಗೆಮುನ್ನಂಶ್ರೀಮಜ್ಜಗದೇಕಮಲ್ಲದೇವಲ್ಪಗಳ್ಳಿಗಾವೆಯತಾ
- ⁶⁰ ಔದ್ಧಮತ್ತಪ್ಪನ್ನೇರಡುಲಿಯಗೊಳಪಯ್ಯನಬಸದಿಗೆ
- ⁶¹ ಶ್ರೀಮಾಚ್ಚಾಳುಕ್ಕುಂಗಂವೆಮ್ಮಾನಡಿವಿಕ್ರಮಾದಿತ್ಯದೇವರೆ
- ⁶² ಮುಮಂನನ್ನನವನದಬಸದಿಗೆಪೂರ್ವದಿನ್ನಡೆ

- 63 ಭೂಪಂಸಮುಚಿತವಿನಯಂಬಿನ್ನ ಪಂಗೆಯ್ಯ
- 64 ದರ್ಪದೇವಂ || ಅನಘೇಶ್ವರಾನಿ ತೀರ್ಥೇಶ್ವರಪದ
- 65 ಸೋದಕವಿಧಿಸಹಿತಂಶಾಸನಮಾಡಿಕೊಟ್ಟ ಇನ್ನೀ
ಧರ್ಮಮನಾವನೋಬ್ಬಂಪ್ರತಿಪಾಳಿಸಿ
- 66 ಮಿದನೇದನನಿಬಬ್ರಾಹ್ಮಣರುಮನನಿತುಕವಿಲಿಯುವನಾಪುಣ್ಯ
ತೀರ್ಥಂಗಳೊ .
- 67 ಸ್ತಂತೇಷಾಂಮಯಾವಿರಚಿತೋಂಜರೇಷಮೂರ್ಧ್ನಾ || ಸಾ
ಮಾನೋಯಂಧರ್ಮಸೇತುರ್ನ
- 68 ಸುನಂಧರಾಪ್ಪಿವ್ಯರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಚಾಯತೇಕಿ
ಮಿಃ || ಬಹುಭಿ
- 69 ವ್ರಗ್ರಾಣದ . . ವಭೋಗದಸದಾಯಾಮಾತ್ಯರೂರೊಳ್ಳುಳ
- 70 ಳಾತ್ಮಕುಳದ್ವಿಜಪುಂಗವಗೋಕುಳಮನೇದ
- 71 ಪೊಂಜಿಡ್ಡುಳಿಗಿಗುಚಿದನಾಲ್ಕು ಉಪೊಂಮಾನಿಗದ್ಧಂ
- 72 || ಎರಡಕ್ಕು ಕೃಷ್ಣ ಭೂಮಕ್ಕು ದಲರಕಿಸು
- 73 ಮದಲರೆಯುಂನೋಡಿಸಿದ್ಧಯಮಕ್ಕುಂ ||
- 74 ಗದಾಸೋಜಂಬಿಣ್ಣ ರಿಸಿದಂಮಂಗಳಮಹಾಶ್ರೀ||

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ಅದೇ ಗ್ರಾಮದ ಸೀತೆಕೊಂಡ ಬಳಿ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 8' X 4'

- ¹ನಮಸ್ತುಂಗೇಶ್ವರಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ನಮಸ್ತುಂಬ್ರಜಟಾಜಾಳಬಾಳ
- ²ಚಂದ್ರಾರ್ಧಧಾರಿಣೇ | ಬ್ರಹ್ಮಾಂಡಮಂಡಪಾರಂಭಪೂರ್ಣಕುಂಭಾಯಶಂಭವೇ || ಜಯತ್ಯಾವೀಕೃತಂವಿಷ್ಣೋವ್ಯಾರಾಹಂಕ್ಷೋಭಿತಾ
- ³ರ್ಣಿವಂ | ದಕ್ಷಿಣೋನ್ನತದಂಷ್ಟ್ರಾಗ್ರವಿಶ್ರಾಂತಭುವನಂವಪುಃ || ಶ್ರೀಗೋವಿಂದರಾಜಮೈಷ್ಠ್ಯವಚೂಡಾಮಣಿನುಡಿಂತೆಗಂಡ ||
- ⁴ಶ್ರೀಕಾಂತಶಾಸ್ತ್ರತಲಕ್ಷ್ಮೀಕಾಂತನಿಜತಳೋದರಸ್ಥಿತಲೋಕಾಲೋಕಂಬಗೆಗೊಂಡಂನತನಾಕಾಕನನಂತಭೋಗಶಯನನಂತಂ || ಶ್ರೀವ
ರನೇವುದರದಪೊಂದಾ
- ⁵ವರೆಯರಲೋಕಗಿಂಕಮಳವನವಲರ್ದುದಿದೇಂಭಾವಿಸೇಚಿತ್ರಮೊತಾನೆನಲಾವನಮುಖಕಮಳವನವರಲೆ ನೆದಿಕ್ಕುಂ || ಆದೇವನಮನದೊ
ಳ್ಳುಂನಾದೇವಂಪಿಂ
- ⁶ಗೆಮಂಗಳಾವಹರೂಗದದ್ದೇದೀಪ್ಯಮಾನದೀಪ್ತಾಶ್ಚಾದಿದಿಗ್ವೈಯರಮಗಳಗುಣಗಣನಿಳಯರ್ || ಆಮಾನಸಭವನಂಭವರೀಮಹಿಯ
ನುದಾ
- ⁷ತ್ತಮಹಿಮರಾಳ್ವರ್ಪಲರಂಭೂಮಿಸತಿಗಳಚಳುಕ್ಕುಳಾಮಳರತ್ನಪ್ರದೀಪರಪ್ರತಿರೂಪರ್ || ಅವರಿಂಬಲೆಕ್ಕೆ || ಎಳೆಯಂರನೆಗದ್ದೊಡ
ನಾಕುಳವಾದಿವರಾಹನೆತ್ತುವಂತಾತ್ಮ
- ⁸ಭುಜಾಬಳದಿಂಪರನೃಪಗತೆಯಂಸಲೀಲನುದ್ಧರಿಸಿಸಾರ್ವಭೌಮಂತೈಲಂ || ವೃ || ವಾರ್ಧಿಯೇಸೀಮತಂನಭುಜಗಂವ್ಯದಿನಾಜ್ಞಿಸಿದುವ್ವಿ
ಗಿಂದುಸಂಸ್ಪರ್ಧಯಿನುವ್ವಿಪರ್ವದಜನಕ್ಕೆ ದಿಗಂತಮೆಸೀಮೆಯಂಬಿ
- ⁹ನಂದುರ್ಧರಬಾಹುವೀರ್ಯನೇಳೆಯಂಬಗೆಗೊಂಡುಚಳುಕ್ಕುರಾಜ್ಯನುವರ್ಧನನಾಳ್ವನುತ್ಪಳಶಿರೇಕಮಳಾಚ್ಚಿ ತಚಣ್ಣಿಕಾಪದಂ || ಕ || ಹೃ
ತ್ತೀಳನರಾತಿಗೆಕುಳಕ್ಕುತ್ಪೀಳಂವೆಮ್ಮೇಗನಿಸಿನೆಗಲ್ದಂರಾರಾಜ

- ¹⁰ ತ್ರಿತ್ವಮರಧುನೀಹಿಮವತ್ಪ್ರತಿಷ್ಠಾಂಪ್ರತಾಪಶೈಲಂತ್ಯಲಂ || ಜಯಲಕ್ಷ್ಮೀಕಾಂತಂತಪ್ಪ್ರಿಯತನಯನುದಾರವೀರಚರಿತಂಸತ್ಯಾಶ್ರಯನ
ಖಿರಾಜಧರ್ಮಾಶ್ರಯನಾಳ್ವಂಧರೆ
- ¹¹ ಯನಬ್ಧಿಪರಿವೇಷ್ಟಿತಮಂ || ವಿಕ್ರಮನೂರ್ಜಿತನಿಜಭುಜವಿಕ್ರಮನಾಳ್ವಂಧರಿತ್ರಿಯಂತತ್ತನುಜಂಶಕ್ರನಿವನೆನಿಸಿತಪರಚಕ್ರಂದಿಕ್ಶಕ್ತ
ವತ್ತೀತೇಜಶ್ಚಕ್ರಂ || ಕೂರ್ಮನಪೋಲೆಳೆ
- ¹² ಯಂದಶವಮ್ನಾಂಕಿನ್ನೇಲಕವಿದ್ವಿಧತಳೆದನೆತಳೆದನೂರ್ಮುಡಿಮೇಲಿನಲಾದ್ಯರಪಮ್ನೇಗನಿಜಮಹಿಮಿತದನುಜಂವನುಮತಿಯಂ || ಬಂ
ಹಿಮವದಸಿಲತಾನಲಿಸಂಹಾರಿತವೈರಿಗಜಘಟಾಪಟಳಂ
- ¹³ ನಿಚ್ಚಂಹರ್ಷಿತಭುವನಂಜಯಸಿಂಹಂತತ್ತನುಜನಾಳ್ವದೀವನುಮತಿಯಂ || ಧರೆಯಂನಗತುಂಗಪಯೋಧರೆಯಂಪೂಗಪ್ರಕಾಂಡಬಂಧುರಮ್ನ
ದುಕಂಧರೆಯಂಪಲ್ಲವಲಿತಾಧರೆಯಂತತ್ತನು
- ¹⁴ ಜನಾಳ್ವನಾಹವಮಲ್ಲಂ || ಭುವನಸ್ತುತ್ಯಂನೆಗಳ್ಳಹವಮಲ್ಲಾಗ್ರಜನುದಾತ್ತನಾಳ್ವಂಧರೆಯಂಭುವನೈಕಮಲ್ಲನಾಭೂಧವನನುಜಂವಿಕ್ರ
ಮಾಂಕನಸಗತಶಂಕಂ || ಅಬ್ಧಿಪರಿವೇಷ್ಟಿತಮನಚ್ಚು
- ¹⁵ ಬ್ಧಮನೋಜಗಧಿವಿಜಯಲಕ್ಷ್ಮೀಸಾವಪ್ಪಬ್ಧಘನಾಸಂಪ್ರಥಮಕುಬ್ಧವನಿನನೆನಿಸಿವಿಶ್ವವಿಶ್ವಂಭರೆಯಂ || ಮಧ್ಯಮಲೋಕಪಾಳನೆನಿಸಿಪ
ತಿಪಾಳಿಸುವಲ್ಲಿ || ಆರಾರಾಘೋರಮಾರೀಚಭ
- ¹⁶ ಯದೆನಡುಗಬ್ಬೀತಿಯಿಂದಂಶರಣೈಕ್ಯಾ ರಾರಾರೂಢದೈನ್ಯಚ್ಚರಣಸರನಿಜಪ್ರಾಂತದೊಳ್ಳುಳ್ಳರಾಸಾವೀರಾಭೀರಾಂಧ್ರಗೊಲ್ಲಪ್ರಭೃತಿಗಳ
ವನಿಪಾಳಕನ್ನೋಳೆಳ್ಳುದುಂಚೇತೋರೋಧಕೋರೂಢಬದ್ಧಭುಕ್ತುಟಪ್ಪು
- ¹⁷ ಟವಿಟಂಕಂನೃಪಂವಿಕ್ರಮಾಂಕಂ || ಗತವೇಳಂಚೋಳನುತ್ಪಲ್ಲವಕಳಿತಕರಂಪಲ್ಲವಂಸಂಭ್ರಮಾನ್ವೇಷಿತಭೂಭೃದ್ರಂಧ್ರನಂಧ್ರಂಕ್ಷತಿತ್ಪಥು
ಳಹೃಜ್ಜಾಂಗಳಂಸಿಂಗಳಂಲಂಘಿತಮಾದಂಮಾಳವಂಜಜ್ಜರಭುಜಕುಧರಂಗೂರ್ಜ್ಜ
- ¹⁸ ರಂಬಳ್ಳನೇಸಂತತವಾತ್ಮೀಯಪ್ರತಾಪೋನತಿಯಿನೆನಿಸಿದಂವಿಕ್ರಮಾದಿತ್ಯದೇವಂ || ಇನಿಸನಡುತ್ತುಗನಿಂದುಅಡಿಕಾದದೇಗಿಯ್ಯದೇಧಾರವೇಳ್ಳ
ದಂಡಿನಘಟಿಯಾನೆಯಾಡಿದಧಾರೆಯೋಳದ್ದುಕುಕಂಚಿಮಿಂ
- ¹⁹ . . ಯನಿಸಿಸಂಚಿತಂಕಮೋಗನಾದಡೆದಂಡಿರಾಯರಲ್ಲಕೆಮ್ಮನೆಮೋನೆಗಿಂತುಬಲ್ಲೆಯೆರೆಂದಲೆವೆಂರಿಪುರಾಯಭುಂಭುಕಂ || ಭೂರಿಭು
ಜೋದ್ಧುರತರತರವಾರಿಯವಾ
- ²⁰ ರಿಯೋಳೊಲಬ್ಧನೀಮ್ನಾನಸೆವೋಲವೀರೈನೇಲಿಸರ್ಪಗಳನಾರತವನಸಾಯೆರಾಯಕೋಳಾಹಳನ || ಚಾಳುಕ್ಯಮಹೀಶನಕೂಬ್ಬುಗಳತ್ತೀ
ರೋಳಗನೋಡೆಪೊಳೆವುತಿಪ್ಪುಳಬಾಳಗೆ
- ²¹ ರೆಯೋಡುವರನರಪಾಳರಗಜಘಟೆಗಳೇನಿದೊಂದಚ್ಚರಿಯೋ || ಓಡಿದಲಾಳಂಕಿವಿವಿಡಿದಾಡಿದಚೋಳಂವಿನವ್ಯರಾಜ್ಯಂಚೈಕಂಚೇಡಿದಕಳಿಂಗ
ನೇಂಭಯಕೂಡಲ್ಲದೆಸಗೆಗಿರಾಯಕೋಳಾಹಳನ ||
- ²² ಎನಿಸಿಕಲ್ಯಾಣಪುರವರದನೆಲಿವೀಡಿನೋಳುನುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿರೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ವೃ || ಮಾನವರೂಪ
ದಿಂದೊಗಿದಕಳ್ಳಕುಜಂದ್ವಿಜಪೂರ್ವಜನ್ಮಕೃದ್ಧನಘ
- ²³ ಳೋದಯಂಸುಕ್ರತಜನ್ಮಗೃಹಂಸುಕ್ರವೀಂದ್ರಬೃಂದಹೃನ್ಮಾನಸರಾಜಹಂಸನಸಪಾಪಕಳಾಪನೆನುತೆರಾಗದುದ್ದಾನಿಯಿನೊಲ್ಲಬೀಡ್ತಿಪಜನಂ
ಗಳನಂತವನನುಪಾಳನ || ನಂಬಿದಭಕ್ತಿಯೊಂದೆಗಿರಿಜಾಧಿಪನೊ
- ²⁴ ಳಭುವನಸ್ತುತಂಯಶಾಳಂಬನವೊಂದೆಮಾತದಿರದಾಂತಡೆರಾವಣಕೋಟಿಯುಂರಣಾಡಂಬರದಿಂದನೋಡೆಜಯಶಾಳಿನಿಜೋದ್ಭುಜಾಸಿಲೇಖಿ
ಯೇಕೆಂಬುದೊಲೋಕದೊಳ್ಳುಣಗಣಂಗಳನಂತವನಂ
- ²⁵ ತಪಾಳನ || ಅವನರವಾಗೆಪಾದ್ಧುಕಿವಿವಚ್ಚುಕವಸಂಗರವಾಗೆನೋಡಿಬೆಚ್ಚುಕವಪತಿಯುತ್ಥವಂಕಳಲೊಡಚ್ಚುಕವಮತ್ತಿನದ್ಧನಾಯ
ಕರ್ಸವನೆವಿರೋಧಿಃ || ರುಳನುಚ್ಚುಕವಲಕ್ಷ್ಮೀಯ
- ²⁶ ನಾಳ್ವವಂಗಿಸಾಚ್ಚುಕವನೆಲನಂಪಯೋಧಿವರವೆಯ್ದಿನಿಮಿಚ್ಚುಕವನಂತಪಾಳನೊಳ್ || ತತ್ಪದಪಯೋಜರಾಜೀವನಿಳಯರಾಜಹಂಸನುಂತ
ಪ್ರಿಯದೇವರನುಂದ್ವಿಜವರನುಂಜಗದ್ವರನುವೆನಿಸಿ ||
- ²⁷ ವೃ || ವನವಾಸಂವನವಾಸವಾಯ್ತೆರದಣ್ಣಾಧೀಶರಾಳ್ವದುಃಪ್ಪನಿಕಾಯಕ್ಕೆನಿಮಿತ್ತಮಿತ್ರನನವದ್ಯಾಚಾರಪಾತ್ರಂಜಗದ್ವಿನುತಂತನ್ನನಿ
ಯೋಗದೊಳೆವಿಪುಳರಾಜ್ಯಗ್ರೇನಮು
- ²⁸ ದ್ವಾಮಯಃಪ್ಪನವಾಸಂಬುಧರ್ಗಾದುದಾದವೆನಿಸಂಗೋವಿನ್ನದಣ್ಣಾಧಿಪಂ || ಕಮಳಪ್ರೋದ್ಭವವಂಶಸಂಭವರೋಳಿಲ್ಲಂಸಂದತನಾಪ್ಪುತಂ
ನಮಹತ್ವಂನೆಗೈದ್ಧೃತಂನಟುವುತಂನಾಚ್ಚಾಘಳಂತಂ

- ²⁹ ಕೀರ್ತಿಮಹೀಚಕ್ರಮನೈಲ್ಮಮಂಜೆಳಗಿದಣ್ಣಾಧೀಶರತ್ನಂಚಳುಕ್ಕುಮಹೀನಾಥಭುಜಾಸಿದಣ್ಣ ವೆನಿಸಂಗೋವಿನ್ನದಣ್ಣಾಧಿಪಂ || ಎನಗಂಸ್ವೇಚ್ಛಾ ವಿ
ಹಾರವೈತಿಕರವೊಗಿದತ್ತೇಕೆಗೋ
- ³⁰ ವಿನ್ನದಂಡೇಶನಚಿತ್ತಂ ದೃಪ್ತ ಸಾಪತ್ನಿ ಕುಬಳದಳನೋದ್ರೇಕದೊಳ್ಳು ದಿನಾತನೊಳಾಂತುಗಾ ಗ್ರವೀರವ್ರತಿಕರಗತಿಮದ್ವಿಂಬಸಂಭೇದನಂ
ಕೆಂಮನೆತಾನಿಂಪೋಗದೆಂದುದ್ಭಯದೆ
- ³¹ ತಪನನಿನ್ನಾ(ದ)ದನುತ್ಪದೇಹಂ || ಮನದೊಳ್ಳಂತಣವಿದ್ವರಾತಿನೃಪವಂಶೋನ್ಮೂಳನಂಗೈಯ್ಯಲಿಪ್ಪನವಾಮಾತನಭೂತಚಾರವಚನಂ
ವ್ಯಾಪಾರವಾತ್ಮಾ ವನೀಜನಿತೋತ್ಪಾತಶತಂ
- ³² ಗಳಿಂದಳಿದುಭೀತಾತ್ಮನೃಪಬೃಂದಂತೊಟ್ಟನೆಕಂಡಗ್ಗಡಿವೇಂಪ್ರತಾಪಪರನೋಗೋವಿಂದದಂಡಾಧಿಪಂ || ದಿಗ್ವಾಹಂವೈರಿಣ್ಣಾಶನವೊ
ದವಿದುಡಲ್ಪು ದಗ್ರಕ್ರುಧುಗುಂದಿಗ್ಧಂತಿ
- ³³ ವ್ರಾತನೀತ್ರಾರುಣರುಚಿದೇವಿಯಂಪವ್ವಿತ್ತಲ್ಪು ದುದೈದಿಗ್ಗೇವೀಕುಂಕುಮಸ್ಥಾನಕವೆನುರಿಗಳನ್ನಿಟ್ಟುನುಚ್ಚಿಷ್ಟರೋಷಪಾಗ್ರದೇಶಂಶತ್ರು
ದೇಶಂಗಳನತುಳುಕಬ್ರಾಜೆ
- ³⁴ ಗೋವಿನ್ನರಾಜಂ || ಕಂ || ತೊಳಗುವರಂನದಸೊಡವೊಲ್ಬೆಳಗಿದಪಂವಿಕ್ರಮಾಂಕನೃಪನರಮನೆಯೊಳ್ಳೊಳೆದಿರಲಕಮೂಪತಮೋಮ
ಳಮಂಗೋವಿನ್ನರಾಜದಣ್ಣಾಧೀಶಂ ||
- ³⁵ ವೊಗಲನೆಲತೆಮೀಱದೆಸಗಿಪಾದಾಕ್ರಾಂತಮಾಗೆಜಸದಿಂದಿಗ್ಧಿತ್ತಿ ಗಳಂಧವಳಿಸಿದಂಧರೆಪೊಗಳಲೆಗೋವಿನ್ನರಾಜದಣ್ಣಾಧೀಶ || ರಾಯರುಳಪ್ಪನ
ಭುಜಕಾಕ್ಷೇಯಕವೆನಿಸಳವನಾಂ
- ³⁶ ತಗೋವಿನ್ನಚಮೂನಾಯಕನೊಳ್ಳೊಣಸುವವನಾಯಕದೊಳ್ಳೊಣಸುವೊಡೆದಕಾಜಂವೋಲ್ಕುಂ || ಎತ್ತಣಪರಮಣ್ಣಳಮುಂಮುತ್ತಿಂಗೊಳ
ಗಾಗಿದಾರದಂತಿಪ್ಪುವುಕಾಯ್ದಿತ್ತಲೊ
- ³⁷ ಡನೆಮಮಿದೇನುದ್ವೈತ್ತನೊರಣರಂಗಭೈರವಂಗೋವಿನ್ನಂ || ವೈ || ತಂದೆಜಗಜ್ಜನಾಭಿನಿನುತಂಪುರುಷಾಗ್ರಣಿದಾಸಿರಾಜನಾನಂದಿತಬನ್ನೂ
ನೃತಪತಿವ್ರತಸೋವಲದೇವಿನಾ
- ³⁸ ತೃದೇವಂದನುಜಾಂತಕಂಗಳಡಧಿದೈವಮಿದೇಂಕೃತಕೃತ್ಯನಣ್ಣಗೋವಿನ್ನಚಮೂಪನೂಚ್ಚೈತಪರಾಶರಗೋತ್ರಪವಿತ್ರನುವಿವಿಧೋ
|| ಗದ್ಯ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಸಂಚಮಹಾಶಬ್ದಮ
- ³⁹ ಹಾಸಾಮಂತಾಧಿಪತಿಮಹಾಪ್ರಚಣ್ಣದಣ್ಣನಾಯಕಂ | ಶಿಷ್ಯೇಷ್ಯಜನಾಭೀಷ್ಯಫಳಪ್ರದಾಯಕಂ | ಶ್ರೀಕಾಂತಾಕಾಂತಶ್ರೀಪಾದಸಂಕಜಶಿ
ಳೀಮುಖಂ | ಸಮರಮುಖಪೂಜ್ಯಂ |
- ⁴⁰ ಲಾಟಾನ್ಯಯಲಲಾಟಮಂಗಳತಿಳಕಂ | ಧರ್ಮಾಶ್ರವಣಜಾತಹರ್ಷಪ್ರಳಕಂ | ಕೀರ್ತಿಕಾಮುದೀವಿಕಸಿತದಿಗ್ವಿಧಾನಯನಕೈರವಂ |
ರಣರಂಗಭೈರವಂ | ತ್ರಿಭುವನಮಲ್ಲದೇವವಿಜಯದಕ್ಷಿ
- ⁴¹ ಣಭುಜದಣ್ಣಂ | ವಿಪ್ರಾನ್ವಯೋದಯಾಚಳಮಾತ್ಮದಣ್ಣಂ | ನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಸಹಿತಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಮನೆವೆಗ್ಗಿಡೆದಣ್ಣ
ನಾಯಕಂಗೋವಿನ್ನಮಯ್ಯಂಬನವನೆವಂ
- ⁴² ನ್ನಿಚ್ಛಾಯಿರಮುಂಸಾಂತೆಗೆಸಾಯಿರಮುಮೆರಡಣುನೂಱಂವಡ್ಡರಾವುಳಮುಂಪಂನಾಯ ತ್ತಮಿದ್ವುಶ್ರೀಮದ್ರಾಜಧಾ
ನಿಬಲಿಪುರವರದೊಳ್ || ಕಂ || ಪಡೆವರಲೆಳೆವಿ
- ⁴³ ಸಿಲೊಳ್ಳೊಡ್ವಡೆಯಲರಲರ್ದೇಸೆಯೆಪದ್ವಜಂರಂಜಿಪಪೂಮಿಡಿವೊಲಿರೆಲೀಲಿಯಿಂಪಾಲ್ಗಡಲಳ್ಳರೆ ಣೀಶಯನ || ವೈ || ತೆರೆದುಱುಗ
ಲ್ಗಿಂದೊಗಿದುಮೇಲುದುಂತಿರೆದುಗ್ಧಮು
- ⁴⁴ ಗ್ಗನೀಕರವಕತೋರಕೇತಕದಳಪ್ರವಿಭಾಸಿಯೋಧಿಪುತ್ರಿಕಾಸ್ತ್ರರದರಹಾಸವೇಶಳವ ಪಮಂವಿರಚಿಸಲೊಪ್ಪುವ
ಬೈಶಯಮೂರ್ತಿ ಸವನ್ನಿತಮಾಗೆರಾಗದಿಂ ||
- ⁴⁵ || ಕಂ || ಉಭಯದ್ವಾದಶಮೂರ್ತಿ ಯನುಭಿನುತಶುಭಮೂರ್ತಿ ವಿಪುಳತರಕೀರ್ತಿ ಚಮೂ ಬ್ರಭಾನುಭೈರವರನೆನಿವಿ
ನಂಮಾಡಿಸಿದಂ || ಜಳಶಯನನೊಡನೆ
- ⁴⁶ ಬುನ್ದು ದೊಜಳನಿಧಿಕಚಿಪ್ಪತ್ತೆ ಮಗಳಮೋಹದನೆನೆಕಣ್ಣೊಳಿಸಮಳಜಳಾಶಯ ಸಿದಂ || ಮಾಡಿಸಿ || ಸ್ವಸ್ತಿಯಮ
ನಿಮಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
- ⁴⁷ ನಧಾರಣಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಶೀಳಗುಣೋಪೇತರಂ | ಜಗಜ್ಜನೈಕಪೂತರಂ | ಅಕುಂಪವೈಕು
ಕೃತದೇಯಮಾದಪೀಠೋಪಕಂಠಭೂತಳರಂ | ಕೀರ್ತಿವಿಯಾ

- 48 . . . ರಿಣೀಪ್ರವಾಹಪೂರಿತವಿಯತ್ತೆಳರಂ | ಅಜಿಹ್ಯಬ್ರಾಹ್ಮಾಣ್ಯನುಷ್ಠಾನನಿಷ್ಠರಂ | ನಿಜಸವಿ ಪ್ಪರಂ | ಕೃತಶ್ಚ
ತಮುಖಪ್ರಭಾವಾಕಂಪಿತಶತಮುಖರಂ |
- 49 ಚತುರ್ವೇದಚತುರ್ಮುಖರಂ | ವಿಪ್ರವಂಶಪ್ರದೀಪರಂ | ಅವಂಧ್ಯಶಾಸರಂ | ಶ್ರೀಯೋನಿಧಾನದೀಪವರ್ತಿಗಳಂ |
ಗಳ್ಳೆನಿಸಿದಿರ್ಪತಯ್ಯದಿರ್ವೈಮೃತಾಜನಂಗಳ್ಳೆಶ್ರೀಮುಖ್ಯಾಳು
- 50 ಕೃವಿಕ್ರಮಕಾಲದ ಫನೆಯಜಯಸಂವತ್ಸರದಚೈತ್ರದಪುಣ್ಯವೆಆದಿವಾರಗ್ರಹಣವೈತೀಪಾತಸಂಕ್ರ ಪಾರಮೇಶ್ವರದತ್ತಿ
ಯಾಗಿತಾಂಬುಶಾಸನಂಸಡೆದು
- 51 ಶ್ರೀಮದ್ರಾಜಧಾನಿಬಲಿಪುರದತಳವೃತ್ತಿ ಸವತಿಖಣ್ಣದಬಯಲಂಕಾಲ್ಗಚ್ಚೆ ಧಾರಾಪೂರ್ವಕಂಸರ್ವನಮಸ್ಯಂತಿ ಭೋಗಾಭ್ಯಂತರಂಸರ್ವ
ಬಾಧಾಪರಿಹಾರವಾಗಿ ಕೊಟ್ಟರಾವೃತ್ತಿ ಗೆಸೀಮೆಮೂ
- 52 . . ಜಾಣೆ ಜಿಯಕೋಡಿತೆಂಕಹೆಗ್ಗಟ್ಟದಹಳ್ಳಸಡುವಲರಸಿಯಕಟ್ಟಬಡಗಲಿಂದ ಗ್ರೆಜಿಯಾಗೋವಿನ್ನ ಪುರದಸೀಮೆಮೂಡಸಂಚಲಿಂಗದಡೆಕೆ
ದೋಂಟೆತೆಂಕಸರಸ್ವತಿಯತೋಂಟಸಡುವಜೇಯರ
- 53 ಮಠಬಡಗಹೆಗ್ಗಟ್ಟದಹಳ್ಳವಂತಲ್ಲಿದೇವರನಿತ್ಯನಿವೇದ್ಯಪೂಜಾಪುನಸ್ತಾ ರಚೈತ್ರಪವಿತ್ರಖಂಡಸ್ಥುಟತಜೇಣೋದ್ಧಾರಕ್ಕೆ ಮತ್ತೆರೆಂಟುಪೂ
ದೋಂಟೆನಾಲ್ಕು ಗಾಣನಾಲ್ಕು ಅಂಗಡಿನಾಲ್ಕು ಎಲೆ
- 54 . . ಟುವಾವಟೆನಾಲ್ಕು ಹೇಟುವಕ್ಕಲಿಂಗಿಹೆಜ್ಜುಂಕವಡ್ಡ ರಾವುಳವದ್ಧಾ ದಾನತಳಜಸುಂಕಂಮಾಂಘ್ಯಂವೀಧಮ್ಮವನಾವನೋರ್ವಂಪ್ರತಿ
ಪಾಳಿಸಿದನಾತನೀಧರ್ಮವಂತಾಂಮಾಡಿಸಿದಘಳವನೆಯ್ದು
- 55 . . ದವಗಂಗಾತೀರದಲೊಂದುಕೋಟೆಬ್ರಾಹ್ಮಣರುಮನನೀತಕವಿಲೆಯುಮನಳಿದಗತಿಗಿಳಿವಂ || ನವಿಷಂವಿಷಮಿತ್ಯಾಹುಬ್ರಹ್ಮಸ್ವಂವಿಷ
ಮುಚ್ಚುತೇ | ವಿಷಮೇಕಾಕಿಂಹಂತಿಬ್ರಹ್ಮಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ನಮಸ್ತುಂಗೇಶರಶ್ಚುಂಜಿಚಂದ್ರಚಾಮರತಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗ
- 2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಪ್ರತಿಷ್ಠಾ ಲೋಕಾನಾಂ
- 3 ರಂಜಿರಫಲಸಂಘೈಕವಿಸರ್ಣಿರ್ವಿಭೂತೀನಾಂಮಾತಾಪತಿ
- 4 ಮನುಸರಸ್ತಿನಿಜಗುಣೈಃ | ಯದೀಯೇದಂಪ್ರಾಪ್ತಗ್ರೇಸ್ಥಿ ರತರವದೇಯಂವಸುಮತೀಸವಿಷ್ಣುಃ ಕೋಡಾ
- 5 ತ್ಮಾನುರಂಪ್ರವಿಜೇತಾವಿಜಯತೇ || ಅಂಭೋಧೇರುದ್ವಹನ್ನುರ್ವೀಮಾದಿಪಾತ್ರೀಸುನಾತುವಃ | . . .
- 6 ಮಿತೋಪ ಮುದಯಾಚಳಃ || ಚಿರಾಯಶಿವಯೋರ್ಭೂಯಾತ್ಸಂಗೆಮೋಮಂಗ
- 7 ಳಾಯಚ | ಆನಸೇಜಗತಾಂಜಾಗ್ರಜ್ಜನ್ಮನಿಸ್ವಯಮೇವಯಃ || ವೀರಬಲ್ಲಾಳಭೂಪಾಲರಾಜ್ಯಸಿಂಧುಸು
- 8 ಧಾನಿಧಿಃ | ಕುಮಾರಃಪದ್ಮಿದೇವೋಯಂಜೀವ್ಯಾದಾಚಂದ್ರತಾರಕಂ || ಪೃಥ್ವೀಪೃಥ್ವ್ಯಾಸಮಂಲಕ್ಷ್ಮೀ
- 9 ರಕ್ಷೀಣಾಯತಮಾಶ್ರಯಾ | ಅಸ್ತಿ ಯಾದವಭೂಪಾನಾಂಕ್ಷುಣ್ಣಾ ರಾತಿಕುಲಂಕುಲಂ || ಶ
- 10 ಳನರಪತಿರ್ಬೃಹಸ್ಪತಿಃಪ್ರಾಣಿಪತಿಃಕುಸುಮನಿಗದಿತಂಕಣ್ಣಾ ಲೋಕಂವೇಚಕಃಪರಿಭಾವಯ
- 11 ಹೊಯಿಸಣವದಂ [.] ವಿಧಾಯಜಗತ್ತ್ರಯೇಮುನಿಜನಮನೋನಿರ್ಭೀತತ್ವಂಭೃಧಾದಪರಿಶ್ರಮಂ | ಮುರಾರಿಚ
- 12 ರಣಾಂಭೋಜಮಕರಂದಮಧುಬ್ರತಃ | ತತ್ರವಿತ್ರಾಸಿತಾರಾತಿಜ್ಞಾತೋವಿಷ್ಣು ಮಹೀಪತಿಃ | ಸರಸಿಂಹಮಹೀಪಾ
- 13 ಲಸುತಸ್ತಸ್ಮದಜಾಯತಾ | ಯಸ್ತು ನಾಜೀಗಣದ್ವಸ್ತು ಜಾತಮರ್ಥಿಗಳಣೇದದತ್ || ವೀರಬಲ್ಲಾಳಭೂಪಾಲಸ್ತನೂ
- 14 ಜಸ್ತಸ್ಯಭೂಪತೇಃ | ಯದ್ವಿಕ್ರಮಕ್ರಮಂಶ್ರುತ್ವಾವಿಶೇಷ್ಣಂವಿದ್ವಿಷಾಮುರಃ || ಪಾಳವಿಕಸತ್ಪತ್ರಾಂ
- 15 ಕುರಃಪರ್ವತೇಶಾಭೀರಿಕೃತಭೀತಭೂಪತಿಕು . . ಸಂಸೇ . ಮ ಮಳಮಾಳಿಮಾಕ್ತಿ ಕಮಣಿ
- 16 ಭ್ರಾಜಿಷ್ಣು ಪಾದಾಂಬುಜಶ್ರೀಬಲ್ಲಾಳನೃಪಾಧಿಪಃಕ್ಷಿತಿಮಿನಾಮಾಕ್ರಮಾತಿ ಸ್ತಾಶ್ರಮಃ || ಯದ್ವಿಷ್ಣುಪೋದ್ಯನ್ಮನು

- 17 ದಾಮೋದಚಳದಿಕ್ಕುಂಜರಬ್ಬಜೇ || ಶೇಷಸೀಷ್ಣೀವಯದ್ವಿಷ್ಣೀಧಾತಾಧಾತ್ರೀತಳಂನೈಧಾತ್ || ಅಸ್ಯವೀರಬಲ್ಲಾಳಭೂಪಾ
18 ಳಸ್ಯಪಾದಪದ್ಮೋಪಜೀವಿಸಕಳಲಕ್ಷ್ಮೀಪತಿರ್ದಾನೋನಾಪತಿಗುಣರತ್ನಾಕರಃ || ಗುಣಾನಾಂಗಣನೇತಸ್ಯಗುಣಿ
19 ನಃಕಕವಿಪ್ರಭುಃ | ಯಸ್ಯವಿಕ್ರಮದಾನಾಭ್ಯಾಂವಿಶ್ವತೌಸಿಂಹಸೂರ್ಯಾಚೌ || ತಸ್ಯವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಪವಿ
20 ತ್ರಲಾಪವೇದಾಧ್ಯಾಧಿಸತೇಶೈನ್ದವೇಭ್ಯಾಂಪ್ರಾಚ್ಯಾಮಹಶ್ವರಯಿವಸಮುತ್ಪನ್ನೇಸಕಳಕಮಳಾಪತಿಪ್ರಖ್ಯಾತ
21 ರಾಯದಣ್ಣನಾಥಗಣ್ಣಪೆಣ್ಣಾರಲಾಂಭನೇದ್ವಾಸಪ್ತತಾಯೋಗಿನಿಪುಣಃಪದ್ಮಿದೇವಶೂರಾಣಾಮಗ್ರಿಣೀಗ್ಗಯಕೈರಿತ್ಥಂಗೀ
22 ಯತೇ | ತ್ಯಜತಸಮರವಾತ್ಪಾಂಪದ್ಮಿದೇವೇನಭೂಪಾಭಜತಚರಣಮೂಲಂಮೂ . . ಸೈರಮುಶ್ಯವ
23 ಯದಿವ್ಯಂಗಣ್ಣಪೆಂಡಾರ . . ಪ್ರತಿಕ್ಯತಿಮಹಿತಾನಾಂಪಶ್ಯಪಾದಾವನಮ್ರಾಂ || ಯ . . . ಶಸ್ತ್ರಪರಿಶ್ರಮಗೋಷ್ಠೀ
24 ಶು | ತ್ಯಕ್ತಕೋಶೇಪ್ರಚೇತೇಕ್ಯಪಾಣೇಲೀಲಿಯಾಕ್ವಚಿತ್ | ಕಂಪಂತೇಕೋಶಮುತ್ಸೃಜ್ಯಚಿತಾಚತುಮಹೀಭುಜಃ |
25 ಯಸ್ಯ | ವೀರಲಕ್ಷ್ಮೀಸಮುದ್ವಾಹೇಖಡ್ಗಧಾರಾಪುರಸ್ಕರಂ | ವಿದ್ವಿಶತ್ಸು ಪಿಶಾಚಾಃ
26 ತೇನವೀರಬಲ್ಲಾಳಭೂಪೇನಪ್ರಸಾದೀಕ್ಯತಾಂಸಪ್ತದ್ವೀಪಾಲಂಕ್ಯತಧರಣೀಲಲಾಮೋಪಮಾನಜಂ
27 ಬೂದ್ವೀಪೇಸಾರಭೂತಭಾರತವರ್ಷಮಧ್ಯವತ್ತಿ ಕುಂತಳಭೂತಲಾಲಂಕರಣವನವಾಸೇದ್ವಾದಶಸಹಶ್ರ
28 ಸಮ್ನಿತಾಂಭೂಮಿಂ | ತ್ರಿಭೋಗಾಭ್ಯಂತರಂಭುಂಜಾನಃ | ತದ್ವೇಶಜನನೀಗ್ರಹೋಪಮಾನೇ | ಸುರಾಸುರಪ್ರತಿಷ್ಠಿತಲಿಂಗಸಹ
29 ಸ್ರಪ್ರಸಿದ್ಧಮಹಃ | ವಿವಿಧಶ್ರುತಿಸ್ವರಸಂಮಿಳಿತ್ಸ್ರಸಂಧ್ಯಂಮುಖಜನ್ನಮಾನಘನಾತೋದ್ಯವಾದೋಪಹತಧ್ಮಾ .
30 ಬಲಿಪುರೇನಿವೇಸಿತಸ್ತಂಧಾನಾರಪದ್ಮಿದೇವತತಪ್ತುರಪ್ರಸಿದ್ಧಹುತವಹಪ್ರತಿಷ್ಠಿತಸ್ಯ ಅಗ್ನೀಶ್ವರಾಭಿಧಾನಸುಜ
31 ನಪ್ರಸಿದ್ಧಕಳಾತಿಷಯಸಂಪನ್ನಪಾದಪಂಕಜಪೂಜಾರಚನಚತುರಸದಂಡಾಧಿಪಪ್ರತಿದಿನಂತಂದೇವಂವುಪ . .
32 ತತ್ರಸ್ತು ಛಾಚಾರ್ಯಪರಂಪರಾಪ್ರಸಿದ್ಧಿರಿದ್ರಿಸೀ || ಅಸ್ಥಿಕೌತ್ರಿಯಸಿಧಾಂತಸೂಧಾಸಿಂಧುಕಳಾನಿಧಿಃ | ಕುಮಾ
33 (ಕ್ರಾ)ರಷವದೇವಾಕ್ಯಃಸ್ವಾಗಮಾಚಾರದರ್ಪಣಃ || ತಸ್ಯವಾಮುಸಿವೇಸಿಪ್ಯಸದಾಚಾರಸರಾಯಣಃ | ಕುಲಮೇತಾ
34 ದ್ರುಸೀಂಲಕ್ಷ್ಮೀಯೇನಾನಾಮುನಿಂತ್ರಯಾ || ಸುತೋದೇವಸಪ್ತಶ್ಯಭೋಗಮೋಕ್ಷೋಚಿತಬ್ರತಃ | ಯಸ್ತು ಸರ್ವ್ವಗು
35 ಣೈರ್ಯುಕ್ತೋಬಲಭ್ಯಃಸೇವ್ಯಃಪ್ರಿಯಂವಧಃ | ತಂದೇವಶಿವಮಾಹೂಯಸಚಪದ್ಮದಂಡಾಧಿಪತಿಃ | ಸಕನ್ಯ
36 ಪಸಂವಚ್ಚರಂಮಾರಭ್ಯಶತಾಧಿಕಸಹಸ್ರೋಪರಿಸಪ್ತದಪಮೇಆ[ನ]ನ್ನಸಂವಚ್ಚರೇಮಾಗ್ಗಶಿರಪಾ . .
37 ಯಾಂಸೋಮವಾರೇಬತೀಪತಯೋಗೇತಸ್ಯಯ್ಯಅಗ್ನೀಶ್ವರಸ್ತು ಳಸ್ಯಅಂಗಭೋಗಾದಿಸಮಸ್ತದೇವಕಾರ್ಯಾ . .
38 ಯೇತಸ್ಯದೇವಃಪಂಡಿತಸ್ಯಪಾದಪ್ರಕ್ಷಾಲ್ಯಪೂರ್ವಪ್ರಸಿದ್ಧಪುರಕ್ಷೇತ್ರರೂಪಾಂನಿಧಿನಿಕ್ಷೇಪಸಹಿ
39 ತಾಂಸ್ತು ಳವ್ರಿತ್ತಿರಾಜರಾಜಪುರ್ವಯಿರ್ವ್ಯಲನಂಗುಲಿಪ್ರೇಕ್ಷಣೀಯಾಂಸರ್ವ್ವನಮಸ್ಯಂಕ್ಯತ್ಯಾಧಾರಾಪೂರ್ವ
40 ಕಂದತ್ತವಾಂನು || ತಮಿಮಂಸಕಲಜನಹರ್ಷೋತ್ಪರ್ಷಂ | ಅಧಃಕ್ಯತಾಪೇಸಕಲ್ಮಶಂಧಾನವಿಭವಂಮವಲೋ
41 ಕ್ಯ | ಸಮರ[.]ಸಿವೀರಸಕ್ತಿಯುಕ್ತಃಕುಮಾರಃವಿಜಿತರಿಪುಸಮಾಜಃಕಾಮಿನೀನಾಂಮನೋಜಃ | ಬಹುಗುಣಮುಣಿಸಿಂ
42 ಧುಃಸಚ್ಚರಿತ್ರೆಕಬಂದುವಿಶದವಿತತೀರ್ತಿಃಧಾರಿಣೀಪುಂಣ್ಮೂರ್ತಿಃ || ಆಹಿಚ | ಯದಸಿನಿಸಿತಧಾರಾದಾರಿತಾರಪ್ರ
43 ಮತ್ತದ್ವಿರದಗಂಸಮುದ್ಯಧಾತುಧಾರಾಪ್ರವಾಹೈಃ | ಸಮರಭುವಿಸಮಂತಾದ್ವರ್ಧಿತಾವೀರಲಕ್ಷ್ಮೀಸುಲಲಿತಜಲ
44 ಕೇಳೀಸಾಖ್ಯಸಖ್ಯಸ್ತದಿನ್ದಃ || ಸೋಯಂಎಕಲಭೂಪೋಽಹಿಕಾಲೇಪುಂಣ್ಯಾತ್ಮಕೇತದಾ | ಅಗ್ನೀಶ್ವರಸ್ತು ಳಂಸರ್ವನಮಸ್ಯಂಕ್ಯ
45 ತವಾನುಮದಾ || ತತ್ರಪುರಕ್ಷೇತ್ರಯೋರ್ಕಣ್ಣಾಟವಾಣ್ಯಾಸೀಮಾಪ್ರಸಿದ್ಧಿರಿದ್ರಿಸೀ || ಆಪುರದಸೀಮೇಮೂ
46 ಡಲುಬ್ರಂಹ್ಮಳರಕೈರ್ಯುಪಡುವಣಬಿದಿರಪೇಲಿಮೇರಲನ್ನುಹಿತ್ತಿಲಬಿದಿರಬೇಲಿಮೇರಯಾಗಮದಸಕೋ
47 ಳನಬಡಗಣೇರಿಯಿಂಪೆಬ್ಬಟ್ಟಿಮೇರಯಾಗಿತೆಂಕಲುಭೇರಂಂಡೇಶ್ವರದೇವರಪುರಬಡಗಣಬಿದಿರಪೇಲಿಮೇರಯಾಗಿಸಡು
48 ವಲರಾಮೇಸ್ವರದೇವರದೇಗುಲದಮುಂದಣುಣಿಮೇರಯಾಗಿಸಡಗಲುಅಳುಮೇರಲಂತಾಚತುಸೀಮ || ಕಿಱುಬ
49 ಗಾನೇಯಸ್ತು ಳದಮತ್ತಲೆ || ೯ || ಅಸೀಮಮೂಡಲುತಾವರೆಗಿಜಿಯತೆಂಕಣಕೋಡಿಸೀಮತೆಂಕಲುನಿಡುಗಿಜಿಯೋಳಗ
50 ಣಿಂಮೇರಯಾಗಿಸಡುವಲಬಬ್ಬದ್ವಿಯಪಡುವಣೇರಿಮೇರಬಡಗಲುಹಳ್ಳಂಪಡುವಮುಂದಾಗಿಸರದನೀರ್ವ್ವಚ್ಚಲಮೇರಹೆ
51 ಗಟ್ಟಿ(ದ)ದಿಂಪಡುವಮುಂದಾಗಿಸರದನೀರ್ವ್ವಚ್ಚಲತೆಂಕಣಭುಜೇಮೇರಯಾಗಿದ್ದೆಮತ್ತರೊಂದು || ೧ || ರಾಮೇಶ್ವರದೇವರತೆಂ

- ⁵²ಕಡೆಶಿಯನಾಲ್ಕು ಹೂವಿನತೋರಣಸಹಿತಗದ್ದೆ ಮತ್ತೆ ರೊಂದು || ೧ || ಯಿನ್ನೀಧಮ್ಮ ಮಂಟಪನೋವ್ಯಪ್ರತಿಪಾಳಿಸಿದ
⁵³ತಾಂಮಾಡಿಸಿದಘಳವಾನೆಯ್ದು ವಯಾಧಮ್ಮ ವಂಟಿಡಾತಂಸಾಯಿರಬ್ರಹ್ಮಳರುಮಂಸಾಯಿರಕವಿಲೆಯ್ಯಗಂಗಾತೀ
⁵⁴ರದಲಿಅಳಿವಂಗೆತಿಗಿವಂಸ್ಸದತ್ತಂವಾಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರೇಶ್ವರಂವ್ಯರ್ಪಣಹಸ್ರಣಿವಿಷ್ಣುಯಾಂ
⁵⁵ಜಾಯತೇಕ್ರಿಮಿ || ಓಂನಮಃಶಿವಾಯಃ ||

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ಅದೇ ಗ್ರಾಮದ ಹೊಸಮಠದ ಹೊಂಡದ ಬಳಿ ಮಾವಿನ ಮಠದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ನೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6' 2' 2

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಭುಜಬಳಚಕ್ರವರ್ತಿ ಬಿಜ್ಜಣದೇವರಸರು ಸುಖಸಂಕಥಾವಿನೋದ
²ದಿಂರಾಜ್ಯಂಗೈಯುತ್ತಮಿರೆ ! ಬನವಸೆನಾಡದಣ್ಣನಾಯಕಂಪದ್ಮರಸನಪೆಸದಿಂ ದ
³ಕ್ಷಿಣಕೇದಾರದೇವರಪಾದಾರಾಧಕರುಮಪ್ಪವಾಮಾಶಕ್ತಿ ದೇವರ ಬಂದಿಯಹಿಡಿದಲ್ಲಿ
⁴ತೋಣವತ್ತಿಯಮೆಹಿಗಾಱಬಾಬೆಯನಾಯಕ ಕಾದಿಸ್ವರ್ಗಸ್ಥನಾದಲ್ಲಿಅಳಿಯ ಮ
⁵ದುಕೆಯಬಾಬೆಯಕಂಠನಿರಿಸಿವೀರಸಾಳನೆತ್ತಿಸಿದ || ಶ್ರೀ

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ಅದೇ ಮಠದ ಯೇರಿಯ ಮೇಲೆ ನೆಟ್ಟ ನೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" X 2'

- | | |
|--|---|
| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರರಾಮಚಂ | ⁶ ಯರುಕುಪ್ಪೆಯಮುತ್ತಿ ಕಾದಿದಲ್ಲಿವೀರಮೆಯಿದೇವನುಯಾ |
| ² ದ್ರಾಯವಿಜಯರಾಜೋದಯದ | ⁷ ಳಮೇಲೆಯಾಳಕಾದಲಿತಲ್ಲಿ ಟುಡುಮೆಱದುಬಾಳು |
| ³ ೧೪ ನೆಯತಾರಣಸಂವತ್ಸರದಚೈತ್ರಸುಂ ಆದಿನಾ | ⁸ ದಲೆಗಳಂಹಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಃ ಮಂಗೆ |
| ⁴ ರದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಉಭಯನಾನಾದೇಶೀಯವೀರಬಣಂ | ⁹ ಳಮಹಶ್ರೀ |
| ⁵ ಜೊಪವೀಣಂಬಳ್ಳಿ ಗ್ರಾಮಯಚಲದಂಕಮಾದಿಸೆಟ್ಟ | |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 2' X 10"

- ¹ಶ್ರೀಮುಖ್ಯಾರುಗುಣಾಂಬುಧೀಪ್ರಕಟತಪ್ರಖ್ಯಾತಿಕಾನ್ತ ಪತೀತ್ಯಾಗೇನಾತ್ಮಜಭಾರತ್ಯಂಖಳಲಸದ್ಗುಖಂಡಿತ . . ಭಾಜ
²ಭವಶ್ರೀವರನೇಣಪಾಳಕಮನೊವೆಲ್ಲಾಂಬಿಕಾನನ್ನ ನೆನೋಯಂಶ್ರೀಗಣ
³ . . ಲಾಂಬಿಕಾವಲ್ಲಭಃ || ಬೈಯಸಂವತ್ಸರೇಪ್ರೌದ್ಯನ್ಮಾಸೇಶಾಷ್ಟೀಜನಾಮನಿಚಿತುದ್ಧ ಸ್ಥಾಂಭಾನುವಾರೇ
⁴ಗಮದ್ದಿವಂ
⁵ಶ್ರೀಮದ್ಭಾವನಾರಾಯಣಭುಜಬಳಪ್ರಾಥಮ್ಯತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರರಾಮಚಂದ್ರ
⁶ರಾಯರುರಾಜ್ಯಾಭ್ಯುದಯದ ೧೬ ನೆಯ ಬೈಯಸಂವತ್ಸರದಆಷ್ಟೀಜ
⁷ನೋಮನಾರದನ್ನಭಾರತ್ಯಂಖಳವನುಸಿಂಹದೇವಪದ . . ಯ . ವನಜಿತ

- ⁸ಯಕಾಸಂದತಾತ್ಯಾನಾಯಕಾಬಾಲಮುಲಾರಾಯನಾಯಕಹದಿ ರೂ
⁹ . ಯನಾಯಕಮುಹುನುಮಲೆಯರಾಯಸ್ಥಾನಪನಾಚಾರ್ಯನ . ಪಾ
¹⁰ಳದೇವನಸವ್ಯಾಂಗಲಕ್ಷ್ಮಿಯಲ್ಲುಬಾಯಿಯಕುಮಾರಸಕಳಗುಣಸಂಪನ್ನ
¹¹ನಪ್ಪಗಣೇಶ್ವರನುಆತನಪ್ರಣೇಶ್ವರಿಜೊಂಮಾಯಿಕೂಡಿಸತಿಬ್ರತಾಗುಣ
¹²ದಿಂಟಗ್ನಿಪ್ರವೇಶಂಮಾಡಿಸಂಗ್ರಾಮರಂಗದೊಳುಸ್ವರ್ಗಪ್ರಾಪ್ತರಾದರು
¹³ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ತ್ರಿಪುರಾಂತಕದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟಿ ವೀರಕಲ್ಲು.

- ¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಶ್ರೀ[ಮ]ನ್ಮಹಾಪ್ರಧಾನಂನಿಜಿಯ | ³ತ್ರಿಪುರಾಂತಕರಬಾಗಿಲತಿಪ್ಪುಬೋವಪಲಂಬರಂಕೊಂದು
²ಯಣದಾಣಕರುಸಿಂಗಿದೇವನಮೇಲಿನಡೆದುಕಾದಿದ || ⁴ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ || ಆತನವೀರಕಲ್ಲು ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ ವೀರಬಲ್ಲಾಳದೇವರವರ್ಷದ ೧೩ ನೆಯಪ್ರಭವಸಂವತ್ಸರದ
²ಕಾತ್ಯಾಯಿ ಸೌಮ್ಯ ಬಳ್ಳಿಗಾಮೆಯದಲುಳ್ಳನಾಗಿಸೆಟ್ಟಿಸಿಲೆಯಮಾವ .
³ಹೃದಯದಿಡಿ ಯಾಕೇತನಹಳ್ಳಿಯಲಿದಳದಾಳಿಗರೊಡನೆತಾ
⁴ಗಿ . . ತ್ತೆರಿದುಪಲರಂಕೊನ್ನು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

- ¹ಒಂನಮಣಿವಾಯ ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಕುಟುಂಬಾರ್ಯಚಕ್ರವರ್ತಿಆಹ [ವ] ಮ
²ಲ್ಲದೇವವರ್ಷದಸಾವ್ಯಾರಿಸಂವತ್ಸರದಫಾಲ್ಗುಣದಮಾವಾಸೋಮ
³ವಾರದಂದುಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಅಂತಪುರವೆಗ್ಗಡೆಮಹಾವ
⁴[ಸಾಯಿ] ತಂಕೇಶಿಮಯ್ಯದಂಡನಾಯಕರುಬನಸೆಸಂನಿಘಾಸಿರಮದುಪ್ಪು
⁵ನಿಗ್ರಹಸಿಪ್ಪಪ್ರತಿಪಾಲನವಂಮಾಡುತ್ತ ಮಹಾರಾಜಧಾನಿಬಳ್ಳಿಗ್ರಾ
⁶ಮೆಯಲುಸುಖಸಂಕಥಾವಿನೋದದಿರಾಜ್ಯಂಗಿಯುತ್ಯಯಿದೊಂದುದೆ
⁷ವಸಂಶ್ರೀಮತುತನ್ನ ಲೆಕವುರ್ವ್ಯುಟ್ಟಿಬಿರುದರನೆಯ್ವುಟ್ಟುಬಡವಂಸವ
⁸ಗಡದನಾಯಕರತಲೆಯಂಕಾವಬಿರುದರಗೋವವಾರಿಗತಪ್ಪುವಲೆಂಕರಗ
⁹ಡವಿವಪಾದಶೇಖರಂಮಹಾಮಾಹೇಶ್ವರಂತಳಾಣಕೇತಮಲ್ಲನಾಯಕಪ್ರ
¹⁰ಮುಖವಾಗಿಮಾಯಿಲೆಯಬವರಕ್ಕೆ ಹಲರಂಹೇಳಲಾಯಲಿಂದಮುಂ

- ¹¹ಗುಳದಾಯವಾಗಿನಡೆದುಯಿದಿರಾನ್ತ ರಂಹಲರಂಕೊಂದುಸ್ವಾಮಿಕಾಯ್ಕ
¹²ವಂನೇಹಿಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದನಾತಂಗೆಪರೋಕ್ಷವಿನ
¹³ಯಮನವರಭಾವಕಾಳಿಯನಾಯಕನುಮಗಮಹ
¹⁴ದೇವನಾಯಕನುಪದ್ಧ ವೈನಾಯಕಿಯುಂನಿಲಿಸಿದ
¹⁵ವೀರಸಾಸನಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2'

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತಿ ವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೧೫ ನೆಯಶ್ರೋಧನಸಂವತ್ಸರಚೈತ್ರಸುದ್ಧಂನೋಮವಾರದಂದು
²ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮಂತ್ರಹಾಪ್ರಧಾನಂಬಾಹತರಸಾಯೋಗಾ . . ತೀಯನರದೇವಾಧಿಪತಿಸಮಾಳ . .
³ಲಕ್ಷ್ಮೀಪತಿಗೀಯೋಗ್ಯತಾಯೋಗಂಧರಂಪತಿಕಾಯ್ಕಧುರಂಧರಂರಾಯದಣ್ಣ ನಾಥಗಂಡಪೆಂಡಾರಂಶ್ರೀಮಂತ್ರಹಾಪ್ರಧಾ
⁴ನಂಗೋಪರಸದಂಣ್ಣ ನಾಯಕರುಶ್ರೀಮತುಬನವಸೆವನ್ನಿ ಚಾರ್ಪಾಸಿರಕ್ಕೆ ರಾಜಧಾನಿಬಿಟ್ಟಿಗ್ರಾಮಯಮಂನಾಡವ
⁵ಮಂದುಪ್ಪನ್ನಿಗ್ರಹಸಿಪ್ಪ ಪರಿಪಾಳನಂಮಾಡಿಸುಖಸಂಕತಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿರೆ
⁶ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಜಂಬೂರಸಿದ್ಧಾ ಯಕೆನಿಕಲೊತಳೆವಿಕಟಿಸಿಮಗ್ಗ ವಂಬಡಿ . ಕೊಂವಿದ್ದ . ಗೊ
⁷ಣ್ಣಾಯಕರುತೆಂಕನಮ . ಸ
⁸ಸಬ್ಬಯಗಿಪಂತಾಯಿಂಗುದಾಯವಾಗದಂನಾಯಕಾಚಾರ್ಯಕಂದನಶ್ರೀಣೇತ್ರಂಪರನಾರೀಪಹೋದರಂ
⁹ಗಧಿಕಂನುಡಿದರಯದೆನಾಯಕರಂ . ಹದೇವನಾಯಕರು

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ಅದೇ ಗ್ರಾಮದ ಅನಂತಶಯನದೇವಸ್ಥಾನದ ಕಂಭದ ಮೇಲೆ ಬರೆದಿರುವದು.

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|--|---|
| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಕಳಚರಿಯಭು | ¹¹ ಗಳಂಪುರನಗರಂಗಳಸಂನಿಧಿಯೊಳ್ಪಟ್ಟಣದ |
| ² ಚಕ್ರವರ್ತಿ ಶ್ರೀಭುವನಮಲ್ಲಬಿಜ್ಜ | ¹² ತಳಾಪುರಿಯೆಸುಂಕದಾಯದೊಳಗೆ ೧೦ ಎತ್ತಿಂ |
| ³ ಚೈತ್ರಸುದ್ಧ ೧ ಆದಿತ್ಯನಾರಾಣೂರ್ಯಗ್ರಹಣ | ¹³ ಗೊಂವತ್ತಿ ನಸುಂಕಮಂಧಾರಾಪೂರ್ವಕಂಮಾಡಿ |
| ⁴ ವೈಶಾಖತದಂದುಹೀರಪೆಯನಾಯಕನ | ¹⁴ ಬಿಟ್ಟರೀಧಮ್ಮ ಮಂಪ್ರತಿಪಾಳಿಸುವವರನಾ |
| ⁵ ಪುತ್ರಗಜ್ಜೆಯಸಾಹಣಿಮಾಡಿಸಿದಶ್ರೀಗುಂ | ¹⁵ ರಣಾಸಿಗುರುಕ್ಷೇತ್ರದೊಳ್ಪುಯಿರಕವಿಲೆ |
| ⁶ ಡೀಪ್ಯರದೇವರಪೂಜೆಪುನಸ್ಕಾರಕೆಂದುಬನವನೆ | ¹⁶ ಯವೇದಪರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗಳಂಕಾ |
| ⁷ ನಾಡಹೆಗ್ಗಡೆದಂಡನಾಯಕಂಕೇಸಿಮಯ್ಯಂಗ | ¹⁷ ರದಕ್ಷಿಣವೆರಸುಕೊಟ್ಟುಗಳಮಂಪಡೆವ |
| ⁸ ಳಕಟ್ಟಿದಲಗುಸೂರ್ಯದೇವನಪುತ್ರಂಗೋತ್ರ | ¹⁸ ರೀಧಮ್ಮ ಮನದವರಾಪುಣ್ಯಕ್ಷೇತ್ರಂ |
| ⁹ ಪವಿತ್ರಂಶಿವಪಾದಸೇಖರಂಬಿಟ್ಟಿಗಾವೆಯತಳಾ | ¹⁹ ಗಳೊಳನಿತುಕವಿಲೆಗಳಂಕೊಂದದೋಕಮಾ |
| ¹⁰ ಅನೋವೆಯನಾಯಕನುಂಪಳಿಹತಗರಣ . | ²⁰ ಪಡೆವರ್ ೩ವೈಯ್ಯ ಕರಣಂರೇಚರಸನಬರಪ |

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ಅದೇ ಸ್ಥಳದ ಬೀರೆ ಕಂಬದಲ್ಲಿ.

¹ಚಟ್ಟಿಗಂಗಿನಾಯಕನುಂಸರಸ್ವ²ತಿಯುಂಕಾರುಣ್ಯಂಗೈಯ್ಯರು ||

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ಅದೇ ಗ್ರಾಮದ ಕಾಶೀಮಠದ ಬಾಗಲಿನಲ್ಲಿ ನಟ್ಟಿ ವೀರಗಲ್ಲು.

- ¹ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂತ್ಸನಂಜೇಯಾತ್ಮೈಶೋಕ್ಯನಾಥಸ್ಯ
- ²ಶಾಸನಂಜಿನಸಾಸನಂ || ಪ್ರಿಯಸುಚರಿತ್ರೆಭವೈಜನಬಾಂಧವೇಪ
- ³ . . ಸಾಮಿಮಾಳಿಸೆಟ್ಟಿಯಸತಿಜೈನಧರ್ಮದತ್ತ ವರ್ಮನೆಯಾಸತಿಭಕ್ತಿಯಲ್ಲಿನೀತೆ
- ⁴ಯನೆಗಳ್ಳ ತಿಮುವೆಯಸಮಾನನೆಗಳ್ಳೆಯಪದ್ಮಿಯರ್ಕ್ಕನೊಮ್ಮೆಯೆ
- ⁵ . ದಿಂಸಮಾಧಿವಿಧಿಯಿಂಪಡೆದಳ್ಳುರಲೋಕಸಾಖ್ಯಮಂ || ಅರ್ಹಂ ||
- ⁶ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತಿವೀರಬಲ್ಲಾಳುದೇವವರ್ಣದ ಒಜ್ಜಿನೆಯಕ್ಷಯ
- ⁷ಸಂವತ್ಸರದುತ್ತರಾಯಣದಸಂಕ್ರಾಂತಿ ಪುಶ್ಯದಮಾವಾಸೆಆದಿತ್ಯವಾರದನ್ನ
- ⁸ಪಟ್ಟಣಸ್ಯಾಮಿಮಾಳಿಸೆಟ್ಟಿಯರಮದವಳೆಗೆಸದ್ಮಾವೆಸುಚಿತ್ತದಿಂಸಮಾಧಿಕೃಡಿ
- ⁹ಸ್ವರ್ಗಪ್ರಾಪ್ತಿಯಾದಳುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀವೀತರಾಗಾಯನಮಃ ||

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ಅದೇ ಗ್ರಾಮದ ಪಟೇಲ್ ಗರ್ಜಿನ ಚನ್ನವೀರಪ್ಪನ ತೋಪಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥಿವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪ
- ²ರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇ
- ³ವರವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಮಾಚಂದ್ರಾರ್ಕ್ತತಾರಂಬರಂಸಲುತ್ತುಮಿ
- ⁴ರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿಶ್ರೀ ಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವ
- ⁵ರ್ಷದ ೩೪ ನೆಯ ನಂದನಸಂವತ್ಸರದಶ್ರೀಮದುಪರಿಯದ
- ⁶ಣ್ಣನಾಯಕಅನಂತ ಪಾಳಯ್ಯನಪೆನದಿಶ್ರೀಮತುದಣ್ಣನಾಯಕ
- ⁷ಗೋವಿಂದರಸರುಬನವಸೆಪನ್ನಿ ಚಾಸ್ತಿಸರಮುಮುಚಳುತ್ತಮಿರಶ್ರೀ . .
- ⁸ದಣ್ಣನಾಯಕಗೋವಿಂದರಸರಪೆನದಿಂಬಳ್ಳಿಗ್ರಾಮಯತುಱು
- ⁹ಪರಿಯಲುಕಾದಕಣಿಯರೇವಯ್ಯನಾಯಕಂಪಲಂಬ
- ¹⁰ರುಮಲೆಹರಂಕೊಂದುತುಱುವಂಮುಳ್ಳಿ ಸುರಲೋಕಪ್ರಾಪ್ತ
- ¹¹ನಾದ || ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷ
- ¹²ಣವೃದ್ಧ್ಯಂಶನೇಕಾಯೇಕಾಚಿತಾಮರಣೇರಣೇ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ.

- ¹ಒಂನಮಣಿವಾಯಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕಳಚೂರ್ಯಭುಜಬಲಚಕ್ರವರ್ತಿರಾಯ
- ²ಮುರಾರಿಶೋವಿದೇವವರ್ಷದ ೩ ನೆಯಖರಸಂವತ್ಸರದಶ್ರಾವಣಬಹುಳ
- ³ದಮಾವಾಸ್ಯೇಶೋಮವಾರದಂದುಶ್ರೀಮತುರಾಜಗುರುವಾಮಾಚಕ್ತಿದೇವರಪು
- ⁴ತ್ರದಾಸಿಸೆಟ್ಟಿಮುದ್ದಾವೆಯಮಗ . ಯ್ಯಾಳೆಹೊಲೆಯನಾಯಕಗಾಯ್ತಿ . . ನದ
- ⁵ಳ್ಳಿಯಿಂಬರುತ್ತಂಸಾಲಿಯೂರಸಂಡೆಡೆಯಲ್ಲಿಪಲಂಬಕ್ಕಳ್ಳನಾ

6 ನಾಯಕರುಬಡ

7 ತಾಗೆಯವರಕಾದಿಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದನಾತನವೀರವೆಂತೆಂದಡೆ || ೧ ||

8 ಉರವರಯಿಂದದೂರದೊಳುತಾಗಿದವೀರಧನುರ್ಧರಕ್ಷು ಫಲತ್ಪರಿತದಿನೆಚ್ಚು ಕೂಗ್ಗಣೆಗಳೆಂಧ

9 ರೆಗಿಕ್ಕು ಕರಂಕಡಂಗಿಭೋಗ್ಗ ರಂದಿರದೆಯ್ದಿ ಗೇಣಿಗಳನೆತ್ತಿ ಟಿವಂಕದನಾಯಕಕ್ಕುಳಂಸುರಿಯ

10 ನಾನ್ತು ಕೊನ್ನದುರದೊಳೆಳ್ಳಿದಂಪಡೆಮೆಚ್ಚೆ ಹೆಲ್ಲಿಗ || ೨ || ಮೆಚ್ಚೆ ಮಗಿಂದಾಗಸದಿಂಚೆಚ್ಚ ರಮಿ

11 ಟಿತಂದುಕೊಂಡುಪೋದನ್ನ ಫಲವಿಂದಚ್ಚ ರಸೆಯರಾದರದಿಂದಚ್ಚ ರವಡೆಭೂಜನಂಗ

12 ಳಾಹೆಲ್ಲಿಗನಂ || ಸೋಮೋಜಬವೊತ್ತೇಜನಕೆಲ್ಲ ಸಂ || ಮಂಗಳಮಹಾಬ್ರೀಹೀ

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ಅದೇ ಗ್ರಾಮದ ಅಗಸೇಬೀಗಲ ಬಳಿ ಇರುವ ದೊಡ್ಡ ಗರುಡಕಂಭದ ಬುಡದಲ್ಲಿ.

ಪ್ರಮಾಣ 8'6" × 1'8"

1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾ

2 ರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ

3 ಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತೈಲೋ

4 ಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತ ರೋ

5 ತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬ

6 ರಂಸಲುತ್ತ ಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸಮ

7 ಭಗತಪಟ್ಟ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿ ಳೇಶ್ವರಂಬನವಾಸಿ

8 ಪುರವರೇಶ್ವರಂಮಹಾಲಕ್ಷ್ಮೀಲಬ್ಧ ವ

9 ರಪ್ರಸಾದಂತ್ಯಾಗವಿನೋದಲಯದಾಚಾರ್ಯನಸಹಾ

10 ಯಶಾರ್ಯಂಗಣ್ಣ ರಗಣ್ಣಂಣ್ಣಿ ಭೇರುಂಡಂಮೂರುರು

11 ಯಾಸ್ಥಾನಕಲಿಬಿರುದಮಣ್ಣಿ ಳಿಕವೃ ಪಭಶಂಕರಂ

12 ರಿಪುನೃಪಭಯಂಕರಂಕಲಿಗಳಮೊಗದಕೈಲಿ

13 ರುದರಾದಿತ್ಯಂಪ್ರತ್ಯಕ್ಷವಿಕ್ರಮಾದಿತ್ಯಂಣ್ಣಿ ಕಾ

14 ಳಾನಳಂಕೊಂಕಣದಲ್ಲಳಂಣ್ಣಿ ರಮೇರುಚಿತ್ರಜನ

15 ಕಲ್ಪತರುವಿಬುಧಸಂತಪ್ಪಣಂಮಣ್ಣಿ ಳಿಕಮುಖದಪ್ಪ

16 ಣನರಿಮಣ್ಣಿ ಳಿಕಗಜಕಂಠೀರವಲಹವಮಲ್ಲದೇವನಹ

17 ಣವಂಶತ್ರುಕ್ಷತ್ರಾಬ್ಧಿ ಬಿಡಬಾನಳಂಕಣಗಿಲೆವಾಡದಾ

18 ವಾನಳಂಕನ್ನ ಮದಿಶಾಪಟ್ಟಂದುದ್ಧಿ ಘರಟ್ಟಂಜಗದೇಕದಾನಿ

19 ಶ್ರೀಮನ್ನ ಹಾಮಣ್ಣಿ ಳೇಶ್ವರಂಚಾವುಣ್ಣಿ ರಾಯರಸರಬನ

20 ವಾಸೆನ್ನಿ ಚಾರ್ಣಿ ಫಸಿರಮುಮಂಸಾನ್ತ ಳಿಗಿಸಿಸಿರಮುಮಂಹೈ

21 ವೆಯಯ್ಯಾಣುಮಂಪಟ್ಟಿ ಮಸಮುದ್ರಪರ್ಯಂತಂಬ

22 ರಮಾಳುತ್ತಮಿರೆ || ಶ್ರೀವಿಭವಂಪ್ರಸಿದ್ಧಿ ನೆಗಲ್ಲಾಹವ

23 ಮಲ್ಲಮಹಾಮಹೀಶಿನಾನ್ದ ನಗಮೊವೈದಾನಗುಣ

24 ದುನ್ನ ತಿಯಂನೆಯಿತಾಳ್ವಿ ವಿಶ್ವವಿದ್ಯಾವಿದಗರ್ತ್ಥಿ ಮಂಪಿರಿ

25 ದನೀವನೆಗಟ್ಟೆ ಯದಾನಿಯೆನ್ನ ನಾನಾವಿಧದಿನ್ನಿ ವಣ್ಣಿ ಪು

26 ದಿಳಾವಳಯಂಜಗದೇಕದಾನಿಯಂ || ಇನಜನೆದಾನಿ

27 ದಾನಿಗಳೊಳಾತನುಮುನ್ತೆ ಹಿರಣ್ಯದಾನಿಮುನ್ತೆ ನೆಗೆಹಿರ

28 ಣ್ಯದಾನಗುಣಮೊನ್ನ ಮದೇಗುವುದೆನ್ನ ಮೆಚ್ಚೆ ದೊರ್ಬ್ಬ

29 ನನೆಹಿರಣ್ಯದಾನಿಗಜದಾನಿತುರಂಗಮದಾನಿದಿ

30 ವೃವಸ್ತ್ರನಿಕರದಾನಿಯೆಂದುಮಹಿವಣ್ಣಿ ಪುದೀಜ

31 ಗದೇಕದಾನಿಯಂ || ನೆಗಟ್ಟಿ ವನೀಪಕವ್ರಜ

32 ಕೆರಾಯನಕೊಟ್ಟುಪೊದಳ್ಳ ಪೊನ್ನ ರಾನಿಗಳುಮ

33 ನುನ್ತ ದೇಭನಿವಹಂಗಳುಮಂಬಹುವಣ್ಣಿ ಫವಾಜಿ

34 ರಾಜಿಗಳುವನೆಯ್ದಿ ನೋಡಿಮನಮಿಕ್ಕಿ ಗಟ್ಟಿಲಿ ನೆಸತ್ತು ಮಾ

35 ಯ್ದಿ ಲೋಬಿಗಳಪವಣ್ಣಿ ಳಲ್ಲನುಜರಿಕ್ಷ ಫಜನಾ

36 ದಡಮೇಂಸಮತ್ಥನೇ || ಬೆಸನಂತ್ರೈಲೋಕೈವಲ್ಲಂ

37 ಜಸನಿದನೆಲೆಲೇಬನ್ನ ಪಂರಾಯನಂತಾಪಸನಂಕೈ

38 ಕೊಣ್ಣಿ ಭೂಮಣ್ಣಿ ಳಮುಮಾಹಿದುದಿಂಬಾರದೇ

39 ಕಿಪ್ಪನೆಂದಬ್ಬಿ ಫಸಿದರದಂಗಸ್ಪರಂಗಳ್ಳ ಮ್ಮಲೆಪರಹಿ

40 ತನಾಮುನ್ತ ರಟ್ಟಾಧಿಪನ್ನೋಪಜೊಸದಿಲ್ಲ ಗುಗ್ಗಜ್ಜರಸ್ಪಂ

41 ಚಳಿಸಿದರಧಿಕರೇಚೇರೋಳಾದಿಭೂಪರಿ ||

42 ಅರಿಯಂಗುಕ್ಕು ಫಡಿಬಲ್ಲಿದಂಗೆಘಟಿಸಪ್ಪಂಗೆಂಡುರೋ

43 ಪ್ಪಂಗೆಮಾರಿಣಾರಂಭಿಗಾಳಚಕ್ರಮುಣದಾಟ

44 ಪ್ಪಂಗೆಗುಬ್ಬ ಫಪ್ಪದಳುರಿಮಾಕೊಳ್ಳ ಭಟಂಗೆತಾಂಬಲ

45 ನಿಡಿಲೋದ್ದೆ ಫಪ್ಪದಿದುಕ್ಕು ಫಮುಚ್ಚ ರಿವಂಗಳ್ಚ ರಿಯಿಂ

46 ಕೊಲಟ್ಟಿ ಳಲ್ಲ ಸಿಂಹಂಗೆಣ್ಣಿ ಕಾಳಾನಳಂ ||

- 47 ಎಳೆಯೊಳ್ಳೆದಡದುರದಿಶಾವಳಿಯಂದಾಂಗುಡಿಮರಲ್ಪುಪ
48 ಲ್ಲವಿಸಿನಭಸ್ಥಳದಿಂತತ್ತ ಲಿದೇಂಬಳೆದುರೋತ್ತಿ
49 ಲತೆಗಣ್ಣ ಕಾಳಾನಳನ || ಸ್ವಸ್ತಿ ಪ್ರೀಮನ್ತ ಹಾಮಣ್ಣಳೇ
50 ಶ್ವರಂಚಾಮಣ್ಣ ರಾಯರಸರ್ಪಕವರ್ಪ ಫರ್ಪ
51 ತ್ತನೆಯವರ್ಪಜೆತ್ತನವತ್ಸರದವೈಶಾಖು
52 ದಧರಮಿಬ್ರಹ್ಮಸತಿವಾರದನ್ದು ಪ್ರೀಮಜ್ಜ
53 ಗದೇಕಮಲ್ಲೇಶ್ವರದೇವರಮನ್ತೆ ಗಣ್ಣಭೇ
54 ರುಣ್ಣ ಸ್ತಂಭಮಂನಿಲಿಸಿಮಹಾತ್ಮಾಗೆಗೆಯ್ದು
55 ಪ್ರೀಮದನನ್ತ ಶಿವಾಚಾರ್ಯರಕಾಲಂಕಚ್ಚಿ ಫಧಾರಾ
56 ಪೂರ್ವಕಂಮಾಡಿಭೇರುಣ್ಣೇಶ್ವರದೇವಗ್ಗಿ ಜಿಡ್ಡುಗಳಿಗೆ
57 ಲ್ಲತ್ತ ರಬಲೆಯಹರ್ಪಗಬ್ಬುರಮಂಂಬ
58 ಗಾಮೆಯಬಡಗಣಪೊಲದೊಳನಂದಿಬ
59 ಣ್ಣದಮೂಡಣಕಂಚಿವಡ್ಡದಿಂಬಡಗಲಂ
60 ಕೆಜಿಯಬಚ್ಚು ಲಿಂದಮೂಡಲಂತೆಂಕಲಂ
61 ಪಳ್ಳಂಗದಿಯಾಗಂತುಚಿತುರಾಘಾಟದಿಂ
62 ದೊಳಗೆಕಚ್ಚು ನಿಯಗಳೆಯೊಳಬಿಟ್ಟು ಮತ್ತ
63 ಪ್ಪದಿನಯ್ದು ರಟ್ಟಹಳ್ಳಿ ೭೦ ಬಳಿಯತಿರಿಗಂಚಿ ೧
64 ಪೆಗ್ಗಿ ಫಟ್ಟದಕಳಗಿಪಡುಮಣದವೆಯೊಳರಾಣಿಯ
65 ಜ್ಜೆಯತೋಟವೊಳಗಾಗಿತೋಂಟವೆರಡುಮಂಲಂ

- 66 ಗಡಿಯಬಡಗಣಾಳೆಗೆವಡ್ಡದಿಂಬಡಗಣಪು
67 ರದಕೇರಿಯುಮಂನವರ್ಪನಮಶ್ಯಂನವರ್ಪಬಾಧಾ
68 ಪರಿಹಾರಮಾಗಿಕೊಟ್ಟುರೀಧಮ್ಮ ಮನಾರೊಬ್ಬ ಫ್ಪ್ರತಿಪಾ
69 ಳಿದಬ್ಬಾ ಣರಾಸಿಯೊಳಂಕುರುಕ್ಷೇತ್ರದೊಳಂಸಾಸಿರಕವಿ
70 ಲೆಯಂವೇದವಿದರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗಿ ಗೊಟ್ಟುಫಳಮನೆಯ್ದು
71 ವರೀಧಮ್ಮ ಮನಾರೊಬ್ಬ ರಲೆದರವಬ್ಬಾ ಣರಾಶಿಯೊಳಂಕು
72 ರುಕ್ಷೇತ್ರದೊಳಂಸಾಸಿರಕವಿಲೆಯುಮಂವೇದವಿದರಪ್ಪ
73 ಬ್ರಾಹ್ಮಣರುಮನಲೆದಪಂಚಮಹಾಪಾತಕರಪ್ಪರ್
74 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುನ್ದರಾಂ | ಪಟ್ಟಿ
75 ವರ್ಪರ್ಪನಹಸ್ರಾಣಿವಿಪ್ಪಾಯಾಂಜಾಯತೇಕೃಮಿಃ |
76 ಸಾಮಾನ್ಯೋಯಂಧಮ್ಮ ಸೇತುನ್ಮೃಪಾಣಾಂಕಾಳೇಕಾಳೇ
77 ಪಾಳನೀಯೋಭವದ್ಭೀನವರ್ಪನೇತಾನ್ಮೃಗಿನಸಾತ್ಥಿ
78 ವೇಂದ್ರಾಂಭೂಯೋಭೂಯೋಯಾಚೇರಾಮಚಂದ್ರಃ ||
79 ಮತ್ತ ವೀದೇಗುಲದಪ್ರತಿಬದ್ಧನಾಗೆಕುಂದರಾಜನತಂಗೇಬೀಚಬ
ರಸಿಗೇಲೂ
80 ರಿಂಮೂಡಣಭೇರುಣ್ಣೇಶ್ವರದತಳವೃತ್ತಿ ಪುಲ್ಲೆಯಬಯಲಮೂ
81 ಡಣಪತ್ತು ಗೆಯಲೆಭೇರುಣ್ಣ ಗಳೆಯಲೊಟ್ಟುಗಚ್ಚೆಯಮ
82 ತ್ತ ರ್ಪತ್ತು ಇದಂಪ್ರತಿಪಾಳಿಸಿದಂಗಿಪೂರ್ವೋಕ್ತ ರಾಮಪ್ರಾತ್ಯ
ನೆಯಫಲ

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ಅದೇ ಗ್ರಾಮದ ಕಿಟ್ಟದಹಳ್ಳಿ ಚನ್ನ ಬಸಪ್ಪನ ಮನೆಯ ಹಿತ್ತಲಲ್ಲಿ ಶೂಲಬ್ರಹ್ಮಯ್ಯನ ಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕು
2 ಳತಿಳಕಂಚಾಳುಕ್ಕಾ ಭರಣಂ ಶ್ರೀಮತ್ತೈಶೋಕ್ಯಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರ
3 ವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ಫಾರಂಸಲುತ್ತ ಮಿರೆತತ್ತ ನೂಭವಂ ಶ್ರೀಮಂಚ್ಚಾಳುಕ್ಕಾಗೆಂಡವೆಮ್ಮಾನಡಿವಕ್ರಮಾ . . .
4 ದೇವಗಂಗಳಾದಿ ಫಲಸಾಯಿರಮುಮಂದುಪ್ಪನಿಗ್ರಹವಿಷ್ಣುಪ್ರತಿಪಾಳನಂಗೆಯ್ದಾಳುತ್ತ ಮಿರೆಶ್ರೀಬಲ್ಲವರಸರ್ಪಾ
5 ನುಂಗಲ್ಲಕೋಟೆಗಿವಿಜಯಂಗೆಯೈಶ್ರೀಮತ್ತ್ವಡಂಬಸತ್ಯಾಶ್ರಯದೇವಂಕಾಣನೂರಾಳುತ್ತ ಮಿರೆತುಳುವಚಂಡಿಗಂ . .
6 ಜರಲ್ಲಿ ವೆಳೆಯನೆನ್ನನುಡಿದುಶ್ರೀಬಲ್ಲವರಸರ್ಪತ್ಯಾಶ್ರಯದೇವನುಬನವಾಸೆಯಕೋಟೆಯುಮಂಪನ್ನಿ ಚ್ಚಾರ್ಗಸಿರದಲ್ಲಸಾಯದ .
7 ಜ್ಜದೇವವೃತ್ತಿಯುಮಂದೆಯೆಗೆಯ್ದು ಕೊಟ್ಟುಬರಲಂಕಡಿಯಸಕವರ್ಪ ಫರ್ಪ ನೆಯವಿಕಾರಿನಂವತ್ಸರದಮಾಗಸು
8 ಃ ಆದಿತ್ಯವಾರದಂದುವೆಮ್ಮಾಳುದೇವಾಲ್ಯಕಂತುಳುವಚಂಡಿಗಂಭೇರುಣ್ಣ . . . ಮನಿಜಿ . . ಬಿಳ್ಳೆಜಿನೆವೊನೆಗೆದು . . ನು
9 ರಲೋಕಪ್ರಾಪ್ತನಾದಂ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸ್ತುಶಾನದ ಹಕ್ಕಲಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7'6" X 2'9"

- 1 ನಮಸ್ತುಂಗರಶ್ಚಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇಶ್ರೀಶೋಕ್ಯನಗರಾರಂಭಮೂಳ
2 ಸ್ತಂಭಾಯಃ ಸಂಭವೇ || ಓಂನಮಃ ಶಿವಾಯಃ ಗಣಪತೇಭ್ಯೋನಮಃ ||

- ³⁷ ಅಳಿಪಿನೋಧಮ್ ತಪ್ಪಿ
³⁸ ಗೊಂ ದಂಕೊಂದು
³⁹ ೪

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ಅದೇ ಗ್ರಾಮದ ಒನಕೆಹೊಂಡದ ಬಸಪ್ಪನ ಗುಡಿಯ ಬಾಗಿಲಿಗೆ ಉತ್ತರದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ—ಪ್ರಮಾಣ 4'10" X 2"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀವಿನಯಾದಿತ್ಯರಾಜಾಶ್ರಯಶ್ರೀಪೃಥಿ
² ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಭ
³ ಟಾರಪೃಥಿವೀರಾಜ್ಯಂಕೆಯೇಪ್ರೇಗಿಲ್ಲಿನಂದ್ರಕ
⁴ ಮಹಾರಾಜನಾರ್ಯಖಂಡಿಮುಂಜೆಳುಗೂರಾಗ್ಗೆಯಾನಾಳು
⁵ ತ್ತು ಕಾನ್ದಬೋರಧಿಕಾರಿಗಳಿಗೆಪರಿಯಾಬಸಗೆಯುಂಅ
⁶ ಲವಣವುಂಅಪುತ್ರಕಪೊಂದುಮಾನ್ವಿಟ್ಟುರ್ವಳ್ಳಿಗ್ಗೂಮೆಯರ
⁷ ದಾಸಡಿಯುಂಅಮಲಿಯರದೇವಡಿಯುಂವೆದವಳ್ಳಿಯರಾ
⁸ ದೇವಡಿಯುಂಅಲಂವಳ್ಳಿಯರಾರವಿಕಂದನುಂಸೊಕ್ಕುಗಾಮುಂಡ
⁹ ರುಂಎದೆಯಗಾಮುಂಡುರುಂಮೊಳಿಲುರಾಮಣಿಯಗಾಮು

- ¹⁰ ಣ್ಣರುಂನಾವಳ್ಳಿಯರುಂಅಣ್ಣುಗಿಯಾಗಾಮಿಗರುಂನೀರಿಲ್ಲಿ
¹¹ ಯಾಸಿನ್ನೆಜಗಾಮಿಗರುಂಮುಖಮಾಗೆಎರದುಂನಾಚ್ಚೆರಾ
¹² ಜಶ್ರಾವಿತಮಾಗೆಪ್ರಸಾದಂಕೆಯ್ತುರಿದಾನಳಿ
¹³ ಪೊನ್ನಾರಣಾಯಳುಳ್ಳುಸಿರಕವಿಲೆಯುಂಪಾವ್ವ
¹⁴ ರುಂಮಾನೊನ್ನಪಳ್ಳುಮಹಾಪಾತಕಸಂಯು
¹⁵ ತನಕ್ಕುಂಇದಾನೊಳ್ಳೆಕರೇಟ್ಟಿತ್ತಉಳಂಟುಳ್ಳುನಂ
¹⁶ ಕೆಯೊನ್ನಾವಿತ್ತಿಲ್ಲಿವೆಳೆಯಾದೆಕಡುಗೆ
¹⁷ ಇದಾನ್ತುರುಂಲೊನ್ನರಮಕಲ್ಯಾಣಭಾಗಿಗಳಾ
¹⁸ ಪ್ಪೊರನೇಲನುಂವೆಳೆಗಾಪಾವ್ವರುಂಪ್ರಜೆಯುಂತಣಿಗೆಗೆ

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ಅದೇ ಗುಡಿಗೆ ಪೂರ್ವದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪೂರ್ವದ ಹಳಗನ್ನಡಕ್ಷರ.—ಪ್ರಮಾಣ 3' X 1'6"

- ¹ . . . ಸ್ತಿ
² ಪೃಥುವೀವಲ್ಲ
³ ಪರಮೇಶ್ವರಂಭಟಾರಕಪ್ರಸಾದಂಕೊಣ್ಣು ಆಳು .
⁴ ವೆ ಹನಜೆಳುಗೂರಾಗ್ಗೆ ಎಟ್ಟತ್ತೆಯ .
⁵ ಕ ಸೇನಾವರಸರ .
⁶ ಭಿಕಾ ದಿಲುಂ .
⁷ ಳೆದಿ

- ⁸ ಮಣಿಯರುಂಎಗವ್ವರಾ
⁹ ನಿತ್ತದುಹದೊನಾಳುನೋವ್ವ
¹⁰ ಗದಳಪ್ಪೋರಿದಾನಳಿದೊ
¹¹ ಪಾತಕಸಯುಕ್ತೆರಪ್ಪಾರಸ್ವ
¹² ಯೋಹರೇತಿವಸುನ್ನರಾ ಣಿ .
¹³ ಳೆಗೆ ನೆಗಟ್ಟಿ .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 1ನೇ ವೀರಕಲ್ಲು.

- ¹ ಆತನತಂಮುಹಡಿಸಡಿಮುಂವಡಿಸಿದ
² ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತಿ ವೀರಬಲ್ಲಗಳದೇವ
 ನೆಯವರಿಸದುಂದು
³ ಮಿಸವತ್ತ್ವ ರದಂದುಬಹುಳದಮಾಸೆದೀಪಾಳಿಗೆಎಂಟನೆಯದೆವಸ

- ⁴ ಅದಿವಾರದಂದುಂಅಗಿಯಪೊಮ್ಮೆಯ್ಯನಮಗಸಿರಿಣ್ಣಾರದಹ
⁵ ಳೆಹುಡಿಬಲೆಯದಣ್ಣುಯಕನುಲಗೆಸುರಬದು
⁶ ಬನಿಯೂರಬವರದಕುಡುವಗಾಳದಲಿತ್ತಿಱಿದುಸುರಲೋಕ
⁷ ಪ್ರಾಪಿತನಾದ

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೨ನೇ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಚಾಳುಕೃಷ್ಣವಿಕ್ರಮವರ್ಷಮೂವತ್ತೇಳನೆಯವಿಜಯಸಂವತ್ಸರ
² ಸೌವಣಬಹುಳ ಶ್ರೀಮನ್ಮಹಾ
³ ಪ್ರಧಾನವರಕೋವೈಯದಣ್ಣನಾಯಕ
⁴ ಗೋವಿಂದರಸರುತಂಕಣಗೊಗ್ಗಿಯಮೇಲಿತ್ತಿ ಕಲ್ಲೂರಂಸುಟ್ಟಮೇಲಿ
⁵ ಕಾಳೆಗದಲುಬಲ್ಲಹನಸಿರಿಕಮಸಾಹಣಿ
⁶ ಫಯನಾಯಕನಳೆಯಬೊವೆಯಸಾಹಣಿಪಲವಂ
⁷ ಪ್ರಾಪ್ತನಾದ

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3ನೇ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕಳಚುರ್ಯಾಚಕ್ರವರ್ತಿ ಒಳಹುಮಲ್ಲದೇ
² ವವರ್ಷದ ೩ನೆಯಸಾವರ್ಯಸಂವತ್ಸರದಕಾರ್ತಿಕಕನು
³ ದ್ಧ ೧ ಪಾಡಿವಳದಿವಾರದಂದುಮಾಗುಂಡಿಯನೋವ
⁴ ರಸವೈಯ್ಯದಂಡನಾಯತಂತ್ರಾಹಳಹೆಳಲಿನಾ
⁵ ಯಕನಂಮುತ್ತಿ ಕೊಳ್ಳುವಲ್ಲಿಹೆಳಯನಾಯ
⁶ ಕನಮಗಕೇತಮನಾತನಹಿಂದಿಕ್ಕಿ ಹಲರನಾಂತಿಱಿದು
⁷ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದನದಟರಗಂಡ || ಪಟ್ಟಣದಕುಳಕರಣಿ

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4ನೇ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಕ್ರವರ್ತಿ
² ಯಣನಾಹವಮಲ್ಲದೇವವರ್ಷದ ೧ನೆಯಶೋಭ
 ಕೃತ್ಯಂ
³ ವತ್ಸರದಆಪಾದಬಹುಳಪಂಚ [ಮಿ] ನೋಮವಾರದಂದು
⁴ ಯನಮಗವೀರಣನತಂಮಪೊಡಲೆಯಹಂದಿಬೇಲೆಯಪೋ
⁵ ದಲ್ಲಿಕಲಿತನಂಪೆರಸಿಟ್ಟಿ ಱಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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5ನೇ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೋಸ್ವರಂಚಾಮಣ್ಣರಾಯರ
² ಸರ್ವನವಾಸೆಪನ್ನಿ ಚ್ಯಾಸಿರಮಂಸುಖದಿನಾಳುತ್ತಮಿರೆ
³ ೯೬೧ನೆಯವೈಯಸಂವತ್ಸರದಮಾಗ್ಗಸಿರಸುದ್ಧಳ
⁴ ವಾರದಂದು ರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯನೆಟ್ಟ
⁵ ಯನಳೈಯನೊವುಳೇರನಾಗದೇವಯ
⁶ ಗಿಯಬ್ಬೆ ನೆಟ್ಟಿತಿರುತ್ತಮ್ತಕ್ಕು

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6ನೇ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುನಿಜಭುಬಚಕ್ರವರ್ತಿ ಸನಿವಾರಸಿದ್ಧಿ
² ಗಿರುಗ್ಗ ಮಲ್ಲಕಲದಂಕರಾಮನೇಕಾಂ
³ ಗವೀರಂಜಿಣ್ಣನೇಸರವಿಜಯರಾಜ್ಯದಲ್ಲಿ
⁴ ಬನವಸೆನಾಡಂಕರಿಯಕೇಸಿಮಯ್ಯನಾಳಿಕೆಯ
⁵ ಲ್ಲಿತತುಸಮಯದಲ್ಲಿಬಂದಳೆಗೆತ್ತಿ ನಡೆದಲ್ಲಿ
⁶ ಗರಕ್ಕ ನಾಗಣನಾಳತನವಂಮಾಡಿಸುರಲೋಕಪ್ರಾಪ್ತ
 ನಾದ

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7ನೇ ಕಲ್ಲು.

¹ಓಂನಮಃನಾಯ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಶ್ರೀ
²ಮತುಕಳಚುಯ್ಯಭುಜಬಳಚಕ್ರವತ್ತಿ ಫಬಿಜ್ಜಣದೇವ
³ಮೂಱನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಭಾದ್ರಪದಬ
⁴ಹುಳಿಗಿವಂಗಳವಾರದಂದುದಾಸಿಮೆಯನಮಗಕೇತಣಬ

⁵ಳಿಗ್ರಾಮಿಯತುಱುವಂಮಗುಚ್ಚಿ ಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದದೇವ
⁶ರದೇವನಕೂಡಿದ || ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರತೇನಾಪಿಸು
⁷ರಾಂಗನಾಂಕ್ಷಣಯುಧ್ವಂಸನಿಕಾಯೇಕಾಚಿಂತಾ ಮರ
⁸ಣೇರಣೇ ||

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8ನೇ ಕಲ್ಲು.

(ಮೇಲ್ಬಾಗ ಹೋಗಿದೆ)

¹ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರತೇನಾಪಿಸುರಾಂಗನಾ
²ಕ್ಷಣನಿರ್ದೃಗ್ಸನಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ||

³ಚೋವುಕದಕೋಟಿಯನನುಗಿಯ |

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ಅದೇ ಗ್ರಾಮದ ನೀತೆಕೋಣದಲ್ಲಿರುವ ನೀತಾದೇವಾಲಯದ ಮುಂಭಾಗದ ಚಪ್ಪಡಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 5' 10" × 11"

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮುಖ್ಯಾಳುಕೃಪ್ರತಾಪಚಕ್ರವತ್ತಿ ಫಜಗದೇಕಮಲ್ಲದೇವವರ್ಷದ ೧೧ ನೆಯವಿಭವಸಂವತ್ಸರದಫಾಲ್ಗುಣಶುದ್ಧ ಏಕಾದಶೀ ಆದಿತ್ಯವಾ
 ರದಂದುಶ್ರೀಮತುಬ್ರಹ್ಮಕ್ಷತ್ರಿಯಾನ್ವ ಫೋತ್ಸನ್ನ ಬಿಹಲಗೋ
²ತ್ರದಭುಕ್ಷಿನಾಯಕರಸುತಂತಿಹುಣನಾಯಕರುಗೋವಿಂದಪುರದಪಂಚವಿಂಶತಿನಾರಾಯಣದೇವರಬ್ರಹ್ಮಪುರಿಗಳಕಯ್ಯಲಗ್ನಿಷ್ಠ ಗೆಗೆಕೊ
 ಟ್ಟಗದ್ಯಾ ೧ ಐವ್ರಿದ್ಧಿಯಲ್ಲಹಾಜನಂಗಳಾಚಂದ್ರಾಕ್ಷ ಫನಡಸುವರು
³ಶ್ರೀವತ್ಸಗೋತ್ರದದಂಡನಾಯಕಬಮ್ಮರಸನತ್ತಮ್ತಂಬಸವರಸಕೊಟ್ಟಗ ೧ ಬಯ್ಯ ಲೆಯನೋವರಸಕೊಟ್ಟಗ ೧ ವೈಷ್ಣವಪಂದಾಡನಾಯ
 ಕಕೊಟ್ಟಗ ೧ ಇವಐವ್ರಿದ್ಧಿಯಲಗ್ನಿಷ್ಠ ಗೆಯನಡಸುವರುಜಲಗಿನಧಿಕಾರಿನೋವರಸಕೊಟ್ಟಗದ್ಯಾ ೧ ಐ
⁴ವೃದ್ಧಿಯಲುಬ್ರಹ್ಮಣಿಗ್ಗಂಧವಮಹಾಜನಂಗಳಾಚಂದ್ರಾಕ್ಷ ಫನಡಸುವರುಇನ್ನೀಧಮ್ಮವನಡಸಿದವಗ್ಗ ಫನತ್ತ ಪುಣ್ಯವಕ್ಕು ವಳಿದವ
 ಗಫನತ್ತ ಪಾವಕ್ಕು ||

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ಸ್ವಸ್ತಿ ಶ್ರೀಮುಖ್ಯಾಳುಕೃಪ್ರತಾಪಚಕ್ರವತ್ತಿ ಫಜಗದೇಕಮಲ್ಲದೇವವರ್ಷದ ೧೨ ನೆಯು

⁵ಶುಕ್ಲ ಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಅಮಾವಾಸ್ಯೆನೋಮವಾರದಂದುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂನೇನಾಧಿಪತಿಯನವಸೆನಾಡಹೆಗ್ಗ ಫಡದಂಡನಾಯ
 ಕಂಕುವಾರಂಭಲೋಕಮಲ್ಲದೇವರಸರಸಂಧಿವಿಗ್ರ
⁶ಹಿಯಾಚರಸರುಗೋವಿಂದ ಪುರದಪಂಚವಿಂಶತಿನಾರಾಯಣದೇವರಬ್ರಹ್ಮಪುರಿಗಳಕಯ್ಯಲಪವ್ವಪಬ್ಬದಸಾವಣ್ಣ ಫದತಾಂಬೂಳಕ್ಕೆ ಬಿಟ್ಟ
 ಗದ್ಯಾ ೧ ಐವ್ರಿದ್ಧಿ
⁷ಯಲ್ಲಹಾಜನಂಗಳಾಚಂದ್ರಾಕ್ಷ ಫನಡಸುವರು |

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ಸ್ವಸ್ತಿ ಶ್ರೀಮುಖ್ಯಾಳುಕೃಪ್ರತಾಪಚಕ್ರವತ್ತಿ ಫತ್ಯಭವನಮಲ್ಲದೇವವರ್ಷದ ೨ ನೆಯಅಂಗಿರಸಂವತ್ಸರದವೈಶಾಖಬಹುಳ
 ೧೧ ಶುಕ್ರವಾರದಂದುಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ

⁸ನಂಧಿವಣಯ್ಯರಂದನಾಯಕರಮಮ್ಮಂಮಹಾಪ್ರಧಾನಂನೇನಾಧಿಪತಿಸಾವಾತಿ ಗಳಧಿಷ್ಠಾಯಕಂಬಸವಸೆನಾಡಹೆಗ್ಗ ಫಡದಂಡನಾಯಕಂ
 ಮಲ್ಲದೇವರಸರಮಾವಂಮಧ್ಯದೇವಹಾಪ್ರಧಾನಂಸಂಧಿವಿಗ್ರಹಕಾಲಡಿತೊಂಬತ್ತಾ ಐವಚ ಪುಂಡಹಳ್ಳಿಯದೇ

- ⁹ವಸ್ತುನಾಯಕರಮಮ್ಮ ಕಿಃಉಗೀರಿಯಮಹಾಪ್ರಭುಚವೆಂಡರಸರಶೃಮಚ್ಚತುರ್ವಿಂಶತಿಜಲಶಯನದೇವರಲ್ಲಿಉಭಯೇಕಾದೇಯಲ್ .
 ರಬ್ರಾಹ್ಮಣರಾಗ್ರಾಸನಕ್ಕೆ ಕೊಟ್ಟಿದ್ದಾಣ ೧ ಐವೃದ್ಧಿಯಲುಮಹಾಜನಂಗಳೂಕಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಂನಡ
¹⁰ಸುವರು || ಅವರಪುತ್ರಂಮೈಳುಗಿದೇವಜಲಶಯನದೇವರಚಿಹೆಗಿದೇವಸಂಧಿಸೇವಂತಿಪುಷ್ಪಕ್ಕೆ ಕೊಟ್ಟಿರಂಐವೃದ್ಧಿಯಲುಮಹಾಜನಂಗಳು
 ಚಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಂನಡಸುವರು || ಮಂಗಳಮಹಾಶೃತ್ಯ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಗುರುಪಾದಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3' X 1'3"

- | | | |
|------------------------------------|-----------------------------------|---------------------------------------|
| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ | ³ ಸಾಧಾರಣಸಂವತ್ಸಾರಂಯಲ್ಲು | ⁵ ಮಾವಿನತೋಪಮನೆ . ನಡಸುವ |
| ² ಶಾಲಿವಾಹನಶಕವರುಷಂಒಯ | ⁴ ಗರಜಿನಶಾಂತ ಒಡೇರ | ⁶ ಧರ್ಮಕ್ಕೆ ಆಚಂದ್ರಾರ್ಕಮಸ್ತು |

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ಅದೇ ಗ್ರಾಮದ ಜಕ್ಕವ್ವನ ಮೆಟ್ಟೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" X 1'9"

- | | |
|--|--|
| ¹ ನಮಸ್ತುಂಗೇಶರತ್ನಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈ | ¹¹ ಚಾರ್ಯಮೂಲಿಗಪಾದಶಿವದೇವರಕಾಯಲಂಕೆಡ್ಡ . |
| ² ಶೋಕೈನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯ . . . | ¹² ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟಿರಿದಮ್ಮಮಂ |
| ³ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮತುಯಾ . . . | ¹³ ಪ್ರತಿಪಾಲಿಸಿದವರು . . ರಕವಿಲೆಯಂಕೋ |
| ⁴ ಚಕ್ರವರ್ತಿವೀರಬಲ್ಲಾಳುದೇವವರ್ಷದಂನೆಯ . . | ¹⁴ ಡ . . ಮಂಕೋಳಗುಮಂಪಂಚರತ್ನ ದಲಕಟ್ಟಿಸಿವಾ |
| ⁵ ಖಿಸಂವತ್ಸರದಚೈತ್ರಮು ೧೩ನೋಮವಾ . | ¹⁵ ರಣಾಸಿಯಲುಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗಿದಾ |
| ⁶ ದಂದುಶ್ರೀಮದ್ರಾಜಧಾನಿಬಳಿಗ್ರಾಮೆಯ . . . | ¹⁶ ನಂಮಾಡಿಫಲಯಿಧರ್ಮಮನಾವನೋರ್ವನಿಳಿ |
| ⁷ ಹಾರಿಹೊಂನುಗುಂದದಚಂದಿನೆಟ್ಟಚಕ್ರ . . | ¹⁷ ಹಿದವಂಗೆವಾರಣಾಸಿಯಲುಸಾಸಿರಕವಿಲೆಯ |
| ⁸ ಳದಿಂತೆಂಕಲುಗದ್ದೆ ಕಂಮ ೧೦ಮಂಅಂಮೈಸ್ವರ . | ¹⁸ ಂಸಾಸಿರಬ್ರಾಹ್ಮಣರುಮಂಕೊಂಡಾತ . ಯಿಧ |
| ⁹ ವರನಿವೇದ್ಯಕ್ಕೆ ಒಂಬಡಸ್ಥುತಿತಜೇಷ್ಣೋದ್ಧಾ . | ¹⁹ ಮೃಮಂಹಲರ್ದುಮಾಹೇಸ್ವರನಡಸು |
| ¹⁰ ಕಂಪಂಚಮಹಿ . . ಮರಭೇರುಂಡೇಸ್ವರದಾ | ²⁰ ವರುಂ |

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ಅದೇ ಗ್ರಾಮದ ಬಳ್ಳಿಕಾಡವ್ವನ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 8" X 1'4"

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಭುವನಾಶ್ರಯಂಸಕಳಪಿಧ್ವೀವಲ್ಲಭಂರಾಜರಾಜಸ್ತು ತ್ಯಂ
²ಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಂನಿಜಾತ್ಯಗ್ರತೇಜಸ್ತಿ ಗ್ಧಾಂಕುಚಳುಕ್ಕಚಕ್ರಿ . . .
³ಸತ್ಯಾಶ್ರಯಾಧೀಶವಂಶಸ್ತೋಮಾಣ್ಣಿ ವಪಾರಿಶಾತನದಟಂತ್ರೈಶೋಕ್ಯಮ . .
⁴ವಂ || ಅದಿನ್ರಿಪಚರಿತನಖಿವಿನೋದದೇರಾಜ್ಯಂಗೆಯುತ್ತ ಮಿದ್ಧಸುಖ . . .
⁵ರವಳ್ಳಿಯವೀಡಿನೋಳಾದರದಿಂಸಾವ್ವಭಾಮನಾಹವಮಲ್ಲಂ || ಅನತೋದ್ಧೃಪ್ತುರಿ

- ⁶ ಪಾಳರನದಟಲೆದಾಟಂದುಜೀಯುಯ್ಯಬಾಪ್ಪಂಬಿನೆಗಂಪಾದಾನತಕ್ಷತ್ರಿಯ . . .
- ⁷ ದೊಳಕಯ್ಯನಿಟ್ಟಂ . . . ಂಗನಿತುಂದಿಗ್ಗದ್ದಿ ದಂತಂಬರಮೆಸೆದಿರನಿಷ್ಟಂಟಕಂ . . .
- ⁸ ವಣ್ಣವನಿಯಂತೈತ್ತಿ ಕೋಕ್ಕಮಲ್ಲಕ್ಷತಿಪತಿಸುಖದಿನಸ್ತ ಮಾಳುತ್ತಮಿದ್ದಂ || . . .
- ⁹ ತ್ವಾದಾಂಬುಜಮಧುಕರನೆಸಹವಾಸಿಹಂಪಚಟ್ಟಂನೆಗಳ್ಳಂಧರಣಿಯೊ
- ¹⁰ ನಕುಲವಧುಗಿರಿಸುತೆಗೆಣೆನಾಗಿಯಕ್ಕ ನಬಳಾತಿಳಕಂ || ವಿನೆಯದ . . .
- ¹¹ ಸತ್ಯದತವಮ್ನ ನೆಚಾಗದಜನ್ಮಭೂಮಿಮಾನ್ತ ನದೆಚೆವಟ್ಟುಮಿಕ್ಕ ಜಿತ . . .
- ¹² ರಮೊಳ್ಳಿನರತ್ನ ರಾಘೂಪಿನನಿಧಿ . ಪನೆಟ್ಟನೆಕುಲಾಂಗನೆಮಾದನಚಿತ್ತ
- ¹³ ನಲ್ಲ ನನುತನಾಗಿಯಕ್ಕ ನಬಳಾಜನದೊಳ್ಳ ವರತ್ನ ಮಲ್ಲಳೇ || ಅಡುವೆಚೆವಿ . . .
- ¹⁴ ಣ್ಣಪಸನಲ್ಲದೆವೊಡ್ಡಿ ತಿಗುಂಟುದುಪ್ಪ ರಂಕಿಡಿಸುವಪ್ಪ ರಂಪೊರವನುಗ್ರಹನಿ . .
- ¹⁵ ಮೆಪ್ಪನಾಡವಗ್ಗ ಣ್ಣತನವನು ದನುಳಿದುಮಾಹವಮಲ್ಲನಚಿತ್ತ ವೃತ್ತಿಯೊ . . .
- ¹⁶ ಳಿನಲ್ಕ ಪೋಲ್ವನರರಾಗ್ಗ ಳಳಬಾಪ್ಪುರನಾಗಿಯಕ್ಕ ನಂ || ಕಂದ || ನೆಗ್ಗಿದ್ದರಬಳ್ಳಿ .
- ¹⁷ ವೆಯೊಳಗಣ್ಣಪುಣ್ಣಾತ್ತೆ ನಾಗಿಯಕ್ಕ ಂತಾರಾಭಗವತಿಯಂಮಾಡಿಸಿದಳ್ಳ . .
- ¹⁸ ಲಲನಾ ವಿಲಾಸಮುಖಮಣ್ಣ ನೆಯಂ || ವಚನಂ || ಅನ್ತದನ್ನ ಮಾಡಿಸಿದ . . .
- ¹⁹ ಭಗವತಿಗಚ್ಚ ನಪೂಜನಾನಿನಿತ್ತ ಕಮೆನ್ನು ಬಣ್ಣ ಸ್ಥಿತಚೇ
- ²⁰ ದುಚಕ್ರವರ್ತಿ ಗೆಬಿನ್ನ ಪಂಗೆಯ್ದಿ ಪರಮೇಶ್ವರದತ್ತಿ
- ²¹ ಫರ್ನಯಪ್ಪ ವಂಗನಂವತ್ಸರದಬ್ರವಣಸುಧ
- ²² ಪ್ರಭಬಾದ್ಧ ಭಳಾರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ಬ
- ²³ ಪಂಚಮಟಸಾಧನವಾ
- ²⁴ ವಿಯಗೆಳೆಯೊಳ್ಳೊ
- ²⁵ ಳಿನದನಾತಂವಾರಣಾಸಿಯೊಳಂಕುರುಚ್ಚೇತ್ರದೊ
- ²⁶ ಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಕಟ್ಟ . . .
- ²⁷ ಇದನಗೆದನನಿಬಿಲ್ವಾ ಫಹ್ಲಣರುಮನನಿತೆಕವಿಲೆಯುಮ . . .
- ²⁸ ಳಿದದೋಷಮನೆಯ್ದಿಗುಂ || ಮದ್ವಂಶಜಾಪ್ಪರಮಾಜೀಪತಿವಂಶಜಾ
- ²⁹ ನಸೋಭುವಿಭಾವಿಭೂಪಾಯೇಪಾಲಯನ್ತಿ ಮಮಧರ್ಮ ಮಮಂಸಮಸ್ತಂತೇಪಾಂ . .
- ³⁰ ವಿರಚಿತೋಂಜಲಿರೇಪಮೂರ್ಧ್ನಿ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ ಸೇತುನ್ಮಿ ಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲ
- ³¹ ನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾನೇತಾನ್ಮಾಗಿನಹೃದ್ಧಿ ವೇನ್ದಾನ್ಮಯೋಭೂಯೋಯಾಚತೇರಾಮ
- ³² ಭದ್ರಃ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತವಸುಧರಾಂಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ
- ³³ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಬಹುಭಿರ್ವ್ಯಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಸ್ಸಗರಾದಿಭಿಃ
- ³⁴ ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತ ಸ್ಯತಸ್ಯತದಾಫಲಂ || ನವಿಷಂವಿಷಮಿತ್ಯಾ
- ³⁵ ಹುದ್ದೇ ವಸ್ತವಿಷಮುಚ್ಯತೇವಿಷಮೇಕಾಕಿನಂಹನ್ತಿ ದೇವಸ್ಯಂಪುತ್ರಪಾತ್ರಕಂ ||
- ³⁶ ಸೇನಪೋವಚಾಪುಣ್ಣ ಮಯ್ಯಂಬರದಂಸಾಸ್ತ್ರ ಕರ್ಮಿ ಚಾವುಣ್ಣೋಜಬಿಣ್ಣ ರಿಸಿದಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4'6" X 2' 2"

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಭುವನಾಶ್ರಯಂಸಕಳಪಿಧ್ವಿವಲ್ಲಭಂರಾಜ ರಾಜಸ್ತು ತ್ಯಂಪರಮೇಶ್ವರಂಪರಮಾಭ

² ಟ್ಪುರಕಂನಿಜಾತ್ಯಗ್ರತೇಜತಿಗ್ಧಾಂಶುಚಳಾಕೃಚಕ್ರಿನೆಗಳ್ಳಾ ಸತ್ಯಾಶ್ರಯಾಧೀಶವಂಶಸ್ತೋಮಾನ್ವ ವಮಾರಿಜಾತ

- ³ನದಟಂತ್ಯ್ರೋಕ್ಯಮಲ್ಲಭೂಪಂ ||] ಆದಿನಿಪಚರಿತನಖಿವಿನೋದದರಾಜ್ಯಂಗೈಯುತ ಮಿದ್ಧಸುಖದಿನಾಕಾದರ
⁴ವೈಯುಬೀಡಿನೋದರದಿನಸಾಬ್ಬಭಾಮನಾಹವಮಲ್ಲ || ಅನತೋದ್ರಿಪ್ತಾಂಸಾಳರನದಟಲಿ
⁵ದಾಟಂದುಜೇಯಯ್ಯಬಾವೈಂಬಿನೆಗಂಪಾದಾನತಕ್ಷತ್ರಿಯತತಿಜಿಸದೊಳಕಯ್ಯ
⁶ನಿಟ್ಟ . ಯುಂ . ಗನಿತುಂದಿಗ್ಗಂನಿ ದನ್ತಂಬರಮೆಸೆದರೆನಿಪ್ಪಂಟಕಂಮಾಡಿವಿಶ್ವವನಿಯಂ
⁷ತ್ರೈೋಕ್ಯಮಲ್ಲಕ್ಷಿತಿಸುಖದಿನನ ಮಾಳುತ ಮಿದ್ಧಂ ||] ಸಂದಂತ್ರೈೋಕ್ಯಮಲ್ಲಂಭವಣಿಗೆ
⁸ಡೆಗಜಾರೂಢನೋಡಾಗಳಳ್ಳಾಡಿದನಿನ್ದ್ರಂಮೋಗ್ಗಿದಂಪಾವಕನದಟದನುಗ್ರಾನ್ತ ಕಂಪ
⁹ಚ್ಚಿದಂದೈತ್ಯದುರಾತ್ಮಂಮದ್ಧಿಗನಾಥಂನಡುಗಿದನನಿಲಂಸುಕ್ತಿ ದಂಯಕ್ಷನುಳ್ಳಳು
¹⁰ದನೀಶಂಭೀತಿಯಿನ್ದಂಪದಟಿದನನೆನವಾಹಾದರಾಭೂಮಿಪಾಳರು || ತತ್ಪಾದಪದ್ಮೋಪ
¹¹ಜೀವಿಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಸಾವಾಸಿಗಳಧಿಪಾಯ
¹²ಕಂಪದಗುಂಪಭಣ್ಣಾರಿಸಬ್ಬಾಧ್ಯಕ್ಷಂದಣ್ಣನಾಯಕಂರೂಪಭಟ್ಟಯ್ಯಂಗಳುಂ
¹³ಡ್ಡರಾವುಳಮುಮಂಹದಿನೆಂಟಗ್ರಹಾರಮುಮಂಮಪ್ಪನಿಗ್ರಹಪ್ರಪ್ತ
¹⁴ತಿಪಾಳನಂಮಾಡುತ್ತ ಮಿದ್ಧನೆಗ್ಗಿದ್ದರಬಳ್ಳಿಗಾವೆಯಲುಶ್ರೀಮತುಜಯನಿ
¹⁵ಪ್ರಚ್ಛಾದ್ಧವಿಹರವಂಮಾಡಿಸಿತವೆಗೈಯಂತಮ್ಮ ಮಾಡಿಸಿದತಾರಾಭಗವತಿಯ
¹⁶ಶ್ರೀಕೇಶವದೇವರಲೋಕೇಶ್ವರದೇವಬಾದ್ಧದೇವರಲಲ್ಲಿಯಸಮಸ್ತ ಪರಿವಾರದೇವರ
¹⁷ಅಚ್ಚನಪೂಜನಾನಿಮಿತ್ತ ಕ್ಕಂಮೇಲಿಬಿಣ್ಣ ಸ್ಫುಟಿತನವಕಮ್ಮಕ್ಕಂಯೋಗಿನಿ
¹⁸ಯರಕುಸುಯರಸಂನ್ಯಾಸಿಗಳಆಹಾರದಾನಕ್ಕಂಸಕವರುಷದ ೯೪೬ವಿಶ್ವ
¹⁹ವಸುಂವತ್ಸರದಮಾಗ್ಗಶಿರಶುದ್ಧತದಿಗಿಬ್ರಿಹಸ್ಪತಿವಾರದಂದುಚಕ್ರವತ್ತಿಗಿ
²⁰ಬಿಂನ್ನ ಪಂಗೈಯ್ದಂಪರಮೇಶ್ವರದತ್ತಿ ಸಬ್ಬನಮಸ್ಯವಾಗಿಜಿಡ್ಡಳಿಗೆನಾಡೊಳಗೆಹರಿ
²¹ಗೆಮುಂದಸೆಬಳ್ಳಿಗಾವೆಯನಗರಪಂಚಮಠಸ್ಥಾನವೊಳಗಾಗಿರಾಮೇಶ್ವರದೇವ
²²ರಹಡವಣ್ಣಾಣ್ಣಿಗಟ್ಟಿನಕೆಳಗೆಕಚ್ಚವೆಯಗಳೆಯಲುಗಡೆ ಮತ್ತಲಾಣುಯಾಸೀಮೆ
²³ಹಡುವಲರನಿಯಕಟ್ಟುತೆಂಕಲುಮೂಡಲುಹಳ್ಳಬಡಗಲುಬಿಣ್ಣದೇವರಬ್ರಂಹ್ಮಪು
²⁴ರಗೇರಿಯಸೀಮೆಮೂಡಲಗಳಮೂಡಣಕಡೆಬಡಗಲುಹೆಗ್ಗಟ್ಟದತೆಂಕಣತುಂಬಿನ
²⁵ಹರಿಪಡುವಲಯೋಗೇಶ್ವರಿಗೇರಿಯಮೂಡಣಬಟ್ಟೆತೆಂಕಲುಬಳೆಯಕೊಳಗನ್ನಿಧಮ್ಮಮ
²⁶ನಾಮನೊಬ್ಬಂಪ್ರತಿಪಾಲಿಸಿದನಾತಂವಾರಣಾಸಿಯೊಳಂಕುರುಚ್ಚೇತ್ರದೊಳಂಸಾಸಿಬ್ಬಬ್ರಾಹ್ಮ
²⁷ಗ್ಗಸಾಸಿರಕವಲೆಯಂಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳೆಂಕಟ್ಟಿಸಿಕೊಟ್ಟಪುಣ್ಯಮನೆಯ್ದುಗು
²⁸ಹದನಳೆದನನಿಬಿಟ್ಟುಹ್ನುಣುಮನನಿತುಕವಲೆಯುಮನಾಪುಣ್ಯತೀರ್ಥಂಗಳೊ
²⁹ಳಳದಪಾಪಮನೆಯ್ದುಗುಮದ್ವಂಶಜಾಪರಮಹೀಪತಿವಂಶಜಾವಾಪಾಪಾದ
³⁰ವೇತನನಸೋಭುವಿಭಾವಿಭೂಪಾಯೇಪಾಲಯಂನಿ ಮಮಧಮ್ಮಮಿಮಂಸ
³¹ಮಸ್ತಂತೇಪಾಂಮಯಾವಿರಚಿತೋಂಜಲಿರೇಷಮೂರ್ಧ್ನಿ

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ಅದೇ ಹೋಬಳಿ ಶೀರೆಹಳ್ಳಿಯಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 5' X 2'6"

¹ಬನ್ನ ಮುಖೇನಾಯನಮಸ್ತುಂಗಳಿರಸ್ತುಂಗಳೆಂದ್ರಚಾಮರಚಾರವೇತ್ರೈೋಕ್ಯನಗರಾ

²ರಂಭಂಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ || ಏಕೋದೇವೇಸಜಯತಿವೇಕೇವಲಜ್ಞಾನಮೂರ್ತಿ

³ . . ವಿಶಾಚಾತ್ರಿಭುವನಮಿದೇಯದ್ರಿಭೂತಪ್ರಪಂಚ || ಯದುಕೂಟಸ್ಥಂಮಿದಾ .

- 4ಮವಿನಾಂಬಾವನಂಬಂಧಯೋಗಾತುಮಿಶ್ರಭೂತತದಖಿಜಗಜ್ಜನ್ಮಬೀಜನಮಾಮಿ
- 5ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾರಾಜಾಧಿರಾಜಂಕಾಳಾಂಜನಪುರವರಾಧೀ
- 6ತ್ವರಂಸುವನ್ನ ವೃ ಪಭಧ್ಯಜಂಡಮರುಗತೂರ್ಯುನಿಘ್ನೋಪಣಂಕಳಚೂರಿಯ
- 7ಕುಳಕಮಳಮಾತ್ರ ಒಂಡಂಕದನಪ್ರಚಂಡಮಾನಕನಕಾಚಳಂಸುಭಟರಾದಿತ್ಯಂಕಲಿಗಳಂ .
- 8ಸಂಗಜಸಾಮಂತಸರಣಾಗತವಜ್ರಪಂಜರಂಪ್ರತಾಪಲಂಕೇಶ್ವರಂಪರನಾರೀಸಹೋದರಂ . .
- 9ವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರೇಭಕಂಠೀರವನಿಸ್ಸಂಕಮಲ್ಲನಿತ್ಯಾದ್ಯವಿಳನಾಮಾ . .
- 10ವಿರಾಜಿತಮಪ್ಪಶ್ರೀಮದುಭಜಬಳಚಕ್ರವತ್ತಿ ರಾಯಮುರಾರಿಸೋವಿದೇವಂಕಲ್ಯಾಣದನೆಲೆವೀ . .
- 11ಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿರೆ || ಅದೆಸೇನಾನೀಕಮತ್ತ ದ್ವಿರಜಘನಘಟಾ . .
- 12ದಾನಿನಾದಂಅದೆಸೇನಾನೀಕಯೋಧಪ್ರಬಳಧನುದ್ಧಂಢಟಂಕಾನಿನಾದಂ ! ಇದೆಸೇನಾನೀಕವಾಜಿಸ್ಪಕರಕರ
- 13ಸಂಘಟ್ಟಘೋಷಂಕದನಕ್ಕೆ ಯಿತಂದಸೋಮಕ್ಷಿತಿಪತಿಯನುತಂಭೀತಿಯಿಂಗೂಡುಗೊಂಡ
- 14ಸಮಧಿಗತಾಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂಬನವಾಸಿಪುರವರಾಧೀಶ್ವರಂಜಯಂನೀಮಧು . . .
- 15ವಲಬ್ಧಿ ವರಪ್ರಸಾದಮಿಗಮದಾವೋದತ್ತಿಯಕ್ಷಪ್ರಮಾಸಂಘವಂಚತುರಾಸೀತಿನಗರಾಧೀ . . .
- 16ಟಲೋಚನಂಚತುಭ್ಯುಜಜಗದ್ಧಿ ತಾಪ್ಪದಶಾಸ್ತ್ರಮೇಧದೀಕ್ಷಿತಹಿಮವದಿರೀಂದ್ರರುಂದ್ರಸಿಖಿ
- 17ಸಂಸ್ಥಿತತಸ್ಪಟಕಳಿಲಾಸ್ತಂಭಬದ್ಧ ಮದಗಜೇಂದ್ರಮಹಾಮಹಿಮಾಭಿರಾಮಂಕಾದಂಬಚಕ್ರಿ . . .
- 18ರವಮ್ಮ ಮಹಾಮಹೀಪಾಳಕುಳಭೂಪಣಂವೆಮ್ಮ ಟ್ಟತೂರ್ಯುನಿಘ್ನೋಪಣಂಶಾಲಾ . . .
- 19ವಿರಾಜಮಾನಮಾನೋತುಂಗಸಿಂಹಲಾಂಛನಂದತ್ತಾ ತ್ರಿಕಾಂಚನಸಮರಜಯಕಾ
- 20ಬರಾಭರಣಂಮಾಕೋಳ್ವವರಗಂಡಪ್ರತಾಪಮಾತ್ರ ಒಂಡಮಂಡಳಿಕೆಗೆ
- 21ನಾಮಾವೇವಿರಾಜಿತಮಪ್ಪಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವ
- 22ಪನ್ನಿ ಛಾಸಿರಮುಮಂಸುಖಸಂಬಿತಾವಿನೋದದಿರಾ
- 23ದ್ರೋಪಜೀವಿ || ಖಂಡಕಪಾಳವಾನ್ತರಿಕಪಾಳುರಸ್ಥಳಾ
- 24ಲೆನಿಟಳಾಗ್ನಿ ವಿಶೋಚನವಿಟ್ಟಲೋಚನಚಂಕರಾಸಿಕೂ
- 25ಮಂಡಳನಾಥಮಂಡಳಿಕಚ್ಚಿರವನೆಂಬ . . ಧರಿತ್ರಿ
- 26ಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾ
- 27ನಾಗರಾಸಿಪಂಡಿತದೇವರಪುತ್ರ
- 28ಕೇಸ್ವರಪಂಡಿತದೇವಗೈ . . ನೆಯ
- 29ವಿದೇವರಸರುಂಸಮಸ್ತ ಪರಿಗ್ರಹಂ
- 30ನಿರಡಹಿಟ್ಟುಕಾಱರುಂಕೇತಿಸೆಟೆಯುಂಮ
- 31ರಮುಂದಣಮಕ್ತಿಯಬಯಲೋಳಗೆಗ್ರಾ
- 32ದೇವರಿಗೆದ್ದೆ ಕಮ್ಮಾಂ | ಕೋಡಿಯನೋಮನಾ . . .
- 33ನೋಮನಾಥದೇವರಿಗೆಕಲುವೆಸಕೆಬಿಟ್ಟಗದ್ದೆ ಮತ್ತ

ಅದೇ ಗ್ರಾಮದ ಆಂಜನೇಯಗುಡಿಯ ಮುಂದೆ ಇರುವ ವೀರಗಲ್ಲು.

1ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾ

2ದವನಾರಾಯಣಂಭುಜಬಳ

. ತಾಪಚಕ್ರವತ್ತಿ ರೋರಾಮಚಂದ್ರ

4 . ಜ್ಯದ ೩ ಐನೆಯಭಾವನಂವತ್ಸರ

5 ದಚೈತ್ರಬಹುಳಂನೋ | ಗ . .

6 . ವನವರು . ಲೆಯಹಳ್ಳಿಯಹಯ್ಯ

7 ಜವುಡಗಾಡಬಿಟ್ಟ ಗಾಡ . . ಮುಂ

8 ಮುರಿದಂಡಮನೆಜಿಯಕೊಂಡು

ಹೋ

⁹ಹಲಿಆಳತೆಯಮಚೆಯನಾಯ¹⁰ಕನುಅಡಬ . . . ಕದಿಹ¹¹ಲಬರುಮಂಸುರಲೋಕಪ್ರಾಪ್ತ . .¹²ಯವರುಗಾಡುಸಮಸ್ತ ಪ್ರಜೆ[ಗ]

ಳು

¹³ಹನೇರಡು . ಟುಕಾದಿಕುಂದಿ¹⁴ದುರ್ . ಲೆ . . . ಕೆಯಿಕಂ¹⁵ಬಳ

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ಅದೇ ಹೋಬಳಿ ಮಲ್ಲೇನಹಳ್ಳಿ ಕಲ್ಲೇಶ್ವರದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 2'6"

¹ಓಂನಮಃವಾಯನಮಸ್ತುಂಗಶಿರಸ್ತುಂ ಬಿಚಂದ್ರಾಚಾಮರಚಾರವೇತ್ರಯಿಳೋಕ್ಯನಗರಾ²ರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವಚಕ್ರವರ್ತಿ ಒಬಲ್ಲಾಳದೇವ³ರಿಶದಹಂನೇರಡಿನಯಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದಭಾದ್ರಪದಬಹುಳದಶಮಿಾಬುಧವಾ⁴ರದಂನು ಶ್ರೀಮತುಸರ್ವನಮಶ್ಯುಅನಾದಿಯಗ್ರಹಾರಂಚಿಕ್ಕ ಕೆಹಿಯೋರಬಳಿಯಬಾ⁵ಡದಮಲ್ಲೆಯನಾಯಕನಹಳಿಯಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂ⁶ಚಟ್ಟರಸದೇವನಿಃಪಿದುತುಉವಂಕೊಂಡುಹೋಹಲ್ಲಿಹಳಿಯಹೋಚಗವುಂಡತಳುತಿಃಪಿದುಹಲ⁷ರಂಕೊಂಡುತುಉವಂಮಗುಚ್ಚಿ ಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದ | ಚಟ್ಟಜೇಯನಿದಿರನದಿರದೆಕಟ್ಟುಗಳಂತಳುತಿ⁸ಃಪಿದುಗೊಳುಜಟ್ಟಗನಬಾಳುಮಗನನುತನಲಿನಲಿದೊಯಿದರುಸುರಾಂಗನೆಯರುದೇ⁹ವಲೋಕಕ್ಕೆ | ನೆಲನೆಲ್ಲಂಮುಉವಕ್ಕ ಮಾಗಿಮಗುಳ್ವಂತನ್ನಾ ಯದಿನೋಡೆಮಾವ್ವಲಮೆಲ್ಲಂ¹⁰ತಲೆ . ಬುತಾಗೆಭರದಿಂಹೋಚಗವುಂಡಂಮಹಾಬಳುಗ್ರಾಂತ ಕನಂದದಿಂದೆಪಲರಂ¹¹ವೇಸೇಳೆಕೊಂದಿಕ್ಕಿ ಮೆಯಿಗಲಿಸಾಸಿರ್ವರನೆಯ್ತಿ ಮೆಚ್ಚಿ ಸಿಸುರೇಂದ್ರಾವಾಸಮಂಪೊರ್ದಿದಂ ||¹²ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮಿ ಪ್ರೀತಿನಾಪಿಸುರಾಂಗನಾ | ಜ್ಞಾನವಿಧ್ವಂಸನೇಕಾಯೇನಕಾಚಿಂನಾ¹³ಮರಣೇರಣೇ ||

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ಹೊಂಡದ ಏರಿಯ ಮೇಲೆ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 4" × 2' 8"

¹ ಸಕವರುಷ ೧೩೫೫ನೆ . . . ಸಸಂವತ್ಸರದ . ಚೈ ⁴ . . ಕಾದಿ . ಅತುರುವಮರಳಿ ಪಲಬರಂಕೊಂಡುತಾಂಸುರಲೋ²ತ್ರಬಹುಳ ೧೦ ಸೋಮವಾರದಲುಶ್ರೀ⁵ಕಮನೆಯಿದಿದನು ||³ . . . ರಗೌಡನುತುರುವಿನು

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1' 4"

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪಭುಜಬಳಿಸಂಘೇಚಕ್ರವರ್ತಿವಿ²ಹಳದೇವವರ್ಷದ ಹದಿನಾರನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದ³ಪಾಲ್ಗುಣಬಹುಳ ೮ ಸೋಮವಾರದಲುಶ್ರೀಮದನಾದಿಯಗ್ರಹಾ⁴ರಂಚಿಕ್ಕ ಕೇರಿಯೂರಬಳಿಯಬಾಡಮಲ್ಲಿ ಯನಾಯ್ಕ ನಹಳ್ಳಿಯಮಾದ⁵ರಮಸಣಿಗನುತಂಕಣನಾಯಕರುಕರಿಲೆಯಹಾಯ್ತು ತುಉ⁶ವಂಕೊಂಡುಹೋಹಾಗಆಮಸಣಗನುತಾಗಿತ್ಯೆಃಪಿದುಹಲರಂಕೊಂ

7. ದುತುಲುನಂಮಗುಳ್ಳಿ ಸುರಲೋಕಪ್ಪಾಪ್ತನಾದೆ|| ಶ್ರೀಮತುಲಕೀಷ |⁹ . ಗವುಡನುಲವನ . ತ್ತುರಗವುಡರಗಿಬೆಗಂ . ಕೆಜಿಯಕಳಗಿ
8. ಮಹಾಜನಂಗಳು ಸಮಸ್ತ ಪ್ರಜೆಗಳುಮುಖ್ಯವಾಗಿಬ |¹⁰ . . . ಕೊ . ಬಿಟ್ಟರು

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ಅದೇ ಹೋಬಳಿ ತಾಳಗುಂದ ಗ್ರಾಮದ ಪ್ರಣವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟ ಕಂಭದ ಮೇಲೆ

೧೨ಧಮನಮೃದಾಯ || ಜಯತಿವಿಶ್ವವೇದಸಂಘಾತನಿಶ್ಚಿತೈಕಮೂರ್ತಿಸ್ಸನಾತನಃ ಸ್ಥಾನುರ್ದಿಶ್ಚೈವಚ್ಛರಿದಭೃತಿಮಜ್ಜಟಾಭಾವಮಣ್ಣಿ
ನಃ ||ತಮನುಭೂಸುರಾದಿಜಪವರಾಸ್ಸಮಗ್ಯಜಾವ್ಯೇದವಾದಿನಃ ಯತ್ಪ್ರಸಾದಸ್ಮಾಯತೇನಿತ್ಯಂಭುವನತ್ರಯಂಪಾಪ್ತನೋಭ
ಯಾತ್ || ಅನುಪದಂಸುರೇಂದ್ರತುಲ್ಯವಸುಷ್ಣಾಕುಸ್ಥವಮ್ನಾಂವಿಶಾಲಧೀಃ ಭೂಪತಿಷ್ಕದಪ್ಪಸೋನಾನೀಬೃಹದನ್ವಯವೈಶ್ವಾಮಾಚನ್ಮ
ವಾಃ

21||ಅಥವಾಭೂವದ್ವಿಜಕುಲಂಪ್ರಾಂಶುಮೇಕಶರದ್ಗುಣೇಂದ್ರವಂಶಮಣ್ಡಲಮ್ ತ್ರ್ಯಾಪ್ಕವತ್ತ್ವಹಾಂತೀಪ್ರೇತ್ರವೃಷಿಮುಖ್ಯಮಾನವ್ಯಗೋತ್ರಜಮ್||
ವಿವಿಧಯಜ್ಞಾನಭೃಥಪ್ರಣ್ಯಾಮ್ನುನಿಯತಾಭಿಪ್ರೇಕಾದ್ರ್ಯಮೂರ್ಧ್ವಜಮ್ ಪ್ರವಚನಾನಾಗಾಹನಿಷ್ಠಾ ತಂವಿಧಿವತ್ಸಮಿದ್ಧಗ್ನಿ ಸೋಮಪಮ್||
ಪ್ರಣವಪೂರ್ವಪದ್ವಿಧಾದ್ಧೈಯನಾನಾರ್ದ್ಯಮಾನಾನ್ತರಾಲಯಮ್ ಅಕೃತಕಾತಮಾತ್ರಸ್ಯಹೋಮೇಷ್ವಿಸುಶುಪಾವರ್ವಣಶ್ರಾದ್ಧಪಾ
ಷ್ಪಿಕಮ್ ||

ಅತಿಥಿನಿತ್ಯಸಂಕ್ರಾಂತಸಮಭಸವನತ್ರಯಾವಸ್ಥಾನೈತ್ಯಕಮ್ ಗೃಹಸಮಾಸದೇಶಸಂರೂಢವಿಕಸತ್ತ ದಮ್ಪೈಕಸಾದಸಮ್ || ತದುಸಚಾರವತ್ತ
ದಾಸ್ಯತರೋಸ್ತಾನಾವ್ಯಸಾಧಮ್ಯಮಸ್ಯತತ್ ಪ್ರವವೃತೇಸತಿತ್ಥೈವಿಮಾಣಾಂಮಾಚುರ್ಯಗತಸ್ತದ್ವಿಶೇಷಣಮ್ || ಏವಮಾಗತೇ
ಕದಮ್ ಕುಲೇಶೀಮಾನ್ ಭೂವದ್ವಿಜೋತ್ತಮಃ ನಾಮತೋಮಯೂರಣರಮ್ನೋತಿಶ್ರುತಶೀಲಶಾಚಾದ್ಯಲಂಕೃತಃ ||

*ಯಾ ಪ್ರಯಾಯ ಪಲ್ಲವೇನ್ನ ಪುರಿಂಗುರುಣಾ ನಮಂವೀರಶ್ಮ್ಯುಣಾ ಅಧಿಜಿಗಾಂಸುಷ್ಟವಚನಂನಿ ಬಿಲಘಟಿಕಾಂನಿ ವೇಶಾಶುತಕ್ಕುಕೃತತತ್ರ ಪಲ್ಲವಾಶ್ಚನಂಸ್ಥೇನಕಲಹೇನತೀವ್ರೇಣೂರೂಪಿತಃ ಕಲಿಯುಗೇಸ್ಮಿನ್ನಹೋಬತಕ್ಷತ್ರಾತ್ಪರಿವೇಲವಾವಿಸ್ರತ್ರಾಯತಃ ಗುರುಕುಲಾನಿನ ವ್ಯುಗಾಧಾರ್ಥಾಶಾಖಾಮಧೀತ್ಯಾಪಿಸುತ್ತತಃ ಬ್ರಹ್ಮಸಿದ್ಧಿಯರ್ಥದಿನ್ಯಪಾಧೀನಾಕಮತಷ್ಟುರಂದುಪ್ಪಮ್ನಿಸ್ತೃತಃ

ಕುಶನವಿದ್ಯಾಪತ್ನಿಗಾಜ್ಯಚರಗ್ರಹಣಾದಿಪಕ್ಷೇಣಪಾಣಿನಾಭುದ್ವಪಹದಿಪ್ತಿಮಾಚ್ಛಸ್ತಂವಿಜಿಗೀಷಮಾಣೋವಸನ್ಧರಾಮ || ಯೋ
 ನ್ತಪಾಲಾನ್ವಲ್ಲವೇನ್ದ್ರಾಣಾಂಸಹಸಾವಿನಿಜ್ಜಿಹತ್ಯಸಂಯುಗೇ ಅದ್ಧಿವಾಸದುರ್ಗಮಾಮಟವೀರೀಪರ್ವತಾನ್ತಾರಸಂಕ್ರತಾಮ ||
 ಆದದೇಕಾನ್ಬಲಹದ್ಯುಣಪ್ತಮುಖಾದ್ಯಕೂಲನಾಜಮಣಿಲಾತ್ ಏವಮೇಭಿಫಿಲ್ಲವೇನ್ದ್ರಾಣಾಂಭೃಕುಟೀಪಮುತ್ಪತ್ತಿ ಕಾರಣೈಃ ||

ಸ್ವಪ್ರತಿಷ್ಠಾಪಾರಣೋತ್ಥಾನಭುಜ್ಞತಾತ್ಫೈರ್ವವೇಷ್ಪಿತಃ ಭೂಷಣೈರವಾಬಭಾಬಲವದ್ಯುತಾಸಮಾತ್ಮಪನೇನಚ || ಅಭಿಯುಯು
ಕ್ಷಯಾಗತೇಭುಭಂಕಾಚ್ಚೀನರೈಪ್ಸವೃತಿಮ ವಿಷಮವೇಶಸ್ರಯಾಣಂವೈಶರಜನೀಪ್ಸವಸ್ತುನ್ನಭೂಮಿಪು || ಪ್ರಾಪ್ಯನೇನಾ
ಸಾಗರಂತೇಪಾಂಪ್ರಾಹನ್ನಿಲೀಶೈನವತ್ತದಾ ಆಸದನ್ನಾನ್ದಾರಯಾವಾನಭುಜಬಲಧ್ವನಾನತ್ತೈವಾಶ್ರಯಃ ||

ಪಲ್ಲವೇಂದ್ರಯಸ್ಯಶಕ್ತಿಮಿಮಾಲಬ್ಧಾಪ್ರತಾಪಾನ್ವಯಾವಮಿ ನಾಪ್ಯುಹಾರ್ತನಿಶ್ರೀಯಸೀತ್ಯುಕ್ತಾನ್ವಯಮ್ನಿತ್ರಮೇವಾಶುವಮಿರೇ || ಸಂ
 ತ್ರಿತಸ್ತದಾಮಹೀಪಾಲಾನಾರಾಧ್ಯಯುದ್ಧೇಷುವಿಕ್ರಮೈಃ ಪ್ರಾಪಸಟ್ಟಬನ್ಧಸಂಪೂಜಾಂಕರಪಲ್ಲವೈಷ್ಟವೈರ್ಧೃತಾಮ್ || ಭಜ್ಗು
 ರೂಮ್ನಿರ್ವಲಗ್ನಿತ್ಯನ್ಯತ್ಯದಮಾರೂಢಿವಾವೃಷ್ಟೃತಾವಧಿಮಿ ಪ್ರೇಮಾರಾನ್ತಾ ಮನನ್ಯಸಂಚರಣಸಮಯಸ್ಯ ತಾಂಭೂಮಿಮೇವತಃ ||

ವಿಬುಧಸಂಘಮಾಲಿಸಂವೃಷ್ಟ್ಯಚರಣಾರವಿನ್ದಸ್ವಡಾನನೆಯಮುಖಚಿಹ್ನೆವಾನನುಧ್ಯಯಸೇವಾಪತಿಂವಾತ್ಮಭಿನ್ನಹ || ತಸ್ಯಪುತ್ರಷ್ಕಬ್ಜ
ವಮ್ನೋಗ್ರಸಮರಾಧ್ಯಯಿಸೌಕುಮ್ಯೇಷ್ಯತಃ ಪ್ರಣತಸರ್ವಮಣ್ಡಲೋತ್ತಿಷ್ಟಸಿತಕಾಮರೋದ್ಧೃತಶೇಖರಃ || ತತ್ಪ್ರತಪ್ತ
ದವ್ಯಭೂವಿವದೂರಚಿತ್ತೈಕನಿಘೋಷಭಗೀರಥಃ ಸಗರಮುಖ್ಯಸ್ವಯಂಕದಮ್ನುಕುಲಪ್ರಜ್ಞಾನ್ವಜನಾಜನಾಧಿಪಃ ||

ಅಧ್ಯಾಪನಮಹತ್ವತಸ್ತಪುತ್ರಪ್ರಥಿತಯಾಶಾರಘವಾರ್ಥಿವಾಕ್ಯಧ್ಯಾಪಕಪ್ರಥಿತವಪ್ರಥಿತವಿನ್ಯಾಸಪ್ರಯೋಗೀನ ಅಕ್ರೂತಪರಾಕ್ರಮತ
ಸ್ವನಂಶಭೋಜ್ಯಮ್ || ಪ್ರತಿಭಟ(ಯ)ನಮರೇಷ್ಟರಾಶಿತಸ್ಮೋಲ್ಲಖಿತಮುಖೋಭಿಮುಖವಿಷ್ಣುಪಾಂಸ್ರಹರ್ತೃ ಶ್ರುತಿಪಥನಿಪುಣ
ಷ್ಕವಿಸ್ತದಾತಾವಿವಿಧಕಲಾಕುಶಲಜ್ಞಜಾಪಿಯಶ್ಚ ||

10 ಭ್ರಾತಾಸ್ಯಾಚಾರುವಪುರಬ್ಧಿಗಭೀರನಾದೋಮೋಕ್ಷತಿವರ್ಗಪಟುರನ್ವಯವತ್ಸಲ್ಯಭಾಗೀರಥಿನ್ನರಪತಿವೃಗರಾಜಲೀಲಾಕಾಕುಸ್ಥಾಐತ್ಯ
ವನಿಮೂಲಘಾಪ್ಪಕೀರ್ತಿಃ॥ಜ್ಯಾಯೋಭಿಸ್ತದವಿಗ್ರಹೋತ್ಥಿಪುಷ್ಪಯಾಸವ್ಯುಕ್ಪಜಾಪಾಲನಮದೀನಾಭ್ಯುಧ್ಧರಣಂಪ್ರಧಾನವನು
ಭಿಮುಫ್ಯುದ್ವಿಜಾಭ್ಯರ್ಹಣಮ್

ಯಸ್ಯೈತತ್ಕುಲಭೂಷಣಸ್ಯ ನೃಪತೇಜಃಪ್ರಜ್ಞೋತ್ತರಂಭೂಷಣಮ್ ತಮ್ಬೂಷಾಪ್ಸುಃಖಮೇನಿರೀನುರಗಖಂಕಾಕುಸ್ಥಮತ್ರಾಗತಮ್ || ಛ

ಮ್ಯಾಕ್ಕ್ರಾನ್ತಾ ಇವಮೃಗಗಣಾವೃಕ್ಷರಾಜಿಂಪ್ರವಿಶ್ಯಚ್ಛಾಯಾಸೇವಾಮೃದಿತಮನಸೋನಿವೃತಿಂಪ್ರಾಪ್ನುವಂತಿ ತದ್ವಜ್ಞಯೋ
ವಿಹತಗತಯೋಬಾನ್ಧವಾಸ್ಸಾನುಬನ್ಧಃಪ್ರಾಪ್ತೃಮ್ಯಾ ವೃಥಿತಮನಸೋಯಸ್ಯಭೂಮಿಂಪ್ರವಿಶ್ಯ ||

¹²ನಾನಾವಿಧದ್ರವಿಣಸಾರಸಮುಚ್ಚ ಯೇಷುಮತ್ತದ್ವಿಪೇನ್ದ್ರಮದವಾಸಿತಗೋಪುರೇಷು ಸಂಗೀತವಲ್ಲಗಿನದೇಷುಗೃಹೇಷುಯಸ್ಯಲಕ್ಷ್ಮಣ
ನಾಥ್ಯತಿಮತೀಸುಚಿರಂಚರೇಮೇ || ಗುಪ್ತಾದಿಪಾರ್ಥಿವಕುಲಾಮೃದುಹಸ್ಥಲಾನಿಸ್ತೇಹಾದರಪ್ರಣಯಸಮ್ಭ್ರಮಕೇಸರಾಣಿ ಶ್ರೀಮ
ನ್ಮನೇಕಸೃಪಪಟ್ಟದನೇವಿತಾನಿಯೋಜೋಧಯದ್ಧುಹಿತಧಿತಿಭಿವೃಪಾಕ್ಷಃ ||

¹³ಯನ್ದ್ರೈವಸಮ್ಪನ್ನಮದಿನವೇಪೃಂಶಕಿತಯೋಪೇತಮಥಾಸನಸ್ಯಮ ಶೇಷೈಗ್ಗುಣೈಃಪಂಚಭಿರಪ್ಯಸಾದ್ಧ್ಯಾನ್ಯಮನ್ತಚೂಡಾಮ
ಣಯಃಪ್ರಣೇಮಾಃ || ಸಯಿಹಭಗವತೋದೇವಸ್ಯಾದಿದೇವಸ್ಯಸಿದ್ಧ್ಯಾಲಯೇಸಿದ್ಧಗಾನ್ದರ್ವ್ಯರಕ್ಷೋಗಣೈಸ್ಸೇವಿತೇ ವಿವಿಧನಿಯಮ
ಹೋಮದೀಕ್ಷಾಪರೈರ್ಬ್ರಹ್ಮಣೈಸ್ಸಾತಕೈಃಸ್ತೂಯಮಾನೇಸದಾಮನ್ತ್ರವಾದ್ಯಶುಭೈಃ ||

¹⁴ಸುಕ್ರತಿಭಿರವನೇಶ್ವರೈರಾತ್ಮನಿಶ್ರೇಯಸಂಪ್ರೇಪ್ತಭಿಸ್ಸಾತಕಣ್ಣಾರ್ಥದಿಭಿಶ್ಚೈದ್ಧಯಾಭ್ಯಾಶ್ಚಿತೇ ಇದಮುರುಸಲಿಲೋಪಯೋಗಾಶ್ರಯಂ
ಭೂಪತಿಷ್ಠಾರಯಾಮಾಸಕಾಕುಸ್ಥವಮ್ಯಾತಟಾಕಂಶುಭಮ || ತಸ್ಯಾರಸಸ್ಯನವಸಾಖ್ಯವಿಶಾಲಕೀರ್ತೀಪಟ್ಟತ್ರಯಾರ್ಪಣವಿರಾ
ಜಿತಚಾರುಮೂರ್ತೀಃ ಶ್ರೀಶಾನ್ತಿವಮ್ತ್ರಸೃಪತೇರ್ವ್ಯರಶಾಸನಸ್ಯಕುಬ್ಜಸ್ವಕಾವ್ಯಮಿದಮಶ್ರುತಲೇಲಿಲೇ ||

¹⁵ನಮೋಭಗವತೇಸ್ಥಾನಕುನ್ಮದಿರವಾಸಿನೇನುಹಾದೇವಾಯ ಸನ್ದತುಸರ್ವಸಮನ್ತಾಗತೋಯಮಧಿವಾಸಃ ಸ್ವಸ್ತಿ ಪ್ರಜಾಭ್ಯಾತಿ ||

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಸಣ್ಣ ಕಂಭದ ಮೇಲೆ.

ಪ್ರಮಾಣ 3' 6" X 9"

¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ

²ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾ

³ಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮ

⁴ಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿ

⁵ಚಕಂಚಾಳುಕ್ಯಾಭರಣಂಜ

⁶ಗದೇಕಮಲ್ಲಶ್ರೀಮಜ್ಜಯಸಿಂಹ

⁷ದೇವರಾಜ್ಯಮುತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿ

⁸ಗಿಸಲುತ್ತಮಿರಸಕವರಪ

⁹ಫಲಂನಯವಿಭವಸಂವತ್ಸರ

¹⁰ದಪುಷ್ಯಶುದ್ಧ ೧ ಸೋಮವಾರ

¹¹ವೃತ್ತರಾಯಣಸಂಕ್ರಾಂ

¹²ತಿಯನ್ದುಶ್ರೀಮದನಾದಿಯಗ್ರ

¹³ಹಾರಸ್ಥಾನಕುನ್ಮದಿರಮೂ

¹⁴ವತ್ತಿಚ್ಚಾರ್ವಾಸರಂಸಕಲಮಿ

¹⁵ರ್ದುಶ್ರೀಪ್ರಣಮೇಶ್ವರದೇವರ

¹⁶ಗಡಿಂಬದಗಳೆಯಪ್ರಮಾ

¹⁷ಉಮಾರುಹಂನ್ನೆರಡು

¹⁸ಅಚಂದ್ರಾಕ್ಷತಾರಂಬರಂ

¹⁹ನಡೆವಂನಾಗಿಮಾಡಿದಧಂಮ್ಮಕಾ

²⁰ಧರ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದವರು

²¹ವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ

²²ಸಾಯಿರಕವಿಲಿಯುಮಂಸಾ

²³ಯಿರಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟ

²⁴ಫಲವಕ್ಕು

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಇರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" X 2' 1"

¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ

²ಶ್ವರಂಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಚಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ

³ಶ್ರೀಭುವನಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ರರೋತ್ತರಾಭಿವೃದ್ಧಿಯಾಚಂದ್ರಾಕ್ಷತಾ

⁴ರಂಬರಂಸಲುತ್ತಮಿರ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಸಂಸ್ತೂಯಮಾವಾಶೇಷಲೋಕೈಕಪಿತಾಮಹ

⁵ಹರಣ್ಯಗುಬ್ಬುಳುಹೃದಸಂಸ್ಥಾಪಿತಶ್ರೀಮತ್ತೈಶೋಕ್ಯನಾಥಪ್ರಣಮೇಶ್ವರದೇವಾಧಿಪತಿ ತವಿಸಿಷ್ಟಗ್ರಹಾರಾಧೀ

- ⁶ಪ್ರಸರಹಚ್ಚತ್ರಸಮಾಗತದ್ವಾರದಶಹಸ್ರಗ್ನಿ ಹೋತ್ರಪರಿವೃತ್ತದ್ವಾರತ್ರಾಂಶತ್ರಹಸ್ರಸಂಖ್ಯಾಸಮೇತಃ
- ⁷ಯಮನಿಯಮಗುಣೋಪೇತರುಬ್ರಹ್ಮೇಂದ್ರಚಂದ್ರಯಮಗ್ನಿ ಪ್ರತಿಷ್ಠಿತಪಂಚಮಹಾಲಿಂಗಸನ್ನಿಹಿತಪು
- ⁸ಣ್ಯೀತೀರ್ಥೋದಕಾವಗಾಹನಪವಿತ್ರೀಕ್ರತಗಾತ್ರಾರ್ಥರಾಮರಸತ್ವತ್ರಮ್ಮಯೂರವಮ್ಮಗ್ನಿಪ್ರಸೂಪ್ತಾ
- ⁹ದಶಾಶ್ವಮೇಧಾಧ್ವರದಕ್ಷಿಣೋಪಲಬ್ಧಚತುಶ್ಚತ್ವಾರಿಂಶದುತ್ತರಶತ್ರಾಗ್ರಮಾಧಿಪ್ತಾಯಕಸ್ಸಂದಿಗ್ಧವಿಪು
- ¹⁰ಳಧಮ್ಮಗ್ನಿಣ್ಣಾರ್ಯಕರನೇಕಯಜ್ಞವಬ್ರಿಧಪುಣ್ಯಾಂಬುನಿಯತಾಭಿಷಿಕ್ತಾದ್ವೈಮೂರ್ಧ್ವಜಮ್ಮಹಾವೀರವೇ
- ¹¹ದಿಧ್ಯಜಬ್ರಹ್ಮರಾಜಸಭಾಪೂಜಾಗ್ರಗ್ರಾಹಿಗಳಾಶ್ರಿತಜನಮನೋರಂಜಿತಫಲದಾಯಿಗಳುವೇದ
- ¹²ವೇದಾಂಗೋಪಾಂಗವೀಮಾಂಸಾದಿಶಾಸ್ತ್ರಪಟ್ಯಕ್ರಸ್ತೃತಿಪುರಾಣಕಾವ್ಯನಾಟಕವಿಷಯಸರೋಜಿನೀಭಾಸ್ಕರಬರ್
- ¹³ಧಹೃದಯಕುಮುದವನಮುಕುಳನಿಕರವಿಕಸಿತಸುಧಾಕರರುದಂಭದರ್ಪಕೋಧಲೋಭಮದಮಾ
- ¹⁴ತ್ರರ್ಯುದುವಿಷ್ಣುಪಯದುರಿತಗುಣದೂರರುಸಿವೈಷ್ಣವಜನಾಧಾರರುಶರತ್ಸಮಯಶುಭ್ರಾಭ್ರದುಃಖಾನ್ವಿ
- ¹⁵ವರಜತಗಿರಿಹಮಸಂನಿಭವಿಶದಯಶೋರಾಸಿಗೈವದ್ವಜ್ಜನರತ್ನರಾಶಿಗಳುನಯವಿನಯಸಾಜನ್ಯ
- ¹⁶ಸತ್ಯಶಾಶಾಶಾರಧೈರ್ಯಮರ್ಯಾದಾದಿಗುಣಹಿಮಾಲಯದ್ವಿಜಕುಳಕಮಳವನಕಮಳಾಲಯ
- ¹⁷ಕುಂಞವಿಷಯಾಂಗನಾಲಲಾಮಕಚಿತರತ್ನಪಟ್ಮಮ್ಮಗ್ನಿರತರುಶ್ರೂತಸ್ಮಾರ್ತಧರ್ಮಾನುಷ್ಠಾನಪರಾಯಣ
- ¹⁸ವಿವಿಧವೈಷ್ಣವಾನಾರಾಯಣರಹಿತಜನದಿಕ್ಪಂಜರರುಶರಣಾಗತವಜ್ರಪಂಜರರುಶಾಪಾನುಗ್ರಹಸಮರ್ಥಧರ್ಮಾಧ್ಯಾ
- ¹⁹ಯಾಧ್ಯಯನಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಗುಣಸಂಪನ್ನರಪ್ರೇಮಾನ್ತಹಾವಡ್ಡಗ್ರಾಮ
- ²⁰ತಾಣಗುಂದೂರಮೂವತ್ತಿಚ್ಛಾರಸರಂಕೆಲಮಿಟ್ಟುಚಾಳುಕೈವಕ್ರಮವರ್ಷದಪದಿನಾಜಿನೆಯಪ್ರಜಾಪತಿಸಂ
- ²¹ವತ್ಸರದಲುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯಾದಿತ್ಯನಾರದಂದುಶ್ರೀಮತ್ತಿವುಳವಾಸುದೇವರಬಿನ್ನಪದಿಶ್ರೀ
- ²²ಮತುಯಮೇಶ್ವರದೇವರಿಗೆನಿವೇದ್ಯಕ್ಕೆಕಾಡಚನಹಳ್ಳಿಯಕಣಗಿಲುಗಟ್ಟದಿಂದಿಳಿದಹುಳಿಯುಣಿ
- ²³ಯಿಂಕೆಗಳಿಗೆಬಿಟ್ಟಯ್ಯಗೆಸವಯ್ಯನಕೆಯಿಂಪಡುವಲುಬಿಲಧಮ್ಮದಿಂಬಿಟ್ಟಕೆಯಿಗುಣಿಗನಲು
- ²⁴ಮೂಱುಮತ್ತಲುಲಂಕದಳಂಮತ್ತಾಕುಳಧಮ್ಮಗಮಂಪ್ರತಿಪಾಳಿಸಿದರಿಗನಾರಣಾಸಿಯಲಬ್ಬಾ
- ²⁵ಹ್ರುಣಿಗ್ಗಿಸಾಸಿರಕವಿಲಿಯಂಕೊಟ್ಟಪುಣ್ಯಂವಿಧರ್ಮವನಗೆದಗ್ಗಿಸಾಸಿರಕವಿಲಿಯನಗೆದಪಾತಕವಕ್ಕು
- ²⁶ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿಸುನ್ದರಾಪ್ಪಸ್ವರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಂಜಾಯತೇಕೃಮಿಃ ||
- ²⁷ಸ್ವಸ್ತೀಮತುಯಮೇಸ್ವರದೇವರಿಗೆಮೊಳೆಯೂರಇಂದ್ರ
- ²⁸ಗೆಜಿಯಕೆಳಗೇತಂಕಣಬಳ್ಳಿಯಮೇಸ್ವರದೇವರಿಗೆಕಮ್ಮ
- ²⁹ಗ್ನಿಂಚಂದ್ರೇಸ್ವರದೇವರಕೆಯತಂಕಣಬಳ್ಳಿಯಬಿಟ್ಟಧರ್ಮಮರಲುಗ ೪
- ³⁰ಇಧಮ್ಮವವನುಆವನೊಬ್ಬನಳಿದವನಾಯಿರಕವಿಲಿಯನಳಿದಪಾಪ ||

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 8" x 1' 10"

¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಮ . . .

²ಜಾಧಿರಾಜಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರ . . .

³ಳತಿಳಕಂಚಾಳುಕ್ಕಾಭರಣಂಶ್ರೀಮದಾಹವಮಲ್ಲದೇವರಿ . . .

⁴ರಾಜ್ಯಮುತ್ರರೋತ್ರರಾಭಿವೃದ್ಧಿಗೆಸಲುತಿರತತ್ವದಪ

⁵ಭ್ರಮರಂಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ

⁶ತ್ವೀಪನಂಕಕಾಣಗಜಕೆಬಲ್ಲಣ್ಣ ಸಾಮನ್ತ

⁷ರಣಾಗತವಜ್ರಪಂಜರಂಶ್ರೀಮದ್ಭೀಮರಸ . . .

⁸ಸುನ್ನಿಚ್ಛಾರಸಿರಮುಂಸಾಂತಳಿಗೆಸಾಯಿರಮುಂಕಿ

⁹ದೇವ್ವಿತ್ತಮಗ್ರಹಾರಂಸವಸಿಗುಡಿಗೇಜಿಯಮನಣುಂಗ

¹⁰ಳಿತಮೊಳುತಿರತತ್ವದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತರಾಜ್ಯಭ

¹¹ರೂಪಿತಮಹಾಮಾತೃಪದವೀವಿರಾಜಮಾನಂಮಲಿರಾಜಸ

¹²ಶ್ರೀಮತ್ಪಗ್ಗಡೆಕಾಳಿಮಯ್ಯಂಗಳಶಕವರ್ಷರ್ಗಂತ್ರನೆಯಹೇ . . .

- 13 ಉಂಟಿಸುವತ್ತರದ . . . ಸುಧ್ಧಿ ಅದಿತ್ಯವಾರದಂದುನೆಯ . . .
- 14 ಳಿಗನಾಲ್ವತ್ತ ಉಮನ್ನೆಯ . . . ಕಾಯಿಮ್ಮಂಗಿಬಿಟ್ಟಂಪೂಸಿ . . .
- 15 ವ್ಯಭಾರಕ್ಕೆ ಸರ್ವವಿರೋಧಗೇಯ್ದಿಡಾತಂತನಗೆಕುಡಲಿಲ್ಲದೆ . . .
- 16 ದೇವಯ್ಯನಕೇಯ್ಯಿಲ್ಲಾಲ್ವತ್ತು ಗದ್ಯಾಣಪೊನ್ನ ಕೊಣ್ಣಾತ . . .
- 17 ನಮೊದಲಮನ್ನೆಯ . . . ಬಿಟ್ಟುಕೆ . . . ನಿಂತಪ್ಪು. ದೆಕ್ಕೆ ಸಾ . . .
- 18 ಪದಿನೆಂಟಗ್ರಹಾ . . . ಳುರಾಳ್ಗೆ ಎಲ್ಲತುಂನಂ
- 19 ಯಳಿಗನಾಲ್ವತ್ತು ಮ . . . ಯೋನ್ನ ತಂಗಿಬರದೊಂ
- 20 ಸೇನಬೋವಪೊಲೆ . . . || ನಿದನಾವನೊಬ್ಬ
- 21 ನಚ್ಚಿ ದನಾತಂವಾರಣ . . . ಸಾಸಿಬ್ಬ ಪರ್ವ . . .
- 22 ಸಿರಕವಿಲೆಯುಮ . . . ಕನಕ್ಕ . . .
- 23 ಳಕ್ಕ ನುಕೊಟ್ಟಿತ . . .

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 4" X 6"

¹ ಖ್	³ ಲಿಲಿಕ	⁵ ಕ್ರಗಣ್ಣಿ	⁷ ಶ್ರೀಮತ್ತಾನ್ತರು
² . ದ .	⁴ ತಾಪಸಂಪ	⁶ ಲ್ಲತರಾಮ್ನಿ	⁸ . . ಪವ .

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 2' 6"

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕಳಚುರ್ಯಚಕ್ರವರ್ತಿ ರಾಯಮುರಾರಿ ಸೋವಿದೇವವರು ಪದವಿರೋಧಿಕ್ರಿತು
- ²ಸಂವತ್ಸರದ ಅಶ್ವಿನ್ ಬಹುಳ ೪ ನೇ ಅದಿವಾರದಂದು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾ . . .
- ³ಬಿನವಸೆನಾಡಹೆಗ್ಗೆ ಡೆದಂಡನಾಯಕ ಚೊಕ್ಕ ಕೇಸಿಮಯ್ಯನು ಸಂತೆ ಳಿಗನಾ
- ⁴ಡಬಳಿಯ ಬಾಡದ ಅಳಹೂರನಿಱಿದು ವೆಂಡಿರಲು ಡೆಲುಚ್ಚಿ ಕೊಂ
- ⁵ಡುಹೋಹಲ್ಲಿನಾಡಕುಳತಿಳಕಮಪ್ಪಮುಕ್ತ ಡರಸೋವಿಸೆತಿಯಮಗಂಕಾಳಿಯ
- ⁶ನಾಯಕತಳಕುದುರೆಯಂನಿಱಿದು ಪಲರಂಕೊಂದು ತುಱುವಂ ಮುಳ್ಳಿ ಸು
- ⁷ರಲೋಕಪ್ರಾಪ್ತನಾದ || ಅತನಮಗಂಸೋಮೆಯ ಬಮ್ಮಯಂಗಳ ಪರೋಕ್ಷ
- ⁸ವಿನಯದಿಂವಾಡಿಕಲಂನಿಱಿಸಿದರು || ದ್ವಿವಿಮೌವುರು ಶಾಲೋಕೇನೂರ್ಯಂ ಮಂಡ್ಲಳ ಭೇದಿನಾ
- ⁹ಪರಿಬ್ರಾಟುಯೋಗಯುಕ್ತ ಶ್ವರಣೇಶ್ವರಮುಖೇಹತಃ ||

182

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 4' X 2' 3"

¹ . . . ಚಾಳುಕ್ಯವಿಕ್ರ	⁶ . . . ನಮಗಂ . . . ಮಗಳ ಕುದುರೆಯನಿಱಿದುಹ
² . . . ಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ . . .	⁷ ಲರಂಕೊಂದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದನಾತನಾಳ ನಕ್ಕೆ
³ . . .	ವೆಚ್ಚಿ ಮೂವತ್ತಿ ಚಾರ್ಫಸಿರಂಕೊಟ್ಟಿಗದೆ
⁵ . . . ಮೂಱಿ . . .	⁸ ಕಮ್ಮಿ

183.

ಅದೇ ಸ್ಥಳದ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7' × 2' 6"

- ¹ . . . ಕಾಳವರ್ಷಶ್ರೀಪ್ರಧಿವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
- ² ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಬಂದ್ರಬಲ್ಲಹಂರಾಜ್ಯಂಗೈಯ್ಯಬನವಾನಾಡ
- ³ . . . ಗಮಂಸಂಕರಗಣ್ಣನಾಳುತ್ತಿ ರಸಕನ್ಯಪಕಾಳಾತೀತನಂವತ್ಸರಸ
- ⁴ ತಬ್ಬಳ್ ಪ್ರ[ವ]ತ್ತಿ[ನ]ಭಾದ್ರಪ .
- ⁵ ಮಾಸ ದುಪರಿವುದಂಕಣ್ಣಕೊಟ್ಟ
- ⁶ ಸಮ ಮೈಸಿನೆನ್ನು ಬಗೆದನನ್ನಡೆತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃತೇನಾ
- ⁷ ಏಸುರಾಜ್ಞನಾಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇ
- ⁸ ಬಗೆದುಪ

184.

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಈಶಾನ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ.

ಹಳಗನ್ನಡಪುರಾಣ—ಪ್ರಮಾಣ 3'4" × 1'

- | | | |
|---|---|---|
| ¹ ವನಾಶ್ರ . . . | ⁵ ಜ್ಞಾ ಮಹಾಶಬ್ದಮಹಾಮಣ್ಣಳೇಶ್ವರ | ⁹ ರಸಬ್ಬ ನವಾನಿಪನ್ನಿಚ್ಛಾಸಿರ |
| ² ಸ್ವರಪರ . . . | ⁶ ವರೇಶ್ವರಂಚಾಮುಣ್ಣಾ ಲಬ್ಧವರಪ್ರಸಾ | ¹⁰ ಸಾಸಿರಮುಮಂಸುಖನಂಕ |
| ³ . ಭರಣ ಮಲ್ಲದೇವ . . | ⁷ ಲಿನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿಸ | ¹¹ ತ್ರಮಿರತತ್ಪಾದಪದ್ಮೋಪಜೀ |
| ⁴ ಮುತ್ತರೋ ಭಿವೃದ್ಧಿಸಲ್ಲತ್ತಿರಸ್ವ . | ⁸ ದಿಘಿವಪೆಡಂಗದೇವರಮಂಗ್ರೀ | ¹² ಪರ್ಯನ್ತಂಬನವಾನಿಯೊ
(ಮುಂದೆ ಹೋಗಿದೆ.) |

185.

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 8' × 3'4"

- ¹ ಒಂನಮಸ್ತುಂಗಜಟಾಚಂದ್ರಚಂದ್ರಿಕಾಭೋಗಭೂತಯೇ | ಭವಾನೀದೋರ್ಲತಾಗಾಡಪರೀರಂಭಾಯಸಂಭವೇ || ಸರ್ವೇಷ್ಟಾರಂಭಕಾಲೇ
ಪು[ತ್ರ]ಯು]
- ² ಸ್ತುಭುವನೇಶ್ವರಾಃ | ದೇವಾದಿಶತುನಃಸಿದ್ಧಿಂ ಬ್ರಹ್ಮೇಶಾನಜನಾದ್ವನಾಃ || ಸರ್ವಾಕಾರಮಶೇಷಸ್ತಜಗತಃಸರ್ವದಾಶಿವಂ | ಗೋಬ್ರಾ
ಹ್ಮಣ . . .
- ³ ಚಕ್ರವಂಭವತುಸರ್ವದಾ || ಏವಮಾದೌವಂಮಧ್ಯೇಶಿವಮಂತ್ರೇ(ಏಮಂತ್ರೇ)ಚನರ್ವದಾ | ಸರ್ವೇಶಾನಂಶಿವಭಕ್ತಾನಾಮನುಜಾನಾಂಚ
ತಚ್ಚಿವಂ
- ⁴ ಶ್ರೀಮದ್ವೇದವಾಧಿದೇವಪ್ರಣವಸತಿಮಹೀಸೋಮಸೂರ್ಯಾತ್ಮವಾಯುಪ್ರಾಣಮಾಗ್ನಿಂ ಬುಪ್ರಜಾತಪ್ರಯುತತನುಭವಾನೀ . .
- ⁵ ಪ್ಲವೇಶ್ರೀಮಂಪ್ರವೃಂಜಕಪ್ರಸ್ಫುರದತುಳದಯಾಳೋಕನಂದಣ್ಣನಾಥೋದ್ಧಾಮಂತ್ರೀಕೇಸಿರಾಜಪ್ರಮುಖನಿಖಿಳಭಕ್ತಗ್ಗೈಮಾ
ಕೃಷ್ಣಾಳ . . .
- ⁶ ಶ್ರೀಮಜ್ಜಿ ದ್ರೂಪನಾಥ್ಯಂಪ್ರಣವಸತಿಮಹದ್ವೇದಸಂಪಾದಕನಿಸ್ಸೀಮವ್ಯಾಪಾರಲೋಕತ್ರಯಕರಣಲಸದ್ವ್ಯಂಚೈಯಂತಾಪ್ತಿತದ್ಧ . . .

- ⁷ಮಾತೋದ್ವಿಜಯೋನಿತ್ವದಿನದಿಯಿಸಿದಂಸ್ವವಾಮಾಂಗದಿಂದಾದ್ದು ಮಂಪ್ರಭಾವಮೂಲಪ್ರಕೃತಿಮಹದಹಂಕಾರಯುಕ್ತಮು . .
- ⁸ಕಂ || ಆಪದ್ವಾಹನವರನಾಭೀಪದ್ವದಿನೋಗಧನುದಿತವೇದಮುಖವಾಣೀಪತಿವಿಶ್ವೋತ್ಪತ್ತಿ ವ್ಯಾಪಾರಪರಂಹಿರಣ್ಯಗರ್ಭ್ಯಂ || ಆ
ಕಮಳಗರ್ಭ್ಯ . . .
- ⁹ಕಂ || ತ್ರಿಜಗದ್ವಂದ್ಯನಮತದಿಂತ್ರಿಜಗಮನಂತಲ್ಲಿದೇವತಿಯ್ಯಗ್ತನುಜುಜಮಂಕಮಾತ್ರಕಮ್ತಮನಜೇಯಮತಿಪಡೆದನಪ್ರಮೇ
ಯಮಹನೀ .
- ¹⁰ವೃ || ವಿತತಾನೇಕಸರಿತ್ವತಿಪ್ರವೃತಜಂಬೂದ್ವೀಪಪೀಠಪ್ರತಿಷ್ಠಿತಲಿಂಗಾಕೃತಿಯಾಗೆಕಣ್ಣಿ ಸದುತೋಕ್ತುಂಮೇರುತನ್ನೇರುಪವ್ವತದಿಂತೆಂ
ಕಣಭಾಗ
- ¹¹ದೊಳ್ಳ ರತಭೂಚಕ್ರಂಕರಂರಯ್ಯವಾಕ್ಷಿಯೊಳ್ಳಾಡೆವಿರಾಜಿಕುಂವಸುಮೇಶ್ರೀಕುಂತಳಂಕುಂತಳಂ || ತ್ರಿವದಿ || ಅದುಕಮ್ತಭೂಮಿಯು
- ¹²ಪ್ಪುದಖಿಂದವಲ್ಲಿವಾಡಿದಕಮ್ತಾಬೀಜಂಶತಕೋಟಿಭಳವನೀವುದುಬಿತ್ತಿ ಬೆಳವತೆಱನಂತೆ || ವ || ತದ್ದೇಶಾಧಿಪತ್ಯದೊಳುಪರಮೇಶ್ವರನಬಾ
ಹುಗಳೊಳುದಯಿಸಿದಂನ
- ¹³ತಕ್ಷತ್ರಿಯೋನಂತರನೆಗಟ್ಟಿ ಚಾಳುಕ್ಯವಂಶದೊಳು || ವೃ || ತನಯಂತ್ಯೆಲನೃಪಂಗೆಸತ್ತಿ ಗನೃಪಂತನ್ನಂದನಂವಿಕ ಮಾಂಕನಜಾತನೆಗಟ್ಟಿ
ಯ್ಯಣಂಗೆಜಯಸಿಂಹಂತ
- ¹⁴ಮೃನಾತಂಗೆನಂದನನಾದಾಹವಮಲ್ಲನಾತನಮಗೆವೆಮ್ಮಾಡಿ ತತ್ಸನುಸೋಮನಪುತ್ರಂಜಗದೇಕನಾತನನುಜಂತ್ರಿತೈಲಭೂಪಾಳಕಂ || ವ ||
ಇಂತುಚಾಳುಕ್ಯವಂಶದ
- ¹⁵ಕ್ಷತ್ರಿಯರುಕ್ರಮದಿಂರಾಜ್ಯಂಗೆಯ್ಯತತುಕಾಲದೊಳು || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಕಾಳಂಜರಪುರವರಾಧೀಶ್ವ
ರಸುಪನ್ನ
- ¹⁶ವೃಪಭದ್ರಜಡಮರುಗತೂರ್ಯನಿಗ್ಗೊರ್ಪಣಕಳಚುರ್ಯಕುಳಕಮಳಮಾತ್ಮಂಡಕದನಪ್ರಚಂಡಮಾನಕನಕಾಚಳನುಭಟರಾದಿತ್ಯ
ಕಲಿಗಳಂಕು
- ¹⁷ಶಂಕಜಸಾಮಂತಶರಣಾಗತವಜ್ರಪಂಜರಂಪ್ರತಾಪಲಂಕೇಶ್ವರಪರನಾರೀಸಹೋದರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮವೈರೀಭ
ಕಂಠೀರವ
- ¹⁸ನಿಶ್ಯಂಕಮಲ್ಲನಾಮಾದಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಕ್ರಮದ್ಭಜಬಳಚಕ್ರವತ್ತಿ ಬಿಜ್ಜಣದೇವರಸರಪ್ರಭಾವಪ್ರತಾಪಮಂತೆಂದಡಿ || ವೃ || ಜಗ
ಮಂಕಯ್ಯಾನಿಸಿತ್ತಾಪ್ಪಹಿಮಕರಸಮಸ್ತದ್ಧಿ
- ¹⁹ಯಾದತ್ತು ತೇಜಂವಿಗೆವಂದತ್ತ ಬ್ಬಿಯಂಗುಂಞ್ವಿರ್ದುಕಲಿಯುಂಚಾರುಚಾರಿತ್ರವ್ರಗ್ರಾಂಕಿಣಪ್ರಾಣಾಂಬುವಿಂದಂತಣಿದುಸಿಲತಾಯಪ್ಪಿ
ದಿಗ್ಗಂಟಿದಂತಾನುಗವಾದತ್ತು ದ್ವಕ್ಕೀತ್ತಿ ಪ್ರಸರಮೆನಿಸಿ
- ²⁰ದಂಬಿಜ್ಜಣಕ್ಷೋಣಿಸಾಳಂ || ವ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮಹಾಪ್ರಧಾನಬನವನನಾಡದಂಡನಾಯಕಂಕೇಶಿಮಯ್ಯಂಗಳನ್ವಯಮಂಪೇ
ಳ್ವಡಿ || ವೃ || ಕುಲದೆಯ್ಯಂಗರಿಜೇಶನಪ್ರತಿಮತೇಜಂಬಿಜ್ಜ ಭೂ
- ²¹ಪಾಳಕಂನಲವಿಂದಂಪೊರದೊಳ್ಳಿ ನಾಹೊಳಲರಾಜಂತಂದೆತಾಯ್ದಿಗ್ಗಣಬ್ಬಿಲಸಲ್ಲಕ್ಷಣಿತಾನೆನಲನೆಗಟ್ಟಿ ಭಾರದ್ವಾಜಗೋತ್ರೋದಯಾಚಳ
ಚೂಡಾರವಿದಂಡನಾಥತಿಳಕಂಸಾಮಾನ್ಯನೇಕೇಶವಂ ||
- ²²ವೃ || ತನುಸಾಂದಯ್ಯದೊಳೆಂದ್ರಜಂಸೊಬಗಿನೊಳುಪುಣ್ವಾಯುಧಂನೀತಿಯೊಳುಮನುಚಾತುರ್ಯದೊಳಬ್ಬ ಜಂಪರಹಿತಬ್ಯಾಪಾರದೊ
ಳುಖೇಚಕಂಘನಶಯ್ಯೋನ್ನತಿಯೊಳುನೆಗಟ್ಟಿರ
- ²³ಘರಾಮಂತಾನೆನುತ್ತಂಜಗಜ್ಜನಮಿಾಕೇಶವದಂಡನಾಥನನೂಪ್ರೀತಿಯಿಂಬೆನ್ನಿ ಕುಂ || ಕಂ || ನೆಗಟ್ಟಿ ಪ್ರಧಾನರಾತಂಗೆಗಣಿತಮತಿನಾ
ರಸಿಂಹದೇವನುಮೌದಾರ್ಯಗುಣಾಬ್ಧಿದೋಣಮರ
- ²⁴ನನುವಗಾಧಗಾಂಭೀರನನುಪಮಂತಿಕ್ತರಸಂ || ವ || ರಾಜಾಧ್ಯಕ್ಷದಕರಣಂಗಳು || ವೃ || ಜನಮೆಲ್ಲಂಪೊಗಲಂವಿವೇಕನಿಧಿಯಂಕಯ್ಯಾರ
ದಿಂಚೆಟ್ಟಿರಾಜನನಾದಿಗ್ಗಿ ವಹಪ್ರವತ್ತಿ
- ²⁵ಯಶಂಮೈಳಾರದಂಡಾಧಿನಾಥನನೌದಾರ್ಯಗುಣಾಬ್ಧಿಪೋತರಸನಂನಾನಾಯೋಪಾಯಚಕ್ಷ್ಣನಚಾಣಿಕ್ಯನಂಕುಳಯೆಂಕುಳಲಕ್ಷ್ಮೀ
ಧಾಮನಂಸೋಮನಂ || ವ || ಆಹೆಗ್ಗಡೆಕರಣಂ
- ²⁶ಗಳುಗೇಶಿಭಾವದೊಳಂಮಧ್ಯಸ್ತ ವೃತ್ತಿಯೊಳಂನಡೆವ || ವೃ || ಮನುಮಾಗ್ಗಪ್ರತಿಹಸ್ತ ವಗ್ಗಮನರಾರಾರೆದೊಡೀರಬ್ಬ ರಾಜನನೂನಂ
ಗುಣಿವಮ್ಮರಾಜನನವದ್ಯಂರೇವಣಂಸ

27. ಬೃದೇವನುದಾತ್ತಂಶುಚಿಣೋಮನುಜ್ಜಳಯಶಂಮಾತ್ತಂಢನಾಗೋಯ್ದರಾಜನನಿಂಧ್ಯಂವಿಭುಮಲ್ಲಪಾಯ್ಯುಗನಿಬಿಸ್ಸೃದ್ಧಮ್ನೃತಾತ್ಸ
ಯ್ಯುಕರು || ವ || ಇಂತುಸಮಸ್ತಪ್ರ

²⁸ಧಾನರಾಜಾಧ್ಯಕ್ಷಂಪ್ರತಿಹಸ್ತಪರಿಜನಪುರಜನಂಚೇರಸುಮಹಾವ್ಯಧಾನಂಕೇಶವದಂಡನಾಯಕಂಬನವಸೆಪಂನಿಚ್ಚೃಗಿಸಿರಮಂದುಷ್ಯನಿಗ್ರಹಃ

29 ಪೃಪ್ರತಿಪಾಳನದಿಂಪಾಳೆಗಿರಾಜಧಾನಿಬಲಿಪುರದೊಳೆದೊಂದುದಿವಸವಾಸ್ಥಾನಮಂಡಳಮಧ್ಯಸ್ಥಿತನುಸಕಳಪರಿಜನಪರಿವೃತನಾಗಿಪ್ಪುದು

30 ವಲ್ಲಿಯಾಚಿತಾವಸರಜ್ಞಾ ನುಪಶೇಷಧಮ್ಮಜ್ಞಾ ನುಪೆನಿಸಿದ || ವೃ || ವನಜಜುತಿತ್ತ ಜಂವಿಘಮೂಚಿಗೇಕಶೃಪನಾತ್ಮ ಜಾತನಾತನಕುಲದಲ್ಲಿರೇ
ವರಸನಾತನನೂ

31. ನುವಿವೇಕಿಸೋಮನಾತನತನಯಂಃವೈಕಶರಣಂವಿಬ್ಧಗ್ರಣಿಚಟ್ಟುರಾಜನಾತನಸತಿಮಾದಿದುಕ್ಕನವರ್ಗಾತ್ಮಭವಂಸುಕ್ತತಾತ್ಥಿರೇಚಣಂ ||

³²ಕಂ || ಸರಸೀರುಹತತಿದಿನಕರಕರದಿಂದಲರ್ವಂತೆಜನದಮಾನಮಲರ್ವಿನೆಗಂಸರಸೋಕ್ತಿ ಯುಕ್ತಿ ಯಿಂದೇಚರಸಂಧವ್ಯಕ್ತಪ್ರಸಂಗಮಂಪು

33 ಟ್ಟಸಿದಂ || ವ || ಅಂತುಧಮ್ಮಪ್ರಸಂಗಮಂಪುಟ್ಟಸಿಫೂಮಿದಾನದಗ್ರಾಮದಾನದಮಾಹಾತ್ಮ್ಯಮಮನನ್ನದಾನದಮಾಹೋನ್ನತಿಯಮಂ
ವಿದ್ಯದಾನದ

34 ಮಹತ್ವಮುನುಷ್ಯೇಳು ಮದೆಂತಂದಡಿ || ಶ್ಲೋಕ || ಸರ್ವೈಪ್ರಾಪೇದಾನಾನಾಂಭೂಮಿದಾನಂಪರಂಸ್ಮಿತ್ರಂ | ಸರ್ವಪಾಪಹರಂಕಥಿಸ್ವ
ಗರ್ಭಂಚಾಹು

35 ಮೈಗನಿಷಿಣಃ || ತಪಸ್ವಿನೋಽಥಯಜ್ಞಾನಃಸತ್ಯಮಂತೋಬಹುಶ್ರುತಾಃ | ಗುರುದೇವಸಾಕ್ಷಿ ವಸಾತಿಕ್ರಮಂತಿಭೂಮಿಃ || ನಾಸ್ತಿ ಭೂ

³⁶ಮಿಸವೋದಾನಂನಾಸ್ತಿ ಭೂಮಿಸವೋನಿಧೀ | ನಾಸ್ತಿ ಸತ್ಯಸವೋಧವ್ಯೋನಸಮಾಪಮ್ನುತಾತ್ಮರಂ || ಸರ್ವ್ಯಸಸ್ಯಜಲೋಪೇತಂ ಸರ್ವ್ಯಬಾಧಾ

³⁷ ವಿವರ್ಜಿತಂ | ಗ್ರಾಮಂವಾಯಯೋದದ್ಭೂತ ಸೃಷ್ಟಿಪೂರ್ವಲಂಕಾಃ || ಸೂರ್ಯಕೋಟಿಪ್ರತೀಕಾಶೈರ್ವಿವೃಷ್ಟೈಃ ಕೋಟಿಸಂಯುತೈಃ ||

ಸಂಯುಕ್ತಃ ಕೋಟಿಶೋನೇಕೈಃ ಸರ್ವೈಕಾಮಸಮಂಸ್ತಿತ್ಯಃ || ವಿಮಾನೈರ್ಗ್ರಾಮದಾನೇನತ್ರಿಸಪ್ತಕುಲಸಂಯುತೈರ್ಯುಗ್ಧೈಃ ಸ್ವ

³⁹ಮೈತ್ವರೇ ಲೋಕೇಶ್ವರೇಷತೇಕಾಲಮುಕ್ತಯಂ || ಅನಾತ್ಮರತರಂ ಲೋಕೇನ ಭೂತಂ ನ ಭವಿಷ್ಯತಿ ಅನಮಃ ಲಾಭವೇತ್ಸರ್ವಂ ಸರ್ವಂ

⁴⁰ಮಂನೇಪ್ರತಿಷ್ಠಿತಂ || ಅನ್ನದಪ್ರಾಣದಾಪೋಕ್ತಪ್ರಾಣದಶ್ಚ ಪಿಸರ್ವದಾತಸ್ಮಾದನಪ್ರದಾನೇನಸರ್ವದಾನಫಲಲಭೇತ್ || ತ್ರೈ

41. ಕೋಕ್ಯಂಚತುರೋವಣ್ಣಾಫಶ್ಚ ತಸ್ವರಶ್ಚ ಶ್ರವಣಪಿಥಕ್ಬ್ರಹ್ಮದ್ಯುಧೇವತಾಃಸರ್ವ್ವಾಽವಿದ್ಯಾದಾನೇಪ್ರತಿಷ್ಠಿತಾ || ಉಪಾಧ್ಯಯಸ್ಯಯೋ
ಪ್ರತಿಃ

42 ದತ್ವಾಧ್ಯಾಪಯತೇಜನಾಃ | ಕಿನದತ್ತಂಭವೇತ್ತೇನಧಮ್ಮಕಾಮಾತ್ಫದೃಢಸಾಂ || ಚ್ಛತ್ರಾಣಾಂಭೋಜನಾಭ್ಯಂಗವಸ್ತ್ರಂಭಿಕ್ಷಮಥಾ
ಪಿವಾದತ್ವಾಪಾ)

48 ಪ್ರೋತಿಪ್ತರುಪೇಸರ್ವಾನ್ತಾ ಮಾನಸಂಶಯಃ || ಯತ್ಪುಂಜ್ಯಂತೀರ್ಥದಾತ್ರಾ ಯಾಮುತ್ಪುಂಜ್ಯಂ ಯಜ್ಜಿನಾಂತಘಾತತ್ಪುಂಜ್ಯಂ ಕೋಟಿ
ಗುಣಿತಂವಿ

44. ದ್ಯುತಾನ್ಯಾಭೇನ್ನ ರಃ || ವ || ಎಂದಿಂತನೇಕಪ್ರಕಾರದೊಳುಬಹುವಿಧದಾನುಭವಮಾಹಾತ್ಮ್ಯಮಂಪೇಳ್ವುದುಂಹರ್ಷೋತ್ತರಪ್ರಚಿತ್ತನಾಗಿತ
ದ್ಧಮ್ಮಕರ

45. ಉಯೋಗ್ಯಸ್ಥಾನಮಂವಿಶಾರಿಸೆವತ್ತಂರೇಚರಸನೆಂದನದೆಂತೆಂದೊಡಬಿಳಲೋಕನಿಮ್ಮ೨೯ನಪ್ರವಣಮತಿಯೆನಿಸಿದಹರಂಣ್ಯಗುಳ್ಳಿದ
ತ್ತದ್ವ

46 ಶ್ರೀಶತ್ಪದ್ವಿಜನಮಾಜಾಭರಣಮುಂತತಸ್ಸೋಜಗಭೃಪ್ರತಿಷ್ಠಿತಪ್ರಣವೇಶ್ವರದೇವಪ್ರಮುಖದೇವಕುಳವಿರಾಜಿತಮುಂತಚ್ಚತು
ಮ್ಯಾಖವಿನಿಮ್ಕತಬ್ರಂ

47 ಹೃತ್ತೀರ್ಥಪವಿತ್ರತಮುಮತಿಬಹಳಸರ್ವ್ವತ್ಥಕೋದ್ಯಾನಪರಿವೃತಮುಮೆನಿಸಿಸೋಗಯಿಸುವಸ್ಥಾಣಗೂಢನಾಮಗ್ರಾಮವದುವಕಳ
ಧರ್ಮಕರಣ

48 ಯೋಗ್ಯಸ್ಥಾನವಲ್ಲಿವಾಡಿದನು ಕೃತವಕ್ಷ್ಯಯಥಾಮುನೀಗುವೆನೆ ಕರಣಸಮೇತಂತದನ್ನು ವೆಂದಾಸ್ಥಾನಮಂಡಳದಿಂದ್ದು ಬಂದುಸ್ಥಾನಗೂ
ಢಗಾ)

49. ಮದ್ಯಪ್ರಾಣಮೇಶ್ವರದೇವಗೃಹವಿಜೇತಪೂಜೆಯಂವಾಡಿಸಿಯಲ್ಲಿಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಜಪ

ಸಮಾಧಿಲಿಖನಂಪಂನರಾಪಾಸನಃಗ್ನಿಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಂಶ್ಚಕ್ಷುಮಿವಾಂಸಾನೇಕಶಾಸ್ತ್ರವಿಶಾರದರುಂಶ್ಚ
ಮೃನಿರತರು

- 51 ವಗ್ನಿ ಪೋಷಾಧಿಸಪ್ತ ಸಂಸ್ಥಾಸಂಸ್ಥಿತಮಂವಾತ್ಮಂ ಡೋಷ್ಯಕೀರ್ತಿಯುತರವನೇಕಯಜ್ಞಾವಭೃತಾವಗಾಹನಪವಿತ್ರೀಕೃತಶೇರರು
ಮೆನಿಸಿದನಾದಿಯಸರ್ವ್ಯನಮ
- 52 ಶೃದ್ವಗ್ರಹಾರಂಸ್ಥಾಣುಗೂಢಗ್ರಾಮದಮೂವತ್ತಿ ಚಾರ್ಭಗಿಸರ್ವ್ಯಮೃದಾಜನಂಗಳವೇದಾಂತಿಸ್ವಯಂಪಾಕಿದೇವರಮತ್ತ ವಲ್ಲಿನಡೆವನುಭವ
ಣಿಕಾಱ
- 53 ಹೆಗ್ಗಡೆಕರಣನಾಗರಖಂಡಮಂನೆಯಂಬಂದಣಿಕೆಯಸೋವರನನಾಕಣಗೊಯ್ದು ಣಬೇಗೂರಕೇತಗಾವುಂಡಮಾಗುಂಡಿಯಸಂಕಗಾವುಂ
ಡಮಳವೈಯಾಕೇತಗಾವುಂಡ
- 54 ಕೋಣವತ್ತಿ ಯಪೃಥಿವೀಸೆಟ್ಟಿಕಿಱುವಡೆಯಮಸಣಿಸೆಟ್ಟಿಯಿಂತಿವರುಪ್ರಮುಖನಾಗರಖಂಡದಸಮಸ್ತ ಪ್ರಭುಗಾವುಂಡುಗಳಾಕಂಪಣದಹೆಗ್ಗಡೆ
ಕರಣಂಗಳಂತೆನಿಬರ
- 55 ಸಂನಿಧಿಯೊಳ್ ದೇವರಂಗಭೋಗರಂಗಭೋಗನಿತ್ಯನೈಮಿತ್ತಿ ಕಪೂಜೆಗೆಡ್ಡು ಗೆಬಲಿಹೋಮಚೈತ್ರಪವಿತ್ರಮಾಟಕೂಟನವಕಮ್ಮಕ್ಕಂನಾಲ್ಕು
ವೇದಖಂಡಿಕವೆರಡುಭಟ್ಟವೃತ್ತಿ
- 56 ಕಂನಡಪ್ಪರಸಿಕ್ಷೆಘೇಯಾರವಾಱುಂಬಂಡಿಕದುಪಾಧ್ಯಾಯಚ್ಛಾತ್ರರಗ್ರಾಸವಸ್ತ್ರಕ್ಕಂಸತ್ರಕ್ಕವೆಂದುಕನಸಯ್ಯನಾಯಕನವಾಣಂದೇವನ
ನೂ ಅತೆಯಿಂಕೇಶವ(ದಂ)
- 57 ದಂಡನಾಯಕನುಂಕರಣಂಗಳುಂಸಕವರ್ಷಂ ೧೦೨೯ನೆಯೊಶ್ವರಸಂವತ್ಸರದಪುಷ್ಯದಪುಣ್ಣಮಿಸೋಮವಾರವುತ್ತುರಾಯಾಣಸಂಕ್ರಮಣ
ವೈತೀಪಾತದಂದು
- 58 ಬನವಸೆನ್ನಿ ಚಾರ್ಭಗಿಸರದಕಂಪಣಂನಾಗರಖಂಡ ೩೦ ಱಬಳಿಯಬಾಡಂಹಿರಿಯತಗುಳದ್ವಿಯ್ಯಂತಾಣಗುಂದೂರನೈರಿತ್ಯದಕೊನವನೆಯಬಿ
ಯಲ್ಪಂಪೂರ್ವಮ
- 59 ಯ್ಯಾದೇಯಚತುರಾಘಾಟೀಮಾಶುದ್ಧಿಯಿಂತ್ರಿಭೋಗಾಭ್ಯಂತರಂಧಾರಾಪೂರ್ವ್ಯಕಂಮಾಡಿಬಿಟ್ಟರಲ್ಲಿಯಸರವಣೆಯಕ್ರಮವೆಂತೆಂದೊಡೆ
ತಗುಳ
- 60 ದ್ವಿಯಮೂಲಸ್ಥಾನವೇವೆಗ್ಗವಂತ ರೊಂದುಅಲ್ಲಿಯಗೌಡನುಂಬಳಿಮತ್ತ ೨ ಮತ್ತಂಕೊನವನೆಯಬಯಲೊಳಗೆರುವೆದೊಡಿಕ ೧
ಯಜುರ್ವೇದದಲ್ಲಿನದಖಂ ೧
- 61 ಕತ್ವದಖಂ ೧ ಸಾಮವೇದದಖಂ ೧ ಶಬ್ದಶಾಸ್ತ್ರರೂಪಾವತಾರನ್ಯಾಸಖಂ ೧ ಪ್ರಾಭಾಕರವೇದಾಂತಖಂ ೧ ಅಂತಾಱಕ್ಕಂಪ್ರತ್ಯೇಕವರೆ
ವತ್ತರಲೆಕ್ಕದಮತ್ತರು ೩ ವೇದಾಂತ
- 62 ದಸ್ವಯಂಪಾಕಿಸ್ವಾಮಿಗಳೆ ಮತ್ತ ೧ ದವಸಿಗರಿಗೆಮತ್ತ ೧ ಹೂಡೋಟದಮಾಲೆಗಾಱಿಕಮ್ಮ ೨೦ ಅಂತುಮತ್ತ ೫ ಕಮ್ಮ ೨೦ ನೆಯೆ
ಮೇಲಾದಭೂಮಿಯಲು
- 63 ಭತ್ತ ಭಾಗದಿಪಾದಭತ್ತ ದೊಳಗೆದೇವಗ್ಗಿನಿತ್ಯನೈಮಿತ್ತಿ ಕದನೈವೇದ್ಯಕೊಂದುಸಂವತ್ಸರದಭತ್ತ ವಂಕಳದುಳಿದಭತ್ತ ದೊಳಂತಗುಳಟ್ಟಿಯ
ಲೆಹುಟ್ಟಿದದ್ರವ್ಯದೊಳಗೊಂ
- 64 ಭಾಗಮಂದೇವಗ್ಗಿನಕಳದುಳಿದಭಾಗದಹೊಂನೊಳವಾಭತ್ತ ದೊಳಂನಿತ್ಯಸ್ಥಿತಿದೇವರಸತ್ರವಾಗುಂಬಬ್ರಾಹ್ಮಣರು ೩೦ ಖಂಡಿಕಕೆಚ್ಚಾತ್ರ
ಲೆಕ್ಕದ ೬ ಖಂಡಿಕದಲಂಬಚ್ಚಾ
- 65 ತ್ರರು ೪೧ ದೇವರಪೂಜಾರಿಮಾಣಿಯರಿ ೨ ಅಂತು ೧೦ ಕ್ಕವದ್ವಿಕ್ಕು ವಭಾಣಿಸ್ತಿಯರು ೩ ಗ್ಗಿಣೀವಿತಂಗ ೬ ಸೀರೆಗೆಪಣ ೬ ಚ್ಚಾತ್ರ
೫೦ ಕ್ಕಂಸೀರೆಗೆಪ್ರತ್ಯೇಕಂಪ ೨ ಲೆಕ್ಕದ ೧೦ ವಗ್ಗಿವಡ್ಡ
- 66 ವಾರದೊಳಭ್ಯಂಗಸೋಮವಾರದಲು ೩೦ ಮನುಶ್ಯಬ್ರಾಹ್ಮಣರುಗುರಕಳವನಾವಿದನಜೀವಿತಂಗ ೪ ಅಗ್ನಿ ಪೃಥಿವೀಗಣಿಕಂನಡದುಪಾಧ್ಯಾಯಿ
ಗುಳ ಬಾಲಸಿಕ್ಷೆಯಾಸ್ತ್ರದವರುಪುರಾ
- 67 ಣಮಂಪೇಳೆವರಗ್ಗಿನೈಯಹೊಳೆಯಲೊಳ್ಪತ್ತೆದಬ್ಬಗಂಧಮುಮಂಸತ್ರಖಂಡಿಕದಲಂಡಬ್ರಾಹ್ಮಣಗ್ಗಿನತಾಂಬೂಳಮಂಕುಡುವರು
ಮತ್ತಂದೇವಗ್ಗಿನತಗುಳಟ್ಟಿಯರ್ಧದೊಳಾದದ್ರ
- 68 ವೈದೊಳರೇತರಸಪಟ್ಟುಗೌಡಚೌಡರಸಮಹದೇವತಿಕಜ್ಜಂಗಳಬಿಟ್ಟತೋಟಂಗಳೊಳಂಸಿದ್ಧಹಳ್ಳಿಮತ್ತ ಪೂರ್ವ್ಯವೃತ್ತಿ ಸಪ್ತದಿವ್ಯದಲಂಭ
ಕ್ತರುಕೊಟ್ಟುದಱಲುವಿಂತಿನಿತಹೊಳಾದದ್ರ
- 69 ವೈದೊಳಗಿನಿತ್ಯಗದ್ದುಗೆಪೂಜೆಘಾಪಾರಿನೈವೇದ್ಯನಂದಾದೀವಿಗೆನಿತ್ಯಂಸಪಸ್ತ್ರತಿಳಹೋಮವಿಂತಿನಿತ್ಯಂನಡಸುತ್ತಿಂಗಳ್ಳಿಂಗಳೊಳ ೨ ಡ
ಪೃಮಿಚಿತಾದ್ದೇಯ
- 70 ಮಾಸ್ಯಪಾನ್ಯವಮಾಸ್ಯವೈತೀಪಾತಸಂಕ್ರಮಣವೆಂಬಪಬ್ಬಂಗಳಲನಿತ್ಯನೈಮಿತ್ತಿ ಕಪೂಜೆಯಂಮಾಡಿಶಾಸ್ತ್ರದುಪಾಧ್ಯಾಯರುಃವವ
ಮೃದಾ

- ⁷¹ ಟಿನೆಯಶಾಂತಾಧ್ಯಾಯಮಂಜಸಂಗಯ್ದಿಹೇಳ್ವಕ್ರಮದಿಂದೇವರೆಂಟು ದಿಕ್ಕಿ ನೋಳ್ತಂಡಲವಂಮಾಡಿಯಲ್ಲಿಯಮಂತ್ರದಿಂಬಲಿಯನಿಕ್ಕಿ ದೇಶವೆ
ನಾಳ್ವಡ್ಡೆತ್ರಿಸ್ತೆಂಗೋಬ್ರಾಹ್ಮಣ
- ⁷² ರುಮೆಯಜಮಾನನುಮಂಹರಸುಮುತ್ತಂವರ್ವದೊಳಗೆಬಹಮಹಾಪರ್ವಂಗಳೆ ೨ ಡಯನ ೨ ವಿಶುನೋಮಸೂರ್ಯಗ್ರಹಣವಾ
ಶಾಡಕಾರ್ತಿಹಮಾಘವೈಶಾ
- ⁷³ ಬದಪುಣ್ಣ ಮಿಗಳಲೊಂದೊಂದುದಿನದಪೂಜೆಯಾಹಾಱುತಿಂಗಳಫಳಮನೀಗುವಾಪ್ಪಂಗಳೊಳ್ಳಿದೇವರ್ಗನಹಸ್ತಗಡ್ಡುಗೆಯಂಪ್ರಾರಂಭಿ
ಸಿಪುಂಣ್ಯಹವಾಚನೆಯಂಮಾಡಿಶಾ
- ⁷⁴ ಸ್ತುಬ್ರಂಡಿಕದವರುರಂಗದೊಳ್ವಿದ್ಯಾಮಂಡಳಗುರುಮಂಡಳವಮಂಡಳವೆಂಬಮಂಡಳತ್ರಯಮನುಧ್ಧರಿಸಿಯಚ್ಚಿಸಿಶಾಂತಾಧ್ಯಾಯಮಂ
ಜಪಿಸುವರುವೇದಬಂಡಿಕದನಾಲ್ವರೂಂ ೪ ಪ್ರಶಸ್ತಕಳಶಂಗೆ
- ⁷⁵ ಳಲುದಕಮಂತುಂಬಿಸವ್ಯಾರಥಿಗೋರೋಚನಸಿದ್ಧಾತ್ಥಪಂಚಪಲ್ಲವಪಂಚಭಲ್ಲಿಪಂಚಗವ್ಯವೇಲಾಬಿಜಕಂದನಾದಿಮಂಗಳದ್ರವ್ಯಂಗಳನಿಕ್ಕಿ
ನಾಲ್ಕು ದಿಕ್ಕಿ ನೋಳ್ತಿದ್ದು ೪ ವೇದದೊಳಗಣರುದ್ರಸೂಕ್ತಂಗಳಂಜ
- ⁷⁶ ಪಗೆಯ್ಯರನಿಸಕ್ಕೆ ಗಡ್ಡುಗೆಪೂರ್ವವಾಗಲುದೇವರ್ಗಿಂಟುತೆಹದಗ್ಧ್ಯುಪಂಚಗವ್ಯಪಂಚಾಮೃತಮಂಮಾಡಿಯವೆಗೋಧುವೆಯಕ್ಕಿ ಯಟು
ಟ್ಟಿನಿಂಬಿಸಿನೀರಿನೆಲ್ಲಿಯರಿಸಿದಿಂದುಜ್ಜನವಂಮಾಡಿಶಾ
- ⁷⁷ ಶೋದಕಗಂಧೋದಕಪುಷ್ಪೋದಕಫಳೋದಕಸುವನ್ನೋದಕರತ್ನೋದಕದಿಂನ್ನ ಪನವಂಮಾಡಿಯನಂತರವಾನಾಲ್ಕುಂಕಳಶವಂಪಿಡಿ
ದುಸಮುದ್ರಪೂರ್ವಕವಪ್ಪುಋಗ್ವೇದದಮೂಱುಂಟುಚಿಗಳಿಂ
- ⁷⁸ ಮಂಗಳಾಭಿಷೇಕಮಂಮಾಡಿಪಂಚಸಾಗಂಧಗಂಧಂಗಳೆಂಪೂಸಿನವಸ್ತ್ರಾಳಂಕಾರಮುಪವೀತಮಧುಪಕ್ವಪಾಚಮನೀಯಪುಷ್ಪಪೂಜೆಪುಷ್ಪಫ
ಳಪಕ್ವಾಂನಮಂಟವಪಧೂಪಪ್ರಿತದೀಪಾರಿತಿ
- ⁷⁹ ಗಳಂಕೊಟ್ಟು ೪ ತೆಳಿಗೆಯಲುಪಂಚರಂಗದಕ್ಕಿ ಯಿಂದೊಪ್ಪಂಮಾಡಿಹಿಟ್ಟಿನಸೊಡರದಧಿದೂರ್ವವೆರಸಾರಿತಿಯಂನಿವಾಳಿಸುವಲ್ಲಿಮಂಗಳಗೀತ
ವಾದ್ಯಾನಕತೂರ್ಯಶಂಖಕಹಳಾರವದಿಂಮಾಡಿ
- ⁸⁰ ಪಾಯಸಪುತಭಕ್ಷಭೋಜ್ಯಾಂನದಾನಪಾನಾದಿಗಳೆಂನಿವೇದ್ಯಾಚಮನೀಯಕ್ಕೆಫುಟ್ಟಿತಾಂಬೂಳಮಂಕೊಟ್ಟುಪರ್ವಂಗಳಲಯುತಹೋಮ
ಬಲಿಗ್ರಾಮದಸಮಸ್ತದೇವತಾಪೂಜೆಯಂಮಾಡು
- ⁸¹ ವುದಲ್ಲಿಯುತ್ತರಾಯನದೊಳ್ಳಿದೇವರ್ಗಿನೂಱು . . ಲತಾಪ್ಪದಿಂನ್ನ ಪನಂಮಾಡಿಸಾಯಿರದೆಂಟುಕಂನೆಯ್ದಲಹೂವಿಂದೊಂದೆವಾಲೆಯಂಮಾಡಿ
ಪೂಜಿಸುವುದುಮಾಘದಪುಣ್ಣಮಿಯಲು
- ⁸² ಫುತಕಬಳವಂಮಾಡುವುದುಚೈತ್ರದೊಳ್ಳಿಹಾಪೂಜೆಯಂಮಾಡಿಮಹಾರಥದೊಳಕ್ಕೆ ರಾಜಾಧಿರಾಜನೊಳಕ್ಕೆ ದೇವರಬಿಜಯಂಗೆಯಿಸ್ಸಿಕ್ಕತ್ರ
ಚಾಮರಧ್ವಜಪತಾಕಕಳಶಂಕಂನಡಿ
- ⁸³ ಭೇರಿಮಂಗಳತೂರ್ಯಶಂಖಕಹಳಾರವಂಕೈಯಿದ್ದಾವಿಗೀತವಾದ್ಯನೃತ್ಯದಿಂಗ್ರಮವೀಧಿಯೊಳ್ಳೊಳಲ್ವಿ ಬರಿಸಿನಿಲಿಸುವುದೀಧಮ್ನಮಂ
ನಾಡನಾಳ್ವರಸುಹೆಗ್ಗಡೆಕರಣಂಗಳುಂಮೂವತ್ತಿ ಚರ್ಛು
- ⁸⁴ ಬ್ರರಂತಂಮತಂಮಧಮ್ನವೆಂದೇಸ್ಥಳಂಗಳೊಳಂಪುರವರ್ಗದೊಳಂನರ್ವಬಾಧಾಪರಿಹಾರವಾಗಿಸ್ತತಿಪಾಳಿಸುವವರುಸಮಸ್ತತೀರ್ಥಂ
ಗಳದಾನಂಗಳವೇದಂಗಳಯಜ್ಞಂಗಳಲಾದನಿತುಪುಂಣ್ಯದಫ
- ⁸⁵ ಳಮಂಪಡೆದುರುದ್ರಲೋಕಂಮುಖ್ಯವಾಗೆಆಲೋಕಂಗಳಲುಂಪೂಜೆಯಪಡೆದನಂತಕಾಲಸುಖದಿನಿಸ್ವರೀಧಮ್ನಮನಳೆನದವರನಂತಪಂಚ
ಮಹಾಪಾತಕಂಗಳಮಾಡಿದದೋಷವುಂಪಡೆ . . .
- ⁸⁶ ಸಾಯಿರನರಕಂಗಳೊಳನಂತಕಾಲಂಪೇವುತಿ ಪುರ || ಶೋಕ || ದಾನಂವಾಪಾಲನವೇತಿದಾನಾಚ್ಛೇಯೋಹಿಪಾಲನಂದಾನಾತ್ಸರ್ಗಮವಾ
ಪ್ಪೇತಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಒಂನಮುಖ್ಯವಾಯ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7' 6" X 3'

¹ ಶ್ರೀಮಾಧವಾಯನಮಃ | ಭೂಕಾಂತಾ ಭೋಗರಂಗೀಕ್ರಿತನುತನಿಜಸದ್ವಿಷ್ಣುಕಾಕೋಟಿಪೀಠಂ ಶ್ರೀಕಾಂತಾ ಕಾ

² ಸ್ತನಮಸ್ರಣಲಸತ್ಕುಂಕುಮಾಲಂಕ್ರಿತೋರಂಲೋಕಾಘೋಷಾಲದೀಕ್ಷಾಮರಸರಿದಬಳಸದ್ವನ .

3ಸ . ಕಾ . ಹ . ವಮನಾನಿಮಗೊಲ್ಲವೊಲ್ಲೀಗಾದಿಪಾತ್ರೀಶಗಾತ್ರನು || ಬ್ರಾಹ್ಮತಂಹೊಯ್ಯನೂರಾಯಮಹೀತಳಪತಿ

4ವಕುಲತಿಳಕಂಗಂಜಾತಂನೈಸಿಂಹವಲ್ಲಭ(ದೇವ)ನಾತಂಗೊಗದಂಪ್ರತಾಪನಿಧಿಬಲ್ಲಾಳಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭಾವ . . .

5ಪ್ರಿವ್ಯೀವಲ್ಲಭಂಯಾದವಕುಳಾಂಬರದ್ವಿಮಣಿಅರ್ಥಿಜನಚಿಂತಾ ಮಣಿಮಲೆರಾಜರಾಜಮ

6ನಪ್ರಚಂಡಪ್ರತಾಪಚಕ್ರವರ್ತಿ ವೀರಬಲ್ಲಾಳದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯುತ್ತ ಮಿರೆ || ತತು

7ಕಾಲದೊಳು || ಸ್ವಸ್ತಿ ಪ್ರಶಸ್ತ ಸಮಸ್ತ ವಸ್ತು ವಿಸ್ತಾರಸಂಸ್ತು ತಸಂಪೂರ್ಣ ಮಹಾರ್ಣವಬಹಳಜವಳ

8ಯವಳಯಿತವನುಮತೀಶುಭಪ್ರದೇಶ ವಿಶೇಷರೂಪಜಂಬೂದ್ವೀಪಕಾಂತ ಕುಂತುಳಮಾಣ್ಡುಳಮು

9ಣ್ಣ ನಸಕಳಜನಮನೋನಯನಾಭಿರಾಮಾರಾಮಾನೇಕಶಾಕಫಲಕುಸ್ತ ಕುಸ್ತ ವಾಟೀವಿಮಳಕಮಳಕುವಳ

10ಯವಿಳಾಸಿಸರೋವರವರತಟಾಕತಟಕಳಿತಕಳಮುಕೇದಾರಕೇದಾರೋದಾರಂದೇಶಂಗಳರಸಂಬನವನವೊದಲೆನಿಸಿ

11ದನೇಕಮಣ್ಣ[ಳೇ]ಶ್ವರಂಮುಕ್ತ ಣ್ಣ ಕಡಂಬಂಜಗದನುಗ್ರಹವಿಗ್ರಹದಾನವಿನೋದಿಹಕ್ಷಿಣಾಪಥದೊಳುವಿಪ್ರಕುಳಮು

12ನಟ ಕೆಯಿನೆಳಸಿಪಡೆಯದೆತಡೆಯದೆನಡೆದೊಟ್ಟು ತಾಗ್ರಹಾರಮನಾರಾಧಿಸಿರಾಧಿಸಿಪಡದಪಂತಿ ಸ್ವಾಸಿರಾಗ್ನಿ ಹೋತ್ರ

13ಸವಿತ್ರದ್ವಾತ್ರೀಂಶದ್ವಿಪ್ರಕುಟುಂಬಮುಂದಿಟ್ಟು ತಂದುಚತುರ್ಯುಗಪ್ರಸಿದ್ಧ ವಿಸುದ್ಧ ಚತುರಾಭಿಧಾನಚತುರ್ಮು

14ಖಪ್ರತಿಷ್ಠಿತಪ್ರಣಮೇಶ್ವರಪ್ರಮುಖಸುರಪ್ರತಿಷ್ಠಿತಸಂಚಲಿಂಗಾಲಿಂಗಿತೀರ್ಥ ಹೇತ್ರದೊಳುನೋಡಿದೊಡಿದಮಹಾ

15ಗ್ರಹಾರಂಸ್ಥಾನಗೂಡಪುರದಪೊಳವೊಳೆಂತೆನೆ || ವಿತ್ತ || ಆರವೆಯಿಂಪೊದಳ್ಳಗಿವಿಂಡುಗಳೆಂಕಳಮಾಲೆಯಂಗಳೆಂವಾ

16ರಿಜಪಂಪದಿಂಬಹುತಟಾಕದಿನುಗ್ಧಲತಾಗ್ರಹಂಗಳಿಂಚಾರುವನಂಗಳೆಂಪಳದಕೆಯೊಲದಿಂಸೊಗಯಿಪ್ಪತಾಣ . .

17ದೂರತಿನೋಭಿಕುಂಸಿರಿಯಕಂಪೊಲದಂನೆ ಧರಾತಳಾಗದೊಳು || ಕಂದ || ಕತ್ತ ಲಿಸುವೆಳೆಯಕಾಂಗಂಸುತ್ತಿ ಟದೇವೆವಳ್ಳ . . .

18ಯು ಚಂದೆಂಗುಪಲಂಪೊತೊಟ್ಟಿ ದನಾರಂಗಂಬಿತ್ತ ರಿಸಲ್ಪ ರಿದುತಾಣಗುಂದೂರವನಂ || ಅಂಗಭವಂಸಂಗಡಿಗಂತಿಂಗಳೆಂಪೊ . . .

19ಡನಪಾರಸುಧನೀರೂಟಂಪಿಂಗದಮಧುವನಪಾಳಂಸಂ . . . ಸಲಬೆಳದುದೆಂಬುದೇನಲ್ಲ ರಿಯೇ || ವಚನ || ಅದೆನ್ನೆನೆಬೆಳೆದ

20ಮಳೆಯಜಪಳುಕಿನಮರ | ನೆಳಕಾಳಾಗರು | ನಾಳೆಕೇರ | ಲವಂಗ | ಮಾತುಳಂಗ | ಚೂತ | ಚಂಪಕ | ಬಕಬಕುಳ | ಅಶೋಕ |

21ಪೂಗಪೂನಾಗ | ನಾಗಲತಾವಿತಾನದೊಳು | ಪೊದಿನ | ಬಾದಿನ | ತಕ್ಕು | ದತ್ತಕ್ಕು | ಸುನ | ತಂತ್ರದಮಂತ್ರನಾದದ | ಕವಿಪರನಕದನದ |

22ಯಾಗ್ನೀಕರಸೈಚ್ಛಿಗಳಂಕಲ್ಪ ಪಲುಂಬುವಪಲಂತೆಡದಿಹಂಗೆತಿಯಿಂದತಿಸಯಿಸಿತು | ನಂದನಮನಿದುತ್ತುರಸರಿ

23ಸರೋದ್ವಾನ || ಮತ್ತ ವಾಮಹಾಗ್ರಹಾರದಮಹಿಮೆಯೆಂತೆನೆ || ವಿತ್ತ || ವೇದಂನಾಲ್ಕು ವಟಂಗವಾಟುಕುಟುಪಿಂವಿಾಮಾಂಕೆಕಾಣ್ಣತ್ರ

24ಯಂಬಾದಿಂಗೋದುನತಕ್ಕ ವಾಟುಪದಿನೆಂಟುದೈತುಪುರಾಣಸು ತ್ರಿಪ್ರಬುದ್ಧಾರ್ಥವವಿಶೇಷವಾಸ್ತು ಭರತಾದ್ಯಂಚತುಕಳಾ

25ಕಾಕಳಂನಾದೇವಂಗೆತದಾಗ್ನಿ ಯಿಂದ್ವಿಜಗ್ಗಾ ತ್ರೀತಾಣಗುಂದೂರಿನ || ಚರುಭ್ರತದಧ್ಯಾವಿಕ್ಷಾವರಪಟುಸಾಯಸಪಯೋ

26ರೂಪಿಪುರೋಡಾಶಂಪಿರದಾಪುರದೊಳಗೆನುತೀಸುರಮಿಥನಂಪೊಗಳುತ್ತಿ ಕ್ಕು ಮನಿಸಿಂನಿಶಿಯಾಣ || ವಚನ || ಆಗ್ರಾಮದೊ

27ಳುವಿಬುಧಗ್ಗಿ ಚಕ್ರಧರನೆಂತಂತೆ ಬುದ್ಧಿ ಚಕ್ರದಿಂಗ್ರಾಮಕ್ಕೆ ಬಪ್ಪದುರಿತಂಗಳಂಪರಿಹರಿಸಿಹಿತಮನಾಚರಿಕುಸಕಾರಣದಿಂಚಕ್ರ

28ಯರೆಂಬಡವೆಕರಂಪಡೆದವಂಶಮದೆನೆ || ವಿತ್ತ || ಮೂ[ವ]ತ್ತಿ ತ್ವಾಸಿರಕ್ಕುಂತಿಳಕಮೊತೊಡಪೋಲೋಚನಸ್ಥಾನಮೆಂಬೀಭಾವಂತೋ

ಕೋತ್ತರಂಗ

29ಕ್ಕು ದಯಿಸಲೆನವಾಚಕ್ರಯಬ್ರಾಹ್ಮತವಂಶಬ್ರಾಹ್ಮವ್ರಿತ್ತಾನಂನ ವಿಪ್ರಪ್ರಕರಸಮಧಿಕಂಸಾತ್ವಿಕಂಸತ್ಯೇಲಂದೇವಬ್ರಹ್ಮಾಗ್ರಪೂಜಾಪರನೆ

30ನೆನೆಗಳ್ಳಂವಾಕಿಮಯ್ಯದ್ವಿಜೇಂದ್ರಂ || ಮನುಮಾಗ್ಗಂಸಚ್ಚ ರಿತ್ರಂವಿನುತನಕಳಶಾಸ್ತ್ರಾಸ್ವಿತಂಸತ್ಯವಾಕ್ಯಂಜನತಾಪ್ರಬ್ರಾಹ್ಮತನತ್ಯುಜ್ಜಿತ

31ವಿಭವಂಬುಕ್ತವಂಶವತಾರಂಜನವಂದ್ಯಾಕಾರನೆಂದೀಸಕಳಬುಧಜನಂಬಣ್ಣಿ ಸಲಬಲ್ಲರಿಲ್ಲೆಂದೆನಿವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಂನೆಗಳ್ಳಂನೇಯೋ

ಮಾಕಿರಾಜಾಂಕ

32ನಾಗಳೂ || ಪಡೆದತ್ಥಂಬುಧಕೋಟಿಗಾಶ್ರಿತಜನಕ್ಕೆ ಪ್ಪುಗ್ಗಿ ಪ್ಪುಗ್ಗಿ ಬಂದೆಡದಧನಗ್ಗಿ ಗತವಿಕದಂಬಕ್ಕಿಂತು

33ಗೋವಿಂದನೀನೆಡೆಯೊಳುಕಲ್ಪಮುಖೇಜವೆಂದುಧರೆಯಲ್ಲಿಪ್ರೀತಿಯಿಂಬಾಪ್ಪನಲುಪಡೆದಂವಾಕಿಬುಧಂನು

34ಪುತ್ರನನಿಳಾಲೋಕೈಕಸತ್ವಾತ್ರನಾ || ಕ || ಆತನತನೆಯಂಭುವನಬ್ರಾಹ್ಮತಯಶಂಗೋತ್ರವಾರ್ಧಿ ವರ್ಧನಚಂದ್ರಂ

35ಪ್ರೀತಿಕರಂಬುಧಗ್ಗಿ ಲ್ಲಂಭೂತಳದೊಲುಮಾಕಿಮಯ್ಯವಿಸ್ರಂಸೆ[ಗ]ಳ್ದಂ || ಆಶ್ರಿತಕಿತ್ಯನಸಂತತಿಯೆಂದೆನೆ ||

36ಜನಪತಿಪಾಂಣ್ಡು ಗಯ್ಯದುತನೂಭವರೋಲುಸಲೆವಾಮನಂತ್ರಿಳೋಚನನತುಳಪ್ರಭಾವಸರನೀಶ್ವರನೊಳ್ಳಿ

- ³⁷ ನಗೋಪನಾನ್ಯಸಿಂಹನುಮೊಳಗಾಗಿತ್ತ ನೆಯರಿಂತುಜಗಕ್ಕೆ ತಿಸೇವ್ಯವಂಶಮಂಣ್ಣ ನರನೆಬಣ್ಣ ಕುಂಸಕಳವಾರು
- ³⁸ ಧಿವೇಷ್ವಿತಭೂತಳಾಗ್ರದೊಳೂ || ಕಂದ || ಇವರೊಳ ತಿವಿಖ್ಯಾತಂದೆಯ್ಯವಿದಂಶ್ರೀತ್ರಿಳೋಚನಮಹೀದೇವಂಕೈವಂ
- ³⁹ ದ[ಕ್ರ]ಲ್ಪಭೂಜದಮೆಯ್ಯಳಿಯಂತೆಗಳ್ ತಿಕರದರ್ಗೀವನು || ವಿತ್ತ || ಜನನುತೇಲತೀಲಗುಣಸಂಪದಸಂಪದಯು
- ⁴⁰ ಕ್ತಯುಕ್ತ ಸಜ್ಜ ನಜನಬಂಧುರಕವಾಗಮಕೋವಿತಮೂರ್ತಿ ಮೂರ್ತಿ ಸಂಖನಿತಗುಣಪ್ರಭಾವಭವಪಾದಸಯೋರರು
- ⁴¹ ಹಭುಂಗಕೇಳ್ ಶೋಚನನಿನಾಗಾನ್ಯ ಮಾನರಬಿಳೋವ್ಯರೆಯೊಳುಗುಣರತ್ನ ಭೂಷಣ || ವೃ || ಸರ[ಸಿ]ಜಸಂಭವಂಭಕ್ತಿ ಯಿಂಪ್ರ
- ⁴² ಣಮೇಶ್ವರನಪ್ರತಿಷ್ಠೆಯಂವಿರಚಿಸತಕ್ಕ ನೂತನವಿರಿಂಚಿಯೊಲುನೆಗ್ಗಿತ್ತಿ ಶೋಚನಂಪಿರದತಿಭಕ್ತಿ ಯಿಂದೆನೆವಮಾ
- ⁴³ ಧ[ವ]ದೇವರಸಪ್ರತಿಷ್ಠೆಯಾಗಿರೆನಿವಾಡಿದಂಕಮಳಭಾಲಿತಿಯುಂಪುರುಡಿಲ್ಲದಿರ್ಪಿನಂ || ಕ || ನಿರ್ಮಳಚಿತ್ತಂವಿತ್ತಂಧಮ್ಮರ
- ⁴⁴ ತಿಪ್ರೀತಿರುಚಿರಗುಣಗ[ಣ]ನಿಕರಂಪೆಮ್ಮೆಯುಮಾಗಿರೆನೆ[ಗ]ಳ್ಳ ಬಿಂಮಕರುಮಾತ್ರವಂಶನಾತನೆಧನ್ಯಂ || ಜನಕೇಶರೋಪಕಾರಿಕೇ
- ⁴⁵ ಶವನಾತನಸೂನುಬಿಚನಾತನತನೆಯಂಜಗಕೆನೆವಾಮನನಾತನಪ್ರತಿಧಾತ್ರಿಯೊಳುಜನನುತೆಮಾಚಿಕವೆನುತರಯ್ಯ
- ⁴⁶ ರಕೊಂನಿ ಯೆಮಾತೆಮಾಕೆಮಯ್ಯನವರಕಾನ್ತೆಯೆನೆಲೇಂಕ್ರಿತತ್ಯನೊಪೇಳುತಿಲೋಚನನು || ಕಂದ || ರತಿಗಂಸರಸತಿಗಂ
- ⁴⁷ ಪಾವ್ವತಿಗೆಮರುಂಧತಿಗಅಯ್ಯಡಿಯೆನೆಮತ್ತಂತತಿಶಯದಪುಣ್ಯವಂತಕ್ಷಿತಿಯೊಳುಮಾಬ್ಬ ವೆಮಾತೆಯಾತನೆಧನ್ಯನು ||
- ⁴⁸ ವ || ಅಂನ್ನು ಮಹಂನರುಭಯಕುಲವಿಶುದ್ಧಪ್ರಸಿದ್ಧರುದರದಲುದಯಿಸಿವಿವೇಕವಿಶೇಷನಯವಿನಯವೈದಿಕಲಾಕಿಕಸತ್ಯ
- ⁴⁹ ಸಾಚ 1 ದಯದಾಕ್ಷಿಣ್ಯವಾದಿಯಾದನೇಕಗುಣಪಾತ್ರನಾತ್ರಿಳೋಚನದೇವನೊಂಮೆಯುಂಮಳಿಸಿನಿಮ್ಮಗಳಧಮ್ಮ ವೆನಗಾಚೆಂದ್ರತಾರಸ್ಥಿ
- ⁵⁰ ರಮಪ್ಪುದೆಂದುದೊರಕೊಳುವುದೆನೆಕನಸಿನೊಳನುಪಮಮಹಿಮಂಪ್ರಯಾಗಸರಮೇಶ್ವರಂಶ್ರೀಮಾಧವಸಾಧುವತ್ಸಲಂವತ್ಸಪ್ರಹ
- ⁵¹ ರಾದಂಗೆಕಂಬದೊಳಿದ್ದಂತೆಕಣಿಯೊಳಿದ್ದ ಪನೆಂದುವೇಳ್ವ ಬಿಜಯಂಗೆಯ್ದು ಸುಪ್ರತಿಷ್ಠಿತವಾದಶ್ರೀಮಾಧವದೇವರ್ಗೇಸಕವರ್ಷ
- ⁵² ದ ೧೧೭ ನೆಯಸಿದ್ಧಾರ್ಥಿ ಸಂವತ್ಸರದಚೈಯಿತ್ರಸು ೧೧ ಆದಿವಾರವ್ಯತೀಪಾತಸಂಕ್ರಮಾಣದಂದುಮೂ[ವ]ತ್ತಿ ತ್ವಾಸಿರಯಶೇಷಮಾಹಾಜ
- ⁵³ ನಂಗಳಶ್ರೀಪಾದವನುವಾಯು ಶ್ರೀಲೋಚನದೇವಯೀಶ್ವರದೇವಗೋವಿಂದದೇವನಾರಸಿಂಗದೇವನಿಂತೀಯಯ್ಯ ರಂಉಪಾಜ್ಞೆಸಿತಮ್ಮ
- ವಿತ್ತಿಯೊ
- ⁵⁴ ಳಗಿತೆಂಕಣಬಯಲಮೊಲಕೆಜಿ ಯಹರಹಿನೆಗದೆಮರಗುಂಡಿಯಗಳೆಯಲುಕಮ್ಮ ೫೦ ತಮ್ಮತೋಟದೊಳಗೆಬಡ[ಗ]ಣಭಾಗದಲುಕಮ್ಮ
- ೫೦ ಮಂಸವ್ವ
- ⁵⁵ ಬಾಧಪರಿಹಾರವಾಗಿಧಾರೆಯಂಹಡೆದುಶ್ರೀಮಾಧವದೇವರಂಗಭೋಗಅಂಗಭೋಗಕಕೊಟ್ಟರುಯಿನ್ನಿ ಧಮ್ಮ ವಂಪ್ರತಿಪಾಳಿಸಿದಂಗಿಯನಂ
- ⁵⁶ ನ್ತ ಪ್ರಣಯಿಧಮ್ಮಕ್ಕೆ ಯನ್ಯಾಯವಂಚಿಂನಿ ಸಿದಾತನುಸಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲುಅನಂತ ಕವಿತೆಯಬ್ರಾಹ್ಮಣಮವಂಕೊಂದಯ್ಯ
- ಪಾಪ ||
- ⁵⁷ ಶ್ರೀಮಾಧವದೇವ[ಗ್ಗ]ದಂಡೆಯಸೋವಿಸೆಟ್ಟಯರುಬಿಟ್ಟನೆಂದಾದೀವಿಗೆಗಿತ್ತಿಳೋಚನದೇವನಕೈಯಲಯ್ದು ಕಮ್ಮ ತೋಟವಂಮಾಣುಗೊಂ
- ಡುಬಿಟ್ಟ || ಆತನಮ
- ⁵⁸ ಹಿಮೆಯಂತೆ || ಯೆಲ್ಲಾ ವಿದ್ವೆಯನೆಜಿಬಿಲ್ಲಂಬಲ್ಲಗೋಧನಜಿಯಂಪೇಡಿದಗ್ಗಿಲ್ಲಂಚೆರಡಕರಮಂಕಲ್ಲಂದಡೆಯಸೋಮಂ ||

ಅದೇ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ ಮೇಲ್ಮಾವಣಿಗೆ ದಕ್ಷಿಣಕಡೆ ಬರೆದಿರುವದು.

¹ ಗಸಂಗ್ರಾಮ

² ಶ್ರೀತಜನಾಥಾರ . . .

³ ಹಾರಿಹೊಸವಳ್ಳಿಯ . . .

⁴ ರು || ಸ್ವಪ್ನ ಶ್ರೀಮುಖ್ಯಾಳುಕ್ಕ . . .

⁵ ದ ೫ ನೆಯಸಾಧಾರಣ

⁶ ದಭಾದ್ರಪದಸುಧ ೪ ಆದಿವಾರ . . .

⁷ ಕಾನ್ತಿಯಂದುಶ್ರೀಪುಣಮೇಶ್ವರ . . .

⁸ ರಿಗಆಹೋರಾತ್ರಬಂದುನಂದಾ

⁹ ನ್ತಾಗಿಕೊಟ್ಟಲೊಕಿತೀರ್ಥಕಂಗದ್ಯಾಣ ೩

¹⁰ ಈಧಮ್ಮ ಮನಾರೋವ್ಯರಸಪ್ರತಿಪಾಳಿ

- ¹¹ ಸಿದವರುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲ್ಲಿ
¹² ಸಾಯಿರಕವಿಲೆಯು ಸಾಯಿರಬ್ರಾಹ್ಮಣರಿ
¹³ ಗೆ ಕೊಟ್ಟು ಫಲವಕ್ಕು || ಇದನು ಪೇಕ್ಷಿಸಿಕಡಿ

- ¹⁴ ಸಿದವಂಟಸ್ಯನದಲಬ್ರಾಹ್ಮಣರುಮಂಟ
¹⁵ ಕವಿಲೆಯನಳಿದದೋಷಮಕ್ಕು

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ಈ ಕಲ್ಲಿನ ಪಾರ್ಶ್ವದಲ್ಲಿರುವದು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿಯಿಥೆ)

¹ ವನಾಧಿ . . ನಾಧಿಪತಿಪ	¹¹ ವಾರ	²¹ . . ಹೊನ್ನ ಬಡ್ಡಿಯಿಂ .
² ಪಾಗುಹಿವಿಗುಹಿಕ	¹² ಅತಿಹಿತ . .	²² . . ರು ಇನ್ನೀಧರ್ಮ್
³ ಯಕಕೊಳ್ಳಿಪ	¹³	²³ . . ವ್ಯದಿಪ್ರತಿಪಾಳಿ
⁴ ಸೋಯಿವರನ	¹⁴ ತಾಣ . .	²⁴ . . ರು || ಮಂಗಳಮಹಾ
⁵ ಸಾಮಂತ ಮಾ	¹⁵ . . ರುಶ್ರೀಪ್ರಣಮೇಶ್ವ	²⁵ . . ಶ್ರೀ || ಸ್ವದತ್ತಂವಾ .
⁶ ಣ್ಣನು || ಸ್ವಸ್ತಿ	¹⁶ . . ನಂದಾದೀವಿಗೆ	²⁶ . . ದತ್ತಂವಾಯೋಹ
⁷ ಚ್ಯಾಳುಕ್ರವಿ	¹⁷ . . ಹೋರಾತ್ರ . .	²⁷ . . ವಸುನ್ಧಾರಾಪಟ್ಟವ
⁸ ವರಪದ . .	¹⁸ . . ತಾರಂಬರಂ . .	²⁸ . . ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿ
⁹ ಯವಿರೋಧಕ್ರಿ	¹⁹ . . ಮಹಾಜನಂಗಳು	²⁹ ಮೀ
¹⁰ ತ್ವರದಪಾಷ್ಯಲ	²⁰ ಕೊಟ್ಟ	

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ಅದೇ ರಂಗಮಂಟಪದ ಮೇಲ್ಭಾಗವಣಿಗೆ ಉತ್ತರಕಡೆ ಮೇಲ್ಭಾಗ ಕಟ್ಟಿದಲ್ಲಿ ಬರೆದಿರುವದು

.	⁸ ರಕೋಡುಂಕೊಳಗಮಂ
⁴ ಯಿನುಳಿ	⁹ ರತ್ನದಲ್ಲುಟ್ಟಿಸಾಸಿವ್ವಬ್ರಾಹ್ಮಣಗ್ಗಿ
⁵ ನನು || ಇನ್ನೀಧರ್ಮ್.	¹⁰ ಕೊಟ್ಟು ಫಲವಕ್ಕು || ಈಧರ್ಮ್ ಮನುಪೇಕ್ಷಿಸಿ
⁶ ಪ್ರತಿಪಾಳಿಸುವರುಪ್ರ .	¹¹ ಕಿಡಿಸಿದವಗ್ಗಾತಿತ್ಥಗಗಳೊಳಾಬ್ರಾಹ್ಮಣ
⁷ ರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲು	¹² ರುಮನಾಕವಿಲೆಗಳಂಕೊಂದಪಾತಕವಕ್ಕು
	¹³ ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಇದರ ಕೆಳಭಾಗದಲ್ಲಿ.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಭಯಾಂಕಚಕ್ರವರ್ತಿ ಬಿಜ್ಜಣದೇ	⁵ ಗ್ಗಿ ಸ್ಥಾನನಿವೇದ್ಯನಂದಾದೀವಿಗೆಗೆಂದುದೇವರತೋಟದಲ .
² ವರಸರತತ್ವಾದಪದ್ಮೋಪಜೀವಿಗಳಪ್ಪಲನವಾಸೆ	⁶ ಕೆವಲಿಬತ್ತದಸುಂಕಸರ್ವಭಾಧಾಪರಿಹಾ
³ ಪನ್ನಿ ಚ್ಯಾರದಹೆಜ್ಜಂಕವಡ್ಡರಾವುಳದದಂಡನಾ	⁷ ರಮತ್ತಂಊರಅಡಕೆಲಕ್ಕು ಕ್ಕೆ ಪ ೧ ಯಿನ್ನಿ ನಿ
⁴ ಯಕಮಾಯಿದೇವರಸರುಶ್ರೀಪ್ರಣಮೇಶ್ವರದೇವ	⁸ ತುಂಸಕವರ್ಪ ೧೦೭೯ ನೆಯಕಾಶ್ವರಸಂವತ್ಸರ .

- ⁹ಪ್ರದಪ್ಪನ್ನ ಮಿಗೋಮನಾರಲುತ್ತು ರಾಯಣ
¹⁰ವೃತ್ತಿಪಾತದಂದುಮೂವತ್ತಿ ಟ್ಪಾಸಿರಕೆ
¹¹ . ನದಲುಧಾರಾಪೂರ್ವಕಂವಾಡಿಬಿಟ್ಟು

- ¹²ಮೃವನಾರಾಗಿಯುಂಪ್ರತಿಪಾಳಿದರ್ಗಿ . .
¹³ಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲಸಾಯಿರಕೆ . . .
(ಮುಂದೆ ೨ ಪಟ್ಟಿಗಳು ಹೋಗಿವೆ)

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ಇದರ ಪಾರ್ಶ್ವದಲ್ಲಿ.

.....	¹³ ಶ್ರೀಮತು . . .	²² ತ್ರಪವಿತ್ರದೇವ . . .	³¹ ಕೊಟ್ಟುಲೊಕ್ಕಿಗ . . .
⁴ ನಮಸ್ತು ಪ್ರಶಸ್ತಿ . .	¹⁴ ನವಾರವಿಷ್ಣು ವಿದ್ಯ . .	²³ ಳುಕ್ಕುವಿಕ್ರಮವ . .	³² ಪೊನ್ನ ಬಡ್ಡಿ
⁵ ಶ್ರೀಮನ್ಮಹಾಮ . . .	¹⁵ ರಸಗೋತ್ರದದೊ . .	²⁴ ನೆಯರಾಕ್ಷಸಸಂವ . .	³³ ಆಚಂದ್ರಾಕ್ಷ
⁶ ಶ್ರೀರವೀರಗದಂಬ . . .	¹⁶ ಕ್ರವಿಂತರಮಮೃ . . .	²⁵ ದ್ರಪದಬಹು . .	³⁴ ನಡಯಿಸು
⁷ ಜ್ಞಾನದೇವಹೊಲ . .	¹⁷ ಧಾಧಿಮಯ್ಯಂಗಿ . . .	²⁶ ಕನ್ನೆಯಸಂಕ್ರಮ . .	³⁵ ಮೃವಂಪ್ರತಿಪಾಳಿ . . .
⁸ ಜಳ್ಳಲಬನವಾ . .	¹⁸ ಕಬ್ಬಿ ಗಂಪುಟ್ಟಿದ . . .	²⁷ ದುಶ್ರೀಪ್ರಣಮೇ	³⁶ ಣಸಿಯಲು
⁹ ಸಿರಮಸಾನ್ನಳಿಸಾಯಿ . .	¹⁹ ಲೂರೊಡೆಯಂಪಶು . .	²⁸ ವರ್ಗಿ ಒಂದನಂದಾದೀ . .	³⁷ ಗೊಟ್ಟುಪಲವಿದನ . . .
¹⁰ ಮನುಖದಿಂದುಪ್ಪ . .	²⁰ ಟ್ಟಿರಮಮೃಬಿಕೂರಡೆ . .	²⁹ ರಾತ್ರನಡವಂತಾ . . .	³⁸ ಆಸ್ಥಾನದಆಕ
¹¹ ಹಸಿಪ್ಪಪ್ರತಿಪಾ . . .	²¹ ಸಂಕಣನವೆಂಡ . .	³⁰ ಮಹಾಜನಂಗಳ . . .	³⁹ ಯಕೊಂದಪಾಪ
¹² ರಾಜ್ಯಂಗಿಯ್ಯತ . . .			

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ಅದೇ ದೇವಾಲಯದ ಈಶಾನ್ಯದಲ್ಲಿ ಬಿಟ್ಟುಪತ್ತೆಮರದ ಕೆಳಗೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' X 2'

- ¹ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಭಿಕಂದ್ರಚಾಮರಚಾರವೇತ್ಯೇಳೋಕ್ಕನಗರಾರಂಭಮೂಳಸ್ತಂಭಾ
²ಸ್ವಸ್ತಿ ನಮಸ್ತುಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜರಾಜ . .
³ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಕಾ . .
⁴ಣಶ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಯಾಚಂದ್ರಾಕ್ಷಂಸಲುತ್ತುಮಿರೆ . .
⁵ದಪದ್ಮಾರಾಧಕಂಶತ್ಯಬಳಸಾಧಕನಾಸ್ಥಾವಸ್ತುನಾಯಕಂದ್ವಿಜಕುಳಕಮಳಮಾತ್ರಂಡಕ . .
⁶ಪ್ರಚಂಡದಂಡನಾಯಕನನಸ್ತಪಾಳನೆರಡಲುನೂಲುಬನವಾಸಿಪನ್ನಿಂಚ್ಚಾಸಿರ
⁷ಮಂನುಖದಿನಾಳುತ್ತಮಿರೆಆಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಬಾಣಸುಮನವೆಗ್ಗಿಡೆಅನಸ್ತ . .
⁸ರಪ್ರಸಾದಪಮಸಾದಿತಪ್ರಸ್ತಲಕ್ಷ್ಮೀನಿಳಯಂತತ್ವಾದಪದ್ಮೋಪಜೀವಿ || ವರವಿದ್ಯಾ . .
⁹ರಾಜವಿಭಾಗಂನೀಲಪ್ಪಿಂಪುಟ್ಟುಭಾಸುರಕೀರ್ತಿಪ್ರಿಯನಾಗಿಸಂದಗುಣರತ್ನಂದಾಸಿರಾಜ . .
¹⁰ಗೋತ್ರಾಂಬರತಿಗ್ರರೋಚಿಜನಕಂತಾಯ್ವಾರುನಾನಾಗುಣಾಕರಸೋಮಾಂಬಿಕೆಯೆಂಬಡಿಭುವನದೊ . .
¹¹ದನೇಂದ್ರನೋ || ಆಸಮಸ್ತಗುಣಗಣಾಭರಣಂವಿಬುಧಜನಶರಣನುಂನಿಜವಿಶುದ್ಧಕೀರ್ತಿಶೇಖ . .
¹²ಪ್ರಭಾವಿಕಸಿತಜಗದ್ವ್ಯಯಕೈರವನುಂರಣರಂಗಭೈರವನುಂಬಿಷಮಹಯವತ್ಸರಾಜ . .
¹³ಕವಿಸುರಭೂಜನುವೆನಿಸಿದಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂಗೋವಿಂದರಾಜಬನವಾಸಿಪನ್ನಿಂಚ್ಚಾ . .
¹⁴ರಮುಮವಡ್ಡರಾವುಳವುಮಂಪೆರ್ಚುಂಕಮುಮಂಎರಡುಂಬಿಟ್ಟಡೆಯುಮಂನುಖಸಂಕಥಾವಿನೋದ . .

- ¹⁵ ಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಅನ್ತ ವೈದಿಯಶ್ರೀರಾಮದತ್ತಿಯಅಪ್ಪನಹಸ್ತ
¹⁶ ಸಂಖ್ಯಾಗವೇಹುಗ್ರಾಮಂಪುಟ್ಟಿದೂರುಮಾದವಭಟ್ಟರುತಂದೆತಾಯಿಜಾನಕಿವತ್ಸಗೋತ್ರಗಾರಜ್ಞ
¹⁷ ಯತ್ತೆ ಸೊಡ್ಡಲನನುಜಂದಂಡನಾಯಕಗೊಯ್ದಿರನನಮಯ್ಯನಪ್ರಭಿವೀಧರಂತ್ರವಳಿಭಟ್ಟರು
¹⁸ ಶ್ರೀಮನ್ಮಹಾವಡಗ್ರಾಮಂತಾಣಗುಂದೂರಲುಪೆಗ್ಗೆ [ಡಿ]ತನಂಗಿಯತ್ತ ಮಿಲ್ಲುಧರ್ಮಪ್ರಸಂಗದಿ .
¹⁹ ಕೊಜಿಯನಗಳಿಸಲುಭೂಮಿಯಂಕುಡುವೆಂದುಮೂತ್ತಿ ಚಾರ್ವಾಕಸಿರಕ್ಕೆ ಬಿನ್ನ ಪಂಗೆಯು ಪ್ರಸನ್ನ
²⁰ ಚಿತ್ತ ರಾಗಿಯೂರಿಂದಂಬಡಗಣಹಾದಿಯಬದ್ದೆಯಲುಭೂಮಿಯಂಕುಡೆಚಾಳುಕ್ಕ
²¹ ವಿಕ್ರಮಕಾಲದಮೂವತ್ತೆ ರಡನೆಯಸರ್ವಜಿತ್ಸಂವತ್ಸರದಚೈತ್ರಸುಧತದಿ
²² ಗೆಬ್ರಹಸ್ತವಾರದಲುಕೊಜಿಯನಗಳಿಸಿರಂಪಡೆದುದೇಗುಲವಂನಾಡಿಆಹವಂಟು
²³ ಗೆಯಲಂಬಲಿಗಂನೀರಹಿವಮಾಣಿಗಂಕೊಜಿಗೊಪಡಿಸಲಿಸುವುದರ್ಕೆ ಕೊಜಿಯಕೊಳಗಿಬಯ್ಯರ . .
²⁴ ಮಧುಕಿಯಕಯಲುಕಚ್ಚ ವಿಯಗಳೆಯಲು ೫೦ ಕಮ್ಮ ಮಹದೇವನಕಯಲು
²⁵ ಆರವೆಗೆ ೧೩ ಕಮ್ಮವತ್ತು ೬೩ ಕಂಮೂವತ್ತಿ ಚಾರ್ವಾಕಸಿರಕ್ಕೆ ಪಾದಪೂಜೆಯಂಕೊಟ್ಟುಕೆ . .
²⁶ ದುಬಿಟ್ಟಿರಿದರ್ಮವಂಮೂವತ್ತಿ ಚಾರ್ವಾಕಸಿರವುನಡೆವವೆಗ್ಗೆ ಡೆಗಲುಂಪ್ರತಿಪಾಳಿಸುವ
²⁷ ರುಪ್ರತಿಪಾಳಿಸದಗ್ಗೆ ಬ್ರಾಹ್ಮಣಗ್ಗೆ ಕವಿಲೆಗಳಂಕೊಟ್ಟುಪಲವಳಿದಗ್ಗೆ ಬ್ರಾಹ್ಮಣರುಮಂಕವಿಲೆ
²⁸ ಗಳುಮುನೆಯೆದಪಾತಕ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಂಪಟ್ಟವರ್ಷ
²⁹ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಜಾನಕಿಪೆತ್ತ ತಾಯ್ನೆ ಗಟ್ಟಿ ಮಾಧವಭ
³⁰ ಟ್ಟರೆತಂದವೀರವಿದ್ಯಾನಿಧಿಗೊಯ್ದಿ ರಾಜವಿಭುಭಾವನೆನಲುವರವತ್ಸಗೋತ್ರಮಾಳಿಭಾ
³¹ ನುಕುಲೋತ್ತಮಂರಘುಜದತ್ತಿ ಗವೇಹುವೆಪುಟ್ಟಿದೂರುಶ್ರತಜ್ಞಾನವಿಧಾನಕೋವಿದನನಲ್ತೆ
³² ಗೊವಿಂದರನೇಂತ್ರಿತಾತ್ಥನೋ || ಪ್ರಣಮೇಶ್ವರದೇವರಕೇರಿಯಮನೆದಜಿ ಕೂಳು
³³ ಕು || ಜಕ್ಕೋಜಬರದ ||

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ಅದೇ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮರ ಕಂಭದ ಮೇಲೆ.

¹ ಗುರುವೇಗತಿಸಾಲಿವಾ	⁴ ೧೦ ಲುದುಹಿಕ್ಕಿಗಾ	⁷ ಮುಂಡಿಗಿಚಿತ್ರವಂನು
² ನ ೧೩೩೬ನೆ ಶ್ರೀಮುಖ	⁵ ಪುಟಂಣನುತನ	⁸ ಮೂಡಿಸಿದ್ದು
³ ಸಂ ದ ಆಪ್ತೀಜ ಶುದ	⁶ ಭಕ್ತಿಯಿಂದಯರಡು	

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ಅದೇ ಗ್ರಾಮದ ದೊಡ್ಡ ಕೆರೆಯ ಉತ್ತರ ತೂಬಿಗೆ ಎಗತ್ತಾಗಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೩ × ೨

¹ ಸ್ವಸ್ತಿ ಸಖನೃಪಕಾಳಾತೀತನವತ್ಸ .	⁵ ರವೆಗ್ಗೆ ಡೆಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭರನಿರೂಪ . . .
² ಸತಂಗಳೆಣ್ಣುನೂಟಲಯ್ಯತ್ತ ಎಂಟನೆ . . .	⁶ ಮಹಾಮೂತ್ಯಗುಣಸಮ್ಮನ್ನಂದಿಸಿ . . .
³ ಮತ್ತ ತನಂವತ್ಸರಂ ಪ್ರವತ್ತಿ ಸ ವೈಸಾಕ . .	⁷ ನಾಸ್ರಯಂನಾಸ್ರಯಮನೋಹರಂನನ್ನಿ ವೆ . .
⁴ ಚಾರಸಿಬ್ರಹಸ್ತವಾರಮೂಗೊಸನ್ನ . .	⁸ ಗಂಬಗೆಯನಾತಂನೋಉಚವೆಗ್ಗೆ . .

- ⁹ಸವ್ವತ್ತಿ ವಡಿಗಂಬ್ರಹಸ್ವತಿಸಮಂ .
¹⁰ಮತ್ಪೆಗ್ಗೆ ಡೆಪ್ಪಳಿಯ್ಯವ್ವತಾಣಗು
¹¹ನ್ನಕ್ಕಿಕ್ಕಿಂಪಿಯಂಕಟ್ಟಿಸಿದೇವರನಿವೇದ್ಯಕ್ಕಂನನ್ನಾ
¹²ದೀವಿಗಿಗಂಮತ್ತಲಯ್ಯಕ್ಕಿಂಪಿಯಕೇಳಿಗಿತ್ತೋಟಮಂ
¹³ಮತ್ತಲೊನ್ನಕ್ಕಿಂಪಿಯಗಲಮತ್ತಲಿಪ್ಪತ್ತಗ್ರನ್ನ

- ²⁴ಇಪತ್ತರುಮತ್ತಲಿಗಬ್ಬೆಇನ್ನೂರನಯ್ಯೊಣ್ಣ
¹⁵ದೇವಗ್ಗೆನೆಪ್ಪಿಗಂಬಿಟ್ಟಕ್ಕಿಂಪಿಯಗಲನೂ .
¹⁶ವದ್ದಬೆರಸಕ್ಕಿಂಪತ್ತಗಟ್ಟು . . .
 (ಮುಂದೆಹೋಗಿದೆ)

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ಅದೇ ಗ್ರಾಮದ ಪಟೇಲ್ ಲಿಂಗಪ್ಪನ ಹಕ್ಕಲಿನ ಬದಿವಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

- ¹ಸ್ವಸ್ತಿ ಶಕವರ್ಷ ೯೩೦ನೆಪ್ಪ ವಂಗಸಂವತ್ಸರದ
²ಜೇಷ್ಠ ಮಾಸದಶುದ್ಧಬಿದಿಯಬ್ರಹ್ಮವತಿಸಾ
³ರದನ್ನೂಸಾನ್ತೆಗೆಸಾಯಿರದರನೊಡ್ಡಮ್ಪಿನ
⁴ರನಿಱುವಾದಳಿವೊಣ್ಣರುದೇವ್ಯಯತುಱುಪರಿಯೆ

- ⁵ಯುನಾವಿದರಗೆಸಾಸಿಗುಲಗಂಕಟ್ಟಿಸತ್ತು ಸುರಲೋ
⁶ಕಕ್ಕೋದಅತನಪೆಣ್ಣತಿಹುಕ್ಕಬ್ಬೆಗೆನಾಡಗಣ್ಣಗೂ
⁷ಸನುವೆತ್ತಮಗಂಜಿಯಸನುತನುಕಲ್ಲನೆಪ್ಪಿದಮಂಗಳ
⁸ಬರೆದಂಸಲುಗಯ್ಯ

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಮಾಗಡಿ ಗ್ರಾಮದಲ್ಲಿ ಚನ್ನಬಸವಣ್ಣದೇವಸ್ಥಾನದ (ಪಾಳುಜಿನಬಸ್ತಿ) ಪ್ರಾಕಾರದಲ್ಲಿ

ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ ಕಂಭದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' × 1'1"

ಪೂರ್ವ ಮುಖ.

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿಯಾದವನಾರಾಯಣಹೊ
²ಳವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೨೩ ನೆಯ || ದೊರವೆತ್ತಾಂಗಿರ
³ . . . ತ್ವರನೆಗ್ಗದ ಮಾಸಶ್ರಾವಣಂಶುದ್ಧವಾಸರಮಾಳೇರಸಿಶುಕ್ರ
 ವಾರಮು
⁴ . . . ಪುಷ್ಯಘೃತಸಾಧ್ಯ . . . ಸು . . . ಬಹಯಾಪಾಡನುಡಾ
⁵ . . . ವರ್ಷಮಪರಂವಿ ಸತ್ತರಣಂತ್ಯೆತಿಲಮಿ
⁶ ನಿದಿವಿಭಾತಂಕೂಡೆಪು . . . ಯಿಂ || ಜಿನವಾಕ್ಯಾ
⁷ಮೃತಸೇವೆಯಿಂಮನದಮಿಥ್ಯಾತ್ವಮಯಂಪಿಂಗದರ್ಶನಂ
⁸ಶುದ್ಧತವತ್ತಚಿತ್ತದೊದವಿದನ್ನವ್ಯಕ್ತಿ ಪಿಯೆಳ್ಳ
⁹ನಿತುಂತನ್ನವಿವಲ್ಲಮೆಂಬಗೆಯಂಬಿಟ್ಟಕುಶ . . . ತ್ತಶುದ್ಧ
¹⁰ನಯಂತನ್ನದೇವತೆತಾಳ್ದಿಗುಣಮಂಜುಕ್ಕವೈನಿಶ್ಚ
¹¹ಯುತುಂ || ಅಂತೆಜಿನವಾದಪಂಕಜದೊಳನ್ನಿತ
¹²ಮಾದುದುದೃಷ್ಟಿನಾಸಿಕಾಗ್ರತೆಯೊಳಿನನ್ನಿವಾಗಮ
¹³ಪದಂಗಳನಾಲಿಸುತಿದ್ದರ್ಪವಾಗಳುಂ | ಶ್ರುತಿಯುಗಳಂ . . .
¹⁴ದೃಷ್ಟಿಯುತನನ್ನಗನಂನೇಪ್ಪಿದೊಪ್ಪನಾಕಸಂಗತಿವಡೆದಳ್ಳ
 ಮಾಧಿ

- ¹⁵ವಿದಿಯಿಂವರೆಜಕ್ಕಲೆಯೇಂಕೃತಾರ್ಥಯೋ || ಸಲೆ . . .
¹⁶ಹಧ್ವಾಂತದಿಂದಂಮುಗಿದಹೃದಯನೀರೇಜಮಂಜೈನವಾಕ್ಯಾಮು .
¹⁷ಭಾನಂಜ್ಯೋತಿಯಿಂದಂವಿಕಚಿಸಿಯದಪೂರ್ವದೇವೇಶನ
¹⁸ನಿಶ್ಚಳತೆಗಿದ್ದದಸಂತೋಷದೊಳೆಜಿನಪನಂಜಾನಿಸುತ್ತಲತಾ
¹⁹ಕೋಮಳಬಿಟ್ಟುಳ್ಳಕ್ಕಿಯಕ್ಕಂತನುವನುತಿದರಾಪ್ಪೋಲ್ವ
²⁰ರಂಬನ್ನುತನ್ನಂ || ಜ್ಞಯಮಂಮಿಥ್ಯಾತ್ವಕರ್ಮಕ್ಕುಮರ್ಥ
²¹ಗುಣದಸಮೃಕ್ತವ್ಯಸತ್ಯಕ್ಕೆಸಂವೃದ್ಧಿಯುಮಂಮುಂ
²²ಮಾಡಿದೇಶಶ್ರುತಮನನಿತುಮಂಕೊಂಡುನಿಮ್ಮೋ
²³ಹತಾಯ್ತಂದೆಯುಮಂಬಿಟ್ಟನೆನ್ನಸನ್ಯಾಸಮನನುಳಿನವಂ | ಪೂ
²⁴ಣ್ಣಜೈನೆನ್ನಪಾದದ್ವಯಮಂಚಿತ್ತಯ್ಯಿಜಕ್ಕವೈದಲೆನೆ
²⁵ರಮ ತದರ್ಶ
²⁶ನವಿಸ್ತಾರಿತಸು ರಕಳೇವರಜ
²⁷ಕ್ಕಲಿನಾಜಿನಾಂಘ್ರಿಗತಿ ನೆನೆಯುತಜ
²⁸ಕ್ಕಲಿತನುವಂಬಿಟ್ಟುಗಳನ್ನೆಸುಕಮು . . . ಸುಧಾಶನಪೂಜ್ಯನ
²⁹ಮವಸರಣಮನನಾಕುಳಂಪೊಕ್ಕುಜಿನನನಭಿವನ್ನಿಸುವ . . .

ದಕ್ಷಿಣ ಮುಖ.

- 30 ಶ್ರೀಮತ್ಪೂಜ್ಯಫಲಾದಭೂದ್ಭುಜವಿಸುತಾಸಾಮನ್ತಮು
31 ದ್ವಿಸ್ತಯಾಸಾನವ್ಯಜ್ಞ ಪದಾರವಿನ್ದಮು
32 ಸಕೃತ್ಸಂಪೂಜ್ಯಭಕ್ತೃದಿಶತ್ | ಶುದ್ಧಧ್ಯಾ
33 ನವಿಶೋಧಿಪೋಧಿತಮನಃಪೂರ್ವಂ
34 ಮಾಧಿಕ್ರಮೈಸ್ಸಾಕ್ಷ್ಯಯುಕ್ತಜತಿನ್ವದೇಹಮಾಣವ
35 ಚೈಜ್ಞೇಜಕ್ತಲಾಂಬಾಸತೀ || ಚಿತ್ತಂವಿಸ್ತಾಯುಕ್ತ
36 ಪುಣ್ಯಾಸ್ತವಕರಣವಿಧಾಸರ್ವಕಮಾರ್ಗಾಣಿನಾಶೀಕರ್ತುಂ
37 ತ್ಯಕ್ತಾಪಿವೋಹಂಸದಯಮುಪಶಮಂಪ್ರಾಪ್ಯಶಾ
38 ತೋಪಯೋಗಂ | ಶುದ್ಧಧ್ಯಾನಾಮೃತಾಂಭಃಪುತಮು . .
39 ಜಿನೇಂದ್ರಸ್ಯಪದಾರವಿನ್ದಂಪ್ರಸಾಧ್ಯಮು
40 ಲೋಕೈರ್ದೇಹಂತ್ಯಜತಿತ್ವಣಿಮಿವಶ್ರೀಮು
41 ತೀಜಕ್ತಲಾಂಬಾ || ನಿತ್ಯಾನಂದಸುಖಾಮೃತಾಂಬುಧಿ

- 42 ಪಯುಷ್ಯರಾವಗಾಹೋತ್ಸುಕಾನ್ಯತ್ಪ್ರಾಪ್ತಮು
43 ಪಿತೃತಸಂಯಮಾತ್ವವಿಳಸತ್ಸಮ್ಯಕ್ತ್ವಪೋತೇನ
44 ಯಾ | ಸಂಸಾರಾಣ್ಣವಪಾರಮಾಶುತರಣೋ
45 ದ್ಯೋಗಂಸಮುತ್ಪಾದಿನೀಚಿತ್ರಂದೇವಗತಿಂಪ್ರತಿತ್ಯಜತಿಶಿಂ
46 ದೇಹಂತುಜಕ್ತಾಂಬಿಕಾ || ನಿಖಿಳವನಜವಲ್ಲಿಪುಷ್ಪಮಾ
47 ಲಾಕದಂಭೈಃಪೃತದಧಿವರದ್ಧಿರಂಭಿಷಿಂಚ್ಯಾಚ್ಯುತೀತ್ಯಾ
48 ನ | ನಭಜತಿಹೃದಿತ್ವಂಜಕ್ತಲಾಂಬಾಪು
49 ದೇಹಾತ್ಮಮವಸರಣನಾಥಂಪ್ರಪ್ತುಕಾಮಾಪು
50 ಯಾತಿ || ದಾನಾನ್ವಿತೇತಿಗುಣರತ್ನವಿಭೂಷಿತೇಶಾ
51 ನ್ತೀತಿಸರ್ವಜನತಾಸುದಯಾಪರೇತಿ | ಜೈನಾಗಮೋಕ್ತ
52 ಚರಿತಾನುಗತೇತಿಭವ್ಯಾಕೇನಸ್ತು ವನ್ತಿ ಭುವಿಜಕ್ತ
53 ಲಯೋಷಿತಂನೇ ||

ಪಶ್ಚಿಮ ಮುಖ.

- 54 ಶ್ರೀವಿಬುಧೇಂದ್ರವಂದಿತಜಿನೇಂದ್ರಮಹಾಮಹಿಮಾಚ್ಚಕ್ಷುನಾಶ
55 ಚೇದೇವಿಯನಿಪ್ಪಜಕ್ತಲಮಹಾಸ
56 ತಿಯುದ್ಭವಚರಿತ್ರಮಂಕಳಾಶ್ರೀವಿಭವಂಗಳಂವಿವಿಧದಾನಮನಾ
57 ತ್ತಜಿನೇಂದ್ರಭಕ್ತಿ ಸಂಭಾವಿತಸತ್ಸಮಾಧಿಮೃತಿಯಂನುಕ್ತೃತಾ
58 ತ್ಥಿಗಳೂರೋಕ್ತಿರಸರಿ || ವನಿತಾಭೂಷಣೇಶಚ್ಚ
59 ರಿತ್ರವತಿತಾಯ ಚ್ಚವೈಸಾಮನ್ತಮುಣ್ಣನಮುದ್ಧಂಜನಕಂವಿ
60 ನೂತಚರತಂಕಾನ್ದಂನುತತ್ಪೋಪದೇಶನನಾಶ್ರೀಮು
61 ದನಂತೀತಿ ಮುನಿಪಂಪೂಜ್ಯಂಜಿನೇಂದ್ರಮಿಯೆಂದೆ ನೆಜಕ್ತ
62 . . . ವಂಶಃಲ . . . ಸಮ್ಯಕ್ತ್ವಂಜಗತ್ಪಾವನ ||
63 . . . ಡಿಗೇಜಿನಾಗ . ಜಿನಮತಂಮತಿಗಾಜಿನಸೂ
64 . . ಸತ್ಯದಿಂದೆಗೊಡನಾಡಿಯಾಯ್ತೆ ಜಿನೋಕ್ತಿಯನೋ
65 ಡಿತದಾಗಮಾರ್ಥಮನದೆತಿಳಿದಂತೆ ಮುಕ್ತಿಗಿರದೆಯ್ತಿ

- 66 ಪತೀಲಗುಣಬ್ರತಾಧ್ಯದೊಳ್ಳಡೆಡೆಗೆಯ್ದಳಾಕೆ
67 ಗಡಜಕ್ತಲೆನಾರಿಮಹೇಂದ್ರಕಲ್ಪದೊಳ್ ||
68 ನೆಜಿಯೆಮುನೀಂದ್ರರಂಪೊಗಳ್ಳಣಂತಲೆದೊಗೆ
69 ಪರಿಗ್ರಹಂಗಳಂತೊಜಿದುಗೃಹೀತಸನ್ಯಸನದಿನಿಜ
70 ಬಾನ್ಧವಮೋಹಪಾಶಮಂ | ಪಜಿದುಮುವೃತ್ತಜಕ್ತಲೆ
71 ಮಹಾಸತಿಚಿತ್ತಮನಾಪ್ತತತ್ವದೊಳ್ಳೆಜಿನಿಸಮಾ
72 ಧಿಯನೆಜಿಯೆಸಾಧಿಸದಳನ್ನರಲೋಕಸಾಖ್ಯಮಂ ||
73 ತಳದಿರದೇಕಪಾಶ್ವನಿಯಮುಸ್ಥಿತಿವೃಷ್ಟಿಸುನಾನಿ
74 ಕಾಗ್ರದಿಂಕಳಿವೆಡೆಬಲ್ಲುಬಳ್ಳಿರದೆಮೆಯ್ತಿಡು
75 ಕಾಡದೆಜೈನಭಕ್ತಿ ಸಂಚಳಿಸದೆಮಾಣದುಚ್ಚರಿ
76 ಸಿಪಂಚಪದಂಗಳನಾತ್ಮತತ್ವದೊಳ್ಳೆ ಲಸಿದಸತ್ಸಮಾ
77 ಧಿಬಿಜಕ್ತಲೆನಾರಿಗದೀಕ್ಷಲಾವಣಂ ||

ಉತ್ತರ ಮುಖ.

- 78 ಶ್ರೀಜಿನೇಂದ್ರ || ತ್ಯಕ್ತಾದೇಹಂವಿಮೋಹಾದ್ವ್ರತಗು
79 ಣಚರಿತಶ್ರೇಣಿನಿಶ್ರೇಣಿಮಾರ್ಗಂ
80 ದಾರುಹೃತ್ಸಗ್ಗದಗ್ಗಂನಿಜಭಜನಬಳಾದೇವಯ
81 ತ್ತದ್ಗ್ರಹೀತ್ವಾಯಾಹಂಜಕ್ತಾಂಬಿಕಾ
82 ಸ್ತುನ್ದಿವಿದಿವಿಜವರೋಭೂವಮಾತ್ಮಪ್ರಸಾದಾ

- 83 ದಿತ್ಥಂತುಪ್ರಾಪ್ತವಗತ್ವಾಸಮವಸರಣಭೂ
84 ಸ್ಥಂನತೇಂದ್ರಂಜಿನೇಂದ್ರಂ || ಜಿನಾಥಾಭಿಷವಂ
85 ಗಳಂಜಿನಗುಣಸ್ತೋತ್ರಂಗಳೆಂದೆಜಿನಾಚ್ಚಕ್ಷುನೆಯಿ
86 ನ್ದಂಜಿನಭಕ್ತಿಯಿಂಜಿನಮುನೀಂದ್ರಾಕ್ಷಾರದಾ
87 ನಂಗಳಂಜಿನವಾಕ್ಯಾರ್ಥವಿಚಾರದಿಂದಲೆದುಮಿ

- 88 ಧ್ಯಾನವಾಗ್ಗಮಂತತ್ವಭಾವನೆಯಿಂಪತ್ತೆ ಮರ
- 89 ತ್ವದಿಂದೆಜಗಿದ್ವಜ್ಜ ವೈಜೈನಾಂಘ್ರಿಯೋಳ್ ||
- 90 ತತ್ವಮನಾಜನೇಂದ್ರಮತದಿಂತಿಳಿದುಜ್ವಳ
- 91 ಮಾದಶುದ್ಧದೃಷ್ಟಿತ್ವಗುಣಾಕ್ಷುನಿಂದಲರೇಲಗು
- 92 ಣವ್ರತವಾರಿಜಾ ಮಿಥ್ಯತ್ವತಮಸ್ತ ಮಂ
- 93 ಪರೆಯಿಸತ್ಯದವತ್ತಿ ಫನಿಯಾಗಿಶುದ್ಧ ಸಂವಿ
- 94 ತ್ವದಿನೆಯ್ದಿದಳ್ಳಿಗಳ್ವಜ್ಜ ಲೆನಾರಿಸುರೇಂದ್ರಲೋ
- 95 ಕಮಂ || ಲಲಿತಪತಿವ್ರತಾಚ
- 96 ರಣಾರುನದೀಸಲಿಪ್ರವಾಹದಿಂಕಲಿಮಲಮಂ
- 97 ಕಳಲ್ವಿನಿಜನಿಮ್ನೂಲಕೀರ್ತಿ ಫಲತಾವಿತಾನಮಂಬಳಿಯಿ
- 98 ಶೀಲಶಾಲಿವನಮಂಪರಿವರ್ಧಿಸುಪ್ರಣ್ಣನನ್ನ ಸಂ
- 99 ಗಳನೆನಿಮಿಟ್ಟಿ ಫಜ್ಜ ಲೆವಲಂಪಡೆದಳ್ಳುಮನೋ

- 100 ವಿಭೂತಿಯಂ || ಪರಿಹಿಸಿದ್ಭುಧವೈಗಳ್ತನ್ನ
- 101 ಚರಿತ್ರಗುಣಾಂಕಮಾಲೆಯಂವಿರಚಿಸಿ
- 102 ಪ್ರಬಂಧಮೆನೆದಿಕ್ಕು ಳಭಿತ್ತಿಗಳೊಳ್ ರಳ್ಳಿ ಮುಂಬರೆದು
- 103 ದನೀಗಳಾದಿವಿಜಲೋಕದೊಳೊಪ್ಪುವಲೇಖ
- 104 ಜಾಳದೊಳ್ಬರೆಯಿಪೆನೆನ್ನ ಜಕ್ಕ ಲಿಮಹಾಸತಿಯೇ
- 105 ಛುರಳಲ್ವಿ ಸಗ್ಗ ಮಂ || ಪುಗೈಯವನರ್ಪಣಂಭರ
- 106 ತದಾಯ್ಕಿಯೊಳನ್ನಿತಮಾದಭೋಗ
- 107 ಭೂಮಿಗಳವಿರಾಮದೊಳ್ಳುಕ್ಕುತದಾಃ
- 108 ಕೃತವತ್ತ ಫನಿಯಾಗಿವನ್ನ ಕಾಲಗತಚ
- 109 . ತು . ಳನ್ನದೊಳಪಂಚಮಕಾಲದೊಳೊನ್ನಿ
- 110 ದನ್ನ . . . ಮಹಾತ್ಮರೊಳ್ಳುಣಮೆ
- 111 ಜಕ್ಕ ಲಿನಾರಿಯೊಳುತ್ತರೋತ್ತರಂ ||

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ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ದೊಡ್ಡ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 13' X 4'6"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯದ್ವಾದಾಮೋಘಲಾಂಛನಂಜೇಯಾತ್ಮೈಕೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ || ಶ್ರೀರಾಜೇಪ್ಪುದುಧಮ್ನದಿನಿ ಯತಧರ್ಮಾಂತಾನಿ ಯಿಂತಾನಿ ವಿಸ್ತಾರಂಕುನ್ಯ
- 2 ಯಕರ್ವಿ ನುತಧರ್ಮಾಂತಾನಿ ಸತ್ಕುನ್ಯ ವೆಂಬೀರತ್ನ ತ್ರಯದೇವರೂಪ್ತಿತಮನಲ್ಲೀಗ್ನಾಫಯುಮಂಶ್ರೀಯು ಮಂ || ಪ್ರಕಟಂವ್ಯಾಪ್ತದ
- 3 ರವರೂಪನಿತ್ಯಭಾವಂವಿಕರ್ತೃಕಮಾವೇಷ್ಟಿತಮಾರುತತ್ರಿತಯವಾಪದ್ಧವ್ಯಸಂಪನ್ನ ವತ್ತೃಕವೊಪ್ಪಿದ್ದುರ್ದುನೋ ಡೆನಾಡೆಯುವಧೋಮಧ್ಯೋರ್ಧ್ವಲೋಕ
- 4 ಲೋಕಕ್ಕೆ ಸದಿಪ್ಪುರದಂತುಭಯಕಮ್ಮೋದ್ಯೋಗನಿಮ್ಮಾಣಸಲ್ಲಿಲಂದ್ವೀಪಸಮುದ್ರವರ್ಗವಳಯಾಭೂತಪ್ರಭೂತ ಸ್ಥಳೀಮಾಳಂ
- 5 ಭೂರಮಣಂಜಗದ್ಗತನೀಮಹತ್ಯಕ್ಕೆ ನಲ್ಕೀಂನಡುವೊಪ್ಪಂಪೆತ್ತು ದೋತಾಲವಣಜಳಧರನ್ನಂಮಣಲಿಲಕ್ಷ್ಮೀನೀವಣ್ಣಿ ಡರಿವ್ವಕ್ಕಲ್ಪವೃಕ್ಷಪ್ರಸವ
- 6 ಳ್ಗದೇವೇಳ್ವನೊಳ್ಳುಂ || ಕಂ || ವಾರ್ವಳಯನಿಕರವೆಂಬಾನೀರ್ವೇಲಿಯನಡುವೆನೆಜ್ಜಿದುಜಂಬೂಚಿನ್ನಂಸಾರ್ವನವೀ ಪ್ಪಿತಫಳಮಂಪಾರ್ವಿನವೆಳೆಗಿಂಬದಾಯ್ತು ಜಂಬೂದ್ವೀಪಂ || ವೃ || ಇದುಜಂಬೂ
- 7 ದ್ವೀಪ ನಿದುಸುರೋರ್ವೀರರುದಾಯ್ಕದಿಂದಿನಿ ದುರಾಜಧೈರ್ಯದಿಂದಿನಿ ದುಜನಿತಜನಸ್ಥಾನಭೋಗೋಪಯೋಗಾಭ್ಯುದಯ ಶ್ರೀಲೀಲಿಯಿಂರೇಚರಸನತೆಜದಿಂದನ್ನ ತತ್ವಕ್ಕೆ ಸಕ್ಕಾ ದುದೆನುತ್ತಂಚಂದ್ರನೂ
- 8 ಯ್ಯಾ ರಾರಾಜಿಸಿಕ್ಕುಂ || ದೊರೆವೆತ್ತಾ ಮೇರುವಿಂತೆಂಕಣದಿಶೆಯೊಳದೇನೊಳ್ಳುವೆತ್ತಿ ದ್ವರದೋಶ್ರೀಭರತಕ್ಷೇತ್ರಂಕರಂತುಂಬಿಗೆ ಳಮಧುರಮಂದ್ರಸ್ವರೋದ್ಗೀತದಿಂಮೆಲ್ಲ ರಲಿಂಗಳ್ಳುಡುವೆಲ್ಲೆಲ್ಲೆ ಮ
- 9 ಪುಷ್ಪಂಗಳಿಂಪಣ್ಣಿ ಗೋಚಲ್ವಿರಗಿಂದಂಚೂತನಲ್ಲಿವಿತತಿಗಳೆಸದಾಲಾಸ್ಯಸಾರಸ್ಯದಿಂದಂ || ಕಂ || ಶ್ರೀಮಜ್ಜನದಿಂಸುಮಾ ನೋಧಾಮತೆಯಿಂಭ್ರಮರಬೋಭಿಯಿಂಕಣ್ಣಾ ಫಟಗೀಮೆಯಿಂನಾಭರತಶ್ರೀ
- 10 ತೋಪ್ಪು ನಾಡಿಕುನ್ಯಳದೇಶಂ || ವಚನ || ಮತ್ತ ಮಲ್ಲಿಜನದಕೋಯಿಯಂಗುಣದವ್ಯವಹಾರಮುಂಬಿನದದವ್ಯವಸ್ಥಾ ಯಮುಂರಸದತೋಜಿಗಳೆನೆವೆಕ್ಕೇವನಂಗಳಂಬಿರಯಿಗಳ್ಳು ಮನ

- 11 . ಯಿಕ್ಕೆ . ಜಿಯಂಗೊಂಡಿಪ್ಪಲೀಳಿಯಿಂನೆಯಿದಕಮುಳಿಸಿಗುಂಪಸನ್ನ ಕೇಳಿಸಮೆದಪೊಂದೋಣಿಗಳೊಂದಳಮುಂಧಮ್ನಕ್ಕೆ
ನೆಮ್ಮಮುಂಭೋಗಕ್ಕಾ ಗರಮುಮಾದಘಟಿಕಾಸ್ಥಾನಮುಂರತ್ನವವೃದ್ಧಿಗೊಲ್ಲುಸ
- 12 ಮುಗುಳೊಂಡುನಿಸಪರಿಬೆಯುಂರಾಜಮಣ್ಣಲಸಮಾಜಮೆನಿಸಕಾಮಿನಿಯರಮುಖಕಮಳನಿಕರಮುಂಗ್ರಾಮನಗರಖೇಡಖ
ವ್ಯಣಮಡಂಬದ್ರೋಣಾಮುಖಪುರಪತ್ತನರಾಜಧಾ
- 13 ನಿಗಳಬನ ಮೆಲ್ಲಿನೋಳ್ವಡವಲ್ಲಿಮೆಜಿದುನವವಿಧಮಾಗತೋಪ್ಪಕ್ಕುಂತಳದೇಶಕ್ಕೆ || ಕ || ಕ್ರಮದಿಂವಿಕ್ರಮದಿಂದಾನಮನೋಹ
ರವೃತ್ತಿಯಿಂಚಳುಕ್ಕನೈಪಾಳೋತ್ತಮರಾತ್ರಿಕೀರ್ತಿ ಯಾಭೂರಮಣಿಗೆ
- 14 ಮುತ್ತುಗಳತೊಡನೆಲೆಪ್ರಿಯರಾದರ್ || ಚಾಳೋಕ್ಕಭೂಭುಜದ್ವಿವಿಕೇಳಿಯೊಳೆರವೆಣಿಗೆನೆಜಿಯಕಾಂಪುನೋಲಿದ್ವಬರ್ಣವಧುಗರೆಟ್ಟರವ
ರನೋವುತತ್ತೈಲನಾಳ್ದಿದನೆಜಿಧರೆಯಂ || ವೃ || ಅವದಾತ್ಮೆಲಂಗಿಸ
- 15 ತ್ಯಾಶ್ರಯನೆಮಗನವಂಗಾತ್ಮಜವಿಕ್ರಮಂತಾನವನಿಂದಂತಯ್ಯಣಂತಾಂಕಿಜಿಯನೆಜಯಸಿಂಹಾಂಕನುಂತಮತ್ತನನ್ಮಹವಮಲ್ಲಂತತ್ನತಂ
ತತ್ತನೆಯನೆವನೋಮೇಶ್ವರಂತನ್ನಹೀಶಂಗೆವಲಂಪೆಮ್ಮಾಡಿಡೇವಂಮಗ
- 16 ನವನಮಗಂತಾನೆಭೂಲೋಕಮಲ್ಲಂ || ಕಂ || ಸಮನಿಸಿತವಂಗೆಜಗದೇಕಮಲ್ಲನೆನಿಸಿದ್ದಪುತ್ರರೂಪದೇಜೋರಮಣೀಯ್ಯತೆಯವನನು
ಜರಮಣಂಮೆಜಿದಂಜಗಕ್ಕೆ ನೂಮ್ಮಡಿತ್ತೈಲಂ || ಬಳಿಕನಲವಿಸಾದ್ಧಳೆಚಳುಕ್ಕರಾಜ್ಯರ
- 17 ಮೆಬಿಜ್ಜಲೋವ್ವೀಪತಿಯಂಕಳಚುರಿಕನನೇಂವೆಣ್ಣಳಚಿತ್ತಂಹೊಸತನಜನುತಿಪ್ಪುದುಹೊಸತೆ || ವೃ || ದಾಡೆಗಳುಂಟವೆಂಗೆರಣದೊ
ಳ್ಳಲೆಮೂಡುವುಪೆಜಿದಾನೆಯೊಳ್ಳೊಡುಗಳುಂಟುಮತ್ತೆರಡುವಂಕುಸದನ್ನವ
- 18 ವಟ್ಟನೀ . ಗಂ . ಡೊಳವನ್ನವನೈಪರಕ್ತವಿಸಿಂಚನವೆಂದರಾತಿಬಿದ್ದೊಡದೆನಿಲ್ಲನಾವನೆನುತಿಪ್ಪುದುಬಿಜ್ಜಲನಂಜಗಜ್ಜನಂ || ಅಸಿಲ
ತೆಕೂಡೆಗಣ್ಣ ಮುಗುಳ್ಳತ್ತ ಹಿತಾಪನಿಪಾಳಭೂಮಿಪೆಣ್ಣಿಸಿದುದಂಜದಾನ್ತವರೊ
- 19 ಳಸುರಕಾನ್ತೆಯೋತ್ರೇಟವುಬ್ಬಸವೆನಿಸಿತ್ತು ಕಾದಿದೆಡೆನೆತ್ತರಜಾಗಿನೆಕೇನೋಟಂತೆಯಂಪಸರಿಸಿತೆಂದುಬಿಂದುಶರಣೆಂಬುದುಬಿಜ್ಜಲನಂದ್ವಿ
ಪಜ್ಜನಂ || ಬಳಿದನ್ಮಬಿಜ್ಜಲಂಗೇನದವೆಸದುದೊವೇಳ್ಸಿಂಹಳಾ
- 20 ಭೀಶ್ವರಂ . ತ್ತಳಿಗನೇಪಾಳಕಂಘೆಟ್ಟವಳನಡಪದಾಳ್ಳೀರಳಂಗುಜ್ಜರಂಕಮ್ತಳಿಗಂಮತ್ತಾತುರುಷ್ಕುಂಕುದರೆವೆಸದವಲಾಳನಾದಕ್ಕುಳಾ
ಯ್ತಂಹಳಯಂಪಾಣ್ಣ್ಣಿಕಳಿಂಗೆಂಕರಿಪರಿಚರನಾಗಾಳ್ವೆಸಂಗೆಯ್ಯನಿ
- 21 ಜ್ಜಂ || ಜಗಮಂಸಂಪ್ರೀತಿಯಿಂಬಿಜ್ಜಲನೈಪತಿಯತಮ್ತಂಭುಜಾಗವ್ಯದಿಂಮೈಳುಗಿದೇವಂಪಾಳಿಸುತ್ತಂಮೆಜಿದಬಳಿಕವಾಬಿಜ್ಜಲೋ
ವ್ವೀಶಪಾತ್ರಂತ್ರಗುಣೀಭೂತಪ್ರತಾಪಂತಳೆದನೆಳೆಯ
- 22 . ಕನ್ನರಕ್ಷೋಣಿಸಂತಜ್ಜಗತೀನಾಥಾನುತಾತಂಬಳಿಕಮವನಿಯಂತಾಳ್ದಿದಂನೋಯಿದೇವಂ || ಕ್ರಮದಿಂಕಣ್ಣಾಳಟಮಂಕುಂತಳಮನೊ
ಲವಿನೀಡ್ತೆತ್ತಳ್ಳಯ್ನಿರವ್ಯಾಂಗಮನಿಂಬಿಂಬಿಪೊಳ್ವಂಪಡೆದುಪ್ಪುಧು
- 23 ಲಾಟಕ್ಕೆ ಕಾಂಟೆಪ್ರದೇಶಕ್ಕೆ ಮನಂಪೆತ್ತೆಯ್ದಿರಾಗಂಬುದಿದಕರಸರೋಜಾತಮಂನೀಡಿಯಾರಾಯಮುರಾರಿಕ್ಷೋಣಿಸಂಮೇದಿನಿಯನಿನಿಸು
ವಂದೇಕಭೋಗ್ಯಕ್ಕೆದಂದಂ || ಆತನತಂಮನೋಜ್ಜಿತಗುಣಂ
- 24 ವಿಭುಮೈಲುಗಿದೇವನಾಳ್ದಿದಂಭೂತಳಮಂಬಳಿಕ್ಕಮವನಿಕಿಜಯಾತನೆನಿಪ್ಪನಾದೊಡಂಬ್ಯಾತಿಯಿನಾಗ್ಗವಲೆ ಹಿರಿಯಾತನೆನಲುಧರಂಕ
ಮೋವ್ವೀಪಬ್ರಾತನುತಂಧರಾವಳಯಮಂಪರಿಪ್ಪಿಸು
- 25 ತಿದ್ದನೋಳ್ತಿಯಿಂ || ಕಂ || ಶಂಕನಕೀರ್ತಿಪ್ರಭೆಯಿಂದಂಕಾಮಿನಿಭೂಮಿಗೌರರುಚಿಯಿಂದೆಸದೇಂಕನಿಯಾದಳೋಗೀತಾಳಂಕೃತನಾನಾವಿ
ನೋದವಿಳಸಿತಗತಿಯಿಂ || ವೃ || ಸವನಾನ್ವಿಶ್ಯಂಕ
- 26 ಮೆಲ್ಲಕ್ಷಿತಪಪತಿಗತಚ್ಚಕ್ರಿಯಿಂದಂಬಳಿಕ್ಕಾಹವಮಲ್ಲರಾಯನಾರಾಯಣನಧಿಕಗುಣಂಶಂಕಭೂಪಾನುಜಂಭೂಭುವನಾರಾಧ್ಯಂಧರಾಮ
ಣ್ಣಳಮನತುಳದೋದ್ದಣ್ಣದಿಂತಾಳ್ದಿದಂನೋಟ್ಟವಗೇ
- 27 ಕಚ್ಚತ್ತಮಂಮೆಯ್ನಿರಮೆಜಿದವಿನೆಗಂಪ್ರಾಜ್ಯಸಾಮ್ರಾಜ್ಯದಿಂದಂ || ಕ್ರಮದಿಂದಾಬಿಜ್ಜಲೋವ್ವೀಪತಿಗವಡೆದುಸಪ್ತಾಂಗಸಂಪತ್ತಿಯಂಮ
ತ್ತಮದಂತಚ್ಚಕ್ರಿಯಿಂದಿತ್ತಲಮೊದವಿದರಾಜಾವೇ
- 28 ಲೀಲೆಗಂತಂದುವಿದೇಸಪ್ತಾಂಗಮಂಕಾಣಿಸಿದನೆಜಗಂಮಂತದ್ರಿದಂತದ್ರಿದಂವಿಕ್ರಮದಿಂ || ಯಿಂಸದಾಚಾರದಿನೊಸದೆಸದಂವೇಚೆಡಣ್ಣಾಧಿ
ನಾಥಂ || ಕಳಚುಯ್ಯಕ್ಷಿತಪಾಳರಾಜ್ಯಲತೆ
- 29 ಪವ್ವಳ್ತನ್ನದೋಣಾಖೆಯಂವಿಳಸನ್ನಂದರಸಾನುಗಂವಿಬ್ಬಿಸೇವ್ಯಂನಿಸ್ತತಚ್ಚಾಯನಸ್ತೃತದಾಯ್ಯವಿಳಾಸಭಾಸಿಸುಮನಸ್ಸಂಪೂರ್ಣ
ಸುದ್ಯದ್ಯಶಃಫದಿಂರೇಚಣದಣ್ಣನಾಥನೆಸದಂಲೋಕ್ಯಕಕಳದ್ರು

- 30 ಮಂ || ಜಿನನಂತನಮನಮನಪ್ರಕೃತಿಯಂಸದ್ವಿದ್ಯೆಯಾವಿದ್ಯೆಯಂತನುವಂತಾನುವಂವಿಳಾಸವದನುದೃಷ್ಟಿಯಾಲಕ್ಷ್ಯೆಯಂವಿನು
ತೌದಾಯ್ಯ
- 31 ವಂಜಗಂಜಗಮನಿಬೀಕ್ತಿ ಯಾಲಿಂಗಿಸಲ್ಪ ನವಂದ್ಯಂವಿಭುರೇಚಿರಾಜನೆಸೆದಂಬಾರಿತ್ರರತ್ನಾಕರಂ || ಕವಿತತಿಬಲೈಗೋಲಗಿಸೆಕಾಮಿನಿ
ಯಸೋಬಗಿಗೆನೋಲೇಪ್ಪವರ್ಗಳುದಾರವೃತ್ತಿಗೊಲ
- 32 ವಿನರಶಾಸನವಾಗಿರಾಜ್ಯಮುದ್ಧವದಿನೊಡಚ್ಚಿ ಜೈನಸಮಯಾಂಬುಧೀಕ್ತಿ ಸುಧಾಂಶುವಿಪ್ರೋದಳ್ಳ ವಡೆಯರೇಚಿರಾಜನೆಸೆದಂಜಗದಿಂವನು
ದೈಕಲಾನ್ಧಂ || ನಡೆದನೆಲರಣೋಪ್ಪರಯೊಳಂತನಿತುಂತ
- 33 ನಗಜ್ಜಪಜ್ಜರಿಂಪಡೆದನೆಲಂದಲೆಂಬನೆಸಿಗನೈಪಾಳರನಿಕ್ಕ ದುಂತೆಕಿಂ ಡೆಕಡುದೋಸವೆಂಬನಸಹಂಮಿಗೆಗುಡೆಪತ್ತೆ ತಾನೆಬೆಂಗುಡುವವೊ
ಲೆಂಬನೇನದಟನೋಕಲಿರೇಚಣದೊ ನಾಯಕಂ || ಅನುಪಮ
- 34 ದಾನಶಾರ್ಯರಣಶಾರ್ಯಮನೇವೊಗದ್ವಪ್ಪನಾಂದ್ವಿಪಜ್ಜನಪರೋಳೊಂದುವಚ್ಚ ರಸಯಗ್ಗ ಸಯಂಬರವಾಗಿಸಗ್ಗ ದೊಳಜಿನಿಯಿಸಿತಿಂದ
ಭೂರುಹಕ್ಕೆತೋರಣದಿಂತವಿಲ್ಲೆಂಬುದಯ್ಯ ಮೇದಿನಿವಸುಧೈ
- 35 ಕಲಾಂಧವಚಮೂಪತಿರೇಚಣನೇಂಕೃತಾರ್ಥನೋ || ಪಡೆವಣಿಶೇಷನೊಳ್ಸರಸಿಜೋದರನಂಬುಧಿಯೊಳಮೃಗಾಂಕವಂದುಡುಪನೊಳದಿ
ಜಾದ್ಧವಭವಾಂಗದೊಳಾಮ
- 36 ದಲುಬ್ಬಭೃಂಗವಿವ್ವೇಡೆದಿಬಂಗಳೊಳುಕುಲುಪುದೋಪ್ಪನೆಂಜಗಮಂಮುಸುಂ ತಿಂಗಡಲೆನೀಕ್ತಿ ರೇಚನೆಸೆದಂಜಗದಿಂವಪುಧೈಕ
ಬಾಂಧವಂ || ಶ್ರೀವಚ್ಚಂಪಿರಿಯಿಂಸಮೃದ್ಧನೆಸೆವಾನಾಂಗಾಂಬಿಕಾ
- 37 ಸೂನುಭೋಗಾವಾಸಂವಪುಧೈಕಲಾನ್ಧವನುದಾರಂಸ್ತು ತ್ಯಗಾರಿಸುಖಶ್ರೀವಿಷ್ಣುವೈಪಭಧ್ವಜಪ್ರಿಯತಮಂನಾರಾಯಣಾತ್ಮೋದ್ಭವಂಭಾ
ವಂಪತ್ತಿ ರಚಿಲ್ಪನೆಂದೆನಿಸಿದಂಶ್ರೀರೇಚಿದಣ್ಣಾ
- 38 ಭಸಂ || ತರದಿಂದೇಶಂಗಳಂಶ್ರೀಕಳಚುರಿಕುಳಚಕ್ರೇಶರಿಂದೆತ್ತು ಧೀನಾಗರಖಂಡಕ್ಕರ್ಥಿ ವಟ್ಟುನೈಪರೋಳೊಡೆದಿಂಬಿದವಾಂ ಪ್ಪನಾರೇಚ
ರಸಂತಾನೆಂದೊಡೆವಣ್ಣಿ ಪುದೊನಿಸೆ
- 39 ದವೀದೇಶದೊಂದೊಳ್ಳೆಯಂಬೆತ್ತ ರದಿಂಪಂಕೀಜರೂಪಂಬನವನೆಯದಪ್ಪೊಳೆ ಶ್ರೀಯವೋಲಿಪ್ಪದೊಂ || ಕುಸುಮರಜಂರಸಾವಳಿತಳೆನೋ
ವಡಾಡುವಕೀರಜಾಳವೆಂಪಸಕದಚೆ
- 40 ಲ್ಪವೇಪಿಬದನೆಲನೆಲೆವೆಚ್ಚಿ ರದಪೂಗೊಳಂಬಿಸುಪ್ಪೆ ಸಗದನುಣ್ಣಿಸಲ್ಪುಳವಕಮ್ಪಲರೀಕ್ಷಿಸೆಹಬ್ಬ ನೊಪ್ಪುವಾಗಸವನೆಯಲ್ಲೆ ನಾಡೆಸವುದನ್ನು
ಬಸನ್ನದಶೃಷ್ಟಿಯೆಂಬಿನಂ || ಕಂ || ಅನಾಗರಖಣ್ಣ ಮ
- 41 ನಾಳ್ಪನೈಪವಿನುತಕಡಂಬರನ್ನಾನ್ತಪಸನ್ನಾ ನಾಂಬುಜದೊಳಕಳಕಳಾನಿಳಿಯಂಬ್ರಹ್ಮ ಭೂಭುಜಂಜನಿಯಿಸಿದಂ || ಅವಿಭುವಿಂಗೆಚೆಟ್ಟುಲ
ದೇವಿಗವುದಿಯಿಸಿದನವಿಳನೀತಿ
- 42 ಕ್ರಮವಂಭಾವಿತರಾಜಾಚಾರಶ್ರೀವಧುಗಿಸೆಯಲ್ಲೆ ಶಾರ್ಯದೋಪ್ಪಂಪೊಪ್ಪಂ || ಮೇದಿನಿಗೆಬೊಪ್ಪದೇವನಿನಾದುಹಗುಹಗದಬಾಳಬಾ
ಳ್ಳೋಲಿಯವಂಗಾಡ್ಪಲ್ಲಭವಿನುತೋದೇವಿಯವರ್ಗ
- 43 ಪುಟ್ಟಿದಂನೋಮನ್ನಂ || ವೃ || ನುಡಿಗಲಂದೆಮುದ್ದು ನುಡಿಸತ್ಯಸತಾಕನೆನಿಸ್ಪುದೊಪ್ಪಿದಟ್ಟುಡಿನಿಗಳಂಕಮಲ್ಲನೆನಿರಾಜಿಸ್ತದೋಜೆಕಡಂಬ
ರುದ್ರನೆಂಬೊಡೆತನವನೆಗ್ಗಿದ್ದು
- 44 ಗಂಡರಡಾವಣಿಯಂಬನಾಮಮಂಪಡೆದುದುನೋಮಭೂಮಿಪನಶಾರ್ಯಗುಣಾವಳಿಯೇಂಕೃತಾರ್ಥನೋ || ನಿನಗನ್ನಾ ಕಾಮನೀಗ್ಳೆಳೆ
ಯನೆನಿಪುದಂತೋಪ್ಪವೋಲೆಮ್ಮನೆಚ್ಚಿಕ್ಕುನಿ
- 45 ತಾಂತನಿನ್ನ ಪಾದಕ್ಕೆ ಟಗಿಸನೆನುತಂಕಾಂತಿ ಯಜ್ಞೋಲೆಕಾಲ್ಗಾ ನನಕಾತ್ಮೀರದ್ರವಂಪತ್ತಿ ದನಿಗಳದಚಂಗಾಳ್ವನಂಗೆಕ್ಕೆ ನೇವಾಜನಿತಾರಾಗಂ
ಬೊಲಾಗಳೆ ಪಿವುದನುದಿನಂನೋಮಭೂಮಿಾಶಪಾದಂ ||
- 46 ಮುನಿದೊಡೆನೋಮಭೂಪನೆವಗಿಸ್ಪಡೆಯಾಬನವಾಸೆಯಂತದಂತನಿತುಮದೀಗಳತನಭುಜಾಸಿಲತಾವೃತವಾಯ್ತು ಪೊಕ್ಕು ಸಿಕ್ಕಿ ನೋಳಿರೆ
ಪೊಲ್ಲದೆಂದಹಿತರೋಡಿಸಮುದ್ರವೇಳೆಗಂಡು
- 47 ತಾವನುಮಿಸವೇಳೆಗೊಣ್ಣು ಸುಖವಿಸ್ಪರದೇನದಟಂಗೆನೋಂತನೊ || ಬಿರುದಬ್ಬೀತೋವ್ವಿಪಾಳಮೃದನಪರವಶೀಭೂತೆಯವ್ವಿದ್ಯೆ
ಯುಳ್ಳಶೃಂಗರಣೆಂದನ್ನೇವಕಬ್ಬೇ ಲ್ಪವಗೊಳ್ಳಿದೀವನೀನೋಮಭೂಮಿಾಶ್ವರ
- 48 ನೆನ್ನಂರಾಗದಿಂಸಂಗತಮನಭಯಮಂಜೇಟವಂತುಪ್ಪಿಯಂಸಯ್ತಿ ರವಂಸಂಪ್ರೀತಿಯಂಜೇಲ್ಪುದನೆನಿಜನವಾದಾಯ್ಕದಿಂವಯ್ಕನಾದಂ ||
ತೋಳತೊಡಪ್ಪುವುಚ್ಚಿ ಪೆದವ

- ⁴⁹ ತೃಗ್ಗೇಚುಂಬಿಸುವಿಂಬುನೋಮುಭೂಪಾಳನೋಳೇಕಭೋಗ್ಯವನಿಸಲ್ತ ನಗಾಗಿರಲಾಸ್ಥಳಗಳಂಪಾಳಿಪಕಾಪುಬೀರಸಿರಿಲಕ್ಷ್ಮಿ ಸರಸ್ವತಿಯೆಂದೆ
ಸೈರಿಸಳ್ಳೆಳಿಸಲೀವಳೇವೆಜರನೆಂದೆನೆಲಕ್ಕ
- ⁵⁰ ಲದೇವಿಯೊಪ್ಪುವಳೆ || ಎನಿಸಾದಂಪತಿಯೊಲೈಗಗ್ಗಿಸಲೊಪ್ಪಂವ್ರಾಜ್ಯಸಾಮ್ರಾಜ್ಯಕಾಮಿನಿಮಾಡಲ್ಪಿಗಿಯಪ್ಪನೆಯ್ತರೆಪರೋವ್ವೀಪಾಳ
ರಿಂಕಪ್ಪವನ್ನಿನಿಸುಂಮಾಡದಿರಲ್ತೆದುಷ್ಕೃತತಿತಪ್ಪಂ
- ⁵¹ ಪುಟ್ಟಿದಂಪೊಪ್ಪನೆಂಬಿನೆಗೆಂಬೊಪ್ಪನೈಪಾಳನಪ್ರತಿಮಪುಣ್ಯಂರಾಜಿಸಿತ್ತು ವ್ವೀಯೊಳೆ || ಕಂ || ಈಬೋಪ್ಪಂದೇವಕಿಗಾದಾಬೋಪ್ಪಂತಪ್ಪದಪ್ಪ
ನಳುದೇಂಕೀತ್ತಿತ್ತಿಲಾಯ್ದೆಜಿರಿದೊಡೆಕಾ
- ⁵² ಉಲ್ಕಿಬಂದುದೆಭುವನನಿಕರವೆನಿವನಿವೆದಂ || ವೈ || ನಗೆಯಲೈಯೆಮೆಯಿಕ್ಕ ತಿದ್ದಹದಿನೆಂಟುಜೋಹೀಸೇನೆಗೆಂದುಗುರಿಸತ್ತ ಹಿರಣ್ಯ
ಕಾಪ್ಪಕನೆನಿಸ್ಪಂಗೆಂದದೇಂಬಿಟ್ಟಕಣ್ಣಿಗಿದಂ
- ⁵³ ತಾಭಯದೆಂದೆಬೆದಮದನಂಗೆಂದಾಮಹಾಭಾಗರಣ್ಯಗೆಯೆಂದೀವಿಭುಬೋಪ್ಪದೇವನಲೆವಂಸತ್ವಾಧಿಕಾನಾಭ್ಯಾಸಂ || ಕದನಕ್ರೀಡೆಯೊಳುಳ್ಳ
ನಿನ್ನದಯೆಯೇಕಿಂತೊಮ್ಮೆಯುಂತೋಜದೀ
- ⁵⁴ ಮದನಕ್ರೀಡೆಯೊಳುಟ್ಟಿದಂಮಜಿದಡಂನೀವೊಕ್ಕಡಂನಾಣಪುತ್ತುದಲೊಂದಿದ್ದಡವಿತ್ತೊಡಂತಲೆಯನೇಸಂಪ್ರೀತಿಯಂತೋಜಿಯಂದೊ
ದವಿಂಮೇಳಿಸೆಕಾನೈಯಮ್ಮೇಜಿವನೀಶ್ರೀಬೋಪ್ಪಭೂಪಾಳಕಂ ||
- ⁵⁵ ಕ || ಸಿರಿಯಿಂದೊಪ್ಪುವನುನೈವಪುರವಾತನರಾಜಧಾನಿಯನ್ನಾಪುರದೊಳ್ಳುರಖಚರೋರಗಮಣಿಮಕುಟರಚಿತಪದಕಾನಿಶಾನಿನಾಥಂಮಾ
ಜಿವಂ || ವೈ || ಪಾಲಭಿಷೇಕವನ್ನೆನಿತದಾದಡವಲ್ಲಿಯದೃಶ್ಯ
- ⁵⁶ ಮಪ್ಪಪೂಮಾಲೆಪದಕ್ಕೆಜಾನುವರವಿಕ್ಕಿದೊಡಂನಿಮಿವೊಪ್ಪತೋಯದಿಂಲೀಲೆಯಿಮಜ್ಜನಕ್ಕೆಜಿಯವಾಮದಶೀತಳವಾಗಿಬರ್ಪವೆಂಸಾ
ಲವೆಶಾನಿನಾಥನಮಹಾಮಹಿಮತ್ವಮನೊಲ್ಲ
- ⁵⁷ ಬಣ್ಣಿಸಲೆ || ಕಂ || ಎನಿಸಾಸ್ಥಾನಾಚಾರ್ಯಂಮುನಿನಿಮತಂಭಾನುಕೀರ್ತಿಸಿದ್ದಾನ್ತಿಜಗಜ್ಜನವಂದ್ಯಂನಿಜಗುರುಕುಳವನಜವಿಕಾಶಮನೊ
ಡಕ್ಕರ್ವಂತಪದಿಂದಂ || ಅಲರ್ದುದದೆನ್ನಿನಲಾಗುರು
- ⁵⁸ ಕುಳವಾಗಾತಮನೆನಿಸ್ಪಗಣಧರನಿಂದಿತ್ತ[ಲ]ನೇಕಮೂಲಸಂಘಾವಿಳಯತಿಪತಿಯಾದಕೊಣ್ಣಕುಂದಾನ್ವಯದೊಳೆ || ಶ್ರೀರಾವಣಂದಿಸಿದ್ದಾ
ನ್ತಾರಾವಸರೋವರಕ್ಕೆತೊಡವೆನಿಸಂವಾಕ
- ⁵⁹ ಶ್ರೀರವ್ಯಸದ್ಮಣಂದಿತಪೋರಮೆಪಿಡಿದಿದ್ದಪದ್ಮಮೆನೆತಚ್ಚಿಷ್ಯಂ || ತನ್ಮನಿನಾಥನಿಷ್ಯಂಮನ್ನಥನಹವಲ್ಲದಂಗನಾರತಿಸುಖಮಂಸನ್ಮನಿಸ
ದ್ಗುರುಕುವಳಯಭೃನ್ಮತಿಪೂಸತೆನಿಸನೆಗೆಳ್ಳ
- ⁶⁰ ನಾಮುನಿಚಂದ್ರಂ || ವೈ || ಲೋಕಮನಾವಂಗಳಗಿದಂಜಸದಿಂಮುನಿಚಂದ್ರದೇವನಪ್ರಾಕೃತಜೈನಯೋಗಿನಿಳಯಂಪ್ರಕಟೇಕೃತಾರ್ಥ
ನಿರ್ಣಯಂಜ್ವೀಕೃತಶಬ್ದಶಾಸ್ತ್ರನುರೀಕೃ
- ⁶¹ ತತಕ್ಕರ್ಕಳಾಕಳಾಪನೂರೀಕೃತಕಾವ್ಯನಾಟಕನಧಃಕೃತಮಾನಪತಾಕವಿಕ್ರಮಂ || ಕಂ || ತಚ್ಚಿಷ್ಯಂಪ್ರಕಟೇಕೃತಕೀರ್ತಿಚಕ್ರಂ
ಭಾನುಕೀರ್ತಿಕ್ರಾಣೋಗ್ಗಣಭೂಮಿಚ್ಛಂನತಿಂತ್ರೀಣೀಕ
- ⁶² ಸುಗಚ್ಛಂಶ್ರೀನುನ್ನವಂಶನೆಸೆದಂಜಗದೊಳೆ || ವೈ || ಶಾಂತರಸೋತ್ತಮೂತ್ತಿದಿಗಿಭಬ್ರಜಮಸ್ತಕವತ್ತೀಕೀರ್ತಿಗೈದ್ದಾನ್ತಿಕಚಕ್ರವತ್ತೀ
ಜಿನಪಾದನಿಧಾನಮದೀಪವತ್ತೀಲಕ್ಶ್ಮೀರಂತನಜೈನಯೋಗಿನಮ
- ⁶³ ವತ್ತೀಯೆನಲೆಮುನಿಭಾನುಕೀರ್ತಿವೆಂಪಂತಳೆದಂಸ್ವಮಂತ್ರಗತಿಧೂರ್ತಜನಕ್ಕತಿವತ್ತೀಯೆಂಬಿನಂ || ನಿಯತಂತನ್ಮನಿನಾಥಃಪ್ರಸನ್ನನೆಸೆದಂ
ಸನ್ಮಾರ್ಗಸಂಪತ್ತಿಯಿನಯಕೀರ್ತಿಬ್ರತಿನಾಯ
- ⁶⁴ ಕಂವಿಬುಧವಾಂಛಾದಾಯಕಂಜೈನತತ್ತ್ವಯುಧಾರ್ಥಾಗಮಕಾಯಕಂಕೃತಯಶಸ್ಸಂಸ್ಮಾಯಕಂಧೃಪಿತಾಭಯನಿಸ್ಯಂದಿತಪ್ಪಪ್ಪಸಾಯ
ಕನುದಗ್ರಾದ್ರಾಯ್ಯಸಂದಾಯಕಂ || ಕಂದ ||
- ⁶⁵ ಅನ್ನೆಸಿದಾಚಾರ್ಯಾವಳಿಯಿಂತಿಳಿದಾಗಮಂಗಳಂಜಿನಸಮಯೋಚ್ಚಿನ್ತಾಮಣಿಕಂಕರಸಾಮನ್ತಶಾನ್ತಿಯನೆಮಾಡಿಶಂಕರನೆನಿಸಂ || ವಿದಿತಪ
ರಾಕ್ರಮನೆನಿಪಾಕದಂಬನೈಪತಿಳಕ
- ⁶⁶ ಬೋಪ್ಪದೇವನರಾಜಾಭ್ಯುಭಯಕ್ಕೆತಾನೆವೊದಲೆನಿಸಿದನಾಮನ್ತಶಂಕರನೆಯದಿಂದಂ || ಸಾಮನ್ತಶಂಕರನಿಂದುದ್ಧಾಮತವಡಿದ್ದರ್ಪನಂ
ಡುವಂಶದಸಿರಮುನ್ನೇಮಾಚ್ಛೆಯೆಂಬೊಡನ್ವಯರಾಮೆಗತೊ
- ⁶⁷ ಡವಾದನಮಳನಂಗೆಂಗೆಂ || ಸಿಂಗನಕಾನ್ತೆಯಲೈಸಿರಿಯಾತನಕೇಸರಮಾಳೆಯಂಬಚತ್ವಿಂಗೆಡೊಂಡುಮಾಳನವರ್ಗಾದನವಂಗೆಯೊ
ಗೆಮಾಳಿಯಕ್ಕಂಗುಣಯುಕ್ತಿಕಾನ್ತೆಯ

- ⁶³ವಗಂಬಿನೆಪ್ಪುಬನ್ನೆಕ್ಕನೆಕ್ಕಗೌಡಂಗನುಜಾತನಾಕೆಜಿಯಮಂಮೆಜಿದಂಸ್ತು ತಿಜೇವನೋದಯಂ || ಕಂ || ಅನುದಿನಮವರಿಚ್ಚುಜನಿತ
ಫಳಂಬಳಯೆತನ್ನ ಕಾಲ್ಗಳನಾಶ್ರಯಿಸಿತಂತಂಕೆಜಿಯಮನಾ
- ⁶⁹ದನವಂ . ರೆಸವ್ವೆನಲ್ಲಳಾದಳುನಲವಿಂ || ವೃ || ಅಸರೇವ್ವರ್ಗ್ಗವುದಾತ್ತನಪ್ಪನೆನಿಸಿದ್ದಾಬೊಪ್ಪಗಾವುಣ್ಣನುದ್ಭವಮುಂತಾನುವುದಾತ್ತ
ವೃತ್ತಿಯುಮನೂನಾದಾಯ್ಕಮುಂಪಮೈಯೋಪ್ಪವು
- ⁷⁰ದಾಗಿರೆಪ್ಪುಹೀತ್ತಿರಪಡೆದಂತನ್ನಿಚ್ಚೆವೊಲಾಚಾಕಿಗೌಡಿನನೂತಾಂಗಜವಾರ್ಧಿಯೊಳ್ಳಡೆಯೆಸತ್ತುಣ್ಣಾಂಕನಂಕನಂ || ವರವನಿತಾವಶಂ
ಕರನರಾತಿನೈಸಾಳಭಯಂ
- ⁷¹ಕರಂಜಿನೇಶ್ವರಯತಿಂಕರಂಸ್ವಪತಿಚಿತ್ತಮದಂಕರನಿಷ್ಕವರ್ಗ್ಗಶಂಕರನಖಿತಾರ್ಥಶಾಸ್ತ್ರಸುದೃಢಂಕರನಾತ್ಮಸುಖಂಕರಂಮನೋಜ
ರನೆನಿಕಂಕರಂಪಡೆದನೊಪ್ಪೆಚರತ್ರದೊಳಂ
- ⁷² . . . ತ್ರಿಯಂ || ದಿನಮೆಲ್ಲಂದಾನಕೇಳೇಸಮಯಮೆತನಗಿಂದೆಂಬಿನನೀಯೆಲ್ಲಂತನಗಿಂದಾಗಿದ್ದವೆಂದೆಂಬಿ ನವರಿಕುಳವೆಲ್ಲಂಸ್ವಖಟ್ಟು
ಹತಂಶಾಕಿನಿಯಗ್ಗಿಂದಾದುದೆಂದೆಂಬಿನವೊಡಮೆ
- ⁷³ಯದೆಲ್ಲಂಜಗತ್ತೋಪಣಕ್ಕೆಂಬಿನವಾಸಾಮುಂತಶಂಕನೆಗ್ಗದನೆಳೆಗನಾತಂಕವಾಗಲ್ಕೆತನ್ನಿಂ || ಪಧಿಕಂಗಿಪ್ಪಂಗೆಪ್ಪಂಗಳಧನನಿನಿಪನಂಗಾ
ತ್ತಿಯಾದಂಗೆನಿತ್ಯಾತಿಥಿಗಾಗ್ಗಂನೈಂಗಮಾನ್ಯಂಗವನಿಜೆಳೆಯ . .
- ⁷⁴ಬುಗಿಟ್ಟಂಗೆಭಾರಗ್ರಥಿತಂಗೆಂತೆಂಬವಂಗೆನಿತನುಬಿಸಿದಂಗಾಗ್ಗವೊಲ್ಕಿತ್ತುದೌಸ್ಥವೃಥೆಯಂಮಾಣೆಪ್ಪನೆಂಮಾನ್ತನದಕಣಿಯೊಸಾಮ
ನ್ತರೊಳಶಂಕರಾಂಕಂ || ಪತಿಮಂತ್ರಪ್ರಾಥಿ .
- ⁷⁵ಸೇವಕತನಿರಹಂಕಾರಮಂಮಾನ್ಯರೊಳ್ಪಂಕ್ಷೆತಿಸನ್ಮಾತ್ರಾರ್ಯಾದೆಯಂಬನ್ನಗಳನುದಿನಸನ್ಮಾನವಂಧಾವಿಕ್ರಕರ್ಪನೃತಿಯಂಕಾನ್ತಾಜ
ನಂಮೆಯ್ಯಳೆಯನಖಿಳವಂದಿಬ್ರಜಂಧಾ .
- ⁷⁶ ಬಣ್ಣಿ ಕುಂಪುಣ್ಯದತವರೊದಿಟಂನೋಡೆಸಾಮುಂತಶಂಕಂ || ಕಂ || ಕಜಿಯೆನಿಪಸುರಭಿಗಿಲೆಗಳಮಜಿಯೆನಿಸಿದಕಳ್ಳ
ವೃಕ್ಷಫಲತತಿಗೇಣೀಕಜಿವ .
- ⁷⁷ ದಾರತೆಮೆಜಿವುದುಸಾಮುಂತಶಂಕರನೊಳನವರತಂ || ವೃ || ವಿನೆಯರಸಂಗಳಂತೆನಿಬಿರುಚಿಕರಂಮನೆಗೊಯ್ದುಸಂತತಂ
ಕನಕದಬಾಡನಿತ್ತುಮಿಗೆನೊಕ್ಕಿಸೀವರಗ . . .
- ⁷⁸ ಸಾಳಮಾಣುಗೊಂಡು ವರನಾಲಗಿಯುಂಪ್ರಭುಶಂಕರಂಯಶೋಧನನೆನಿಸಿದ್ದೆನಲ್ಲಮೊಡೆಮಾಣುವರೇರಸನಾನಿಕಾಯುಮಂ || ಕಂ ||
ಎನಿಸಿದಶಂಕರಸಾಮುಂತನಕಾಂತೆಯ . . .
- ⁷⁹ ಯಂಗುಣಿಸಸ್ಯಾವನಿಜಕ್ಕಣವೈಯುಂಕಾಮನಸಿರಿಕಣ್ಣೆಜಿದಳಂಪನೆನೊಗೆಯಿಸಿದರಿ || ವೃ || ಶಾಂತಿಯನೂನುಕಂಕರತನೂ
ಭವನದ್ಭಕದಂಬರುದ್ರಸಾ
- ⁸⁰ಮುಂತ ಸಮಯಪ್ರಣತಂವಸುಧೈಕಬಾನ್ಧವಂಗನ್ನೆಸೆದಾಪ್ತಮಂತ್ರವಿಭುಬೊಪ್ಪನೊಡಚ್ಚಿದನೊಳ್ಳೆಗೊಪ್ಪಮಂಶಾಂತದಾ
ನವಣ್ಣುಚರಿತಂಸಿರಿಕೋಮಳರೂಪವೊಪ್ಪಿರ
- ⁸¹ಲ || ನದೇವತೆಯೆಂದೆನೆಗಳ್ಳುಜಕ್ಕಣವೈತನುಮಿಂಮನೆದಿಂಮನಸಿಜನುಂಜಿನನುಂತನ್ನಿನಿಯಂಗುಭಯಭವಸುಖವದೆನೆಕರವೆಸೆದ
ಳ || ಜಿನಸಮಯಭಕ್ತಿಯಿಂಸ
- ⁸² ಸುಪುತ್ರರಿವ್ಯಗಣಿಶಾಸನದೇವಿಗೆವಲ್ಲಭನತ್ಯನುಸಶನೀಜಕ್ಕಣವೈಗಿದುವೆವಿಶೇಷಂ || ಆಜಕ್ಕಣವೈಯಗ್ರತನೂಜಂಮೆಹಿದಂಜ
ಗಕ್ಕೆಸುಜನಮನೋಜಂಪೂಜಿ
- ⁸³ ಸಕಳಗುಣನಿಕರಧಾಮಂಸೋಮಂ || ವೃತ್ತ || ತನುಪುಣ್ಯೋದಯಶೋಭಿತನಿಮಿದರ್ತೋಳಾದಾಯ್ಕರಮ್ಯಂಮು
ಖಂಜನಸಮ್ಮೋಹನಸತ್ಯವೃತ್ತವಲಗಣ್ಣಾಜ್ಞಿಣ್ಯ
- ⁸⁴ದೀರ್ಘಾವು ತಿರೂಪಕೆಯೆಧಾರೂಪಂತಥಾಶೀಲವೆಂದೆನೆಸಾಮುಂತಲಲಾಮಸೋಮನೆಸೆದಂಸಾಂದರ್ಯಾಚಾತುರ್ಯಾದಿಂ || ಕರ
ದಿಂದಂತೆಗಿಯಲುಸಶಕ್ತಿ
- ⁸⁵ನೀ ವಂದಾ ರಪುತ್ರಂನುತಜಕ್ಕಣವೈಯವಗಂಕಂಠೀರವಾರೋಹಣಕ್ಕೆರೆವಂಸೋಮಸಹೋದರಂಶಿತೆಯೊಳಮುದ್ದ
ಯುಮುದ್ದಯುನಾದರದಿಂಕಳ್ಳಕುಜಾ
- ⁸⁶ತಮಂಪಡೆವೆಂದಾಚೂತಮಂವರ್ಧಿಪಂ || ಕಂ || ಅನೈನಿಸಲಿಕಂಕರಸಾಮುಂತಸಕಳತ್ರಪುತ್ರಬಾನ್ಧವಮಿತ್ರಾನನ್ತಾಯನೇಸೆದಂನಿಶ್ಚಿಂ
ತಂಧಮ್ನಾರ್ಥಕಾಮವರ್ಗ್ಗಸುಮಾರ್ಗ್ಗಂ || ಅನುಪಮಿತಾಶ್ಚಯ್ಯಂ

- 87 ಶಾನ್ತಿ ನಾಥನೆಂದಾಸ್ಥಳಾನುಬಂಧದಿನಿಂಬಿಂಜಿನಗೃಹಮಂಮಾಗುಡಿಯೊಳೆವನುತಂಸಾಮನು ಶಂಕರಂಮಾಡಿಸಿದಂ || ವೃ || ಪ್ರತಿಬಿಂಬಂಪದಪೂ
ತಮಂಕಳವುದಾರಂಗೆಕ್ಕೆ ಕಂಭಕ್ಕೆ ಹೃದ್ಯ
- 88 ತಮಂಮಾಣ್ಣುದುಶಾಳಭಂಜಿಕೆಗಳಂಚಿತ್ತಿಪ್ಪುದಾಭಿತ್ತಿ ಸಂತತಿಯಂಜಂಗಮಚಿತ್ತದಿಂದೆನೆಜನಂಸಾಮನು ಶಂಕಂಜಗನ್ನ ತಮಂಮಾಡಿಸಿದಂ
ಜಿನೇಂದ್ರಗೃಹಮಂಮಾಗುಣ್ಣಿಯೊಳೆರಾಗದಿಂ || ಆಭು
- 89 ವನೈ ಕಮಂಡನಜಿನಾಲಯಮುಂನಲೆವಿಂದೆನೋಡಿಸೂರ್ಯಾಭರಣಾಹ್ವಯಂಬಲಿಪುರಿತ್ತಿಪುರಾಂತ ಕಸೂರಿಂಸ್ತು ತಂಶೋಭಿಸುತಿದ್ವುದೀ
ಬಸದಿತ್ತೀರ್ಥಕರರ್ಕಿವಸತ್ಪದಸ್ಥರೆಂದಾಭವ
- 90 ಭಾವದಿಂಮುನಿವರಂಸ್ಥಳವೃತ್ತಿಯನಿತ್ತನುತಮಂ || ಕಂ || ಸ್ಥಿರವಾಗಿರಿತ್ತ ನಡಕೆಯಮರನಯ್ಯುಲುಳ್ಳತೋಂಟವಾಪೂದೋಂಟಂಜೆರನು
ಸುಭೂಮಿಯರತ್ತ ವ್ಯವರಗದ್ದೆ
- 91 ಯದೊಂದುಗಾಣವೆಂದಿಂತಿನಿತಂ || ವೃ || ಅಂತಾಧವ್ಯುನಿಕಾಯಮಂಸಲಿಸುತಂನ್ಯಾಯೊಜ್ಜಿತದ್ರವ್ಯದಿಂದಂನೀವುತ ಬಿಳಿಶೆಯಂಸದು
ಸಭೋಗಾನೀಕಮಂಭೋಗಿಸುತ್ತಂನು ಶಂಕ
- 92 ಮದೇವಚಕ್ರನಡೆದಂಬಲ್ಲಾಳಭೂಪಾಳನಂಸಂತನ್ನ ಪದಾಬ್ಜ ಸೇವೆಗದರಲೆಶೌರ್ಯಾಣ್ಣ ವಂಘಾಣ್ಣಿಸಲೆ || ಕಂ || ನಡೆದಾತನಲಕ್ಷಿ
ಯಕಯ್ಯಿಡಿದೊಡಗೊಣ್ಣ ಬಿಳದಣ್ಣ ನಾಥಸಮೇ
- 93 ತಂನಡೆತಂದುತಾಣಗುಂದದನೆಡೆವೀಡಿನೊಳೆದ್ದನರ್ಥಿಯಿಂಸಲದೆವನಂ || ಇರೆರೇಚಣದಣ್ಣಾಧೀಶ್ವರಂಜಿನೇಶ್ವರಪದಾಭಿವಂದನೆಗೊಂದೊಪ್ಪಿರೆ
ಬಂದಂಮಾಗುಡಿಗಾದರದಿಂಶ್ರೀಬೊಪ್ಪ
- 94 ಭೂಪಶಂಕರಸುತಂ || ಬನ್ನು ಜಿನೇಶ್ವರಪದಮಂಬನ್ನಿ ಸಿಜಿನಮುನಿಸದಾಂಬುಜಕ್ಕೆ ಅಗಿಜಿನೋನ್ಮದಿರಮಂನೋಡಿದೃಢಾನಂದಂವನುಧೈಕ
ಬಾನ್ಧವಂಬಣ್ಣಿಸಿದಂ || ಅನ್ನು ಪೊಗಳ್ಳಿತ್ತು
- 95 ಭೋಗಾಭ್ಯಂತರವಾಗಿದ್ದ ತಳವೆಯಂಸವ್ಯನಮಶ್ಯಂತೇಜೋಸಾಮ್ಯಸಮೇತಂತಜ್ಜಿನಪೂಜೆಗೆನ್ನು ಪರಿಕಲ್ಪಿಸಿದಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವ
ನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾ
- 96 ಜಾಧಿರಾಜಕಾಳಂಜನಪುರವರಾಧೀಶ್ವರಂಪ್ರತಾಪಲಂಕೇಶ್ವರಂಶೌರ್ಯಪಂಜಾನನಂಗೀತಚತುರಾನನಂಸುಭಟರಾದಿತ್ಯಂಬಿಜ್ಜ ಭೂಭುಜಾ
ಪತ್ಯಂಗಜಸಾಮನ್ವಜ
- 97 ಯಕಾಮಿನೀಕಾಂತಂಸುಮಣ್ಣವೃಷಭದ್ವಜಂಕಳಚುರ್ಯುರಾಜ್ಯಲಕ್ಷಿಪ್ರತಿಷ್ಠಿತಾಯತಭುಜಂರಾಯನಾರಾಯಣಂಭರತಾಗಮಾಂ
ಭೋಧಿಪಾರಾಯಣಂಗಿರಿದುರ್ಗಮಲ್ಲಂಶ್ರೀ
- 98 ಮದಾಹವಮಲ್ಲಂಮೊದೆಗನೂರನೆಲೆವೀಡಿನಲಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯುತ ಮಿರೆತತ್ಪಾದಪದೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರ
ಧಾನಂಬಾಹತ್ತರನಿ
- 99 ಯೋಗಾಧಿಸತಿಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣ ನಾಯಕಂರೇಚಿದೇವರಸನಾಮಾಗುಣ್ಣಿಯರತ್ತತ್ರಯದೇವರಬಸದಿಯೊಚಾರ್ಯಬಾರ್ಘನುಕೀರ್ತಿಗಿಸಿ
ದ್ಧಾನ್ತ ದೇವರಂಬರಿಸಿಮುನ್ನಂಸ
- 100 ಮಧಗತಪಂಜಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂಜನವಾಸಿಪುರವರಾಧೀಶ್ವರಂಸದ್ವ್ಯಾವತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಂಮೃಗಮದಾಮೋದಂ
ಮಾಕೊಳ್ಳಲೆಲಭೈರವಂಕಾದಂಬಕಣ್ಣೀ
- 101 ಕಾಮಿನೀಲೋಲಂಹ ವರಶೂಲಂನಿಗಳಂಕಮಲ್ಲನಸುಹೃತ್ಸೆಲ್ಲಗಣ್ಣ ರದಾವಣಿಶುಭಟಿರೋಮಣಿಯಿತ್ಯಬಿಳನಾಮಾವ
ಳೀಸಮಾಳಂಕೃತನಪ್ಪೊಪ್ಪದೇವ
- 102 ಜಳಿಯಬಾಡಂತಳವೆಯಂತ್ಯಭೋಗಾಭ್ಯಂತರವಿಶುದ್ಧಿಯಿಂಸವ್ಯಬಾಧಾಪರಿಹಾರಂಸವ್ಯನಮಶ್ಯವಾಗಿಪರಿಕಲ್ಪಿಸಿದುದಂಸ
ಕವರ್ಪನೂಱನಾಲ್ತೆನೆ
- 103 ಣಶುದ್ಧ ಪಂಚಮಿಬುಧವಾರದಂದಾರತ್ನತ್ರಯದೇವರಭಿಷೇಕಾದ್ಯಂಗಭೋಗರಂಗಭೋಗಕ್ಕೆ ಯುಷಿಯಾಹಾರದಾನಕ್ಕಂವಿದ್ಯಾ
ರ್ಥಿಗ
- 104 ಪಸ ಖಣ್ಣಸ್ಥುಪಿತಜೇಣ್ಣೋದ್ಧಾರಕ್ಕೆ ವಂದಂಶ್ರೀಮನ್ಮೂಲಸಂಘದಕ್ರಾನೂಗ್ಗಣದತಿಂತ್ರಿಕಗಳ್ಳ
ದನುನ್ನವಂಶದ್ರೀಮದ್ಬಾರ್ಘನುಕೀರ್ತಿದ್ಧಾನ್ತ
- 105 ಕೊಟ್ಟು ಮಹಾಪ್ರಧಾನಂಕೃತಜಯೋರ್ಪಣವಿಧಾನಂಧನುರ್ವ್ಯಧನಂಜಯನಾಕಣ್ಣೀತರಣರಭಸಭೀತಭೂ

- 106 ಜ ದವಿದ್ಯಾಧರಂಕಾವ್ಯಕಳಾಧರನಿವಮುರಾರಿಕೇಶವದೇವಂಗಧಮ್ಮಪ್ರತಿಪಾಳನಮಂಸಮರ್ಪಿಸಿದನಾತನಪ್ರ
ಭಾವಮಂತೆಂದೊಡೆ || ವೈ || ಗಿರಿಶನದೃಷ್ಟಿ
- 107 ಮನನಿಧ್ಯಾತ ಮನುಮತಶರಯಿಷ್ಟಿಪಾತ್ಥನನುದನ್ವಿತಬನ್ಧುರವೇಗಶೃಷ್ಟಿಯೊಂದಿರೆಗಟುವೆತ್ತ ತನ್ನ ಶರಲಿಂ
ಗಟುಮೂಡಿದಿವಕ್ಕೆ ಪಾಟಿದುಸ್ತು ರಂಪುಕಾದಿಗೇ
- 108 ನ ಮುರಾರಿಕೇಶವ ಆಬಸದಿಯಲೊಮ್ಮೆನಾನಾದೇಶದವ್ಯವಹಾರಿಗಳತಂದಭಣ್ಣದಕ್ರಯಕ್ಕೆ ನಾಲ್ಕುಂ
ಸ್ಥಳದಬಣಂಜುಮುಮ್ಮುರಿದಣ್ಣ ಮುಂ
- 109 ತ್ತ ಕಣಮೃದುಪ್ಪದಯರಾಗಿಯಾಸ್ಥಳವಂಪೊಕ್ಕು ಮಾಟುದಭಣ್ಣದಪೊಂಗೇವೀಸಮಳವೆಗೆಹಾಗಜವಳಕ್ಕೆ
ಪೇಳಿಯಿಂತಿರಿತು
- 110 ಮಂ ಜಿ ಧಮ್ಮಮಂಪ್ರತಿ ಸಿದರನೇಕಜನ್ಮಾರ್ಜಿತಪಾಪಬಾಧೆಯಂಪರಿಹರಿಸಿನಾನಾನುಖಂಗಳನನುಭವಿಸುವ
ರಿಪ್ರತಿಪಾಳಿಸದೇಕಿಸಿದವರೇಳೆನೆಯನರಕಮಂಪೊಕ್ಕು
- 111 ವರ || ಶ್ಲೋಕ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಪ್ಪಸ್ವರ್ವಪ್ರಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕೃ
ಮಿ || ಬಹುಭಿವ್ಯಸುಧಾದತ್ತಂರಾಜಭಿಸ್ಸಗರಾ
- 112 ಭೂಮಿಸ್ತು ಸ್ತುತಸ್ತುತದಾಘಳಂ || ಸಾಮೋನ್ಯೋಯಂಧಮ್ಮಸೇತುಂನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ
ಸರ್ವಾನೇತಾನಿಭಾಗಿನೇಯೋಭು
- 113

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ಅದೇ ಗ್ರಾಮದ ಬಸ್ತಿಯ ಸಮೀಪದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 11" X 1' 11"

- | | |
|---|---|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಭುಜಬಳಪ್ರ | 12 ಪಂಚಪದವಚಿಂತಿಸುತ್ತ ಮರಮು . ಸ್ವ |
| 2 ತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀಕಂದಾರದೇವನಂಗನೆಯನಳಸಂವತ್ಸರದ | 13 ಗಜನಕ್ಕೆ |
| 3. ತ್ರಬಹುಳಅಮವಾಸೆವಡ್ಡ ವಾರದಂದುಮುಡಿಯನಾ | 14 ಆಪ್ತ ಜನಂಪರಿವಾರಂಬಂಧುಜನಮುಮಾಶ್ರಿತಜನಮುಂ
ನಿಲೆ |
| 4 ವಂತಸಂಸ್ಥಾನಸಮಾಧಿಯಂಮಾಡಿಸುಗತಿಪ್ರಾ | 15 ದೆಲ್ಲರುಮಾ ಶರಣಿಲ್ಲದೆಂದು ಉತ್ತಿದ್ಧರು \|\| ಪ್ರರು |
| 5 ಪ್ತನಾದಂಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ | 16 ಪನಿಧಾನನಂಸಕಳಭೋಗಿಯನಾಶ್ರಿತಕಲ್ಪವೃಕ್ಷನನರಸುರಧೇ
ನುವಂ |
| 6 ಗಜಶೈಲೇಂದುಶಂಕ ಕಾರ್ತಿ ಕೃಷ್ಣ | 17 ದಿಸುರಭೂಜನವೀನಮನೋಜರೂಪನಗುರುಪದಭಕ್ತಿ ಳ್ವ
ಭಾವಸಾವಂತ |
| 7 ಪಕ್ಷಮೆನೆಹಿಮನಾಥವ ಶನಿವಾರ | 18 ಮುಮ್ಮನಗೇಕೆವೊಯ್ದಿನಿ ಕರುಣಿವಿಧಾತ್ರಮೂಲ ಪದ
ಲೋಭಿಗಳಂ |
| 8 ವೃತ್ತರಯಣ ಸ ನಾಥನೆವೇಳ್ವ ಮೃ | 19 |
| 9 ಗ್ಗಿದೊಳ ಸಮನಗ್ರಣಿಮ ಪ್ರನಪ್ಪ | |
| 10 ದೇವರಗುಡ್ಡನೆಸೆವಶಾನ್ತ ನವರನು | |
| 11 ಸಾಮಂತಮು ಮನದೊಳುತಾ | |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- | | |
|--|--|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತಿ | 3 ಚಿಕ್ಕ ಮಾಗಡಿಯಅಕ್ಕ ಸಾಲೆಬಂಮೋಜನ ವದಿರಾ
. |
| 2 ದೇವರವರ್ಷದ೧ನೆಯಶಾರ್ವರಿನಂವತ್ಸರದಕಾರ್ತಿ | 4 ಗತಿಪಾ |

.....
⁷ನೆಯ್ದೆ ಪ್ರಾಣು ಸತ್ಪುರುಷಸಿಂಹನುದಾತ್ತನಿಧಿಸಚ್ಚ ರಿತಂಪಡೆದಂ
 ಮಾಧಿ

⁸ಯಂ || ಪಡೆದುಸಮಾಧಿಯನಿಂನೊಮ್ಮೆ ಪಡಲಡರ್ವರಪುರೆ
⁹ಕ್ಲೇಶ ಗಿದೇವನಿಕಾಯಂಗಡೆಗೊಡರಸುರಸುಖಮಂಪಡೆದಬೊಂ
¹⁰ಮೋಜನಮಳಜಿನಭಾವನೆಯಿಂ |

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ಶ್ರೀಮಂಜ್ಯೋತನಪದಾಂಬುಜಾತಜನಿತಶ್ರೀಕಾಂತೆಯಂಬದದಿಂ
²ಭೂಮಿಪ್ರಸ್ತುತದಾನಧಮ್ಮ
³ಕಾಮಾಸ್ತ್ರಪ್ರವಿಭಾಸಿರೂಪಿನಲೆವಸಾತಿಯ
⁴ಕ್ರಂಜಗಕ್ಕೆ ಮಾತಂದಿನಸೀತೆಯಿಂ . ವಾಗ್ದೇವಿ . .
⁵ಯಿಂದಗ್ಗಂ || ಜನಕಂಸಂಕಯನಾಯಕಂಜನನಿತಾಂ
⁶ಮುದ್ದ ವೈಶಾಂನೀಶ್ವರಂಜಿನನಾಥಂತನಗಿಪ್ಪು(ಭಾಗ್ಯ)ದೆಯ್ಯ

⁷ವೆಸೆವಾಸದ್ಭುಲೋತ್ರದಿಂಮುನಿನಾಥಂನಯ್ ಶ್ರೀದೇವ
⁸ಮುನಿಯಾರಾಧ್ಯಂದಲೆಂದದಡಾವ್ವನಿತಾರತ್ನ ಮೆನಿಪ್ಪಸಾಂತಲೆ
⁹ಯವೊಲುದನ್ಯಕ್ತಗಳೇಧಾತ್ರಿಯಲು || ದಾನದಗುಣದಾಂತಿ
¹⁰ಯಂತಾನೀಧರೆಗಧಿಕೆಯೆನಿಸಿಸಾಂತವೆಸುಖದಿಂಧ್ಯಾನಿ
¹¹ಸಿಜಿನೆಪತಿಪದಮಂತಾನೆಯ್ ದಳಮರಲೋಕಮಂಹಲ
¹²ರಜಿಯಲು ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

¹ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತಿ . .
²ಧಾವಿಸಂವತ್ಸರದಚಪ್ಪಯುಜಬಹುಗಳಸೋಮವಾರ
³ಸನಸಮಾಧಿಯಿಂಪಡೆದುಸುಗತಿಪ್ರಾಪ್ತನಾದಮಗ
⁴ತುವಿರೋಧಿಸಂವತ್ಸರದಚೈತ್ರಶುಂಕುಕ್ರವಾರದಂದುಬೀರೋಜ

⁵ಮುಡಿಪಿಸುಗತಿಪ್ರಾಪ್ತನಾದಮಂಗಳಮಹಾಶ್ರೀ || ಶ್ರೀ . . .
⁶ಪ್ರಭುಪ್ರತಿವಾರದಂದುಬೊಂಮವೆಸನ್ನ ಸನಸಮಾಧಿಯಂಮ . .
⁷ನಾದಳುಮಂಗಳಮಹಾಶ್ರೀ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಹುಪ್ರತಾ
²ಪಚಕ್ರವರ್ತಿ ಹೊಯಿಸಗಳವೀರಬಲ್ಲಾಳದೇವವರುಷದಂನೆಯಪ್ರ
³ಜಾಪತಿಸಂವತ್ಸರದಮಾರ್ಗಂರಸುದ್ಧಾಶಿವವಾರದಂದು || ಶ್ರೀಜಿನ
⁴ರಾಜರಾಜಿತಪದದ್ವಯಮಂನಲವಿಂದಮೊಜ್ಜಿಮುಂಪೂಜಿಸಿ
⁵ . . ತಜಿನಸ್ತುರಣದಿಂಗೆತಜೀವಿತಮಲ್ಲಿ ಗವುಂಡಿತಾಂಪೂಜಿತದೇವ

ರಾಜಪ
⁶ದೆಯಾದಳೆದಚ್ಚ ರಿಯಲು ಮುಕ್ತಿಯಂಕಾಜದಿನೀಯಲಾಪ್ಪಜಿ
⁷ನಭಕ್ತಿಯದೇನುಮನೀಯಲಾಐದೇ || ಗುರುಸಕಳಚಂದ್ರ
⁸ಮುನಿಪರಮಾಗಮಮಾಗಮಂಜಿನೇಂದ್ರಂದೆಯ್ಯಂಪರಹಿತ
⁹ಮೆನಿಶುಭಚರಿತಂವರಗುಣಿಮಲ್ಲವೈಗಾಡಿಗೆವೊಪ್ಪದರಾರ್ ||

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ೧ ನೇ ವಿರಕಲ್ಲು.

ಪ್ರಮಾಣ 7' x 1' 10"

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂ²ಭುಜಬಹುಪ್ರವೃದ್ಧಪ್ರತಾಪಚಕ್ರವರ್ತಿಶ್ರೀ

³ ರಾಮ . . . ರಾಯನರಾಜೋದಯದ	⁶ ಗಡಿಯ	⁹ ಲೋಕಕೆಪ್ರಾಪ್ತನಾದಮಂಗಳಮೆ
⁴ ೧೫ ನೆಯಸ್ವಭಾವಸಂವತ್ಸರಜೇ	⁷ . ಜನಾಯಕನುಧಾರಿಯನಾಳುವೆ	¹⁰ ಹಾ
⁵ ವ್ಯಸು ೧೧ ಬುಧದಂದುಚಿಕ್ಕ ಮಾ	⁸ ದಲ್ಲಿತಳಿಹಿಡಿದುಮೆಣದುಸುರ	

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೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" × 1' 6"

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಚಾಳುಕೃವಿಕ್ರಮವರ್ಷದಹದಿ	⁵ ತಕದೇವರಿಗಾಳುವೆಹಿಡಿದುಗುಣ್ಣಿಯತು
² ನಯ್ದೆನೆಯಪ್ರಮಾದೂತಿಸಂವತ್ಸರದಕಾರ್ತಿಕ	⁶ ಉಹರಿವಲ್ಲಿಸುರಿಹಿಡಿದುಮೆಣಿದುಸುರಲೋ
³ ಸುದ್ಧ ಪಂಚಮಿಆದಿತ್ಯವಾರಬೋಪ್ಪದೇವನಾಗರಿಖಣ್ಣ	⁷ ಕಪ್ರಾಪ್ತನಾದ
⁴ ೨೦ಕ್ಕೆ ನಾಗ್ಗ ಫಣ್ಣು ಗೆಯ್ಯುತ್ತಿ ರಲುತ್ರಿಪುರಾಂ	

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೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" × 2' 5"

¹ ಶ್ರೀಮತುಚಾಳುಕೃವಿಕ್ರಮಕಾಲದಪದಿನಾಹಿನಿಯಪ್ರಜೋ .	⁵ ಯಮಾಗುಂಡಿಯಮಲಪರುಮುತ್ತಿ ತುಣುವಂಕೋಣ್ಣ ಪಣ್ಣಿರು
² ತ್ತಿ ಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ಧದಶಮಿಬ್ರಹ್ಮಸ್ತಿ	⁶ ಡಿಯನುಚ್ಚಿ ಪೋಪಲ್ಲಿಕಾಚಿಸೆಟ್ಟಿಯಮಗಂತ್ಯಲಮತುಣುವಂಮ
³ ವಾರಶ್ರೀಮತುಬೋಪ್ಪದೇವನಾಗರಿಖ ೨೦ ತ್ತಕ್ಕೆ ನಾಗ್ಗ ಫಣ್ಣು	⁷ ಗುಚ್ಚಿ ಸುರಿಹಿಡಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ
⁴ ಣ್ಣು ಗೆಯ್ಯುತ್ತಿ ಶ್ರೀಮತುತ್ರಿಪುರಾಂತಕದೇವರಿಗಾಳುವೆಹಿಡಿ	

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೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" × 1' 6"

¹ . . . ಯ್ಯಭುಜಬಳಚಕ್ರವತ್ತಿ ರಾಯಮು . .	⁶ . . . ಮಸುಖದಿಂದಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರೆಶ್ರೀಮಂನಾಳ್ವ
² . . . ದಂ ನೆಯದುಮ್ಮುಖಸಂವತ್ಸರದ	⁷ . . ಗಾವುಂಡಂಚಿಕ್ಕ ಮಾಗುಂಡಿಯಲುಸುಖದಿಂದಮಿರೆಪಿ
³ . . . ದಿನಾರದಂದುಶ್ರೀಮನ್ಮಹಾಮಣ್ಣಳೇಶ್ವ	⁸ . . ತ್ರಬೋಪ್ಪಗಾವುಂಡಂಚಿಹೊಡೆಯಂಬರುತ್ತಿ ರಲುಮಲಹ
⁴ ರಖಂಡವಿಪ್ಪತ್ತು ಮನಾಳುತ್ತಿ ರೇಶ್ರೀ	⁹ . . ಲುಕಾರಡಿಯಕಾಳೆಯನುಬೆಸಸಲುಪಲರಂತಾಗಿತ
⁵ . . . ಶ್ವರಂವಿಕ್ರಮಾದಿತ್ಯದೇವನವಸೆಪನ್ನಿ ಚಾರ್ಫ	¹⁰ . . ಮೆಣಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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೫ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" × 2

¹ ಶ್ರೀಮತುಚಾಳುಕೃವಿಕ್ರಮವರ್ಷದ	⁴ ಣ್ಣ ೨೦ ಕ್ಕೆ ನಾಗ್ಗ ಫಣ್ಣು ಗೆಯ್ಯುತ್ತಿ ರಲುತ್ರಿಪುರಾಂತ ಕದೇವರಿಗಾಳು
² ಯ್ದೆ ನೆಯಪ್ರಮಾದೂತಿಸಂವತ್ಸರದಕಾ	⁵ ವೆಹಿಡಿಯಮಾಗುಂಡಿಯವಿಕಗಾವುಣ್ಣ ತುಣುಹಿಡಿದಲ್ಲಿಸು
³ ತ್ರಿಕಸುದ್ಧ ಪಂಚಮಿಆದಿತ್ಯವಾರಬೋಪ್ಪದೇವನಾಗರಿಖ	⁶ ರಿ ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಅದೇ ಹೋಬಳಿ ಕೋಡಿಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಉತ್ತರಕಡೆ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

¹ಶ್ರೀಮತು ೧೩ . . ನೇ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವ

²ತ್ವರದಮಾರ್ಗಃರಬ ೨ ಸೋ ಲುಕೋಡಿಹಳ್ಳಿ

³ಯಮರವಜೊಂಮೆಗಾಡನಮಗಕ

⁴ಪ್ಪಣಕಳ್ಳರುಹೊಡದಲ್ಲಿಸ್ವರ್ಗ

⁵ಲೋಕಸ್ಥನಾದನುಆತನಿಗೆಕಲ್ಲುಪ್ರತಿಷ್ಠೆ

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ಅದೇ ಗ್ರಾಮದ ಕರಿಯಪ್ಪನ ಬಸಪ್ಪನ ಹಿತ್ತಲಲ್ಲಿ 1ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" X 2' 2"

¹ಶ್ರೀಮತುಸಿದ್ಧಪ್ಪನಾಯಕರು | ಭೈರಪ್ಪಗೆ | ಅಸೀರ್ವದಾಕೋಡಿಹಳ್ಳಿ

²ಬಸವಪ್ಪನುಹುಜುರುಪಿಂದುಪುಂಡಾತನಮಾಡುತಿಥ | ಮಂಜಿಬರಮ

³ನತಲೆಹೊಯಿದುಕಪ್ಪುಬಟ್ಟುಬಗೆ | ತಿವಪುರದಸೀಮೆಕೋಡಿಹಳ್ಳಿಗ್ರಾಮದಿಂದ

⁴ತನಗೆಉತ್ತಾರವಾದಉಂಬಿನಪ್ಪಸಹಗಂ || ೧ || ೦ ಕೆ | ಅಕ್ಕಾ ಲಚಿತವಾಗಿಹ

⁵ಕಿದಪಗದಿಹಣಬರಬೇಕೆಂದುವರತಮಾಡುತ್ತಾರೆ | ಹೇರಳನಪ್ಪಸಹಗಂ

⁶ತ್ತಾರವಕೊಟ್ಟು || ಉಂಬಳಿಪಗದಿಕೊಡಲಾರೆ | ಪಾಲಿಸಿಕೊಂಬದಿರಿ | ಅಪ್ಪಣೆಯಾ

⁷ಗಾಬೇಕೆಂದು | ಹೇಳಿಕೊಳುತನೆಂದು | ಅರಿಕೆಯಾದಲ್ಲಿ | ಯಾಬಸವಪ್ಪಗೆ | ಉತ್ತಾರ

⁸ವಕೊಟ್ಟುಉಂಬಳಿಗೆ | ಅಕಾಲಚಿತ್ರವಾಗಿ | ಹಾಕಿದಪಗದಿ || ಬರಬೇಡನೆಂದು

⁹ವಿಸುಸಂ | ರದಜೇಪ್ಪಸುದ ೨ ಲ್ಲ || ಅಪ್ಪಣೆಆಗಿದೆ | ಅಪ್ರಮಾಣಯಾಬ

¹⁰ಸಪ್ಪಗೆಉತ್ತಾರವಾದಉಂಬಳಿಗೆ | ಅಕಾಲಚಿತ್ರವಾಗಿಹಾಕಿದಪಗದಿ

¹¹ಬರೆಯದರಿತಿಕಟ್ಟುವಾಡಿಸಿದೆ | ಸೀಮೆಯಲ್ಲಿ | ಯಿಬಗೆಹಣಬರ

¹²ಬೇಕೆಂದೂಕೇಳಲಾಗದು ! ಯಿವಾಲ್ ಸೇನಬವರಕಡತಕ್ಕೆ ಬರಸಿತಿ

¹³ರಿಗಿಕೊಡುವದಾಗಿ | ವಾಲೆ ೧

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" X 1' 7"

¹ಯುವನಂ | ದಶ್ರವಣಶು ೧೫ ಉತವನಿದಿಕೋಟತಾಣ್ಯಕೆಪ್ರವೇಶಯಾಶ್ವರಸಂ |

²ದಜೇಪ್ಪಶು ೧ ಲುಮಂಜಿಬರಮನನಿಗ್ರಹಕೆನಿರೂಪುಬಂದಲ್ಲಿಯಾಶು೧೫ನಿಗ್ರಹಮಾಡಿದನುಉದ್ರಸಂತೆಯಲು

³ನಮಸ್ತುಂಗಾಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೆಲೋಕ್ಕನಗರಾರಂಭಾಮೂಲಸ್ತುಂ

⁴ಬಾಯಶಾಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯನುಪಶಾಲಿನಾಹನಕವರುಷ೧೬

⁵೧೦ ನೆಯಬಹುಧಾಂನೈನಾಮಸಂವತ್ಸರದಜೇಪ್ಪಶು ೧೦ ಲುಶ್ರೀಮತ್ಕೃ

⁶ದಿಸೋಮಸೇಖರನಾಯಕರುಭೈರಗೆಬರಸಿಕಳುಹಿಸಿದಕಾರ್ಯಕೋಡಿಹಳ್ಳಿ

⁷ಬಸವನುಪುಂಡಾತನಮಾಡುತಿದ್ದ ಮಂಜಿಬರಮನತಲೆಹೊಯಿದು

⁸ಕಪ್ಪುಬಟ್ಟುಧೇನಿಉಂಬಳಿಪಾಲಿಸಿಕೊಳಬೇಕೆಂದುಹೇಳಿಕೊಳುಧಾನೇತಿ

- ⁹ರೀತಿಪ್ರಾಪ್ತಿಯಾಗಬೇಕೆಂದುವಿಂಗಪ್ಪನವರುಹೇಳಿಕೊಂಡನು
- ¹⁰ಬಂದಉತ್ತರವಕೊಟ್ಟದು | ಉಡುಗಣಿಸೀವೆಸ್ಥಳದಸೇನವಬರ
- ¹¹ಕೊಟ್ಟುಚಪ್ರಪ್ರಮಾಣಯಿಮಾಗಣಿವಪುರದಸೀಮೆಕೊಡಿಕಳಿ
- ¹²ಗ್ರಾಮದಿಂದಹುಟ್ಟುವಳಿಯಿಂದಗೆ ೬ ನಿಲಿಸಿದನಪ್ಪದಿಂದಗೆ ೫ || ೦
- ¹³ಉಭಯಂ | ಗಂ ೫ || ೦ || ೦ ಯಾಗಹೆಚ್ಚಿದುಪಗುದಿಯಿಂದಹುಟ್ಟುವ
- ¹⁴ಮೇಲೆಗಂಕ್ಕೆ ೬೦ | ಉಗ || ೦ || ೦ ನಪ್ಪದಬಗೈಕೊಡಿದದಾಸೋಹ
- ¹⁵ದಸಿಸ್ತಂ || ಉಭಯಂಗೆ || ೫ ಉಭಯಂಗೆ || ೦ || ೦ ಹದಿನಾಲ್ಕು ವ
- ¹⁶ರಹನುಆರುಹಣಾಡವನುಯಿಬಸವಗೆಮಂಚೆಬರಮನ
- ¹⁷ತಲೆಹೊಯಿದುಕಪ್ಪುಪಟ್ಟುಬಗೈಉಂಬಳಿಯಾಗಿಉತ್ತರವಕೊ
- ¹⁸ಟ್ಟುಧೇವ | ರೇಖಪ್ರಮಾಣಭೂಮಿವಿಂಗಡಿಸಿಕೊಟ್ಟುಯಿಕ್ಕಾಗದ
- ¹⁹ವಸೇನವರಕಡಿತಕ್ಕೆ ಬರಸಿತಿರಿಗಿಯಿವನವಶಕ್ಕೆ ಕೊಡುವ
- ²⁰ದಾಗಿಶ್ರೀಮತುಸಿವಪ್ಪನಾಯಕರುಭೈರಪ್ಪಗೆಆಶೀರ್ವಾದ | ಕೊಡಿಕಳಿಬ
- ²¹ನವಪ್ಪನುಪುಂಡತನವಾಡುತಿದಮಂಚೆಬರಮನತಲೆಹೊಯಿದುಕಪ್ಪುಬಟ್ಟುನ
- ²²ಮಂದಸಿವಪುರದಸೀಮೆಕೊಡಿಕಳಿಗ್ರಾಮದಿಂದಹುಟ್ಟುವಳಿಯಿಂದ ಗ ೬ ನಿಲಿಸಿದ
- ²³ನಪ್ಪದಿಂದ ಗ ೬ || ೫ || ೦ ಉಭಯಂ | ಗ ೫ || ೫ || ೦ ಯಾಗಹೆಚ್ಚಿದುಪಗುದಿಯಿಂದಹು
- ²⁴ಟ್ಟುವಳಿಮೇಲೆ ಗಂಕ್ಕೆ ೬೦ | ಉಗ || ೦ || ೦ ನಪ್ಪದಬಗೈಕೊಡಿದದಾಸೋಹದಸಿಸ್ತಂ
- ²⁵೬ || ೦ ಉಭಯಂ | ಗ || ಉಭಯಂಗೆ || ೫ || ೦ || ೦ ನುಉಂಬಳಿಉತ್ತರವಕೊ
- ²⁶ಟ್ಟುಪ್ರಾಕುನಿರುಪವಾಗಿಅಡಗಡಿಕಲುಹಾಕಿಸಿಕೊಡುವರೀತಿಪ್ರಾಪ್ತಿಯಾಗಬೇಕೆ
- ²⁷ದುಯಿಬಸವನುಹೇಳಿಕೊಳ್ಳುಧಾನೆಂದುಅರಿಕೆಯಾದಲ್ಲಿಯಿಸೀಮೆಕೊಡಿಕಳಿ
- ²⁸ಗ್ರಾಮದಿಂದಯಿಬಸವಪ್ಪಗೆಉತ್ತರವಾದಉಂಬಳಿಗೆ || ೫ || ೦ || ೦ ಹದಿನಾಲ್ಕು ವ
- ²⁹ರಹಾನುಆರುಹಣಾಡದಭೂಮಿಗುಜರಿದುಉಳಿದ*ನಕ
- ³⁰ಳುಹಿಕೊಟ್ಟುಗಡಿಕಲ್ಲಹಾಕಿಸಿಕೊಡಬೇಕೆಂಬುದುಧಾನ್ಯಸಂವತ್ಸರದವಾರ್ಗಿರ
- ³¹ಬ ೧೧ ಆಪ್ತಪ್ರಾಪ್ತಿಯಾದಪ್ರಮಾಣಯಿಸೀಮೆಕೊಡಿಕಳಿಗ್ರಾಮದಿಂದಯಿ
- ³²ಬಸವಸಗೆಉತ್ತರವಾದಉಂಬಳಿಗೆ || ೫ || ೦ || ೦ ಕೆಗಡಿಕಲ್ಲಹಾಕಿಸುವಬಗೆಹು
- ³³ಜಾರಿದುಉಳಿದ*ನಕಳುಹಿದೇಕಲುಗ್ರಾಮದವರಕರಕರಕೊಂಡುನಿ
- ³⁴ರೂಪ್ರಪ್ರಮಾಣಭೂಮಿಗೆಯಿವನಮುಂತಿರುಗಡಿಕಲ್ಲಹಾಕಿಸಿಕೊಟ್ಟುಆವಿ
- ³⁵ವರಕಹುಜರುಬರಕೆಳಹೋದಯಿವಾಲೆಸೇನಬೊವರಕಡಿತಕೆಬರಕಿತ್ತಿರಿಗಿ
- ³⁶ಕೊಡುವದಾಗಿ || ವಾಲ್ಗೆ ೧

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ಆದೇ ಹೋಬಳಿ ಹರಿಗೆ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರ ನೆಟ್ಟುರುವ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

- ¹ನವಸುಂಗೇರಸ್ತಂಭಿಕದ್ರಚಾಮರಚಾರವೇತ್ಯೇಶೋಕ್ತನಗರಾಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದ
- ²ವನಾರಾಯಣಂಭುಜಬಳಪ್ರಉಡಪ್ರತಾಮಚಕ್ರವರ್ತಿಶ್ರೀವೀರರಾಮಚಂದ್ರರಾಯರಾಜ್ಯೋದಯದ ೨೫ ನೆಯಜಯಸಂವತ್ಸರ
- ³ . . ಸು ೬ ಆ || ಹರಿಗೆಯನೀಲಗುಡನಮಗಮಲ್ಲಗುಡಆತನಮಗಸೋವಗುಡನಾತನಮಗಮಗುಡನೂತನವಿಬ ರುಹಡವನಿ

*ಮೂಲಪ್ರತಿಯಲ್ಲಿ ಹೆಸರಿಗೆ ಸ್ಥಳ ಬಿಟ್ಟಿದೆ.

- 4 . . ವೆಯದೆಸೆಇಂದೂರಳುವಿನಲಿತಃಉಗೊಳಲುಮರಳ್ವ ರಣಶೂರರಾಗಿಉದುವೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತರಾದರು | ಮಲಿಕಾ
 5 ಜ್ಞಾನಸಮೀಪದಲಿ || ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿನೀಕಾಯಂಕಾಯಂಕಾಚಿತಾಮರಣೇರಣೇ || ಸ್ವದತ್ತ
 6 ಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಶ್ವಪ್ಪ ಸಹಸ್ರಾಣಿಮೃತ್ಯುಯಾಂಜಾ [ಯ] ತೇಕ್ರಮಿ || ಶ್ರೀನೀಲಕಂಠದೇವಾಯನಮಃ ||
 7 ಶ್ರೀರಾಯಹಡದನಾರಾಯಣಂಸಕಳಸಾಕ್ಷಾಧಿಪತಿಶ್ರೀಚಾ ಚಂಗದೇವನಾಯ
 8 . . ಆನಾಗವೃಡನಮಗಬೊಮಗ ಾಡನುತುಉನಮರಳ್ವ ದಬೀರಸಿರಿಗೆಮೆಚ್ಚೆ ಸವ ಕೆಜಿಯೆಕೆಳಗೆಗದ್ದೆ
 9 . . . ಉನ್ನುಕೊಟ್ಟುರುನೆತ್ತರುಗೊಡಗಿಯಾಗಿ || ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಬೀರಗಲ್ಲ ಓಜನವೊಂ
 10 . . ವೂಜಗವೊಜ

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ಅದೇ ಸ್ಥಳದ 2ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಸಾವ್ಯಾರಿಸಂವತ್ಸರದಘಾಲು ಣಸು ೧೦ ಮಂಸ್ವಸ್ತಿ ಶ್ರೀಮತುಪ್ರತಾ 7 ಣೆಹಿತಬಂದುಮುತ್ತಿ ಕಾದಿದಲಿತಳ್ಳಿ ಉದುವೆಱದುಸುರಲೋಕ
 2 ಪಚಕ್ರವರ್ತಿ ಹೊಯಿಸಣಭುಜಬಳಿ ಶ್ರೀವೀರಬಲ್ಲಾಳರಾಯನಶ್ರೀ 8 ಪ್ರಾಪಿತನಾದ || ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾ
 ಮು 9 ಂಗನಾಕ್ಷಣವಿದ ಾಸಿನಿಕಾಯಂಕಾಚಿತಾಮರಣೇರಣೇ
 3 ನುಮಹಾಪ್ರಧಾನತೊಯಿಸಿಂಗಿಯದಂಣಾಯಕಹಾನುಂಗಲಬ 10 ನಮಸ್ತುಂಗೆರಿಸ್ತುಂಜಿಚಂದ್ರಚಾಮರ
 4 ಸವೈಯನಾಯ್ಕ ನುವುದರೆಯಕೋಟೆಯಲ್ಲಿತಾಣಾಂತರವಾಗಿಯು 11 ಚಾರವೇತ್ಯಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸ್ತಂಭವೇ
 5 ದಲ್ಲಿಶ್ರೀಮನುಮಹಾಮಂಡಳೇಸ್ವರಂಬಂಕನಾಯ್ಕ ನಳಿಯಂಗಿಯು 12 ಆತನತಂಮಪಾರಿಸಯನಿಲಿಸಿದಕಲ್ಲುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
 6 ಸಾಹಣಿಬೆಯಮಸಾಹಣಿಜವನೆಯನಾಯ್ಕ ಯಾಮೂವರಸಂವರ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ನಿರ್ವಾಣಿ ಕರಿಯನ ವರ್ಗಜಮಾನಿನಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 6"

- 1 ನಮಸ್ತುಂಗೆರಿಶ್ಚುಂಗಿಚಂದ್ರಚಾಮರಚಾರುವೇತ್ರೆಯಲೋಕೈ 6 ಜೆಂನಮಾಜಿಯವರು | ಹರಿಗೆಯತಳವಾರನಾಗನಮಗ
 2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಜೆ 7 ಕೊಟ್ಟಿಗೆಕೊಟ್ಟಿಭೂಸ್ವಸ್ತಿ ಬೀಜವರಿ ೮೦ | ಕೆಹಕ್ಕಲುಸಹ
 3 ಯಾಭ್ಯುದಯಶಹಲಿವಾಹನಶಬವರುಕಸಾ ೧೫೮ ನೆಯ 8 ರೇಖೆಗೆ ೩ ಮೂರುವರಹಾನಹಳದಗದ್ದೆಯನ್ನೂ ಉಂಬಳಿಯಾ
 4 ಪರಿಧಾವಿಸಂವತ್ಸರದಆಶಾಡಶು ೧೦ ಲುಶ್ರೀಮತುಕೆಳದಿವಸ್ತು 9 ಗಿಬಿಟ್ಟವಾಗಿ | ನಿನಸಂತಾನಪರಂಪರೆಯಾಗಿಉಂಡುಬಹುದು
 5 ನಾಯಕರಪುತ್ರರಾದಸೋಮಶೇಖರನಾಯಕರಪುಣ್ಯಸ್ತೀಯರಾದ

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ಅದೇ ಹೋಬಳಿ ಕಣಸೋಗೆ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಧೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಯಾದ 6 ಳು . ಪ್ರಭುಕಂಠಸೋಗಯಯಱಕಾವಿಗಾಡನತಂಮವಿ
 2 ವನಾರಾಯಣದ್ವಾರಾಪತೀಪುರವರಾಧೀಶ್ವರಂಪ್ರತಾಪಚಕ್ರವರ್ತಿ 7 ಚಗಾಡನು . . . ಪಂಚಾಳರಬೂತನಿಉದುತುಉವಂ
 3 ಹೊಯ್ಸಣವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೨೦ ನೆಯಪ್ರಭವಸಂವತ್ಸರ 8 ಕೊಂಡುಹೋಹಲ್ಲಿ ರೇಶ್ವರಿಯಬನದಲ್ಲಿತುಉವಂಮಗುಟ್ಟಿ
 4 ದಭಾಧ್ರಪದಬಹಳದಸಮಿಲದಿವಾರದಂದುಶ್ರೀಮನುಮಹಾಪ್ರಧಾ 9 ತಳ್ಳಿ ಉದುವೆಱದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ||
 5 ನಂಪ್ರತಿಪನ್ನ ಸಾರಸೂರ್ಯದೇವದಣ್ಣಾಯಕತಲದಿಕಾಹದುಶ್ರೀ
 ಮನ್ನಾ

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ಅದೇ ಸ್ಥಳದ 2ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

¹ ಸ್ವಸ್ತಿಶ್ರೀ

²

³ ಸಿಂಹದೇವನರ್ಪ

⁴ ಹುಧಾನ್ಯಸಂವತ್ಸರದಾಶ್ವಯುಜಬ ೧೦

⁵ ಬ್ರಹ್ಮಕುಣಸೋಗಿಯಮಲ್ಲಿಸೆಟ್ಟ

⁶ ಯಮಗದೇವಣನುಬಯಗಟ್ಟಿಸಾ

⁷ ಳಗಿಬಹಲ್ಲಿಕಳ್ಳರುತಾಗಿದಡೆಪಲಬ

⁸ ರಂಕೊಂದುಸುರಿಗಿಬಿದುಮೊದುಸುರ

⁹ ಲೋಕಪ್ರಾಪ್ತನಾದಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀ

¹⁰ ಮ್ರೀತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣ

¹¹ ವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ||

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ಅದೇ ಹೋಬಳಿ ಕಾಲಿ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

¹ ಚಾಮರಚಾರವೇತ್ಯಲೋಕೈನಗರಾರಂಭ

² ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ಬ

³ ಜಿಡುವಳಿಗೆಯೆಪ್ಪತುಮಸುಖ

⁴ ಯುತ ಮಿರತಾಣಗೂಡೂರಹ

⁵ ಸೂಪಿಗೊಳಲೆಂದುಬ್ರಂಧಳಿಕೆಯ

⁶ ಯಸಿಗಿನೆಟ್ಟಿಯಮಗರಾಮಸಟ್ಟ

⁷ ಸಿಯಕಾಯ್ದುಪಲರಂತೆಟ್ಟಿಹಿದುಕೊಂದ

⁸ ತಂದೊಡೆಬಚಲಚಲದೆಮಲೆಗಂಚದೆಕಲಲೆಯಪ

⁹ ರಣದೊಳದ್ವೈತವಾಗಲಲನೆಯರುಯ್ದುರಾಮನ

¹⁰ ದಳವಿಯಳಭಿವನನವಳೆ || ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀ

ಮ್ರೀತೇನಾಪಿಸು

¹¹ ಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ ಲಿಸು

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2ನೇ ವೀರಕಲ್ಲಿನಲ್ಲಿ.

¹ ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರತಾಪಚಕ್ರವರ್ತಿಯೆರಡನೆಯಕಂದಾರಿದೇವ

² ವರ್ಷದಕೀಲಕಸಂವತ್ಸರದಕಾತ್ತಿ ೯[ಕ]ಸು ಪುಣ್ಯಮಿಸುಕ್ರವಾರದಲಅನಾದಿಸಂನಿ

³ ದ್ಧಮಪ್ಪದಿಬ್ಬಲಿಂಗಪ್ರಣಮನಾಥದೇವರದಿಬ್ಬಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರುಮ

⁴ ಪ್ಪತಾ[ಣ]ಗುಂದೂರಮೂವತ್ತಿ ಚ್ಯಾಸಿರಮಹಾಜನಂಗಳಬಳಿಯಬಾಡದಕವಿಲೆಯಮ

⁵ ಳೈಯಹೊಂದುಗೌಡನಮಗಪಣಮಗೌಡಕಲಸೆಯಹೆಯಲುವೂರಿಗಿ

⁶ ಡಿನಲ್ಲಿಕಾದಿಪಲರಂಕೊಂದುಮಿಗಿಲಿಬಿದುಮೊದುಸುರಲೋಕಪ್ರಾಪ್ತನಾ

⁷ ದನು | ಆತನವೀರಮಂಕಂಡುಮಹಾಜನಂಗಳುಮೆಚ್ಚಿ ಹುಲಿ

⁸ ಗಿಲುಕೊಂಡದಮುತ್ತ ಣದೇವರ ಕೆಯ್ಯಬಡಗಣಮಕ್ಕೆ ಯಕೆಯ್ಯಚಿಕ್ಕ ಗಳೆಯಲನೆತ್ತರು

⁹ ಗೊಡೆಗೈಯ್ಯಗಿಬಟ್ಟುಕಂಮು ೧೦ ಸಬ್ಬಲಾಭಪರಿಹಾರಾರ್ಥವಾಗಿವಲಿ

¹⁰ ಸುವರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ ||| ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮ್ರೀತೇ

¹¹ ನಾಪಿಸುರಾಂಗನಾ | ಕ್ಷಣವಿಧ್ವಂಸನೇಕಾಯೇಕಾಚಿಂತಾಮರಣೇರಣೇ

¹² ಮಲ್ಲಿಜಮಾಡಿದವೀರಗಲ್ಲು

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಅಡವೆಯನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" × 1' 6"

- 1
- 2 . . ದು . . ಮುಕೊಡಿ . . .
- 3 ಗೆ . .
- 4 . . . ಉ ಪುಕ್ಕೆ . .
- 5 . . . ಓದ ದೊಳನೈ . .
- 6 . . ಹೇತ್ರಂಡ ನು . .
- 7 . . ಕೆಡಿಸಿದೊನುಪಳ್ಳು ಮ
- 8 ಹಾಪಾತಕಸಂಯು

- 9 ತ್ತನಕ್ಕುಂ
- 10 ಸ್ವಸ್ತಿ ಶ್ರೀಮತವಿಕ್ರಮಾದಿತ್ಯನಾಪಿಠವೀರಾಜ್ಯಂಕಯ
- 11 ಇಂದ್ರಸಂಜೋದೂರಾಳೆ ಆಳವೇನಲ್ಲೊ
- 12 ನ್ನಾನಪಲಂಬರಾವರೇಳೆಆಳ
- 13 ದೇವಗ್ಗಿ ಕೊಟ್ಟದುಬಮ್ಮತ್ತ ಲೈ ಯುತಳಾ . .
- 14 ಆಲಿದೊ . . . ಸಿನದುಳಸಾನಿ
- 15 ವ್ಯಪಾವ್ಯರಾನಕೊಂದ ಪಳ್ಳು ಮಾಹಾ
- 16 . . . ಕನ

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ಅದೇ ಹೋಬಳಿ ಬಂದಲಿಕೆಗ್ರಾಮದ ಬಸ್ತಿಯ ಬಾಗಲಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' × 2' 6"

- 1 ಸ್ವಸ್ತಿ ಕಾಳವರಪ್ರೀತ್ಯುಠವೀವಲ್ಲಭಮಹಾರಾಜಾ
- 2 ಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಪ್ರೀತನ್ನ
- 3 ರದೇವರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಗೆಸಲು
- 4 ತ್ತಿರಸಕನ್ಯಪಕಾಳಾತೀತಸಂವತ್ಸರಸತಬ್ಬಳೆ
- 5 ಣ್ಣುನೂಟಮೂವತ್ತನಾಲ್ಕ ನೆಯಪ್ರಜಾಪತಿಸಂವತ್ಸರಂಪ್ರವ
- 6 ತ್ತಿರಸಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಳ್ಳು ಮಹಾಶಬ್ದ ಮಹಾಸಾಮ
- 7 ನ್ತಂಕಾಲ್ಕ ದೇವಯ್ಯರನ್ನಯದೊಳಕಲಿವಿಟ್ಟರಸಬ್ಬನವಾಸಿಪನ್ನಿ
- 8 ಟ್ಪಾರಸಿರಮನಾಳುತ್ತಿ ರೆನಾಗರಖಣ್ಣ ಮೆಟ್ಟಿತ್ತ ಕ್ಕುಂಸತ್ತಹರ
- 9 ನಾಗಾಜ್ಜುಗನನಾಲ್ಕಾ ವ್ರಾಣ್ಣಗೆಯ್ಯುತ್ತ ಶ್ರೀಕಲಿವಿಟ್ಟರಸ
- 10 ರಪಸದೊಳ ತೀತನಾದೊಡಾತನಗಾವುಣ್ಣಿಗರ
- 11 ಸನ್ನಾಲ್ಕಾ ವ್ರಾಣ್ಣ ಸಂತಮನಿತೊಡೆಜಕ್ಕಿ ಯಬ್ಬೆ ನಾ
- 12 ಬ್ಬಾ ವ್ರಾಣ್ಣಗೆಯ್ಯುತ್ತಿ ರೆನಣ್ಣ ವರಕಲಿಗಂಪೆಗ್ಗಿ ಕಡಿ
- 13 ತನಗೆಯ್ಯಸನ್ನಿ ಗರಕುಡಿವುಳ್ಳಂಕೊಡಂಗೆಯೂ
- 14 ಗ್ಗಿ ಪೆಗ್ಗಿ ಕಡಿತನಗೆಯ್ಯುತ್ತಿ ರೆವಿಟ್ಟದಿಂಬರಂಮೂ
- 15 ನೂಬ್ಬರಂಜಕ್ಕಿ ಯಬ್ಬೆ ಯೊಳನುಡಿದವುತವುರಂ
- 16 ಬಿಡಿಸಿದೊರೆಜಕ್ಕಿ ಯಬ್ಬೆನಾಗರಖಣ್ಣ ಮೆಟ್ಟಿತ್ತ ಕ್ಕುಂ
- 17 ಅವುತವುರೊಳಾದನಾಲ್ಕಾ ವ್ರಾಣ್ಣ ವಾಗಮಂಬಿಸುಪೊಳ
- 18 ದೇವಾರಕ್ಕೆ ಜಕ್ಕಿ ಲಿಯೊಳನಾಲ್ಕು ಮತ್ತ ಲೈ ಯುಂಕೊಟ್ಟೊ
- 19 ಳ್ಲ || ವೃತ್ತಂ || ಉತ್ತಮಪ್ರಭುಶಕ್ತಿಯುಕ್ತ ಜಿನೇಂದ್ರ ಶಾಸನಭಕ್ತ

- 20 ಕಾನ್ಯಾತ್ತ ವಿಭ್ರಮೇಜಕ್ಕಿ ಯಬ್ಬೆ ಸಮನ್ತ ನಾಗರಖಣ್ಣ ಮೆಟ್ಟಿತ್ತು
- 21 ಮಂವಧುವಾಗಿಯುಂನಿಜವೀರವಿಕ್ರಮಗಬ್ಬ ಗುಂಪೆತ್ತ ವಂಪ್ರತಿ ಪಾಲಿ
- 22 ಸುತ್ತೊ ಸದಿಟ್ಟಿ ಲಿಟ್ಟ ವಸಾನದೊಳ || ತನುರುಜೆಯಂಪುದುಬ್ಬಳಿಸೆ
- 23 ಸಂಸ್ಥೆ ಲಿಟ್ಟೋಗಮಸಾರಮೆನ್ನ ನಿಟ್ಟಿ ನಿಗಿನಿಟ್ಟಿಯಾತ್ರಿಜೆಗಸ
- 24 ನ್ತಿಯಂಕರೆದಿತ್ತು ಮೋಹಬನ್ನ ನದತೊಡುಗಿ ನೊಳೊ ದಟ್ಟಿ ಮೋ
- 25 ಹಿನಿ ಐಬಲ್ಲೆ ಬನ್ನ ಬನ್ನನಿಕೆಯತೀರ್ಥದೊಳೊ ಐದು ದಚ್ಚ
- 26 ರಿಯಂ . . . ಜಕ್ಕಿ ಯಬ್ಬೆ ಯಾ || ವಸುಜಲರಾನಿವಾರದಪಥಂಕ
- 27 ಕಭು . . . ತಾಬ್ದ ಸಂಕೈವತ್ತಿ ಗನಬಹುಧಾನ್ಯಮೆಂಬವರಿಪಂತ್ರಿಕ ಮಾ
- 28 ಸದಕಾಳ ಪಪ್ಪದೊಳ ದಸಮಿಯೊಳಾಕ್ಯವಾರದುದಿತೋದಿತವೇ
- 29 ಳೆಯೊಳಣ್ಣಿ ಭಕ್ತಿ ಯಿಂಬಸದಿಗವೆನ್ನ ನೋನ್ತಳಮಪೂರ್ಣ ತರ
- 30 ಬ್ಬ ದಜಕ್ಕಿ ಯಬ್ಬೆ ಯಾ || ಬರದೊಂನಾಗವಮ್ಮ ದೇವಾರಕ್ಕೆ ಕೊಟ್ಟಿಕೆ
- 31 ಯ ಅವುತವುಗ್ಗಂಕಾಲಾನ್ತ ರದೊಳವೋಪನಂದೊಂಪಳ್ಳು ಮ
- 32 ಹಾಪಾತಕನಕ್ಕು ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯ ತಸ್ಯತದಾಪಲಂ ಪಾರ್ವದಲ್ಲಿ
- 33 ಈಕಲ್ಲಸಂದಿಗರಕುಳಿ . . ಮುದ್ದನ್ನಿ ಟಿಸಿದೊಂ . . . ಪಲೆಯಮ್ಮ ನಮಗಂ

ಪ್ರಮಾಣ 5' × 2' 6"

- ¹¹ ಛಲಿನಾಗಾಜ್ಞಾನಯ್ಯನಮಗಂಮನ್ಮಯ

- 21 ಡೆಯಿಸುವರ್ ||

ಪ್ರವಾಣ 6' × 1' 8"

- 18 ಕಾಪುರದನೆಲವೀಡಿನೊಳ್ ಸುಖಸಂಗತಾವಿನೋದದಿಂರಾಜ್ಯಂ
19 ಗೆಯ್ಯುತ್ತ ಮಿರೆ || ತತ್ತ್ವದಸದೋಪಜೀವಿಸ್ವಸ್ತಿ ಸಮಸ್ತ
20 ಭುವನಸ್ತು ತಬ್ರಹ್ಮಪ್ರತೀವಿರಾವ್ಯಯಶ್ರೀಪ್ರಭೀವಲ್ಲ
21 ಭಮಹಾರಾಜಾಧಿರಾಜಸರಮೇಶ್ವರಂಕೋಳಾಳಪುರವ . . .
22 ನನ್ನಗಿರಿನಾಥಂಪದಗಜೇಂದ್ರಲಾಂಛನಂಪದ್ಮಾತಲಿಲಬ್ಧವರಪ್ಪ . . .
23 ಕುಸುಮಾಯುಧಂವಿಕ್ರಮಗಂಗಂಜಯದುತ್ತರಂಗಂ
24 ಮಣಿಮಂಡಳಿಕಮಕುಟಚೂಡಾಮಣೀಶ್ರೀಮಚ್ಚ
25 ಪವ್ಯಾಡಭವನೀಕವೀರನುದಯಾದಿತ್ಯನುಂಚಾಳು
26 ಲಸ್ತಂಭನರವೈದ್ಯಂಕುಮಾರಮಂಡಳಿಕಂಬುಧೈರ
27 ಗೆಯ್ಯಲಶ್ರೀಮದ್ಭವನೈಕಮಲ್ಲಡೇವರೂಢರ
28 ಕ್ರವತ್ತಿನವೀಕೃತಮಸ್ವಬಂದಣಿಕೆಯತೀರ್ಥ
29 ಶಾಸ್ತ್ರಿನಾಥದೇವ ತನವಿಕರ
30 ಳಪ್ರವರ್ತನ ಕಾಲಾಂತರಿತಪ್ಪ
31 ನವ ದಕಂಪಣಂನಾಗರಖಣ್ಣ
32 ಬಾಡ ಸಕವರ್ಪ ೯೯೬ ಜಿನಯತಿ
33 ದಪ್ಪಸ್ಯಮಾಸದುತ್ತರಾಯಣಸಂಕ್ರಮಣ
34 ಕ್ರಮೋಲಸಂಘಾನ್ವಯಕ್ರಾಣೂರ್ಗಣ

- 35 ಚ್ಚದ್ರಮದುಭಯಸಿದ್ಧಾಂತವಾರ್ಧಿಕಾ
 36 ಪುರಾಮನಂದಿಸಿದ್ಧಾಂತದೇವರಶಿಷ್ಯರುಕುಳ
 37 ದೇವರಕಾಲಂಕಚ್ಚಿಸರ್ವನಮಶ್ಯಂಧಾರಾಪೂರ್ವ
 38 ಬ್ರಹ್ಮಾಸನಮುಂಸಿಳಾಶಾಸನಮುಂಮಾಡಿ
 39 ಪ್ರತಿಪಾಳಿಸಿದರ್ಗವಾರಣಾಸಿಕುರುಚ್ಚೇ
 40 ರಕವಿಲಿಯಕೋಡುಂಕೋಳಗುಮಂಪಂಚರತ್ನ
 41 ನಿರ್ವಾಹಿಸರ್ವರುವೇದಪರಗರಪ್ಪ
 42 ಲೋಳಕೋಟ್ಯಮಹಾಘಳ
 43 ಕವಿಲಿಯುಮನನಿಬ
 44 ನಳದಸಂಚಮಹಾಪಾ
 45 ಹೀಪತಿವಂಶಜಾವಾ

- 46 ವಿಭೂಪಾಃವಿಪಾಳಯ
 47 ತೇಭ್ಯೋಮಯಾವಿರಚಿ
 48 ಪರದತ್ತಾಂವಾಯೋಹ
 49 ಸಹಶ್ರಾಣಿವಿಷ್ಣುಯಾ
 50 ತಂರಿತೋಕ್ತಿ ಸಹಿತಂ
 51 ಖಂಮುಖಾಬ್ಜಲಸಿತ
 52 ಮತೋದಯಂಸದ
 53 ಮದನೆಂಬಿನಂನೇಗ್ಧ
 54 . . ನೋಯಂಧಮ್ನ
 55 . . ಗಿನಾಪಾತ್ರ್ಥಿ

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ಅದೇ ಬಸ್ತಿಯೊಳಗೆ ದಕ್ಷಿಣಭಾಗದ ದಾಲವಂದರದ ಕಂಭದಲ್ಲಿ.

- 1 ಕಾಮದಾರ್ಹಂನುತೀರೇಕಾಕಾರೇತಿಪ್ರಾತ್ರಕಾಧಿಕಾ
 2 ಕಾಧಿಕಾಸ್ತಿತೋರಾಕಾಕಾರಾತೋಬಂಧದಾಮ

3 ಕಾ || ಯಾಶ್ಲೋಕವನುಯಾಚಕ್ರಬಂಧದಲಿವೋದೂದು
 (ಈಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವುದು.)

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ಅದೇ ಬಸ್ತಿಯ ಉತ್ತರ ಭಾಗದ ದಾಲವಂದರದ ಕಂಭದಲ್ಲಿ.

- 1 ಕಾಮದಾರ್ಹನ್ನು ತೀರೇಕಾಕಾರೇತಿಪ್ರಾತ್ರಕಾಧಿ
 2 ಕಾಕಾಧಿಕಾಸ್ತಿತೋರಾಕಾಕಾರಾತೋಬಂಧ

3 ದಾಮಕಾ || ಚಕ್ರಬಂಧದಲಿಶ್ಲೋಕವನೋದೂದು
 (ಈಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವುದು.)

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ಅದೇ ಬಸ್ತಿಯ ಬಾಗಿಲಕಂಭದಲ್ಲಿರುವದು.

ಶಾಂತಂತೇಜಿನಭೂನುತಮತಮುತ್ಪಂತೇನಚೈನಶ್ಚ ತ | ತೇಜೋಮುಂದಿರರಾಜನನ್ನಿ ತತತೇಕಂಜನ್ತ ವಾಃಬೂ |
 ಭೂಸಾರಾತುಳಜನ್ತ ತೇತತಸನಸ್ಥಾರಾಭಿರಾಮದ್ಯತೇ | ತತ್ವೇನಸ್ವತೇನಮಸ್ವತತತಾಭೂಪಿತಾತೇದಿಶಾಂ ||

(ಈಶ್ಲೋಕವು ಮೂಲಪ್ರತಿಯಲ್ಲಿರುವ ಚಕ್ರಬಂಧದಿಂದ ಎತ್ತಿ ಬರಿಯಲ್ಪಟ್ಟಿದೆ. ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವುದು.)

ಶಾಂತೇಭೂತತಭೂತೇಶಾಂತೇಮರಾನನರಾಮತೇ | ಭೂರಾಜತೇತೇಜರಾಭೂತನತೇನುಮತೇನತ ||

(ಈಶ್ಲೋಕವು ಮೇಲಿನ ಚಕ್ರಬಂಧದಿಂದ ದ್ವೈತವಾದ ಸರ್ವತೋಭದ್ರಬಂಧದಿಂದ ಎತ್ತಿ ಬರಿಯಲ್ಪಟ್ಟಿದೆ. ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವುದು.)

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ಅದೇ ಗ್ರಾಮದ ಶಾಂತೀಶ್ವರಬಸ್ತಿಯ ಮುಂದೆ ಉತ್ತರದ ಕಡೆ.

ಪ್ರಮಾಣ 6' X 2' 6"

¹ಕವಿನಿವಹಸ್ತು ತನೇಗ

²ಬ್ರರೇಚಚಮೂಪತಿಯಿಂಬ

³ಶಿಕ್ಷ ಮಾಭುವನದೊಳಿಂತನಂತ

⁴ಜಿನಧಮ್ಮ ವನುಧ್ಧರಿಸದ್ಧರೇಚ

⁵ನಂಸುವಿದಿತಮಾಗೆಬಾಂ

⁶ಧವಪುರಾದಿಸಶಾನ್ತಿ ಜಿನೇ

⁷ಶತೀತ್ಥಮಂಕವಡೆಯಬೊಪ್ಪ

⁸ನುಧ್ಧರಿಸಿದಂಯದುಪ

⁹ಲ್ಲಧರಾಜ್ಯಭೂಶಣಂ ||

¹⁰ಮಡಗಿಡಲಿಂದೇಂಧನಮಂಪ

¹¹ಜಿನನಾಳ್ವೆ ಜದದಾನಮಂಮಾ

¹²ಡಲಂಕೆಂದೊಡಮೆಯನಜ್ಜ

¹³ಪನಾರಿಂಕಡುಜಾಣಂಭಭ್ಯರೂ

¹⁴ಳಗಿಕವಡೆಯಬೊಪ್ಪಂ ||

¹⁵ಶ್ರೀಮತ್ತರಮಂಭೀರಸ್ಯದ್ವಾದಾಮೋಘಲಾಂಘನಂಜೇಯಾತ್ಮೈಶೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ || ವನುಧಾಕಾನ್ತೆಯಕಾನ್ತಳೋ ಸಮ

¹⁶ಮೆನಿಪ್ಪಿಕುನ್ತಳಿಕ್ಷೋಣಿಯಂಪೆಸರ್ವೆತ್ತಾನವನಂದಗುಪ್ತಕುಲಮಾಯ್ಯಾಕ್ಷಾಪರಾಳ್ದಲ್ಲಸಜ್ಜಸದಾಣ್ಣಕ್ಕಳಿರಟ್ಟರಾಳ್ದರ

¹⁷ವರೀಂಶಾಳುಕ್ಯರಾಳ್ದವ್ವಳಿಕ್ಷೆನೆದಿದ್ದುಕಳಚುಯ್ಯವಂಶಜರೊಳಾಳ್ದಂಬಿಜ್ಜಲಕ್ಷೋಣಿಸಂ || ಅಲ್ಲಿಂ

¹⁸ಬಳಿಕ್ಷೆಧರೆಯೊಳ್ಳಿಲ್ಲದರಂತಲಿದುನಿಜಭುಜಾಸಿಯಿನದಟಂಬಲ್ಲಾಳನಿಪಂಧರೆಯಂಸಲ್ಲಿಲೆ

¹⁹ಯಿನಾಳ್ದನಖಿಳದೇಶಂಪೊಗಳಲ್ || ಆತನವಂಶಾವತಾರವೆನ್ನೆನೆ || ವಿತ್ತಂ || ಕ್ರಿಷ್ಣನನಾಭಿಪಂಕಜಜನಸ್ವಜನಿಂ

²⁰ಪೋಗಿದತ್ತಿಯುತ್ರಿಜಂವಿಪ್ಪು ಪದಾವಭಾಸಿಸಿಸಿಪುಟ್ಟಿದನಾತನವಂಶಸಂಭವಂಜಿಪ್ಪು ಪರಾಕ್ರಮಂಪುರ

²¹ಪುರೂರವನಾನಹುರಂಯಯಾತಿರಾಜೆಪ್ಪು ಯದೂತ್ತಮಂಕ್ರಮದತ್ತದಪತ್ಯರನಟ್ಟ

²²ಪುಟ್ಟಿದರು || ಸಳನಾದಂಯದುಪಂಶದೊಳ್ಳುದದವಂನಾಸನ್ನಿ ಕಾದೇವಿಯಾಚಳನಾರಾಧನೆಯಂ

²³ಪೋಣ್ಣಕ್ಕಳಶಕೋದ್ಯದ್ಗುಮದೊಳ್ಳುಯೊಡಾಗಳೆತಾಂಪೆಬ್ಬಳಿಪೊಯ್ಸಳೆಂದುಸಳೆಯಂಜೈನ

²⁴ಬ್ರತೀಂದ್ರಂಜಗತ್ತಿಳಕಂಕೊಟ್ಟೊಡೆಪೊಯ್ಯೊಳವೆನತ್ತಾನಾದುದೀಧಾತ್ರಿಯೊಳ್ ||

²⁵ಸಳಿಸಿಂದದಕಾಮಾಗರಮುಳಿಸಿಂದಂಪಾಯ್ದ ಪುಲಿಯೆಪುಲಿಯಾಗರಿತಾಂತೊಳತೊಳತೊಳ್ಳ

²⁶ಪ್ರದಯಾದುನಿಸಬಲದೊಳ್ಳುಲಿಯೆಸಳಿಸಿಂದವಂದಿಂದಿತ್ತಲ್ || ಸಳನಿಂದಂಬಿಕಂನಿಪಾಳ

²⁷ಕರನೇಕಯ್ಯಾದವೇಶಮ್ಮಹೀತಳಮಂಪಾಳಿಸಿದಬ್ಬಳಿಕ್ಷೆವಿನೆಯಾದಿತ್ಯಂಗೆಪುತ್ರಂಜಗ

²⁸ತ್ತಿಳಕಂಮುಂನೇಜಿಯಂಗನಾದನೇಜಿಯಂಗಂಗೊಪ್ಪಬಲ್ಲಾಳನುಂವಿಳಸದ್ವಿಪ್ಪು ವ್ರಮೆಕ್ಷುತೇಜನುದಯಾ

²⁹ದಿತ್ಯಾಂಕನುಂಪುಟ್ಟಿದರು || ಅವರೊಳುರಂಜಿಸವಿಪ್ಪು ವದ್ಧನನಿಪಂಗಾದಂಸುತಂಮೇದಿನೀಧವನಪ್ಪನರಸಿಂ

³⁰ಹಭೂಪನದಟಂತನ್ನಾರಸಿಂಹಂಗಮುತ್ಸವದಿಂದೇಕಲದೇವಿಗಂಯದುಕುಲಪೋತ್ತಂ

³¹ನನಾದಂಸುತಂಭುವನಾನಂದನಮೂತ್ತಿ ಕೀತ್ತಿನಿಳೆಯಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ನಿರಿದಿರಾಂತವರಂ

³²ನಿಜಚರಣಕ್ಕೆ ಉಗಿದರನೊಸೆದುರಕ್ಷಿಸಿದರೆಯಂಸರಿಪಾಳ ಸುತಂಸುಖದಿಂದಿರೆವಿಜಯಸಮುದ್ರದಲ್ಲಿಯಾ

³³ಬಲ್ಲಾಳಂ || ಧರಣೀಕಾನ್ತೆಯಮುಖದನ್ನಿ ರಬನವಸೆನಾಡುರಂಜಿಸುವುದಜೊಳನಾಗರಖಣ್ಣಂತಿಳಕದಪೊ

³⁴ಲ್ಪರಿಸೋಭಿಸುದಾವಕಾಲಮುಂಸಿರಿಯೊದವಿಂ || ಉರೂನ್ನೆಂದನದಿಂಬತಾಭವನದಿಂದೂರೂತ್ತಳುಕಂಗೆ

³⁵ಳಂದೂರೂತ್ತಳೆಲೆವೈಯಿಂಕೊಳಗಿಂದೂರೂಪ್ಪಳೋಬ್ಬೀಜದಿಂದೂರೂಕ್ಕಳಬ್ಬಿನತೋಂಟದಿಂಕೆ

³⁶ಳವೆಯಿಂದೂರೂಪ್ರಜಾವಾತ್ರದಿಂದೂರೂದ್ದೇವಗ್ರಹಂಗಳೆಂಬಿರುಧರಿದೂರೂಕ್ಕಳರಂರಂ

³⁷ಜಿಕುಂ || ಪರಲೊಳ್ಳುರಸಂಧೇನೂತ್ಕರದೊಳ್ಳುರಧೇನುನಂದನದೊಳಮರಕುಜಂಕರಮೆಸೆ

- 38 ವಂತಿರಸಲಿನಾಗರಖಂಡದೊಳೆಸೆವುದೆಸೆವಬಾಂಧವನಗರಂ || ೪ || ಅದುಬಳಸಿದ್ಧನಂದನದಿನಂ
- 39 ಬುಜಪಂಡದಿನೊಳೆ ವೃಂಗಿನಿಪುದಿದಲೆವಳ್ಳಿಯಿಂಪಳದಶಾಯಿನೊಪ್ಪುವಕೋಂಬೆಯಿಂಸಮಂತೋದವಿದಲ
- 40 ಹ್ಲೆಯಿಂವಿಭವದಿವಿಳಸಜ್ಜನದಿಂಸುದೇವಗೇಹದಕಡುಚೆಲ್ವಿನಿಂದಮಳಕಾಪುರಮಂನಗುತಿಪ್ಪುದೊ
- 41 ಮೈಯುಂ || ಅದನಾಳ್ವಂಪ್ರಜೆಮೊಚ್ಚೆ ಗಂಡನದಟಂಕಾದಂಬವಂಶೋಧ್ಯವಂಮುದದಿನೊಳೆಮನ್ನಿ
- 42 ಪಾತ್ರಜಾತನೆನಿಸಿದ್ದಾ ಪೂವದೇವಂಗೆಪುಟ್ಟದಸತ್ತುತ್ರನನೂನಶಯ್ಯನಿಳಿಯಂಕಂದರ್ಪ
- 43 ಸನ್ನೂತ್ತಿಯಭ್ಯುದೇಯಾಳಂಕ್ರತನಾತ್ತೀತ್ತಿರಮಣಂ ಬ್ರಹ್ಮಭೂಪಾಳಕಂ ||
- 44 ಅಬನ್ನಣಿಕೆಯಶಾಂತಿನಾಥದೇವರಮಂಟಪಮಂವಾಡಿಸಿಕವಡೆಯಬೊಪ್ಪಿಸೆಟ್ಟಿಯರುಸ
- 45 ವ್ಯನಮಸ್ಯಮಂವಾಡಿದಂ || ನಾಗರಬಣ್ಣದೊಳೆಹರನವಕ್ತದವೊಚ್ಚೆಗಳ್ದಗ್ರಹಾರಮಯ್ಯಾಗ
- 46 ಳುಮೊಪ್ಪುಗುಂನಿಬಿಳವೇದಪುರಾಣಸುನೀಶಾಸ್ತ್ರತರ್ಕ್ಕಾಗಮಕಾಬ್ಯನಾಟಕಕಥಾ
- 47 ಸತ್ತಿಯಜ್ಞವಿಧಾನಮಂಮನೋರಾಗದಿನೋದಾವೋದಿಸುವಶೇಷಮಹಾಜನದೊಂದುಘೋಷ
- 48 ದಿಂ || ಪ್ರತೇಕಬ್ರಹ್ಮಪ್ರತಿಗಳ್ಳಿ ತ್ಯಾನುಪ್ಪಾ ನಚಾರುಚಾರಿತ್ರಸರಸ್ವತೃಯುತತ್ತೇಜದೊಳಾದಿ
- 49 ತ್ಯಶಬ್ದಶರಲ್ಲಿಯಿರ್ಪವಾಜನವೆಲ್ಲಂ || ಕೆಜಿಯೂರಶಂಭುದೇವ
- 50 ನೆಯೆಟಿತಕ್ಕಂಸಕಳವಿಧಿಗಳಂಸಲೆಕಣ್ಣಿಟುವಿಯೆನಿಸಿರ್ಪನವನಂನೆಜಿಪೋಲಲುನೆಜಿಯನ
- 51 ಜನುಮಾಭಾರತಿಯುಂ || ಉಱದೆಬಣಂಜಾಧಮ್ಮದೊಳಗಂನಯದಿನಂನಡೆಯುತ್ತಮಿ
- 52 ಪ್ಪರಂತಟಿದುಸುಧಮ್ಮದಿನಂನಡೆವರಂಪ್ರತಿಪಾಳಿಸೆಟ್ಟಿಕವೈಯಕ್ಕುಟುನಸುತಂಗೆಪುಣ್ಯ
- 53 ನಿಧಿಸಂಕರಸೆಟ್ಟಿಗೆಸೆಟ್ಟಿಗುತ್ತರಾಪ್ಪೆಱರಣಿಸತ್ಯದಿಂವಿಭವದಿಂನುತಶಯ್ಯದಿನುದ್ಧದೈ
- 54 ಯ್ಯದಿಂ || ತನಕಯ್ಯಂಶಂಕರಂತಜ್ಜನನೆನೆಗಳ್ಳ ಜಕ್ಕವೈಯಾಪ್ತಂಜಿನಂಸನ್ನಿನಿವಂದ್ಯಂ
- 55 ಭಾನುಕೀತ್ತಿಬ್ರತಿಪತಿಗುರುಬಲ್ಲಾಳನಾಳ್ವಂವಿನೇಯತ್ತನಗಿಷ್ಟಕ್ಕಾಪ್ತೆಲ್ಲಾಂಜಿಕೆಸ
- 56 ತಿಸತಿನುತೆಜಕ್ಕವೈಮಲ್ಲವೈಗಳ್ಳಂದನೆಯರ್ಬಲ್ಲಾಳದೇವಂಸುತನೆನೆಯೆನೆದಂವೀರ
- 57 ಸಾಮಂತಮುದ್ದಂ || ಕವಿಗಳಮುದ್ದನಾಚಾರಮುದ್ದನನಾಥರಮುದ್ದನಿಸಪ್ಪನಪ್ಪವರ್ಗಳಮು
- 58 ದ್ದನತ್ಥಿಗನಮುದ್ದನೆಡನ್ನೆಲೆಗೊಂಡಪ್ಪಬಾಂಧವರೆಸೆಪೊಂದುಮುದ್ದನೆನಸುಂಪರಿವಾ
- 59 ರದಮುದ್ದನಂಗನಾನಿಹದಮುದ್ದನೆಯ್ದಸಲಿಸಂಪ್ರಭುಮುದ್ದನಿಳಾತ
- 60 ಳಾಗದೊಳೆ || ಸ್ವಲ್ಪತರಕೀತ್ತಿಯಿಂದಂಕಳ್ಳವಿಯೂರಡೆಯಬಿಟ್ಟಿಯರಸಂಜಗಮಂಪ್ರಭಾ
- 61 ದಿದನವಂಗತಿತುಳ್ಳರನಿಪ್ಪುರಡೆಯರದೇಂಪೇಳೆಣೆಯೇ || ಸಾಗರವಳಯಿತಧರ
- 62 ಣೋಗಾದೊಳೆತೃನಂತಿಕ್ಕೆ ಯಿಂಬಲ್ವಿಂಸತ್ಯಾಗದಿನಟುವಿಂದೆಣೆಯೇಬೇಗೂರಪ್ರಭುಗಿಮಾಳಗಾ
- 63 ಡಂಗಂನೈ || ಸೋಗಯಿಪ್ಪಕಣ್ಣುಸೋಗಿಯನೆಗಳ್ಳಿದ್ದೆಜಿಪಿಕಾಟಗಾಡನಟಿತವನಾಪ್ಪಂಮಿ
- 64 ಗಂಪುವಿಕ್ರಮಮಂನಿಜಿಪೋಳಲ್ತಾಜಲಜಭವನುಮೇನಾತ್ತಪ್ಪನೇ || ಮಳವಳ್ಳಿಯಿಹಕಗಾಡಂ
- 65 ಗೆಳೆಯೊಳ್ಳಮನಪ್ಪರುಂಟಿಸತ್ಯದಿನಟುವಿನಿಳಸತ್ಯಾಗದಿನತ್ಯಜ್ಞಳಕೀತ್ತಿಯಿನಧಿಕಶಯ್ಯಾಗ
- 66 ದಿಂಸದ್ಗುಣದಿಂ || ಚಲದನೆಲಿಪಾಗದಾಗರಮಲಘುಗುಣಂಗಳನಿಧಾನಮುಟಿತದತವ
- 67 ರುಜ್ಜಳಕೀತ್ತಿಯಕರುವೆನಿಸಂಸಲೆಹಲರಿಂದಬ್ಬಲೂರಸೋಮಗಾವೊಂಡಂ || ಮುದದಮುನಿ
- 68 ಚಂದ್ರಸಿದ್ಧಾಂತದೇವರಳ್ಳುಟುನಂಪ್ಪರನುಪಮಾವಿದ್ಯಮ್ಮದರಹಿತಸ್ಸಲಿನೆಗಳ್ಳವ್ವಿದಿತಗುಣ
- 69 ಲ್ಲಲಿತಕೀತ್ತಿದಿಧಾಂತೇಶರ || ಅವರಾನಂದನಂದನನವನೀಸಂಸ್ತುತ್ಯಮೆ
- 70 ನಿಪಕಾನೂರ್ಗಣಕ್ಕುರವೇಶಂದ್ರನೆನಿಸನೆಗಳ್ಳಂವಿವೇಕಿಶುಭಚಂದ್ರನಿರುತಪಂಡಿತದೇವಂ ||
- 71 ಮುನಿತೆಲ್ಲದಕುಂದಂಶೇಯದಸಲೆರಾಹುಹಿಡೆಯ್ದದದೋಷಾವಳಿಯೊ
- 72 ಳ್ಳರಿಯಿಸದಸುಚಳಕೆಳಸದಚಂದ್ರನೆನಿಸುವಂಶುಭಚಂದ್ರಂ || ಬಂದಣಿಕೆಯತೀರ್ಥ
- 73 ವನಾನಂದಾಚಾರ್ಯರವೊಲುದ್ಧರಿಸಿದಂಜಗದಾನಂದಕರಲಿತಕೀತ್ತಿಯನಂದನಶುಭಚಂ

- 74 ದ್ರವಿಮತಪಣ್ಣಿತದೇವಂ || ಕುಸುಮಬ್ರಾತದೊಳಂಬುಜಂಜಳಯೊಳ್ ಗಾಬ್ಬಿ ತಾರಾಳಿಯೊಳ್ಳ
75 ಸಿಂಹಂತಾಣಿಕಲಗಳೊಳ್ಳ ರುಗಳೊಳ್ಳ ಫೋಬ್ಬಿ ಪಂರತ್ನ ದೊಳ್ಳಿ ಸುಮಾಕಾಸ್ತು ಭವೊಪ್ಪು ವನ್ನೆ ಜಿನ
76 ಯೋಗಿಬ್ರಾತದೊಳರಂಜಿಪಂಜಸದಾಣ್ಣಂ ಶುಭಚಂದ್ರದೇವಮುನಿಪಂಕಾನೂರ್ಗ
77 ಕೋದ್ಧಾರಕಂ || ಇಂತಿದುಚಿತ್ರಮಂ ಬಿನೆಗೆಮೆಯ್ದೆ ಮೊಸಪ್ಪೊಳು ಸೂಸೆಪಾಲ್ಕು ಲೋರಂತಿರಪ್ಪತ್ತಿ
78 ನೊಳ್ಳುಗೆಜಲಾತಿಯಂನವಪ್ರಪ್ಪು ಮಾಳಿಕಾಸನ್ನ ತಿಯಿಂದಮಾದತಿಶಯಂವೆರನೊಪ್ಪು
79 ವಶಾನ್ತಿ ನಾಥತೀರ್ಥಾಂತರಪಾರಿಪತ್ಯದೇಸೆವಂಶುಭಚಂದ್ರಮುನೀಂದ್ರನೊಮ್ಮೆಯುಂ || ಶ್ರೀಮದ್ವ
80 ಲ್ಲಾಳಭೂಪಾಳಕನವಿಮತಸನ್ಮಂತ್ರಿವಿಪ್ರಾನ್ವಯಾಬ್ಬ ಸ್ತೋಮೋದ್ಯದ್ವಾ ನುನಾರಾಯಣಪದ
81 ಕಮಳದ್ವಂದ್ಯಭೃಗಂಯಶ್ರೀಧಾಮಂಸಾಹತ್ಯವಿದ್ಯಾಧರನಬಿಳಗುಣಾಳಂಕ್ರಿತಂ
82 ಮಾನ್ತ ನಪ್ರೋದ್ಧಾ ಮಂತ್ರೀಮಲ್ಲನೀಬಂದಣಿಕೆಯನೊಲವಿಂಪಾಲಿಸುತ್ತಿ ಪ್ಪನೊಳ್ಳಿಂ ||
83 ಕಡಿನಂಮಾಣಾನ್ತ ರಂಜೀಗದೇಕರಗಿಸುವಂಶತ್ರುಸೈನ್ಯಂಗಳಂಸಂಗಡಕೆಲ್ಲಂಧೈರ್ಯ್ಯವರ್ಣಾಕ್ರಮಂ .
84 ಣಸೆಯತಾಂತೋಲುಂವಂಕ್ರೀತ್ರಿ ಯಚ್ಚಂಕಡುಚೆಲ್ವಪ್ಪನ್ನಿ ರಚ್ಚೊತ್ತು ನಬಿಳದಿಶಾದನ್ನಿ ದಂ
85 ತಂಗಳೊಳ್ಳೊಳ್ಳೊಡೆನಂತಂಕಮ್ಮಟಕ್ಕಂ ತೋಡೆಯನೆನಿಸುವಂಮಲ್ಲದಂಡಾಧಿನಾಥಂ || ಆಕಮ್ಮಟದ್ವೀ
86 ಮಲ್ಲನಪ್ರಧಾನನಿನಿಸ || ವಿ || ಅಲಹಿವಿರೋಧಿಸಂತ ಮಸಮಳ್ಳಿ ರೆಯಾಟವಿಕೋದ್ಯಕ್ಕೈರ
87 ವಂಸಲೆಪೊಳ್ಳೊಡೆನಪ್ರಜ್ಞ ನಬಿಸಂಪ್ರವಿಕಾಸಮನೆಯ್ದೆ ರಾಗಮಗ್ಗ ಳಿಸಿರೆಮಿತ್ರಚಕ್ರಚ
88 ಯದೊಳ್ಳೊಳ್ಳೊಪನುತವಿಶ್ವಧಾತ್ರಿಯಂಸಲ್ಲಲಿತವಂತ್ತಿ ಕೀತ್ತಿ ನಿಧಿಸೂರ್ಯಚ
89 ಮೂಪತಿಸೂರ್ಯಗಂದದಿಂ || ಅನ್ನು ಪೋಗಲೆ ವಡೆದಧಿಕಾರಿಮಲ್ಲಿ ಸೆಟ್ಟಿಯರುಂದ್ವಿಜವಂ
90 ಶಕಮಳಸೂರ್ಯಗನಪ್ಪ ಸೂರ್ಯಗದೇವನುಂಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರಣ
91 ಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧಿಲಸಂಸಂನರಪ್ಪನಾಗರಲಂಡಯ್ದಗ್ಗ
92 ಹಾರದಲೇಪಮಹಾಜನಂಗಳಂಸಕಳಸಾಹಿತ್ಯವಿದ್ಯಾವಿಳಾಸಿನೀವಿಳಾಸ
93 ಮೂತ್ತಿ ಯೆನಿಸಕೆಜಿಯೂರಲೂರಡೆಯಂಶಂಭುದೇವನುಂಸ್ವಲ್ಪಾಭ್ಯಾಸಂ ಗಾಂಗಾಂಭಸದ್ರಿಷ್ಟಕೀತ್ತಿ ವಲ್ಲ
94 ಭನಿನಿಸಕಳ್ಳ ವಿಯೂರಡೆಯಬಿಟ್ಟು ಮರಸನುಂಬಣಂಜಾಧಮ್ಮ ವಾಧ್ಧಿ ವದ್ಧಿ ನಚಂದ್ರಲೇಖಿಯೆನಿ
95 ಪತ್ರಿಭುವನಮಲ್ಲಸೆಟ್ಟಕವೈಯುಂತದಸತ್ಯಂಶಯ್ಯಗನಿಧಾನನಪ್ಪಶಂಕರಸೆಟ್ಟ
96 ಯುಂಸಕಳಯಾಚಕಜನಮನೋಬಿಲಪಿತಫಳಪ್ರದಾಮರಕುಜಸದ್ರಿಷ್ಟ
97 ನಪ್ಪಶಂಕರಸಾಮಂತಾನಂದನಂದನಂಭವ್ಯಜನಬಾಂಧವನಪ್ಪನಾಳ್ಳ ಭುಸಾಮಂತಮುದ್ದ
98 ಯ್ಯನುಂರತ್ನ ತ್ರಯಾಭರಣಭೂಷಿತನಪ್ಪಜೇಗೂರಮಾಳಗಾಡನುಂದೇವದ್ವಿ
99 ಜಗುರುಭಕ್ತ ನಪ್ಪಕಣ್ಣ ಸೋಗೈಯವಿಹಕಾಟಗಾಡನುಂನಿಬಿಳಗುಣಾಳಂಕ್ರಿತನಪ್ಪಮ
100 ಳವಳ್ಳಿಯಿಹಹಗಾಡನುಂವಿನೇ ಸುಗುಣನಿಧಾನಪ್ಪಬ್ಬ ಲೂರಸೋಮಗಾಡನುಂಂತಿ
101 ನಿಬರಂಮುಖ್ಯವಾಗಿನಾಗರಲಂಡವೆಪ್ಪತ್ತ ಅಸಮಸ್ತ ಪ್ರಭುಗಾವುಂಡುಗಳೇಕನ್ನ
102 ರಾಗಿದ್ದರಗನಕವರ್ಪಗಂಘ್ರಿ ಸಲೆರುಧಿರೋದ್ಧಾರಿಸಂವತ್ಸರದುತ್ತರಾಯಣಸಂ
103 ಕ್ರಮಣನಿಮಿತ್ತ ವಾಗಿಬಂದಣಿಕೆಯ್ರಾನ್ತಿ ನಾಥದೇವರಭಿವೇಕಾಪ್ಪವಿಧಾಚ್ಚ
104 ನೆಪ್ಪಾಜಾಧಿಧಾನೋಚಿತಬ್ರಯಕ್ಕ ಮಲ್ಲಿಯಪತ್ರಪಾವುಳಕ್ಕಂ ಖಂಡಸ್ಥಿತದೇನೋರ್ಧಾ
105 ರಕ್ಕಂಚಾತುರ್ವರ್ಣಾ ದಹಾರದಾನಕ್ಕ ಮಂದಲ್ಲಿಯತೀರ್ಥಾಚಾರ್ಯಶುಭಚಂ
106 ದ್ರಪಂಡಿತದೇವರಕಾಲಂಕಚ್ಚಿ ಸಬ್ಬಾ ಬಾಧಪರಿಹಾರವಾಗಿತಮ್ಮನಿತ
107 ರುಂಧಾರಾಪೂರ್ವಕಂನಾಡಿಬಿಟ್ಟಿದತಿಯೆಂತೆಂದಡೆಡೆಯಡ್ಳಿಯುಂ
108 ಜಾವಯುಂಗಳವಳ್ಳಿಯುಂಸ್ಥಳವೃತ್ತಿ ಯುಂಉರೂರಲುನಂದಾದೀ
109 ವಿಗೆನುಲ್ಕ ಪಣಮಂಮುದ್ದೆಯಸಂವಂತಚಿಕ್ಕ ಮಾಗುಂಡಿಯಬಡಗನೋಣಿಯಿಂಸಡುವ

- 110 ಉ ೫೦೦ ಮರದಅಡಕೆದೋಟಮಂಚಂತಿನಿತುಮಂಚಿಟ್ಟರುಧಮ್ಮದಿಂಪ್ರತಿಪಾಳಿಸುವಂತಪ್ಪ
 111 ಮರುಗೆಯತಡಿಯಲುಹಸ್ರಕವಿಲಿಯನವರತ್ನ ಭೂಷಣಮಾಡಿ
 112 ಸಹಸ್ರಬ್ರಾಹ್ಮಣರಿಗದಾನಮಾಡಿದಫಲವೀಧಮ್ಮಕ್ಕಳವನನಯಮಮನ
 113 ದೊಳ್ಳಂತಿಸಿದನಾವೋನಾತನನಿತುಕವಿಲಿಯಮನನಿತುಬ್ರಾಹ್ಮಣರುಮಂ
 114 ಗಂಗೆಯತಡಿಯೊಳೆದಪಾಪ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತನಸುಂಧರಾಂಪಟ್ಟ
 115 ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕೃಪಿಃ ||

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ಅದೇ ಬಸ್ತಿಯ ವುತ್ತರಕ್ಕೆ 2ನೇ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' X 1' 6"

- 1 ಶ್ರೀಮೂಲಸಂಘಜಳಧಾಸಮುದೇತ್ಯನಿತ್ಯಂಕ್ರಾಣೂಗ್ಗಣೋಜ್ವ
 2 ಚಸುಧಾಂಭಸಿಂತ್ರಿಣೀಕಗಚ್ಚಾಚ್ಛಕೇಲಲಿತಕೀರ್ತಿ
 3 ಮುನೇವ್ವಿನೇಯಾಽಶಾಂಬರಂತ್ರಿಯಮುಭಾಚ್ಛಭಚಂದ್ರದೇವಃ ||
 4 ವರ್ಷಶ್ರೀಮುಖವನಾಪೈತ್ರಸಿತಪಕ್ಷೋಚ್ಚೈಃಪಚತುರ್ಥೀದಿನೇವಾ
 ರೇಷಾಂದ್ರ
 5 ಮಹತಿನಕ್ಷತ್ರೇವನಿರಂಜ್ಞ ಕೇದೈನೇಜ್ಯೋತಿಷ್ಕಿತ್ತಿ ಕಾಂ
 6 ಕೇಸರಿಣತೇಸಾಭಾಗ್ಯಯೋಗೇವಣಿಗ್ನಾ ಮಾದ್ಯೋತ್ತರ
 7 ಷೋಷಗ್ಗಯಶುಭಚಂದ್ರಾಭ್ಯುಬ್ರತೀಯೋಗತಃ ||
 8 ಸನ್ಯಸ್ಯಸರ್ವಸಂಗಾನಿವತನ್ವಂಚಸದಾನಿಕಸ
 9 ಮಾಹಿತೋನಿರ್ವ್ಯವೃತೇಶುಭಚಂದ್ರವ್ರತೀಶ್ವರಃ

- 10 ಭರತಾಧೀಶ್ವರನಿಂದಮಂದಶುಭಚಂದ್ರಾಭ್ಯ
 11 ನಿಂದೇಂದುಭಾಸುರಜೈನಬ್ರತಿನಾಥನಪ್ಪವಿದಿತಾ
 12 ನಂದಾಭಿದಾಶಾರ್ಯ ಶುಭಚಂದ್ರ
 13 ದೇವಮುನಿಯಿಂದಾದುದತ್ಯೋಜ್ಜಿತಂಸುರರಾ
 14 ಜ್ಯೋಜ್ಜಿತವಪ್ಪವನ್ನಿ ಜಗತ್ಪಾನನಂ
 15 ಬಂದಣಿಕಮಠಾಧಿಸತಿಶಾನ್ತಿ ಜಿನಾವಸಥಾಗ್ರದೊ
 16 ಳುಜಗಂಬಂ ಟಪಮನೊಪ್ಪರೆವಾಡಿ
 17 ಸಿತಂನಕೀರ್ತಿಯಾನಂದದಲಿನಾಡೆಭೂಭುವನಮಂಟಪದೊ
 18 ಳುತೋಜಿ ಯರನೃದೊಳುನಂದಪಸವಾಧಿಯಂದಲಿನ . .
 19 ನಳಿದನಾಶುಭಚಂದ್ರಸಂಯುತಂಶ್ರೀ

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ಅದೇ ಬಸ್ತಿಯ ರಂಗಮಂಟಪದ ನೈರುತ್ಯದ ಕಂಭದಲ್ಲಿ.

ಪಟ್ಟಿ ಮಕಡೆ — ಮೇಲ್ಭಾಗ

- 1 ಸ್ವಸ್ತಿ ಪ್ರೇಮತುಅಭಯಚಂದ್ರಸಿದ್ಧಾಂತಿ ದೇವರುಗಳಶಿಷ್ಯರುಚಿ
 2 ಕ್ಷನಅಡಟಿಮುರಾರಿದೇವದಾನಪ್ರತಿಪಾಲಕವಂಚೋದ್ಭವರು
 3 ಚಾರುಕೀರ್ತಿ ಪಂಡಿತದೇವರುಹಿರಿಯಮಹೇಗಿಯಪಂಚ
 4 ಬಸ್ತಿಯಜೇನ್ನೋದ್ಧಾರವಮಾಡಿದರುಅಸ್ಥಾನಕ್ಕೆ ಅರ
 5 ಸಿಂದಲನಾಡಿಂದಲಬಿಡಿಸಿಕೊಂಡವ್ರಿತ್ತಿ ಆತಾಳುಗುಪ್ಪೆಯಬಸ್ತಿಗೆ
 6 ಪ್ರೋವ್ವತೊಡಗಿಸೆಂದುಬಹುದು | ಬಲೆಯಗಾರು | ಬಾಳೆಯ
 7 ಹಳ್ಳಿ | ತಗುಡವತ್ತಿಗೆ | ಯಿಮೂಱುಊರುಸರ್ವಮಾ
 8 ನೈಅರಸಿಯಕೇಜಿಯಕೆಳಗಿತಾಳುಗುಪ್ಪೆಯಗುಡುಗಳು
 9 ಬಿಟ್ಟುದು ೪ ಹಾದ | ಮುರುವತ್ತು ರೆಗುಡುಗಳೆಬೀರ

- 10 ಗಾಂಡನಕೇಜಿಯಕೆಳಗಿಬಿಟ್ಟುದು ೪ ಹಾದ | ವಿಡಳಂಸಾ
 11 ಸವಹೇಱುವಡೆ ೧೦ ಯೆತ್ತು ಹದಿನೆಂಟುಕಂಪಣದಲುಸ
 12 ಲುಉದು | ಬತ್ತಿಯಕೇರಿಸರ್ವಮಾನ್ಯ | ಬಲೆಯಗಾರ
 13 ಲಿಗುರುಗಳುಬಿಟ್ಟಭೂಮಿಅಲ್ಲಿಯಮುಲಸ್ಥಾನಕೆ
 14 ೪ ಹಾದ | ಹಳ್ಳಿ ೬ ೫೦ ಮಾನ್ಯಯೆತ್ತು ಹಳ್ಳಿ ೬ ಸರ್ವಮಾನ್ಯ
 ಕೆಳಭಾಗ
 15 ಸಮೆಯಸಮುಚ್ಚಯದಭೋಗವಟ್ಟಿಗೆಯವಂ
 16 ಚಬಸ್ತಿಯಿಧಮ್ಮಕ್ಕೆ . ಉದರುಖನಹದಿ
 17 ನೆಂಟುಸಮೆಯಂಱುಕರ್ತೃ ||
 18 ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕಂಭದ ಪೂರ್ವಕಡೆಯಲ್ಲಿ.

¹ಯದ್ಭವಿಸ್ತ ಯವಾಸ್ತು ಶಾಂತಿಜಿನೇಯಂಶ್ರೇಯಸಾತಾನಿತಂ

²ಯನ್ನೀರಭ್ರಮಿಜಾತಿಭೂತಿಜಿದನಾಜಿಸ್ವಾಸ್ವದೇಸೂದಯಂ

³ಚಕ್ರಂಚಿತ್ರಮಿಹಾರಿವೈರಿಜಿದಳಂನಮ್ರೇಂದ್ರಭೂರಿಸ್ತು ತೇ

⁴ತೇನೇಜೇಯವಿಧೇಯಲೋಕಚಕಿತಾತಂಕವ್ಯಯಂತಚ್ಚ ತೇ ||

⁵ಭಾಸತೇನುತಕಾಮೇಶಶಾನ್ತೇಮಾತಾನಿತಾತವ | ಯಾಹಿತಾಹಿತ

⁶ಭಿಂಧಾನಾಸೂರಿನಾರಕ್ಷತಾದಿನ || ಅನುಲೋಮಪ್ರತಿಲೋಮಶ್ಲೋಕದ್ವಯ

⁷ಭಾಸತೇನುತಕಾಮೇಶಶಾನ್ತೇಮಾತಾನಿತಾತವ | ವತತಾನಿತಾಮಾನ್ತೇಶಾ

⁸ಶಮೇಕಾತನುತೇಸಭಾ || ಅನುಲೋಮಪ್ರತಿಲೋಮೈಕರೂಪಶ್ಲೋಕ ||

⁹ಸಂಗರಾನಿಯಮಾದೇವನವಂದೇನ್ಯಮತಂಹಿತಂಸಂಗತಾಗ

¹⁰ಮನಾಥತ್ವಾನ್ಮ ಮಾಮೋವನಮಾತನು || ಮುಗಿಡಕಡೆಯಿಂದಮತೊಂದು

¹¹ಸಂಗರಾನಿಯಮಾದೇವನವಂದೇನ್ಯಮತಂಹಿತಂಹಿತಂಮ

¹²ನ್ಯದೇವನವದೇಮಾಯನಿರಾಗಸಂ || ಅನುಲೋಮಪ್ರತಿಲೋಮೈಕಶ್ಲೋಕ ||

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಮುಂಟಪದ ವಾಯವ್ಯ ದಿಕ್ಕಿನ ಕಂಭದಲ್ಲಿ.

ಪೂರ್ವಕಡೆ

¹ಯತ್ಸಂಸೂಚಿತಪೂಜಿತಾಂಗಮಹಿತಾತಿಥ್ಯಂಸುರೈರಕ್ಷಿತಂ

²ಯದ್ಭೂರಿಭ್ರಮಣೇನರಮ್ಯಮತುಳಾರಿಧ್ವಂಸನೇಚಿನ್ನಯಂ

³ಚಕ್ರಂವಿಶ್ರುತವಸ್ತು ವೃತ್ತ ಮನಜೇಯಂದೇವಜಾತಾನತೇ

⁴ತೇನೇಜೇಯವಿಧೇಯಲೋಕಚಕಿತಾತಂಕವ್ಯಯಂತಚ್ಚ ತೇ ||

⁵ಯಾಶ್ಲೋಕವನುಚಕ್ರಬಂಧದಲ್ಲಿಬಿಡಿಕೊಂಬುದು |

⁶ಕನ್ನಿ ಕಾಮಧ್ಯುಅಕ್ಷರದವಳೆಯವನೊಡಲುಗೊಂ

⁷ಡಾನಾಲ್ಪ ನೆಯವಳೆಯದಲ್ಲಿಜಿನಸ್ತು ತಿರಿಯುಂಯಂ

⁸ಬಪ್ರಬಂಧದನಾಮವನೋದಿಕೊಂಬುದುಯೆಂಟಿ

⁹ನೆಯವಳೆಯದಲ್ಲಿ | ಸೂರಿವಿರಚಿತಾಯೆಂದುಕವಿನಾಮವನೋದಿ

¹⁰ಕೊಂಬುದು | ಯಾಪ್ರಕಾರದಲೆನಾಲ್ಕು ಚಕ್ರವನೂಬಿಡಿಕೊಂಬುದು

¹¹ಮಮಮಾನಸವಾಮಾಶಜಿನಾನಾಮನಮಾತತಾನ್ತಾತಮಾನ

¹²ಮನಾನಾಜಿಕಮಾವಾಸನಮಾಮಮ || ಗತಪ್ರತ್ಯಾಗತೈಕಶ್ಲೋಕ ||

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಮುಂಟಪದ ಈಶಾನ್ಯದ ಕಂಭದಲ್ಲಿ.

¹ಯತ್ಸಂಸೂಚಿತಕಂವದಾನ್ಯಮಹಿತಂಕಾಮಂವರಾರಿಸ್ತು ತಂ |

²ಯದ್ವಾರಿಭ್ರಮಣೈಃಸಮಾನಮತುಳಂಶಾಂತಾತ್ಮತೇತೇಸ್ವಯಂ |

³ವೃತ್ತಂಕಾರಿತನೀತಿಚಕ್ರಮಹಿತಾತಿಕ್ರಾಂತಿಗೇಯಂಪತೇ |

⁴ತೇನೇಜೇಯವಿನೇಯಲೋಕವೃಜಿನಾತಂಕವ್ಯಯಂತಚ್ಚ ತೇ ||

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಮುಂಟಪದ ಆಗ್ನೇಯಕಂಭದಲ್ಲಿ.

¹ಯತ್ಸಂಸೂಚಿತವಸ್ತು ವೃತ್ತಿ ಮಹಿಮಾಯಂನುಕ್ಷತೈರಕ್ಷಿತಂ |

²ಯದ್ವಾರಿಭ್ರಮಣಾತಿರವ್ಯಮತುಳಂಶಾಂತಾತ್ಮತೇಚಿನ್ನಯಂ |

³ವೃತ್ತಂವಿಸ್ಮಯಕಾರಿಚಕ್ರಮರಿಘಾತಿಧ್ವಂಸಜಾತಾನತೇ |

⁴ತೇನೇಜೇಯವಿಧೇಯಲೋಕವೃಜಿನಾತಂಕವ್ಯಯಂತಚ್ಚ ತೇ ||

(ಈ ಬಂಧವನ್ನು ಬೇರೆ ಪತ್ರದಲ್ಲಿ ನೋಡುವದು.)

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ಅದೇ ಬಸ್ತಿಯ ಪ್ರಕಾರದಲ್ಲಿ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ಸಮಾಧಿಕಲ್ಲು.

- | | |
|---|--|
| 1 . . . ಸಾಸನಕ್ಕೆ ಎಸವಿಸಾಸನದೇವಿಜಿನೇಂದ್ರಪೂಜೆ | 9 . . . ರೋತ್ತಮಲಸತುಶ್ರೀತೀರ್ಥಸಾಂತೀಶ್ವರೋದಾಮಸ್ತಾನ |
| 2 ಜಿತದೇವಕಾಂತಜಿನಯೋಗಿನಿಕಾಯಸಮಗ್ರ | 10 . . . ಗೆವಾಳ್ವೊಂದುಸದಾನದಿಂದೆಮತಾನುಭವಂ |
| 3 ಬ್ರತಯತಿಮಜೆವಿಬ್ಬಾಳಿಗತಾಂಸುರಧೇನುಯಂ | 11 . . . ಯುಂನೋಳ್ವರಾಮಾರನ್ನೆಯನಿಪ್ಪನೋಮವ್ವೇಲೋಕತ್ರಯ |
| 4 ಕ್ಕುಗಳನೆಗಳ್ಳನೋಮಲದೇ ಬೆಕಿಯಿ | 12 ಲದೇವಿಜಿನಪದಪೂಜಾದಾನಸೀಲಾದಿಯಿ |
| 5 . . . ನಪೂಜೆಗಮುನಿಜ ಜ್ಯಬ್ರಜಕಾ . . . ತರ್ಗಡ | 13 . . . ರೋತ್ತರಸಂದಿದ್ದಸಂವ್ಯಕ್ತದಿಂಸಂತಬ್ಬಣ್ಣಿಸೆ |
| 6 . . . ಪ್ರವ್ರಿತ್ತಿ ಜಿನಪಾದಾಂಭೋಜಸದ್ಭಕ್ತಿ ಯೊಳ | 14 ನೆದಂಕಾಲಾಂತದಲ್ಲನಿಮ್ಮಗಳಂಸಾತಂಬಿತಯನಲುಕೆಬಿಟು |
| 7 ಬ್ರತಾದಿಗುಣಸಂದೋಹ ತಂದೆಗೆ | 15 ತ . . . ದೇವತ್ವಮಂತಾಳಿದಳು |
| 8 . . . ವಗಾದ್ವಾರವಿಣಿಭೂಚಕ್ರದಲಿಕಾಂತೆಯರು ಶ್ರೀಮದ್ಭ | |

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ಅದೇ ಗ್ರಾಮದ ಕೆರೆಯ ಬಳಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" × 1' 6"

- | | |
|-------------------------------------|----------------------------------|
| 1 ಶಕವರುಸ ೧೩೧೦ ಧಾತೃಸಂವತ್ಸರ | 7 ಕೊಂದದೋನಖ ೩೦ ಗದೆಬಿಸು |
| 2 ಆಪಾಠಸುದ್ಧ ೧ ಆ ಶ್ರೀಮತುಬನದೇವಿಗೇಅಮ್ಮ | 8 ಬ ೧೦ ನಾಗಜಿಯರಬಳಿಗಟ್ಟಮೇರೆ |
| 3 ತಪಡಿಗೇಡಿಭೂಮಿಸರ್ವಮಾನ್ಯದಂಡಿಯಬ | 9 ಲಕಾಯ್ದದೇವಿಗಧಾರಪೂ |
| 4 ಯಲುಚತುಸೀಮೆಕೆವಲಾಪುರಕೆಧಾರಪೂರ್ವ | 10 ವ್ಯಕ್ತವಾಗಿಕೊಟ್ಟಭೂಮಿದೇವಿಯಪುರಕೆ |
| 5 ಕೆಚೇಚಲಿಬಡೆಯರುಬಿಟ್ಟದುನಾರಣಾಸಿ | 11 ಬಯಲುಪೂರ್ವದ |
| 6 ಕುರುಕ್ಷೇತ್ರನೋಟಯಂಟುಬ್ರಾಹ್ಮರಕುಟೆಯ | |

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ಅದೇ ಕೆರೆ ದಕ್ಷಿಣ ಕೋಡಿಯಲ್ಲಿ ದಿಣ್ಣೆಮೇಲೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" × 2' 10"

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|---|--|
| 1 ಶುಭಮಸ್ತು | |
| 2 ಸ್ತಂಭಾಯಸಂಭವೇಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ . . . ವರುಷ | |
| 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರ | |
| 4 ಕ್ರೌಷ್ಟ್ರಾಯಮಹಾರಾಯರವಿದ್ಯಾನಗರ ಸಮಸ್ತರಾಜ್ಯಸಂಸ್ತುತ್ಯ | |
| 5 ಸಮಯ ಬನವಸೆ | |
| 6 ಲುಚಂದ್ರಗುತ್ತಿಯ . . . ವಾಗಣಿಯೊಳ | |
| 7 ಯರಿಗೆಚಂದ್ರಗುತ್ತಿಗೆಗ್ರಾಮನೂಅಮರಕ್ಕೆ ಪಾಲಿಸಿ | |

- ⁸ದಸಂಮಂಧಅನಂಜ್ಯಪೋಡೇರುತಂಮ್ಮ . . . ಮನುಷ್ಯರು . . . ನಿರೂಪದಿಂದಲೂ
⁹ . ಧ್ಯನಾಯಕರಿಗೆಧರ್ಮವಾಗಲೆಂದು ಕೆಚ್ಚಿಗೆಪ್ರತಿ
¹⁰ಮರುಪಳುಕೆಚ್ಚಿಯತೆಗಸುವಹಾ ಮೂವರುಗೆ
¹¹ಯಿಸಸಾವಿರದತೋಟಸ್ತಳವನೂಕೊಟ್ಟು ಕಾಲಕಾಲಕೆತೆಗಸುವಹಾಗೆಗೆ
¹²ಉಡುಪ್ರಜೆಗಳುಸೇನಬೋವರಿಗೆಕಟ್ಟು ಮಾಡಿ ಅಳುಪಿದಂತಂಮಮೂತಾಪಿ
¹³ತ್ರಗಳಗೋಬ್ರಾಂಹ್ಮಣರವಾರಣಾಸಿಯಲು ಪಾತಕ ಯಾಶಾಸನವಬರದಾತಬಂದಕೆಯಪೂ
¹⁴ವ್ಯವಹಾರಕ್ಕೆ ಸಾಲೆಗಾರೋಜನಮಗ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮಹರ್ನಾಮಿ ಮಂಟಪದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7' 6" X 3'

- ¹ನಮಸ್ತ ಸ್ತೌತ್ರವರಾಹಾಯಲೀಲಯಾಚರತೇಮುಖೇಂಬುರಾಂತರಗತೋಯಸ್ಯಮೇರುಃಖಣಖಣಾಯತೇ || ಮಧ್ಯೇ
²ಮಂಡಳಯಸ್ಯಾಶೇಷಜಗನ್ನು ತಸ್ಯವಿಳನದ್ಧಂಪ್ಯಾಗ್ರಕೋಟ್ಯುಧ್ಯತಂಧತ್ತೇನೂತನಕೇತಕೀದಳಕ
³ಕೋಳತನುಸ್ತ ನೋತುಸಹರಶ್ರೀಯಾಂಸಿಭೂಯಾಂಸಿವಃ || ಗೋವಿಂದಃಸುರವೃಂದವಂದಿತ
⁴ದೈವದೇವೇತ್ತಿ ತಲಸ್ರಾಂದೀವರಶ್ಯಾಮಳಸಿಂಧೂರಾರುಣಕೋಮಳೋವರರುಚಾಂಗೋಪೀಜನಾನಾಂಪ್ರಿಯಶ್ರೀಮ
⁵ವಃಕೇಶವಃ || ಅಮೃತಾಂಭೋಧಿನಿವಾಸಂಕಮಳಾಸನಜನ್ಮಭೂಮಿಕಮಳಾಕ್ಷಂಶ್ರೀರಮಣಂಪ್ರಸಂನಕೇಶವ
⁶ದೈವತನಾದಂ || ಆಗಲಾಪ್ರಸ್ಥಾವದೊಳೂ || ಶ್ರೀಶನಾಭಿಯಿಂದೊಗದನಬ್ಜಜನಾತನಪುತ್ರನತ್ರಿತಾರೇಶನವಂಗಪು
⁷ತಃಪಿಂಶದೊಳುಯದುವೆನಿಪ್ಪನಿನಾದುದುಯಾದವಾಖ್ಯಮುರ್ವೀಶಕುಲಂತ ಯದೊಳಾದನ
⁸ಪುರದಿಂಸಳಭೂರಮಣಂತುಂಗಭದ್ರಪುಟ್ಟದಪುಣ್ಯೋವ್ಯವರಮಣಿಗತನ್ನ ಮನಃಪ್ರೇರಿತಫಳಸಿದ್ಧಿ ಪಡೆಯಲ್ಯ
⁹ಗಿನಿರಂತರಮಾಸೋಸೆಯೂರದಿವ್ಯವಾಸನ್ನಿ ಕೆಯಂಸಳಾವನಿಸನಚ್ಚಿ ಸುತಿದ್ಧಿ ಡೆಗೊಂದುಪುಂಡರೀಕಂತಳದೆ
¹⁰ಯಲ್ಲು ನಿನಾಥನೋವ್ಯವನತ್ಯಂತತಪಃಪ್ರಭಾವಯುತನನ್ನ ದನೀಕ್ಷಿಸುತಂದಯಾಸ್ವಿತಂ || ಬಳಯ ತಕೇಳಿ
¹¹ಕಾಡುತಿಪ್ಪದಿದನಂಜದೇವೊಯ್ಯಳೆಯಿಂದೆನುನಿಸಾಕ್ಷಾಬಳದಿಂಸಳನೃಪತಿವೊಯ್ದು ಪೊಯ್ಯಳನಾದಂ || ಅ
¹²ಹೊಯ್ಯಳಾಖ್ಯಂಮತ್ತಂತವರ್ಗಿ ಪುಲಿಯುಂಡಿಗಿಯುವಾದಿವಿಜಾಚ್ಚಿ ತೆಯೆನಿಸಶಶಪುರಾಂಬಿಕೆಯೊಲ
¹³ಯಂಪದುಳವೆನಲ್ತಂನಭೂರಿಭುಜಬಳದೊಳ್ತಳದಮದವದ್ರಿಪುವುದಮದ್ಧನನುದಿತೋದಿತವಿದಿತಕೀರ್ತಿ ವಿನಯಾದಿತ್ಯಂ
¹⁴ಯೆನ್ನಿ ಗಳ್ಳ ಕೆಳಯಬರಸಿಗಮಾದಂಭೂವಿನುತಕೀರ್ತಿ ವಿಜಯಶ್ರೀವನಿತಾಪ್ರಿಯಭುಜಂಗನೇಚ್ಚಿಯಂಗನೃಪ
¹⁵ . ನದಾಳಿಗಿಡಿಚ್ಚಿ ಕಾದಿನಪ್ಪಂಗಳಮನೀಯೆ ಕಂಡುಳಿದಭೂಪತಿಗಳ್ಳ ರಗಂಗಳಂಮದೇಭಂಗಳನುಳ್ಳ ಪೊಂಗಳುವನೆ
¹⁶ಗಳನೀನೆಬಲ್ಲಿ ಶರಣೆಂಬರಿದಿಚ್ಚಿ ರದೆಂದುವಾಜಿಯೊಳ್ || ಆಜನನಾಥನಚಿತ್ತ ಸರೋಜಾಕರರಾಜಹಂಸಿವಿಕಸಿತಪಂಕೇ
¹⁷ವಿಸಗ್ರಮಹಿಷಿಯೇಚಲನೆಗಳ್ಳ || ಆದಂಪತಿಗತನೂಭವರಾದಬ್ಬ ಲ್ಲಾಳವಿಷ್ಣು ವುದಯಾದಿತ್ಯಶ್ರೀದೈವತರವರಿ
¹⁸ನೊಳೊಲವಸವೆನಸುಂ || ಪ್ರಥಮೋಕ್ತಂನಾವಿಷ್ಣು ಪ್ರಿಧಿನೀಪತಿಯೆಂಬುದುಳ್ಳ ಕಾರಣದಿಂದಂಮಥಿರಪು
¹⁹ . ನಬಿಳವಿಬುಧಾಹ್ಲಾದಂ || ಕುಳನಗದುಂನತಿಕ್ಚಿಯನಧಃಕರಪಾದಿವಿಜಾಲಯವ್ರಜಂಜಳಧಿಯಗುಣ್ಣನೇಳಿ
²⁰ . ನಾವಳಭಿಯವೆಮ್ಮೈ ಗಿಮ್ಮೈ ಡಿಯವೆಮ್ಮೈ ಯನಾಳ್ ಮಹಾಗ್ರಹಾರಸಂಕುಳವವೇಳವೆಧರಗಿವಿಷ್ಣು ಮಹೀ
²¹ಗ್ರಣಿವಿಷ್ಣು ವಿಂಗರಗಿಲಖ್ಯಾದೇವಿಗಂಪುಟ್ಟದಂನರಸಿಂಹರಿಪುಕುಂಭಿಕುಂಭದಳನಪ್ರೋದ್ಗೀರ್ಣ
²²ಕಾವತರಣಂನೈಮ್ಮೈ ಲ್ಯುಪತ್ತೀರ್ತ್ಯಳಂಕರಣಂವೈರಿನೃಪಾಳದರ್ಪಹರಣಂಸಾಹಿತ್ಯನಂಧಾ
²³ಸಿಂಗಳರಂಗದೊಳಂತರಾತಿಮಾತಂಗಳುಳಿಯಪ್ರಬಳಮಸ್ತ ಕವಿಬ್ಬ ಗಿಯಾಗಿಸೋಗಲುತ್ತು

- 24 ರಸಿಂಹವಿಕ್ರಮಂಸಿಂಹದವಿಕ್ರಮಕ್ಕೆ ಮಿಗಿಲೆಂದುಪೋಗಳ್ವುದುಭೂರಿಭೂತಳಂ || ಅಪ್ರಿಧ್ವೀಪತಿನಾರಸಿಂಹವಿಭುಗ
- 25 ಭಾಸ್ಯೆಯೇಚಲೆಯೆನಿಪ್ಪಾಪಟ್ಟಮಾದೇವಿಗಂಭೂಪೋಷ್ಣೀಪಮಣಿಸ್ರಭಾರುಣಪದಂಸಂಗ್ರಾಮಸಂಚಾನನಾ
- 26 ದಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಆತನಸಾಹಸಮಂಪೇಳ್ವಡೆ || ಯೆಸಕದಗಂಡಲಕ್ಷ್ಮಣದನಚ್ಚಿನಸಾಂಡ್ಯನುದ
- 27 ಡನದಂಕಡುಪಿಂದುಱದೆಯ್ದಿವೀರರಬ್ಬಿಸಿಮನಮಿಕ್ಕಿತಕ್ಕಳಿಯಲಶ್ರಮದಿಂಕ್ಷಣಮಾತ್ರದಿಂದೆಸಾದಿಸಿ
- 28 ಸುಧಾತಳದೊಳುನಿಮಿಚ್ಚಿದಂ || ಮಲಪೋವ್ವೀಶರೊಳಂದಿನಿಂದಿನೆಡೆಯೊಳವೀರಕ್ಕು ದಾರಕ್ಕೆ ನಿಮ್ಮಳಸಾಹಿತ್ಯ
- 29 ದೋಬ್ಬಳಕಾಪ್ಪಿಂಗದಟಂಗಿತಂನೋರೆಗೆವಸ್ವವ್ವೀಶರಲ್ಲೂತಪ್ಪಿಂಕಲಿಬಲ್ಲಾಳನೃಪಾಳಕಂಮಲಪರೊಳ್ಗಂಡ
- 30 ಚೋಳಪೋನ್ನದಗಂಧಸಿಂಧುರಘಟಾಪಂಚಾನನಲಾಳಭೂಪಾಳಾಂಭೋನಿಧಿಬಾಡವಾಗ್ಗಿ ಮಗಧಾಂಭೋಚಾತಚಂದ್ರಾತ್ರಪ
- 31 ಕಳಿಂಗಪ್ರಜಾಪಾಳಾನಂಗಮಹೇಶ್ವರಯದುವರಂಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಕಯ್ಯೆಯಜಯಶ್ರೀಯುಂಮೆ
- 32 ಬಲ್ಲಾಳಂಸಯ್ಯಳೆಯೆನಡೆದಲೋಗರಬಾಯ್ವಾಯೊಳುಬರ್ಪಕ್ಕೀತ್ತಿವನಿತೆಗೆಕೂಪ್ಪಂ || ಚೋಳಾಸಂರಾಳಲಾಳಬ
- 33 ತುರುಪ್ಪುಚೇರಮರುಮಾಳವಮಾಗಧಗೊಜ್ಜರಾಂಧ್ರನೇಪಾಳರತೇಜವಂಮಸುಳಿಸುತ್ತೆದಿಶಾಳಿಯನಾಳ್ವನಿಳ್ಳಬ
- 34 ಪ್ಪವಂತಿಳಾತಳಾಗ್ರದೊಳೆ || ಅನ್ನಿನಿಸಿದಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜರಾ
- 35 ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸಮ್ಯಕ್ತಚೋಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಪರೊಳ್ಗಂಡಗಂಡಭೇರುಂಡ
- 36 ಗಿರಿದುಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಶ್ಯಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೂಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವದುಷ್ಪಸಿಗ್ರಹಪಿಷ್ಕ
- 37 ಮನೇಕಚ್ಚುತ್ರದಿಂದಾಳುತ್ತಂನುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯುತ್ತಮಿರತತಪಾದಪದ್ಮೋಪ
- 38 . . . ನ್ನಾದಾರಶ್ರೀವಿಳಾಸಂಪಚ್ಚೀಕಾಂತಂಚತುರಬ್ಬಿಮುದ್ರಿತಧರಿತ್ರೀಪೂರಿತೋದ್ಯದೃಶೀಕಾಂತ
- 39 ಪ್ಪಕಲ್ಪದ್ರುಮಂಲೋಕಯ್ಯಸ್ತುತನಾಗಿವೆಮ್ಮೇವಡೆದಂಶ್ರೀಮಲ್ಲನೀಧಾತ್ರಿಯೊಳೆ || ಆತನವಂಶ
- 40 ಕುವಳಭೂವಧೂವದನಮಂಪೋಲ್ವಿಪ್ಪೆಱಲ್ಲಾಡಿನೊಳತಿಳಕಂತಾನೆನಲಗ್ರಹಾರವೆಸಗುಂನಾಗಾವಿತದ್ವಾಮ
- 41 ಧಿತಾರೇಶಂಹೃಷಿಕೇಶನಜ್ಞಳತೇಜಂನೆಗಳ್ದಂಬುಧಪ್ರಕರಸೇವ್ಯಂಸತ್ಕಳಾಸಂಪದಂ || ಆಸಕಳಕಳಾಧರನಮಹಾ
- 42 ಣೋದಯಮುದ್ಭಾಸಿಸುಮಂತಿರತನುಜಂಭಾಸುರಮತಿಮಲ್ಲಿದೇವನುದಯಂಗಿಯ್ಯಂ || ಆಮಲ್ಲಿದೇವವಿಭು
- 43 ಯಕಂಗೆವತ್ತಿಮೇಮೊದವೆಪ್ಪಿಪುಟ್ಟದನೀಮಹಿಯೊಳೆಭಾಸ್ತುರಾಯ್ಯನಚಳಿತದೈಯ್ಯಂ || ಆತನಕಾಂತೆಭಾ
- 44 ನಿನುವ್ವೀತನುಜಾತೆಗಂನೆಗಳ್ದರುಂಧತಿಗಂದೊರೆವೆತ್ತುವಂಶಸಂಜಾತಮನೆಯ್ನಿಯುಧ್ಧರಿಸಿಂಪಿನ
- 45 ಮಾತುಗಳ್ಗೆನೆಲೆಯಾಗನೆಗೆತ್ತಯನಾಳ್ವಳುಮ್ವಿಯೊಳೆ || ಅಂತವರೇವ್ವರಾಜ್ಜಿಸಿದಪೂರ್ವಭವೋದಿತಪುಣ್ಯ
- 46 ಕುಲಮನೆಲ್ಲಮನುಧ್ಧರಿಸಲ್ಪಿಪುಟ್ಟತೆಂಬಂತಿರೆಮಲ್ಲಿದೇವವಿಭುಪುಟ್ಟದನುತ್ತಮಸತ್ವನಿಂದಿರಾಕಾಂತಪದಾಂ
- 47 ಗುಣಬ್ರಜಂ || ಪರಹಿತದಿಕ್ಕೆಧಮ್ಮದನಿಮಿಕ್ಕೆಕಳಾಘದಸಾಕ್ಕೆಸತ್ಯವಾಕ್ಯರತೆಯಬಾಳ್ವೆಮಾಂತನದಮಾಳ್ವೆ
- 48 ತೊಡಪ್ಪದಾರದಪೊಡಪ್ಪವಿವೇಕದಡಪ್ಪನಿಕ್ಕು ವಂಧರಣಿಯೊಳೆಂದುಕಂಮುಟದಮಲ್ಲನಲ್ಲರೂನೊಲ್ಲಬಂಣಿ
- 49 ದುತಕ್ಕು ದೇಕಾಶ್ಯಪಗೋತ್ರಸಂಭವಂಸಿರಿಗಧಿನಾಥನೆಂಬೊಡದುಸಾಜಮೆಭಾಗ್ಯವತಿಪ್ರಿಯಾಗ್ರಜಂಧ
- 50 ಸ್ಕರಸೂನುವೆಂದೊಡೆನುರುತರತೇಜನಂಪೋಗಳ್ವರಪೋಗಳ್ವವ್ವಿಭುಮಲ್ಲಿದೇವನಂ || ಗುರುಬುಧಕವಿಸರವೃತದಿಂಪಿ
- 51 ದೋಪಾಕರನೆನಿಸದಮೃತಕರನೆನೆಧರೆಯೊಳ್ ಮುಟದಮಲ್ಲಿದೇವನೆಗಳ್ದಂ || ಪತಿಹಿತದಿನರುಂಧತಿಯಂ
- 52 ಮಳಭಾಗ್ಯೋದಯದಿಂತಲಕ್ಷ್ಮಿಯನನುಕರಿಸ್ಸತಿಚಕ್ರಲೆಯೆನೆಗೆತ್ತವಡೆದಂಮಲ್ಲಂ || ಆತನಸಕಳಜಗದಿ
- 53 ನಯಾಸ್ವೀತನತನಯಂನೆಗಳ್ದಂನೊತನಮನುಸಿನಿಭಾಸ್ತುರಂಗುಣಸಿಳಯಂ || ಕಮಳಾನಂದನಶೇಷದೋಪರಹಿ
- 54 ಮನಸ್ಸೇವ್ಯನುದಗ್ರತೇಜನವಿಳಧ್ವಾಂತಪ್ರದೀಪಂಯಶೋರಮಣಂಕಾಶ್ಯಪಗೋತ್ರಜಾತನೆಸಂದಾಭಾಸ್ತುರಂಗಾವಗಂ
- 55 ಸ್ಕರನನುವ್ವೀಮಂಡಳಂಬಂಣಿಕುಂ || ತದನುಜನೊಜ್ಜಿತತೇಜಂವಿದಿತಕಳಾಕೋವಿದಂಮನೋಭವರೂಪಂಸದಮಳ
- 56 ಸುದೇವನೆರದಗ್ಗೀವಂ || ತನಗಬ್ಬೊಡರನಿಷ್ಪದೆಯ್ಯವಧಿಪಂಬಲ್ಲಾಳಭೂಪಾಳಕಂಜನಕಂಭಾಸ್ತುರವಯ್ಯನಂಬಿಕುಣಪ್ರಖ್ಯಾ
- 57 ಯ್ಯೆಜಕ್ಕಲೆಕಳಾಡ್ಯವ್ವಂಶವಧಿಪ್ಪುಗಳತನಯಭ್ಯಾಸ್ತುರವಾಸುದೇವರನಲೀಮಲ್ಲನೇಂಧನ್ಯನೋ || ತದಮೊ
- 58 ಕುರಪ್ರಭಾವಮೆಂತೆನಿ || ಜನತಾಸಂಸ್ತುತಮಾಗ್ಗನಂಪ್ರವಿಳಸತ್ವದ್ವಾನನೋತ್ಸಾಹವರ್ಧನನಂವಿಷ್ಣುಪದ್ಮ

- ⁵⁹ ಕಮಂಡನನಸತ್ಯವಿಮಾಗ್ಗರಂಜಕನನಾದಂಸೂರ್ಯದಂಡಾಧಿನಾಥನನುದ್ಭಾಜಿತತೇಜನಂಪದಮಿನಿ . . .
- ⁶⁰ ಮೊದಲೊಳುಮಾನುಷವಿತ್ತಿ ಮತ್ತೆ ಪುರುಷತ್ವಂಮತ್ತೆ ವಿಪ್ರತ್ವಮಂತದಜಿಶ್ಯೋಶ್ರುತವಿದ್ದೆ ಮತ್ತೆ ವಿಮಳಾಚಾರಂಬಳಿಕ್ಕುದ್ದ
- ⁶¹ ಛಿದ್ರದಾನಗುಣದಿಕ್ಕೀರ್ತ್ಯಂಗನಾಕಾಂತನಪ್ಪುದುಂಡಾಧಿಪಸೂರ್ಯದೇವವಿಭುಗಕ್ಕುಂಮಿಕ್ಕವಗ್ಗಕ್ಕುಮೇ || ವಿಧಿತಾ . . .
- ⁶² ಚಮೂಸನುದ್ಭತೇಜಕ್ಕೆ ಮನೋಮುದದಲವ್ಯವದುಸಿರಿಮಲ್ಲನಸದುಕ್ತಿ ಸಂದಬ್ಬಿಗಬ್ಬಿಗವದನಸೋಜಂ || ಅಂತೆನಿಸಿದನುಂ . . .
- ⁶³ ಕರುಂಆತ್ಮನಂದನಸಪ್ಪಬಾಚಯ್ಯನುವನುಕೂಲವೃತ್ತಿ ಯಂತಳೆದಿರ್ರೀಮಲ್ಲಿದೇವಂಧಮೋದ್ಯುಕ್ತನಾಗಿ || ಧರೆಯೊಳಗೊಪ್ಪು
- ⁶⁴ ಳಂತದುರ್ವ್ಯರೆಯೊಳೆಕುಂತಳಾವನಿಕರಂರುಚಿರಂವನವಾಸದೇಶವಾಧರೆಯೊಳತೀವರಮ್ಯವದಜಿಶ್ಯೋಶನೇಜಿನಾಗರಖಂಡವೆ
- ⁶⁵ ಪುರವೊಪ್ಪುವುದಾವಿಪಯಾಂತರಾಳದೊಳ || ತಿಳಕತಮಾಳತಾಳಸಹಕಾರಕರಂಜಕಡಂಬನಿಂಬಪಾಟಳತರಸಂಘದಿಂಶುಕಪಿಕ್ಕಭ್ರಮರಾ . . .
- ⁶⁶ ಶಾಳಿವನರಾಜಿಗಂಜಕಜಾತಪಂಡದಿಂವಿಳಸಿತಮಾಗಿಬಂದೆಳೆಕೆಮಾಳ್ವುದುನೋಳ್ವರಕಣ್ಣಿಹರ್ಷಮಂ || ಆರಾಜಧಾನಿಯೊಳ್ ದೂರ್ಭರಾಜ್ಯಕ್ಕೆ
ಧಿಪನೆನಿಸೋ
- ⁶⁷ ದಳನನುದಾರಗುಣಧರಣಿಪೊಗಳೆನೆಗಲ್ದಂಮುಂನಂ || ತೃದಶ್ರಮೂರ್ಗವತ್ತ ಮೂವತ್ತೂದಿವದೊಳೆನೆಯುತ್ತಿ ಪ್ಪವೋಲೀಮುಖೇ . . .
- ⁶⁸ ಮೂಱುಂಸರಿಗಣಿತದಭೂದೇವರಾಗಲ್ಕು ವೇಳೆಂದುದಧಾರಾಪೂರ್ವಕಂವೃತ್ತಿ ಗಳನೊಲಿವಿನಿಂದಿತ್ತ ನುದ್ಯದ್ಯಶಸ್ಸಂಪ
- ⁶⁹ ಧವಪುರವರದೊಳ್ಳೋವಿದೇವಕ್ಷಿತಿಶಂ || ಸದಮಳಮಪ್ಪಧಮ್ಮ ಮನಸಂತದಸತ್ಯನೆನಿಪ್ಪಬೊಪ್ಪನೊಲ್ಲದವಿಪರೀತಧಾತ್ರಿ
- ⁷⁰ ಬಳಿಕ್ಕು ವಂತದುಯದುರಾಜ್ಯದೊಳ್ಳಿ ಸ್ಥಿರತೆವೆತ್ತಿ ರೆಮಲ್ಯಣದಂಡನಾಯಕಂಪದುಳವೆನಲ್ತೆ ಪಾಳಿಸಿದನಂತದುಂಬಳಿಕಂಸರಾಗದಿಂ ||
- ⁷¹ ವರಂಶ್ರೀಮಲ್ಲಿವೇವಂಗುಣೋದ್ಭಾನುವದ್ವಿಪಯಾಧಿಕಾರಪದಮಂಪೆತ್ತ ಲ್ಲಿಸಲ್ಲೀಲೆಯಿಂದಾಸೋಮಕ್ಷಿತಿಪಾಳದತ್ತಿ ಯನದಂತದ್ವ್ಯ
- ⁷² ನವ್ಯಾವನಿಕೂತ್ಮಕೀತ್ತಿ ಸುತಿರಲೊ ಟ್ಟಂಪುನದ್ಧಿರೆಯಿಂ || ತದಿಳಾದೇವರಧಮ್ಮ ಮುಂಪುರವರಶ್ರೀಶೋಭೆಯುಂತನ್ನ ಚಿತ್ತದೊಳ
ತುತ್ತು ಮಸತ್ವಮ . .
- ⁷³ ಲ್ಲಿದೇವಂಮನೋಮುದದಿಂಪುಂಜಿನಿವಾಸಮಂದುರಿತಸಂಘತ್ರಾಸಮುಂಸಾಖ್ಯಸಂಪದದಾವಾಸಮನೊಲ್ಲ ಮಾಡಿಸಿದನೀಗ್ರ
- ⁷⁴ ದೇವತಾಪ್ರತಿಷ್ಠೆಯನುಂಬಾಹ್ರಣಪ್ರತಿಷ್ಠೆಯನುಂಮಾಡಿದೇವರದೇವಾಲಯದಖಂಡಸ್ಥುಟತಜೇಣೋದ್ಯಾರ್ಥಕುಂದೇವರನೈವೇದ್ಯಕಂ
ನಂದಾದೀವಿಗಂ . .
- ⁷⁵ ಜೀವಿತಕ್ಕುಂಚೈತ್ರಪವಿತ್ರಗ್ರಹಣಸಂಕ್ರಮಣಾದಿನೈಮಿತ್ತಿ ಕಕಂವೃತ್ತಿ ವೆಳೆತಂಬೇಳ್ಳೆಂದುನಾಡಧಿಕಾರಿಮಗಸೂರ್ಯದೇವದಣ್ಣಯ . .
- ⁷⁶ ಶ್ರೀಮಲ್ಲಿದೇವಂತದಸ್ತು ವೆಂದುಸ್ವಸ್ತೈನವರತಪರಮಕಲ್ಯಾಣಾಭು ವ್ರದಯಸಹಸ್ರಫಳಭೋಗಭಾಗಿನಿದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನಕಳಹಂಸೆ
ಯಾ . .
- ⁷⁷ ವರ್ಧಮಾನಾನೂನನವಯಾನೋದೀರ್ಣ್ಣಿ | ಸಕಲಲಕ್ಷಣಸಂಪೂರ್ಣ್ಣಿ | ರೂಪಲಾವಣ್ಯವಾಗ್ವಿಭವೋದಿತೆ | ಚಂದ್ರಿಕಾಲಕ್ಷ್ಮೀಕಾಮ
ಸಾಮ್ರಾ . .
- ⁷⁸ ಹೀಶನುನುಕುಮಳಯಸರಚ್ಚಂದ್ರರೇಖೆ | ರಾಜಸಾತ್ರಕಪೋಳಮೃಗಮದಸತ್ರರೇಖೆ | ಹಾವಭಾವವಿಳಸಿನೀವಿನಯವಿಭಾಸಿನೀ . . .
- ⁷⁹ ತಿವತಿಬ್ರತಾರುಂಧತಿಸಹಜಸಿದ್ಧಸಾರಸ್ವತಿಸವತಿಮೃಗಶಾರ್ದೂಳೆ | ಶರಣಾಗತವಜ್ರಪಂಜರೆಯರಪ್ಪಶ್ರೀಮತ್ತಿರಿಯರಸಿಯಭಿನವಕೇತಲ
ಮಹಾದೇವಿ . .
- ⁸⁰ ಬಿನ್ನ ಪಂಗೆಯ್ಯಾದೇವಿಯರುಂತಾವುಂಶ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿವೀರಬಲ್ಲಾಳದೇವಗ್ಗಿಬಿನ್ನ ಪಂಗೆಯ್ಯಾಶ್ರೀಮತಶಕವರ್ಷದ ೧೦೦೯
ನೆಯಪ್ರಭವ
- ⁸¹ ಸಂವತ್ಸರದತ್ರಾಪಣದಪೂರ್ಣಮಿಸೋಮಗ್ರಹಣಬೃಹಸ್ಪತಿನಾರದಂದುತ್ಯಭೋಗಾಭ್ಯಂತರಸಿದ್ಧಿಯಿಂಧಾರಾಪೂರ್ವಕಂಮಾಡಿಸಿ . . .
- ⁸² . ದತ್ತಿ | ತೆವೆಟ್ಟವೆಂಬಗ್ರಾಮವದಕ್ಕೆ ಸೀವೆತೆಂಕಲುಮಾಗುಡಿಯಂಮಲ್ಲಿ ಯನಾಯಕನಹಳ್ಳಿಗೊಹೋದಹದ್ದಾರಿಮತ್ತೆ ಪಡುವಲುಂಬಡಗ
ಲುಂಸಾ
- ⁸³ . . ಗಟ್ಟದಕೋಡಿಯಹಳ್ಳಮೇರೆ | ಮೂಡಲುನಾಗಗಿಜಿಯಹಳ್ಳಮೇರೆ | ಮತ್ತಂನಾಗಗಿಜಿಯಿಂಕೆಳಗೇಳುಂಗಿನತೋಟವು | ತೆಂಕ
ಲುಂಪಡವಲುಂನಾಗಗಿಜಿಯ
- ⁸⁴ . . ರೆ | ಬಡಗಲೂರುಗೋಟಿಯಗಳುಮೇರೆ | ಮೂಡಲುಹಿರಿಯಬಾಯಿಕಾಲಮೇರೆ || ಮತ್ತಂಚಂದಿಗಿಜಿಯಕೆಳಗೇಳುಂನಿಯಗಳೆಯ
ಲುಗದ್ದೆ ಮತ್ತರೊಂದು

- ⁸⁵ ಮತ್ತಂಸತ್ತೆಗೆನಾಡಬಳಿಯಾಡಬೆಟ್ಟದಕೆಲೆಯೂರಲುಮುಳುಗುಂದದಗಳೆಯಲುಮತ್ತರೊಂದು | ಯಿದ್ದಿನಿತುಮಂಧಾರಾವ್ಯಾಪ್ತಕಂ
ಮಾಡಿ
- ⁸⁶ ಕೊಟ್ಟರು | ಆಮಹಾಜನಂಗಳವೃತ್ತಿಯಕುಳ | ನಂದಿವೆದ್ದಿಗಳವೃತ್ತಿ | ನಾಚೆಣಪಟ್ಟವರ್ಧನರವೃತ್ತಿ | ಹೃಷಿಕೇಶವಭಟ್ಟರವೃತ್ತಿ |
ಸರ್ವಜ್ಞ ಸೋಯಿದೇ
- ⁸⁷ ವಭಟ್ಟರವೃತ್ತಿವೊಂದು | ವೈಯ್ಯಾಕರಣಸೋಯಿದೇವಭಟ್ಟರವೃತ್ತಿ | ನಾಗದೇವಪಟ್ಟವರ್ಧನರವೃತ್ತಿ | ಹರಿಹರಪಟ್ಟವರ್ಧನರ
ವೃತ್ತಿ |
- ⁸⁸ ಪುರಾಣದನಂತಭಟ್ಟರವೃತ್ತಿ | ಹಿರಿಯನಾಗದೇವಭಟ್ಟರವೃತ್ತಿ | ಸರಸ್ವತಿನಾಗದೇವಭಟ್ಟರವೃತ್ತಿ | ಚಾಡರಾಯಭಟ್ಟರವೃ
ತ್ತಿ | ಹರಿಹರಪಟ್ಟವರ್ಧನರವೃತ್ತಿ | ಸುಸ್ವರಿತ್ವವಿಕ್ರಮಪಟ್ಟವರ್ಧನರವೃತ್ತಿ | ಕಾಣ್ಯಹರಿಹರಭಟ್ಟರವೃತ್ತಿ | ಕಾಣ್ಯಮಾಧವ
- ⁸⁹ ಭಟ್ಟರವೃತ್ತಿ | ಕಾಣ್ಯನಾರಾಯಣಭಟ್ಟರವೃತ್ತಿ | ವಿಷ್ಣು ಭಳಿಸಾರವೃತ್ತಿ | ಗಂಗಾಧರಭಟ್ಟರವೃತ್ತಿ | ನಾಮನಾ
- ⁹⁰ ಚಾರ್ಯರವೃತ್ತಿ | ಶಿವಚಿತ್ತದೊಬ್ಬಣಭಟ್ಟರವೃತ್ತಿ | ಸೂರ್ಯಭಟ್ಟರವೃತ್ತಿ | ಅನಂತಪ್ಪಣಂಗಳವೃತ್ತಿ | ಆಮಗಭಾ
- ⁹¹ ಸ್ತರವೆದ್ದಿಯವೃತ್ತಿ | ಬಸವಣಭಟ್ಟರವೃತ್ತಿ | ವೈಯಾಕರಣದನಾರಾಯಣಭಟ್ಟರವೃತ್ತಿ | ವೇದಾಂತದಮಂಚಿಭಟ್ಟರವೃತ್ತಿ |
- ⁹² ಆಮಾಧವಭಟ್ಟರವೃತ್ತಿ | ಉತ್ತರಿಗೆಯಮುಂದಣಭಟ್ಟರವೃತ್ತಿ | ಚಿಕ್ಕನಾಗೀಶ್ವರಭಟ್ಟರಕಲಿಘೆಸಾರವೃತ್ತಿ | ಗೋಪಯ
- ⁹³ ಜೋಯಿಸಕೇಶವಭಟ್ಟರವೃತ್ತಿ | ಕಾವಣಭಳಿಸಾರವೆಂದೆ || ಶ್ರೀರಾಮಭಳಿಸಾರವೆಂದೆ || ಪ್ರಭಾಕರದಪ್ಪಣ್ಣಂಗಳವೃತ್ತಿ | ಏಕಾ
- ⁹⁴ ನ್ತದರಾಮಯ್ಯಂಗಳಮಂಮರಾಮದೇವಭಟ್ಟರವೃತ್ತಿ | ಅನ್ನುಮೂವತ್ತಮೂಱುವಿತ್ತಿ | ಗಂಗದ್ದೆ ಬಂದಣಿಕೆಯಹೊ
- ⁹⁵ ಲದೊಳಗೆನಾನಾಸ್ಥಳಂಗಳಲಪ್ರತ್ಯೇಕವೃತ್ತಿ | ಗೆಕಳ್ಳವಿಯುಘಳೆಯಲಂಕಂ || ವೈವತ್ತಿ | ಏಲೆಕ್ಕದಿಂವೃತ್ತಿ | ೩೩ ಕಂಮತ್ತರು ೬೬
- ⁹⁶ ಕಂಬ ೫೦ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಹೊಯ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತಿ | ವೀರಬಲ್ಲಾಳದೇವನಾಚಕ್ರವರ್ತಿ | ಯಸಟ್ಟದರಸಿಯಭಿನವಕೇತಲಮಹಾ
- ⁹⁷ ದೇವಿಯನಾಗರಬಿಂಡನಾಡಪ್ರಭುಗಾವೊಂಡುಗಳನಗರಮುಂಮುರಿದಂಡಯಂತಿವರನುಮತದಿಂಆದೇವಿಯತಂಮಮಾಧವದಣ್ಣಾಯಕನು |
- ಅನಂ
- ⁹⁸ ತರದವಿಭವನಂತಸ್ತರದಮಾಘದಪೂರ್ಣಮಿಬೃಹಸ್ಪತಿನಾರಸೋಮಗ್ರಹಣದಂದುಬಂದೆ | ಕೆಯಸ್ಥಳದಲ್ಲೊಮಿಯಂಬ್ರಹ್ಮಣಿಗೆಸ
ರ್ವಬಾಧಾಪರಿಹಾರನಾಗಿಧಾರಾಪೂ
- ⁹⁹ ವ್ಯಾಪ್ತಕಂಮಾಡಿಕೊಟ್ಟವೃತ್ತಿ | ಗಳಕ್ರಮವೆಂತೆಂದೆ | ಕಚ್ಚವಿಯುಗಳೆಯಲಪ್ರತಿವೃತ್ತಿ | ಗೆಕಂಬ ೫೦ ಏಲೆಕ್ಕದೊ | ವ್ರಿವಿತ್ತಲದೇವರಮಾ
ರಾಯಣದಸ್ವಾಮಿಗಳಿಗವೃತ್ತಿ |
- ¹⁰⁰ ವೇದಾರ್ಥದಯೋಗೇಶ್ವರಭಟ್ಟರವೃತ್ತಿ | ತಾಕ್ತಿ | ಕರಾಘವಭಟ್ಟರವೃತ್ತಿ | ಸಾಮವೇದಿಸದ್ದನಾಭಟ್ಟೋಪಾಧ್ಯಾಯರವೃತ್ತಿ | ಬ
ಸವಣಭಟ್ಟರವೃತ್ತಿ | ತಂಮಮಾಧವ
- ¹⁰¹ ಭಳಿಸರವೃತ್ತಿ | ಜಕ್ಕಣಭಟ್ಟರವೃತ್ತಿ | ಕೊಮ್ಮಣಾಚಾರ್ಯರವೃತ್ತಿ | ಲಕ್ಷ್ಮೀಕಾಂತಭಟ್ಟರವೃತ್ತಿ | ಪುರಾಣದರಾಮೇಶ್ವರಭಟ್ಟ
ರವೃತ್ತಿ | ಕೋಟಪ್ಪರ
- ¹⁰² ಹರಿಹರಭಳಿಸಾರವೃತ್ತಿ | ಅಲೂರಗಂಗಾಧರಭಟ್ಟರವೃತ್ತಿ | ಹೇರೂರಸಂಗಮೇಶ್ವರಭಟ್ಟರವೃತ್ತಿ | ಸಿಂದನೂರಯಜ್ಞೇಶ್ವರಭಟ್ಟರ
ವೃತ್ತಿ | ಸ್ವ
- ¹⁰³ ಯಂಪಾಕೇಷ್ವಶ್ರೀಧರಭಟ್ಟರವೃತ್ತಿ | ವೇಳುಗ್ರಾಮೆಯವೆದ್ದಿಗಳವೃತ್ತಿ | ಮುತ್ತಿಗೆಯನಾರಾಯಣಭಟ್ಟರವೃತ್ತಿ | ಯವ್ವಂತನೂ
ರನಾರಾಯಣಭಳಿಸಾರವೃ
- ¹⁰⁴ ತ್ತಿ | ಬಳ್ಳಿಗ್ರಾಮೆಯಾಗ್ಗೋಗೋವಿಂದಭಟ್ಟರವೃತ್ತಿ | ಕೃಷ್ಣಭಟ್ಟೋಪಾಧ್ಯಾಯರವೃತ್ತಿ | ಆಪಸ್ತಂಭಗೋಪತಿಭಟ್ಟೋಪಾಧ್ಯಾ
ಯರವೃತ್ತಿ |
- ¹⁰⁵ ಶ್ರೀಕರಣದಬಂಮ್ಮಯರಿಗವೃತ್ತಿ | ಅಮಲ್ಲಯವೃತ್ತಿ | ಅಮುದಯ್ಯವೃತ್ತಿ | ಅನಂಕಯ್ಯಗವೃತ್ತಿ | ಘಟಕವಾದಿವಿ
- ¹⁰⁶ ಪ್ಪೂದೇವನವೃತ್ತಿ | ಗೋಪಯ್ಯನವೃತ್ತಿ | ಸೋಮಯನವೃತ್ತಿ | ಸಾಮವೇದಿದೇವಣಭಟ್ಟರವೃತ್ತಿ |
- ¹⁰⁷

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ಅದೇ ಗ್ರಾಮದ ಅನೇಕಲೆಸೋವೈಯನ ದೇವಾಲಯದ ಬಲಪಾರ್ಶ್ವದಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" X 3' 6"

- ¹ಶ್ರೀನಮಃಸ್ತುಂಗಕಿರಣಂ ಬಿಜಕಂ ದ್ರವ್ಯಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಶ್ರೀಕಾಂತಂ ತನಮಾದೋದ
- ²ಯನಖನಿಕರಾಧಾರದೊಳುಬಿಂಬಿಸುತ್ತಂ ಸ್ವೀಕಾರಂ ಬೆತ್ತು ಪತ್ತುಂ ತನುಗಳ ಪೊಳೆಂ ಮತ್ಸ್ಯಕೂಮ್ಮಾ ವತಾರಾನೀಕಂ ರಾಜಿಪ್ಪವೊಲೆದೆನೆಗೆ
ವತ
- ³ರಣಂದೋರ್ಪಿನಂ ರಂಜಿಪಾಗಾರೀಕಾಂತಂ ಸೋಮನಾಥಂ ಕುಡುಗುಭಿಮತಮಂ ಮೂಚಗಾಚಂದ್ರತಾರಂ || ಭುವನಂಗಳು ಪದಿನಾಲ್ಕು ಮಂ
- ⁴ಪಡೆದುತಂ ನೊಂದಪ್ಪ ಮೂರ್ತಿ ತತ್ವದಿಂ ಭವನೆಂಬೀ ಹೆಸರಂ ನಿಮಿಚ್ಚಿ ಗಂಜಾಪ್ರಮೋದ್ಧ ಗಂಗಾಧರಂ ಪವನಾಂ ಪುಷ್ಪಂ ಚಂದ್ರಸೂರ್ಯನ
ಯ
- ⁵ನಾಬ್ಬಂ ಬೋಮಕೇಶಂ ಸದಾ ವರೂಪಂ ಮೆಚ್ಚಿದಿದ್ದ ನಾದಿಪುರುಷಂ ಮುಂ ನೀಶ್ವರಂ ಸಾಶ್ವತಂ || ಅಪರಮೇಶ್ವರಂಗೆ
- ⁶ವಶಕ್ತಿಯ ಸತ್ಪರಜಸ್ತ ವೋಗುಣಬ್ಯಾಪಕವಿತ್ತಿ ಯಿಂಜನಿಯ ಸಿದ್ಧದು ಮೂಜಗವಲ್ಲಿ ಪುಣ್ಯಪುಂಜೋಪಮಮಂ
- ⁷ಸ್ತೂಮಧ್ಯಮಮೆನಿಪ್ಪುದು ಮಧ್ಯಮಲೋಕಮೆಂಬಿನರೂಪವಿಳಾಸದಿಂದನೆದು ದುವ್ಯರವು ವ್ಯರಯೆಲ್ಲದೆ ಬಿನಂ ||
- ⁸ಸೇವೆಳುಂ ದ್ವೀಪವೇಳುಂ ಕಡಲಬಳಗವೇಳುಂ ಕುಳಾದ್ರೀಂದ್ರವೇಳುಂ ಮಿಸುಮಿದೊಪ್ಪಿದ್ದ ವಾರಗ್ರಹದ ಹೆಸರವೇಳುಂ
- ⁹ಮಹಾಶ್ಯಗ್ಗ ವೇಳುಂ ರಸೆಯಾದೀ ಮೂಜಗಂ ತಂ ನೆಂಬೆಳುಂ ಸಿರಲೋಕಕ್ಕೆ ಮಧ್ಯಸ್ತ ವಿತ್ತಿ ಪ್ರಸರಂಬಿಣ್ಣಂ ನತತ್ವಂ ಮೆಚ್ಚಿದಿರೆ ಮೆಚ್ಚಿಗುಂ ಮೇ
ರುಮಾಚಂ
- ¹⁰ಬೊಲಿಂಬಿಂ || ಮೇರುನಮೇರು ವಂ ಪಡೆದು ಕಿಂಪುರುಷಂ ಪರಿವೇಷ್ಟಿಸಿತ್ತ ದಂ ನೇರಿ ದೇವಹರ್ಷ ಭರದಿಂ ಹರಿವರ್ಷ ಮೆನುತ್ತೆ ವರ್ಷ ಸನ್ನಿ
- ¹¹ರವಿದೆಂದದಂ ಮುದದೆ ಪೊದ್ದೆ ಹಿಮಾಚಳ ವಾನಗೆ ಕ್ತೆ ಗಂಗಾರಮಣೀಯ ವೆಂದು ಭರತಕ್ಷಿತಿ ಸಾದುಗದು ದಕ್ಷಿಣಾಸೆಯಂ || ಬಾಜಿಸೆಡಕ್ಕೆ ಯುಂಟು
- ¹²ಯರಮೆಲ್ಲಿ ದೇತುಂಬಿಗಳಿಂಬುವೆತ್ತಿ ರಲರಾಜಿಸಿ ಪಾಡೆ ಕಂದೆ ಕೈದಳವಾಗಿರೆ ಮಂದಮಾರುತಂ ಯೋಜಿಸೆತಾಳಮಂ ರತಿಯ ನಾಡಿಸೆ ಮನುಮಾಥ
- ¹³ನಂತರಂಗದೊಳು ಸಾಜವೆನಿಪ್ಪುದಲ್ಲೆ ಭರತಾಹ್ವಯಮಂ ಭರತೋರ್ವಿಗುರ್ವಿನಿಂ || ಕಂದ || ಶ್ರೀಮಜ್ಜ ನಶೋಭೆಯೊಳಾಭೂವಿವಾಧುಗಳೆ
ದುತಾನೆ ಮೇಲಿನಿ
- ¹⁴ಮದಪ್ಪಿಂದೇವನಾತೊಕುಂತಳಗುಣನಾಮಂ ಮೆಚ್ಚಿ ಯುಲಕುಂತಳೋರ್ವರಯೆನೆಗುಂ || ಹೂಹೊಜಿಯವೊಲಿರೆತೇ
- ¹⁵ಜೋಬ್ಬೂಹವದಾಕುಂತಳಕ್ಕೆ ರಾಜಾ[ವ]ಯುತ್ಸಾಹದಿನಾಳ್ವದು ಮುನ್ನಂಬಾಹಾಬಳದಿಂದೆ ಸೋಮವಂಶ ಪ್ರಭಂ || ಸೋಮಾನ್ವಯ
- ¹⁶ನೃಪನಶ್ವತ್ಥಾ ಮನೋಳೊಲಿಂಬೆದಶಸ್ತ್ರಪ್ರಣತಿಯಂ ಕಲುತಾಮಹಿಪಂ ಸೋಮಂ ವಿಧ್ಯಾಮಹಿಮೆಯಿನ್ನಾಳ್ವದನಿಳಭೂವಿತಳ
- ¹⁷ಮಂ || ಗುರುವಶ್ವತ್ಥಾ ಮನಾಸೋಮನಿನಿಮುದದಿಂ ಸ್ಮಶ್ರುಕೂಚ್ಚುಂ ಕಳಾಪೋತ್ತ ರೇಖಾವಾಪ್ತಿ ಯಂ ಮಾಡಿಸಿತೆಸರಶುರಾಮಪ್ರ
- ¹⁸ಕೋಪಾಗ್ನಿ ಭೂಪಾಳರನಿಂಬಿಂತುಳ್ಳ ವಂದಾತನನಿಮುದದಿಂ ಕಾದುತನ್ನೊಂದು ಚಿನ್ದಂ ಬೆರಸಿತ್ತಂ ರಾಗಿಮತ್ತಂ ಕಳಚುರಿ
- ¹⁹ವಸರಂತತುಕುಳಕ್ಕೆ ಶ್ವರಾಂಶಂ || ಅಂತಿಂತೊಂದು ದಿನಂ ಮನೋಮುದದಿನಶ್ವತ್ಥಾ ಮನುಂ ಸೋಮಭೂಕಾನ್ತಾ ಭೀಶನುಪತ್ಥಿಯಿಂದೆನೆವ
- ²⁰ಕೃಳಾಸಾದ್ರಿಗಾಮರ್ವ್ವತೀಕಾನ್ತಾ ರಾಧನೆಗೆಂದೆ ಪೋಗೆನುತನಾನಂದಕ್ಷಿತಿ ಶಂಕುಖಸ್ವಾಂತಂ ಪೂಜಿಸುತಿದ್ದ ನಿಶಿವ
- ²¹ದಮಂ ನಾನಾಪ್ರಸೂನಗಳೆಂ || ಶಿವನಂ ಪುತ್ರಾತ್ಮದಿಂ ಮುಂ ಪಲವುದೆವನವಾರಾಧಿಸುತ್ತಿದ್ದ ನಾತ್ಮೋದ್ಭವನಂ ಕಾರುಣ್ಯ
- ²²ದಿಂ ಕಂಕರನನಗಿನಸುಂ ಕೊಟ್ಟಿನಿಲ್ಲಿಂದು ಚಿಂತಾಧರನಾಗಲು ಚಿಂತವೇಡೆಂಬೊಲೆನೆವಕದಂಬಪ್ರಸೂನಗಳಿಗುತ್ತುವುದಂ
- ²³ಕಂಡಾನ್ಯ ಪಂಪೂಜಿಸಿದನೆ ಭವನಂ ತತ್ಪ್ರಸೂನಗಳೆಂದಂ || ಪೂಜಿಪುದುಂ ಭವಂಬರವನಿತ್ತು ಕದಂಬಕುಳಾಭಿಧಾನದಿಂ ರಾಜಿವ
- ²⁴ಪುತ್ರರವ್ಯರವನೀಪತಿಗಾದಪರಂತವಗ್ಗ ನೀಂ ಯೋಜಿಸಿಶಸ್ತ್ರಶಾಸ್ತ್ರ ಕಳೆಯಂ ಪರಿಪಾಳಿಸೆನುತ್ತೆ ಶಂಭುವಾರಾಜನ ನೀಶ್ವರಾಂಶೊ
- ²⁵ಡನಪ್ಪಯ್ಯಲು ಮೆಚ್ಚಿದತ್ತು ತತುಕುಳಂ || ಆಕಾದಂಬಕುಳೋದ್ಭವಮ್ತೆ ಜಿದರಂತಾಕೀರ್ತಿ ವಂ ಮಾರ್ಕಂಕನುಂ ಲೋಕಪ್ರಸ್ತುತಮ
- ²⁶ಯ್ತು ವರ್ಮನು ಮವಗ್ಗದೋಣಿವಿದ್ಯಾಗಮಾನೀಕಶ್ರೀವಿಭವಂಗಳಂ ಪಡೆಯಲಾಕಾದಂಬವಂಶಂ ಯಶಸ್ವೀಕಾರಂ ಬೆರೆಸೊಪ್ಪಿದತ್ತ ಬಿ
- ²⁷ಳರಾಜೈಶ್ವರ್ಯನಂ ಪತ್ತಿಯಿಂ || ಕಳಚುಯ್ಯಾವ್ವಾ ಯರಾಜ್ಯಂ ಬೆಳಗಿ ಭುವನಮಂ ಸೋಮನಿಂ ಮೆನಿನಿಂ ಮರಳಭಾವಂ ಪತ್ತುಯಾ

- ²⁸ಗೋವ್ಯಪನಿನೆದುಭೋಗಂಗಳಿವಜ್ರನಿಂದೋವ್ಯಮಂಕ್ಯೆಕೊಂಡುಯೋಗಕ್ಷತಿಪತಿಯನಿನ್ನೈಯ್ಯದಿಂದತಾಳ್ದಿಸಾಖ್ಯಾ
- ²⁹ವಿಳವಾಗಿದ್ದೊಪ್ಪಿಪೆಮ್ಮಾಡಿಯಿನೊದವಿದುಬಾಬಿಜ್ಜಣೋವ್ಯೀಶನಿಂದಂ || ಕಾದಂಬಂಮೈಯ್ಯವಮ್ಮಂಗೆನೆದುದಿಯಿಸದಂತಯ್ಯನಾತ
- ³⁰ಯ್ಯಭೂಸಂಗಾದಂ || ಶಾಂತನಾಶಾಂತನಿಪತಿಗೆಮುದದಿಂದಪುಟ್ಟಿದಂಮೈಲನಾಭೂಪಾದಿಪ್ರಖ್ಯಾತಭೂಪರ್ವಲರ
- ³¹ವನಿಯನಾಳ್ದವ್ಯಳೆಕ್ಕೊಪ್ಪೆಬೊಪ್ಪಂಶ್ರೀದೇವೀವಲ್ಲಭಂರಾಜಿಸಿದನವನಿಯಂಲೀಳೆಯಿಂಪಾಳಿಸುತ್ತಂ || ನಿಸದಶ್ರೀಬಿಜ್ಜಣೋವ್ಯೀಪತಿ
- ³²ಯೆಸಕದಿನಾಗೂಜ್ಜರಂವೆಜ್ಜರಂಜೊತ್ತೆಸಕಂಗೆಟ್ಟಂಕಳಿಂಗೆಂಕಳಿದನೆಳಸಿದಂಮಾಳವಂಮಾಳವಂಮೂರ್ಚಿಸಿದಂ
- ³³ಭೀತಾಂಗನಂಗೆಂಭಯಹುತವಹಶುಷ್ಕ(ಜ)ಂತುರುಷ್ಕಂಸುರುಷ್ಕಂಬಿಸುಟಂ . ಚೋಳನಾಳೋಳಿಯೋಳಿನಡದನಾರಂಧ್ರನಾಗಿದ್ದನಂ
- ³⁴ಧ್ರಂ || ನಿಜಕಾಯೋದ್ರೇಕದಿನೂಮ್ಮಡಿಪಿಮಗನನಾಬಿಜ್ಜಣೋಣಿಪಾಳಂತ್ರಿಜಗಂನಾಥಂನಿಜಾಜ್ಞಾರಚಿತಭುವನಯೂಥಂವ್ಯಮೋ
ದೈ
- ³⁵ದ್ವರೂಥಂವಿಜಿತಾಂಗೋದ್ಭೂತಯೂಥಂಪುರಕರನಿಳಯಂಸೋಮನಾಥಂಕುಡಲುವೆತ್ತುಜಯಶ್ರೀಧಾಮನಂಸೋ
- ³⁶ಮನನಮಳಗುಣಸ್ತೋಮನರಾಜಿಸಿದ್ದಂ || ಕಾಯಲುವೀಯಲುಂಮೆಜಿಯದುರ್ಬಿಪರಿದದಿಗಿದ್ದುಭೂಮಿಯಂಜೀಯನೆಧಾ
- ³⁷ತ್ರಕಾಯನೆವಿರೋಧಿಗಳತ್ಥದತ್ತಪ್ಪಿವೆತ್ತುಹೋಹಾಯನೆವಂದಿಗಳಧರೆಯನೊಪ್ಪುವಕೋಡಿನೊಳೆತ್ತಿತ್ತಾಳ್ದಿದರಾಯಮುರಾರಿಯಂ
- ³⁸ಬಹೆಸರೊಪ್ಪಿರಸೋಮಮಹೇಶ್ವರೇಶ್ವರಂ || ಖಸನಂಸೀಳ್ದಕ್ಕಳಿಂಗೆನಂನಲಪಿನಿಂದಂಹೊಳ್ಳಕ್ಕಿಂಮಾರನಂನಿಸದಂನುಂಗಿತುರುಷ್ಕ[ನಂ]
- ³⁹ನೋಣೆದುಚೇರೊಬ್ಬೀಶನಂತಿಂದಂತೇಗಿಸುರಾಪ್ಪಪ್ರಭುವಂತಳಕ್ಕೆದಗಿದಿಂಬಂತೇದುಕಯಿಘೆಟ್ಟೆಗೊಂಡೆನುಗುರ
- ⁴⁰ಕ್ಕಸಿಯಂತೆಮಿಕ್ಕಸಿಕರಂ[.]ಸೋಮರಾಜೇಂದ್ರನಾ || ಕಾದಂಬಂತೈಲನಿಂದಿತ್ತಖಿಳಜಗತಿಯಂರಕ್ಷಿಸಲುದಕ್ಷರಿಲ್ಲಂದಾದಂ
- ⁴¹ಚಿಂತಾಭರಂತಾನಿನಿವಿಲದಚಿಂತಾಮಣಿಪ್ರಾಯವಾಗಲಿಶ್ರೀದೇವೀವಲ್ಲಭಂಪೊಪ್ಪರಸನತುಳಸದುಭಕ್ತಿಯಿಂಪುತ್ರಕಾ
- ⁴²ಮಾಹ್ಲಾದಂಶ್ರೀಸೋಮನಾಥಕ್ರಮಕಮಳಮನಾರಾಧಿಸಂಪ್ರೇಮದಿಂದಂ || ಭರದಿಂದಕ್ಷಣೋಮನಾಥಪದಮಂಪುತ್ರಾ
- ⁴³ತ್ಥದಿಂದಂಭಕ್ತಿಯಿಂಸಿರಿಯಾದೇವಿಯುವಾತ್ಮನಿಷ್ಠೆಯೊದವಿದಾರಾಧಿಸಲುಕೊಟ್ಟನೀಶ್ವರನಿಂಬಿಂಕಳಚುರ್ಯ್ಯವಂಸದಸಕಂ
- ⁴⁴ಕಾದಂಬಂವಂಶಕ್ಕೆಮೆಯ್ದರಲಾರಾಯಮುರಾರಿಸೋಮಸಮನಂಸದುಗಾತ್ರನಂಪುತ್ರನಂ || ಕೊಟ್ಟು
- ⁴⁵ಕದಂಬರುದ್ರನಿನೆಂದೊಲವಿಂದೆವಿಭೂತಿಯಿಂದೆಬೊಟ್ಟುಟ್ಟುಲಲಾಟದೊಳುಕನಸಿನಿಂದವೆದಕ್ಷಣೋಮನಾಥನೊಲ್ಲ
- ⁴⁶ಟ್ಟುಸುಧಾಂಬರಪ್ರತಿಯಂಮಿಗನೆಂದಿಯನೇಜಿಬಿಂದುಕಣಿಟ್ಟುಳವೊಪ್ಪಿಸೋಮವೆಸರಿಬೊಡನಾಸತಿಕಂಡಕ್ಕಿಳಿಯಿಂ || ಕಂಡಾಪಂಗಿ
- ⁴⁷ನಪುತ್ರನಂಪಡೆದುಸೋಮನಾಮದಿಂದೆದುಕಯ್ಕೊಂಡಿಂಬಿನಲಿದಾಡರಾಜಿಸಿದನನ್ತುಸೋಮನುದೃತ್ಸಧಾಪಿಂಡನಿಮ್ಮಳನೇಳೆನಾಡಿವದ
ಸೋಮಂ
- ⁴⁸ತಾನೆನಲುಧಾತ್ರಿಸಪ್ಪಂಡೋವ್ಯೀತಳವತ್ತೀಕೀತ್ತೀಮದನಶ್ರೀಮೂರ್ತಿಸಂಪತ್ತಿಯಿಂ || ನಿಪನಿತಾವನೋಧನ್ಯನೆಯ್ದುನುಡಿಯಲುಕಟ್ಟುಂ
- ⁴⁹ದೆಚೆಲ್ವಾಯ್ತುಸತ್ಯಪತಾಕಾಹ್ವಯವತ್ತೀಯಿಂದೆನಡೆಯಲುಕಲುವಂದೆಚೆಲ್ವಾಯ್ತುಭೂಮಿಪರೇತನಿಗಳಂಕ[. .]
- ⁵⁰ವೆಸರೆಂದಾನಂದದಿಧಾತ್ರಿಯಂನಿಪುದೀಸೋಮನಸತ್ಯವಾಕ್ಯವಿಳಸಚ್ಚಾತುರ್ಯ್ಯಮಂಸಾರ್ಯಮಂ ||
- ⁵¹ಹುಸಿವರಸೂಲನೆಂಬತಿಸುಳಂನುತಸತ್ಯಪತಾಕನೆಂಬುದೊಂದೆನಕದಜಾಂಹ್ನವೀರಮಣಿಗಂಡರದಾ
- ⁵²ವಣಿಯಂಬನಾಮದಿಂದೆಸೆವಕರೋಟಿಮಾಲೆಯುತನೋಮಸಮಾಖ್ಯೆಯಸೋಮನೆಂದುಬಂಟಿಸುವುದುಧಾತ್ರಿಯಂಡಳಿಕೆಭೈರವನನಿ
- ⁵³ಗಳಂಕಮಲ್ಲನಂ || ಜನನುತವಾದುದಿಂತೆಸೆವಸತ್ಯಪತಾಕನಸತ್ಯದೇಳೆಗೊಮನನಯನೋತ್ಸವಪ್ರಕೃತಿಗಂಡರದಾಣಿಯೊಳುಗುಣಂ
- ⁵⁴ಕದಂಬನನ್ಯಪರಾಜಿಸಿದ್ದನುಮನಜಪ್ರಭವಂನಿಗಳಂಕಮಲ್ಲಭೂಪನಜಯಕೀತ್ತೀಮಂಡಳಿಕೆಭೈರವನುದ್ಧತತುಮದ್ದನಂ || ಮು
- ⁵⁵ಸಿನಿಂದಂಭೂವಿಳಾಸಂನೊಸಲಡದುಭಾಳಾಕ್ಷಿಯನ್ತೋಪ್ಪಳಂಗಳಾವನಾಸ್ಥಾನುರಂಕೂರದಪದನಿಗಳಾಕೀತಂತೋಜಿವಾಹಾಂವ
- ⁵⁶ನನೀಕಾದಂಬರುದ್ರಂಭುಗುಭುಗುಭುಗಿತೋದ್ರೇಕಕೋಪಗ್ನಿಯಿಂನುಂನುಂಗಳುಕಾವನಾವೊಂಬಳೆಕೆನುತರಿಭೂ
- ⁵⁷ಪಾಳರುನುಮಳುಕುತಿರ್ಪರು || ಲೀಲೆಯಿನಾಗುಮಾಡೆಬನವಾಸೆಗೀವೀರರಸಂಪೊದಳ್ದಬಾಳೈಲಿಯಿಂದೆಂಬನಂಬಳಿಸಿರಕ್ಷಿಸೆತನ್ನಯ
- ⁵⁸ತೋಳಬಾಳುಜಸಂಸಾಲೆಬಿಡಂಗುವೆತ್ತಪೊಸಗ್ಗಿಯನಾಜ್ಞೆಸನೊಡುನಾಡಿಸಾಖ್ಯಾಲಯವಾಗೆಮಾಡಿದುದುಸತ್ಯಪತಾಕನರಾ
- ⁵⁹ಜಪ್ರಭವಂ || ವಿಜಿಗೀಮಸೋಮಪಾದೋಪಜೀವಿಸೋಮನ್ಯಪುಲಗ್ಗದಲ್ಲವಿಳಸಂನಿಜವೀರರಸಂಸೋಮಪ್ರಜಾಣ್ಣವೋದ್ವೀಚಿವಾಚಿಸೋ
ಗಯಿಸತೋರ್ಪಂ ||

- 60 ಶರಣೆಂದರೆದೆಯಕ್ಕೈಮುಚ್ಚು ರಿಪಧಟರವೊಗದಕ್ಕೈಜನಸ್ತು ತಮಾಹೇಶ್ವರತತಿಯಮುಗಿದಕ್ಕೈಬೇಳ್ವರಪಿಡಿಕ್ಕೈಮಾಚಿಗಂಚತು
- 61 ಭೃಗುಜನಾದ || ಗಂಡುಗಿದುಸಿತಗರಲ್ಲಂಪೆಂಡಿರವೊಲುಕುರುಳಬೆರಳಹುರುಳಂಕೊಟ್ಟುಂಕಂಡುನಡೆವರುಸಿತಗರಗಂಡಂ ||
- 62 ಮಾಚಿಜಡಿವನಸಿಯನೆನುತ್ತಂ || ಸಿತಗರಗಂಡನೆಯಿದ್ದನೆನಲುಕಹಳೆರವವನೈಭೂಭುಜಸ್ಸುತಿಯರರೂಪಿನಿಂಪಿಡಿಮೆಂಡಿರ
- 63 ಕೈಗಳನೋಡೆಮಂದಿಯೊಳುಮತಿಮರೆದಲ್ಲಿದಂಪತಿಯೆನಲುಸತಿಯಾಂಪತಿಯೆಂದುಸೂರುಳಲುಪತಿಸತಿನಂಬದನ್ನು ಟವರ್ಗಾ
- 64 ದುದುಮಾಚನಖಗ್ಗ ರೋಚಿಯಿಂ || ಯಿದುನಿಗಳಂಕಮಲ್ಲನಭುಜಾಸಿಯಂಕೊಟ್ಟಿದುಸೋಮಭೂಪನಭೃದಯವಿದೊಳ್ಳುವೆತ್ತೆ ಸೆವಸತ್ಯ
- 65 ಪತಾಕನನ್ನಿಯಳೆಯಿಂನಿ ದುವೆಜಿದಿದರಮಂಡಳಿಕಭೈರವನುದ್ಧರಭಾಳನೇತ್ರವೆಂಬುದುಧರೆವೀರವೈಭವಕಳಾ
- 66 ಬಳಮಂರುತಮಾಚಿಮಾಚಿಯ || ತಳಹಡೆಯಾಗಲಿಕ್ಕಿ ದಸುಮಣ್ಣದಮುದ್ರಿಕೆರತುನಮಾಗೆಸಂಚಳೈಪುಗರಲ್ಲಸಂ
- 67 ದೆನೆವದಂತದಪಂತಿಗಳಾಗಿರಾದ್ರದಿಂಪಳದಸುಕೋಪವೆಂಬುದೆವಿಶಂತನಗೇಗಲರಾತಿಜೇವವಂಘಳೆಲೆನೆನುಂಗುತಂನಲಿಯುತಿ
- 68 ದ್ವದಮಾಚನಬಾಹುಪನ್ನೆಗಂ || ಆತಂಗಾಚಾಯ್ವಿಷ್ಟಿಖ್ಯಾತರೆ || ದೇವಶಕ್ತಿ ಯತಿಪತಿವಿದ್ಯಾತಿಶಯಶಕ್ತಿ ಯಿಂಭೂಮಿತಳದೊಳು
ದೇವನ
- 69 ಕ್ತಿಯೆನೆಮೆಜಿದಿದ್ವ || ಆದೇವಶಕ್ತಿ ಮುನಿಪನಪಾದಾಂಬುಜಲಕ್ಷ್ಮಿ ತನವಕ್ಷಸ್ಥಿತಲಕ್ಷ್ಮಿ ದೇವಿಯನೊದವಿಸೆನುತನಾದಂಮಾಚಂಗು
- 70 ರುಪ್ರಸಾದದಫಳದಿಂ || ಆಮುನಿಪನನುಗ್ರಹದಿಂಕಾಮಿತಮಂಪಡೆದುಸೋಮನಾಥನಪಾದಾಬ್ಜಾ ವೋದದಸವಿಯುಜಿ
- 71 ದುದ್ದಾ ಮಂತ್ರಮಾಚಿಯಮಿತ್ರರೋಚಿಯೊಲೆನೆನಂ || ಸರಸೀವೋಲಿರೆಬನವಸೆಸರೋಜಪರಶೋಭೆಯತಿರೆನಾಗರಿಬ(ಜ)ಂಡಂಸುಸ್ಥಿರತೇಜಂ
ಸೋ
- 72 ಮ(ನಿ)ನವೊಲಲಿಸುವ || ತರದಿಂಪೊಂಬಳಗಳ್ವಣ್ಣೊ ಲೆಗಳುಗುವವೆವ್ವಾಡಿಂತೆಂಗುಗಳ್ಳು ಯ್ವಿರಿಪಿಂಬವ್ವಂಬುವಿಂವನುವುಗಳೆನೆವರಸಾ
ಸಾರದಿಂಕವ್ವಂ
- 73 ಗಳುಪ್ಪುರಸೋಂಕಿದೊಕ್ಕ ಸಾಪಿಂಬಳೆದುಬಳೆವೆತ್ತೆಲ್ಲವೊಂದಾಗಿಯಾನಾಗರಿಬಂಡಪ್ರಾಂತದೊಳುಕಾಲ್ವರಿಯಿಸೆವಳಗುಂಕೂ
- 74 ಡೇಕೇದಾರವಗ್ಗಂ || ನಾಯಕರತುನನಲ್ತೆ ಗುಣಭೂಷಣಸಂತತಿಗಿಂಬಿನಂಜನಂನಾಯಕಮಾಚಿಬನ್ನ ಣಿಕೆಯೊಳುನೆಜಿಮಾಡಿಸಿ
- 75 ದಂಜಯ್ಯೆಯವಿಳಾಸಗೇಹವೆನೆತಾಂವೆಗೇಹಮನಾಚವಾಲಯ್ಯೆಯಪದಕ್ಕೆ ರಾಜಿಸುವುದಾಪುರನಾವೃತನಾಪುರೋಪಮಂ ||
- 76 ಅನ್ನ ನನ್ನ ಭೋಗಮಣಿಮಯರಾಗರಂಜಿತವೇಣೀಯೂಧಸೋಮನಾಥವರಪ್ರಸಾದಾಸಾದಿತಸಕಳಮನೋರಥಫಳನುಂ | ದೇವ
- 77 ಶಕ್ತಿ ಬ್ರತಿನಾಥಪ್ರಸಾದಾಸಾದಿತಮಾಹೇಶ್ವರಾಚಾರಾಮೃತಪ್ರಕ್ಷಾಳಿತಮನೋಮಳನುಂ | ಸೋಮಭೂಮಿಶ್ವರಮಂಡಳೋಗ್ರಚಂಡರೋ
- 78 ಚಿಯುಂ | ಸೋಮರಂಜೋದಯಪ್ರಾಚಿಯುಂ | ಸಿತಗರಗಂಡನುಂ | ಧಮ್ಮಾನ್ಯತುಂಡನುಂ | ಕಲಿಗಳವೊಗದಕಯ್ಯುಂ | ಗು
- 79 ಣಿಗಳಮುಗಿದಕ್ಕೈಯ್ಯುಮೆಸಿಸಿದನಾಯಕಮಾಚಿನಾಗರಿಬಂಡಬಂದಣಿಕೆಯೊಳುಬೊಪ್ಪಭೂಪೋದ್ದೇಶದಿಂಬೊಪ್ಪೇಶ್ವರಾಲಯಮಂ
- 80 ಮಾಡಿಸಿನಿಜಸ್ವಾಮಿಯವ್ವಸೋಮಭೂಮಿಪತಿಗಾಧವೃನ್ಮನಿಮ್ನಾಪಣದವೆಮ್ಮೈಯಂತೋಱಿಯಾದೇವರಪ್ಪವಿಧಾಚ್ಚನಿಗಂಚೈತ್ತ
- 81 ಪವಿತ್ರಾದಿವರ್ವಕಂಆಯೂರಚಿಂಚಿಯೆಬೆಯಹರವರಿಯಜೊಲದಲ್ಲುಬಿಡಿಸಿದಗದ್ದೆ ಮತ್ತೆರೆರಡುಸರೆಮತ್ತಆ
- 82 ದಂವೃಕ್ತಕ್ಕೆ ಲಕ್ಷ್ಮಿ ಲದೇವಿಯರುಕೇದಗೆಯಸರಿವಿನಲುಬಿಟ್ಟಗದ್ದೆಯರೆಮತ್ತರು | ಸೊಬಕೆಯನಕೋಣಿನಲುಸಾಯಿರಮರದತೋಂಟ
- 83 ಮತ್ತಂಅಯ್ಯೂ ವ್ವರಬಿಟ್ಟಸುಂಕಹಸುಂಚೆಗಿವಿಸವೊಂದು | ಹೇರಿಂಗಿವಿಸಂಕಾಣಿ | ನಂದಾದೀವಿಗಿಬಿಟ್ಟಗಾಣವೊಂದು | ತಲ್ಲಿಗ
- 84 ರಲಯ್ಯತ್ತೆಕ್ಕೆ ಲುಬಿಟ್ಟಸೊರಿಗವೊಂದು ೧ ಮತ್ತಂತ್ರೀಮತುಕಳಚುಯ್ಯಭಜಬಳಚಕ್ರವತ್ತಿ ರಾಯಮುರಾರಿಸೋವಿದೇವವರ್ಪದ ೨ ನೆ
- 85 ಯವಿಜಯಸಂವತ್ಸರದಪುಶೈಸುಧ ೧೩ ಸೋಮವಾರದಂದುಮಹಾಮಂಡಳೇಶ್ವರಂಸೋವಿದೇವರಸನಪ್ರಧಾನಂಹಟ್ಟಬೋವನಾಚರಸಂನಾ
- 86 ಗರಿಬಂಡವೆಡೆನಾಡುಜಿಡ್ಡುಗೆಯಜೆಜ್ಜುಂಕವಡ್ಡ ರಾವುಳಕ್ಕೆ ನಡೆವುತ್ತಂಬಂದಣಿಕೆಯಚಿಕ್ಕ ಮಾಚಿಯನಾಯಕನಶ್ರೀಬೋಪ್ಪೇ
- 87 ಶ್ವರದೇವರನಂದಾದೀವಿಗೆಯಂನಡೆಸುವಂತಾಗಿಮುಜ್ಜುಂಡಿಯೂರಲುಕೇತಗಾವುಂಡನಬೋಚಸಂಕಂಣ್ಣ ನಪ್ರಜೆಗ
- 88 ಕನಂನಿಧಾನದಲಾವುರಹಜವೆತ್ತಿ ನಲ್ಲಿಯಿಪ್ಪತ್ತೆತ್ತಿ ನೊಕ್ಕ ಲುದೆಜಿಯವಜಮೂಲೆಸುಂಕವೇನಹೇಜಿದಡಂಸಾವ್ವಕಾಲಂಸ
- 89 ರಿಹಾರವೊಂದುಗಾಣದೊಕ್ಕ ಲುದೆಜಿಯಿನಿತುಮಂಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟುನಿತಿಮಂಶಕವರ್ಪದ ೧೦೯೩
- 90 ನೆಯಂದನಸಂವತ್ಸರದಮಾಘಬಹುಳಮಾವಾಸ್ಯೆಸೋಮವಾರಸಂಕ್ರಮಣಂಕೂಡಿದಪುಣ್ಯತಿಥಿಯೊಳುಚಿಕ್ಕ ಮಾಚಿಯನಾ
- 91 ಯುಕಂಮೂಲಸಾಧನದಾಚಾರ್ಯರುಕಾಳಾಮುಖರೂಪೋನಾನುಷ್ಠಾನಜಪಸಮಾಧೀಲಗುಣಸಂಪನ್ನರಪ್ಪಕಲ್ಯಾಣಶಕ್ತಿ ಪಂಡಿತರಕಾಲಂಕ
- 92 ಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟು . . .

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಗಿನ ಕಂಬದ ಬುಡದಲ್ಲಿ.

ಪ್ರಮಾಣ 1'5" × 1'5"

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮಂತು ಕಳಚುರ್ಯುಚಕ್ರವ	⁴ ಮಣವಿಶೇಷತಸೋಮವರಶ್ರೀಮನ್ಮಹಾ	⁶ ದಗ್ರಹರಬಿಂಣಿಗೇರಿಯಸಂಕರನಾರಾಯ .
² ತಿನಿಸ್ಸಂಕಮಲ್ಲಸಂಕಮದೇವ]ವರುಪದ	ಮಂ	⁷ ಣದೇವರನವೇದ್ಯಾಕೆಬಂದಣಿಕೆಯಸ್ತಳದ .
ನಾಲ್ಕನೆ	⁵ ಡಳೇಸ್ವರಂಪೊಪ್ಪದೇವರಸರುಸರ್ವನಮಾ	⁸ ಸೀರೆಯಹಳೆಯಲುಬಿವಮತ್ತ ರೊಂದುಗ
³ ಯವಿಕಾರಿಸಂವತ್ಸರದಉತರಾಯಣಸಂಕ್ರ	ಸ್ಯಾ	⁹ ದೇಳುಪಿದವರುವಾರಾಣಸಿಯಲಿಕಪಿಲಿ .
		¹⁰ ಬ್ರಹ್ಮಣರಕೊಂದವರು

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ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 2'2"

- ¹ಜಿತೇನಪ್ರಾಪ್ತತೇಲಕ್ಷ್ಮೀಮೃತೇನಚಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿಕಾಯೇಸ್ಥಿ ನಕಾಚಿಂತಾಮರಣೇರಣೇ
²ನಮಃಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರತಾರವೇತ್ರೈಶೋಕ್ಯನಗರಾರಂಭಮೂಲ
³ಸ್ತಂಭಾಯಸಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೩ ನೆಯಕೀಲ
⁴ಕಸಾಂವತ್ಸರದವೈಶಾಖಸುದ್ದಪಂಚಮಿಆದಿನಾರದಂದುಶ್ರೀಮತುಬನ್ನಣಿ
⁵ಕೆಯಸಾಮಂತಪೊಪ್ಪರಸರುನಾಡೊಳಗಿಂಗಿಬಿಜಿಯಂಗಿಯತ್ತ
⁶ಮಿರಲುಕರಿನೇಲಿಯತುಉವಕಟ್ಟಿ ಮನ್ನೆಯರುಕೋಣ್ಣ ಪೋಗು
⁷ತ್ತಿರಳಿಳ್ಳಂಪೆಸಸಲುಬೀರೆಯನಾಯಕನಮಗಹೆಗ್ಗಡೆಬಮ್ಮಜೆ
⁸ಯನಮೈದುನಬಮ್ಮಣತುಉವಪಿಂತಿಕ್ಕಿ ಸುರಿಗಿಱಿದುಮೆಜಿ
⁹ದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ||

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ಅದೇ ಗ್ರಾಮದ ಬನಸಂಕರಿದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ ಮೂಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುರಾಜಾ	⁶ ವರುಷ ೧೩೬೯ ನೇ ಪ್ರ	¹¹ ಗಮದುವರಸನಾಯ್ಕ	¹⁶ ದಿಸುರಲೋಕಪ್ರಾಪ್ತರಾ
² ಧಿರಾಜಪರಮೇಶ್ವರ	⁷ ಭವಸಂವತ್ಸರದಭಾ	¹² ರುಸಗ್ಗ ಸ್ಥನಾದಲ್ಲಿ	¹⁷ ದರುಮಂಗಳಮಹಾ
³ ಶ್ರೀವೀರಪ್ರತಾಪಮಲ್ಲಿಕಾ	⁸ ದ್ರಪತು ೫ ಗುರುವಾರದ	¹³ ತನಸತಿಬುಳ್ಳರಸಿಕಂ	¹⁸ ಶ್ರೀಶ್ರೀಶ್ರೀ
⁴ ಜ್ಞಾನನುಹಾರಾಯ	⁹ ಲುಕತಾರಿಯ್ಯನಾರಿ	¹⁴ ನಾಯಿಗಳುಗಂಡನ	
⁵ ರಾಜೋದ್ಭವಯಶಕ	¹⁰ ಯಪ್ಪನಾಯಕ್ಕರಮ	¹⁵ ವಿಜಯಶ್ರೀಯನೆಯಿ	

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಟ್ಟು ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 2'3"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮತುರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಯಿಂವಡಿಧೇವ
- ² ರಾಯಮಹಾರಾಯರಾಜೋದ್ಭದ್ರದಯದಶಕವರೂಪ ೧೩೬೫ ನೆಯದುಂದುಭಿಸಂ
- ³ ವತ್ಸರದಕಾರ್ತಿಕಶುದ್ಧ ೧೧ ಸೋಮವಾರದಲಾಶ್ರೀಮತುನಾಗರಖಂಡೆಯವಸ್ವ
- ⁴ ಕ್ಷಿ ನೆಗಳ್ಳೆ ವಡದರಾಜಧಾನಿಬಂದಳೆಕೆಯಕದಂಬರಸೋಯಿದೇವರಸರಮಗಮದುಕಂಣ
- ⁵ ನಾಯಕ್ಕ ರುಅವರಮಗಬಯಿಚರಸರುಅವರಅಯಿಸೂರಪ್ಪನಾಯಕರುಬನವನೆ
- ⁶ ಯಕಾಲುವಳ್ಳಿ ಕಪ್ಪೆಗೆಜೆಯಂಬಗ್ರಾಮವನುಕಟ್ಟಿಕೊಂಡುಯಿದ್ದಲ್ಲಿತಿರ್ಥದವರುಧಾಳಿ
- ⁷ ಯಿಟ್ಟುಬಂದುಮುತ್ತಿ ದಲ್ಲಿರಣರಂಗಧೀರರಾಗಿಸಲರನಿಜಿದುಕಡಿಖಂಡಮಯ
- ⁸ ವಾಗೀಶವರುಅಲ್ಲಿಬಿದ್ದರುಸುರಲೋಕಪ್ರಾಪ್ತರಾದರುಮಂಗಳಮಹಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ
- ⁹ ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿಸುರಾಂಗನಾಕ್ಷಣವಿಧ್ವಂಸಿನಿಕಾಯಾಕಾಚಿಂತ್ಯಾಮರಣೇರಣೇ

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟು ಕಲ್ಲು.

- ¹ ನಮಸ್ತುಂಗಕಿರಸ್ತುಂಬಿತಚಂದ್ರಾಚಮರಚರವೇ ! ತ್ರಾಯಿಲೋಕ್ಯನೆಗುರರಂಭಮುಲ
- ² ಸ್ತಂಭಯಸಂಭವೇಸ್ತು || ಧಾತಶಂವತ್ಸರದಅಶಡಸ್ತು ೧ ಆ ಶ್ರೀಮತ್ತುಶ್ರೀರಾಜಾಧಿರಾಜರಾಜ
- ³ ಪರಮೇಶ್ವರಶ್ರೀವೀರಹರಿಹರರಾಯಸ್ತು ಶಂಖತವಿನೋದದಿಂರಾಜ್ಯಾಳುತ್ತರೋತ್ತರಸ
- ⁴ ಲುಸ್ತುಂಮಿರೆ || ವನಧಿವೃತ್ತೋರ್ವ್ವರಾಂಗನೆಯಕುಂತಳದಂತೆನದಿದ್ದ ಕುಂತಳಾವನಿ
- ⁵ ವಿಶಯಕ್ತಿ ದಲ್ಲಿ ಮುಖಮೆಂಬವೊಲಾವಗವೊಪ್ಪಿತ್ತೋಱುಗುಂಬನವನೆನಾಡದಕ್ಕೆ ತೊಡವಿರ್ಪಬಲಿ
- ⁶ ದಿದ್ದು ದವಿಸ್ವಧಾರುಣಿಜನನುತಮಸ್ವಬಂದಣಿಕೆಸಂದವರಾವತಿಯಂತಿರೊಪ್ಪುಗುಂ || ಶಬಿವರು
- ⁷ ಶ ೧೩೧೦ ಧಾತಶಂವತ್ಸರದಅಶಡಸ್ತು ೧ ಆ ಶ್ರೀಮತುಬಾಚಪ್ಪವಡೆಯರುಸೋವೆಯಸಿಂಹಸ್ವನ
- ⁸ . ತ್ರಿಯರಾಜ್ಯಂ . ತ್ರೋತ್ತಂಸಲುಸ್ತುಂಮಿರೆನಾಗರಖಂಡೆಯದನಾಡವೊಳಗಣಬನ್ನ
- ⁹ ಣಿಕೆಯಬನ್ನ ದೆಯವಿಯಮುಂದಣಬೇಮಲಪುರದಚತುಸ್ಸೀಮೆಯೊಳಗೆಪೂರ್ವದದೇವಿಯಅ
- ¹⁰ ಚರ್ಯುರಮುಂತಾದಪ್ರಜೆಗಳೆಂಸ್ತುಂಪಂಚಗಾರುಖತಳುಅರಅಯನಿದ್ದಿನಿಧಾನ . ಶದೊ . ವಜ್ರೈ
- ¹¹ ತ . . . ದೇವಿಯಜೇನ್ಮಳುದ್ಧರಕ್ಕೆ || ದೇವಿಯಅಮೃತಪಡಿಯಪುರದಭೂಮಿತೆಂಕಲುನಾಕ್ಕೆಜಿ
- ¹² ಯಕೋಡಿಯಿಂಕಡಿಯಖಲನುಮಂನೆಯಮುಂತುನಾಯವಡೆಯನಾಯ್ತು ದೆಯಿರಿನಿದ್ದಾಯಸಯಿಂದ
- ¹³ ಗ ೧೦ ಹೊಂನನುಕುಳವಕಡಿದುಸರ್ವಮಾನ್ಯವಗಿಬಿಲೆಉಪೂರ್ವದಲಿಚತುಸೀವೆಂಗೆಕಲ್ಲುನಟ್ಟಭೂಮಿ
- ¹⁴ ಯನುಬಿಲೆಉಮುಂತುನಾಯ್ತು ಧಾರೆಯನೆಜದುಕೊಟ್ಟ ತೋರಅಡಕೆಯಮರ ೫೦೦ ಕೊಠಲು .
- ¹⁵ ಗಳತೋರಚ್ಚ ಮಗುಡಿಯಲ್ಲಿಅಡಕೆಯಮರಬಡಗಣತೊರಗೆಜಿಯವೊದಲವಡವಯಲಿ ೨ ಆಸ್ತಳ
- ¹⁶ ಕೋಡಿಅಸ್ತುಂಖಕ್ಕೆ ಮುಕ್ಕುರಪ್ಪಬೊಲ್ಲರನಂತಪ್ಪಗಳುಬದೆಯಪ್ಪಗಳುದೇವಿಯಪುರದೊ
- ¹⁷ ಗಳಗೇಜೆಗಾರುಕೆಸ್ತುಂಅಡಯದಿಂಗೆಯನಮಿದೇವಿಯಮದಂನದಅವಸರಕ್ಕೆ ಬಿಲೆಉಭುಸವಿಧ
- ¹⁸ ವಳವಹಱುವಯತ್ತಮ ೧೦ ನುಧಾರಪೂರ್ವಕವಾಗಿಸರ್ವಮಾನ್ಯ ! ತಾಳವಟೆಕೈಗೆಮುಕ್ಕುರಪ್ಪನಾ

- 19 ರಸೆಯನಾಯ್ಕ ನುತುಪ್ಪದಚಳುಡಪ್ಪಗಳುದೇವಿಯಪುರವನುಸರ್ವ್ವಮಾನ್ಯವಾಗಿಬಿಡುಧಾರಪೂರ್ವ್ವ ೨
- 20 ಶ್ರೀಮತ್ತು ವರಣಾಸಿಗು[ರು]ಕ್ಷೇತ್ರದಲ್ಲಿನುರಯೆಂಟುಬ್ರಾಹ್ಮರುನುರಯೆಂಟುಕವಿಲೆಯಕೊಂದದೋಶ | ಯಿದ್ದಾ
ವೋವಳ
- 21 ಳುಪಿದವರು | ವಾದ್ಗತ್ತಂವಾಗೊದತ್ತಂಧಾರದತ್ತಂನವ್ವೀಯತೇಸೆಸ್ವೀರ್ವರುಶಕಹಾಪ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇ
- 22 ಕ್ರಿಮಿ | ಸ್ವಸ್ತಿ ಶ್ರೀಯಿಂಶ್ರೀಮತ್ತು ಬಾನ್ದದೇವಿಯದ್ವಿಬ್ರಾಹ್ಮೀಪದಪಾದ್ಯರಾಧಕರುಮಪ್ಪಮೂಲಿಗರುಮೋನಅನು
- 23 ಪ್ಪಾನಜಪತಪಸುಮಾಧೀಲಗುಣಸಂಪಂನರಪ್ಪಕಂಸಾ (೦) ಲಪ್ರಜಿತಕೊಂಡಲಾಭಾರಣದೇವಿಯಅಶಾ
- 24 ಯರುಮಲ್ಲಿದೇವರಮಗಲಾಯಿಚಿದೇವಕೆಜಿಯಕೆಗಳೆಗುಮುರುಕೆಯ್ಯದೇವೀಪುರವನುಮಾಡಿಸಿ . .
- 25 ಜೇರ್ನ್ಮಳುದ್ಧಾರವಮಾಡಿಸಿದೆಲು ನೆಯಸಂತಾನ
- 26 ಶ್ರೀಬನದೇವಿಗೆದೇವಪ್ಪಗಳುಬಂದೆಕೆಯಲುಅದೇವಿಯಅಮೃತಪ
- 27 ಡಿನಂದಾದೀವಿಗೆವಪ್ಪೋತ್ಸಹಕ್ಕೆ ಸರ್ವ್ವಮಾನ್ಯವಾಗಿಕುಳವಕಡಿದುಬಿಟ್ಟುದುಗೆ ೩೦ ಹೊಂನುಅ
- 28 . . . || ಪಾಂಡ್ಯಮಂಡಲದಲುಬನಸಹಿತೋಳಚಿಕೋಡಿದಲುಬ್ರಾಹ್ಮಣಿಗೆಹೊಂ
- 29 . ಸಾಕ್ಷಿಗಿಬನದಲಿಬಂದಳಾಗಿಬಂದಳೆಕೆದೇವಿಯಜಾತ್ರಿಗಾಹ
- 30 . . ಪೂರ್ವ್ವದಲುಬಹ . ಪರಸೆಗೆ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

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ಆದೇ ಗ್ರಾಮದ ಸಹಸ್ರಲಿಂಗೇಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ಉತ್ತರಕಡೆ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 7'6" × 3'6"

- 1 ಒಂನಮಃಶಿವಾಯಃ | ನಮಸ್ತುಂಗೇಶರಶ್ಚಂಭೀಚಂದ್ರಚಾಮರಚಾರವೇ ! ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ || ಅವಿಘ್ನೇ
ಮಸ್ತು ||
- 2 ಪ್ರತ್ಯಕ್ಷವಸ್ತು ವಿಷಯಾಯಜಗದ್ಧಿತಾಯವಿಶ್ವಸಿಂಹಪ್ರಳಯಸಂಭವಕಾರಣಾಯಸರ್ವ್ವಾತ್ಮನೇವಿಜಿತಕೋಪಮನೋಭವಾಯತುಭ್ಯಾನ
ಮಃತಿ
- 3 ಭುವನಪ್ರಭವೇಶಿವಾಯ || ಏಕೋದೇವಃಸಜಯತಿವಂಕೇವಲಜ್ಞಾನಮೂರ್ತಿಃದೇವೀಸಾಚತ್ರಿಭುವನಮಿದಂದ್ಯಭೂತಪ್ರಪಂಚಯು
ತ್ಥಾಟಸ್ಥಂ
- 4 ಮಿಥುನಮವಿನಾ (೦) ಭಾವಸಂಬಂಧಯೋಗಾತೆಮಿಶ್ರೇಭೂತಂತದಖಿಳಜಗನ್ನಶ್ಚೇವಂನಮಾಮಿ || ಶ್ಲಾಘ್ಯಂಜನ್ಮಶ್ರುತಿಪರಣತಿಸ್ಸತ್ತ್ವಿಯಾ
ಯಾಂ
- 5 ಪ್ರವೃತ್ತಿಪ್ರಾಧಿಕಾನ್ತ್ರೇಲಲಿತಮಧುರಾ (೦) ಸಂಸ್ತುತಾಭಾರತೀಚಸ್ಥೀತಾಲಕ್ಷ್ಮೀವರ್ವಪುರಪದ್ಮಧಂಚಂದ್ರಲೇಖಾಂಕಮೌಳೇರ್ಯುಷ್ಮ
ತೈವಾಘವಿರ
- 6 ಹಿತಂಸರ್ವ್ವಮೇತತ್ಪಲಾಲಂ || ವನಧಿವೃತೋರ್ವರಾಂಗನೆಯಕುಂತಳದಂತೆಸಿದಿದ್ವಕುಂತಳಾವನಿವಿಷಯಕ್ಕಿ ದತ್ತಿ ಮುಖಮೆಂಬವೋಲಾ
ವಗವೊಪ್ಪಿತೋ
- 7 ಉಗುಂಬನವಸೆನಾಡದಕ್ಕೆ ತೊಡವಿಪ್ಪನೊಲಿದ್ದು (೦) ದುವಿಶ್ವಧಾರಿಣಿಜನನುತಮಪ್ಪಬಂದಣಿಕೆಸಂದಮರಾವತಿಯಂತಿರೊಪ್ಪುಗುಂ || ಶ್ರೀಕೈ
ಲಾಸ
- 8 ನೆಗೇಂದ್ರದಿಂದಮವತಾರಂಗೆಯ್ದು ಸಶ್ವದ್ದ ಯಾಲೋಕಂಭೂಹಿತಮಾಗೆಬಂದಣಿಕೆಯೊಳಪ್ರತ್ಯಕ್ಷಮಾಗಿದ್ದ ಗೌರೀಕಾಂತಂಭುವನತ್ರಯಾ
- 9 ಕ್ಷಿಪ್ರತಪದಾಬ್ಜಮಾಂಚಿಗಾಂಕಂಗೆಮಾಳ್ಳಾ ಕಲ್ಪಂಮನದಕ್ಕು ಫಲಿಬಿಂದುದಿನಶ್ರೀಯುಂಜಯಶ್ರೀಯುಮಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ
ಶ್ರೀಮಿ

- 10 ಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟರಕಂಕಾಳಾಂಜರಪುರವರಾಧೀಶ್ವರಂಸುವಣ್ಣವೈ ಪಭಧ್ವಜಂಡಮರುಗತೂರ್ಯಾ
- 11 ನಿಗ್ಗೋಪೋಂಶ್ರೀಮತ್ತ್ವಳಚಯ್ಯಭುಜಬಳಚಕ್ರವತ್ತಿ ತ್ರಿಭುವನಮಲ್ಲದೇವರುಶುಖಸಂಕಥಾವಿನೋದದಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರ ||
- 12 ವೃತ್ತ || ಭುಜಬಳಚಕ್ರವತ್ತಿ ಕಳಚಯ್ಯಕುಳಾಂಬರಭಾನುವೈರಿಭೂಭುಜರನತಿಪ್ರತಾಪದಿನಡಂಗಿಸಿಂಗಿಸಿಧಾರಿಣೀಜನಬ್ರಜದ
- 13 ದರಿದ್ರತಾಗುಣಮನಂಬುಧಿಸೀಮವರಂನಿಮಿಚ್ಚಿದಂವಿಜಯವಿನೋದಿಬಿಜ್ಜಲಮಹೀಪತಿಭೂತಳಮಂನಿರಂತರಂ || ಆತನರಾಜ್ಯಾಭ್ಯುದಯ
- 14 ದೋಳಾತತಯಶನಳಿಯಂಬಮ್ಮದಣ್ಣಾಧೀಶಂಪ್ರತಿಯಿನಾಳ್ಯಂಭುವನಶ್ಯಾತಿಯಬನವಾಸಿದೇಶಮಂವಿಕ್ರಮದಿಂ || ಧಮ್ಮಾಂಭೋನಿಧಿ
ವಿಾಱುವದುಮ್ಮ
- 15 ದವೀರಾರಿದಪ್ಪದಳನಂಜನತಾಶಂಮ್ಮಗುಣಂಬಂದಣಿಕೆಯಬಮ್ಮರಸಂಪಂಪುವತ್ತನವನೀತಳದೊಳ್ || ವಿನಯಾಂಭೋನಿಧಿವಿಕ್ರಮ
ಯ್ಕರಸಿಕಂ
- 16 ಷ್ವೇಷ್ಯಪಂಕೇಜಿನೀದಿನನಾಥಂಪ್ರಭುಮಂತ್ರಶಕ್ತಿ ನಿರತಂದಪ್ಪಿಷ್ಯವಿದ್ವಿಷ್ಯಕಾನನದಾವಾನಳನೆಂದುಬಂಟ್ನಿ ಸೆಜನಂತಂನಂದನಂತ್ಯಾಗ
ಭೋಗನುತಂಪೊಪ್ಪ
- 17 ರಸಂನೆಗಳ್ಳೆವಡೆದಂವಿಶ್ವಂಭರಾಭಾಗದೊಳ್ || ಆವಿಭುಗಂಕಾದಂಬಮಹೀವಲ್ಲಭಶಾಂತನೃಪತನೂಭವೆಸಿರಿಯಾದೇವಿಗಮಾತ್ಮ
- 18 ಜನಾದಂಭೂವಲ್ಲಭನೆಸಿನೆಗಳ್ಳೆ ಸೋಮನೃಪಳಂ || ವೃ || ಆದಿವರಾಹನಾಗಿಧರೆಯಂಪ್ರತಿಪಾಳಿಸೆಂಪುವತ್ತದಾನೋದರನೆಂಬುದೀಜಗದ
- 19 ದುಸ್ಥಿತಿಯಂಕಿಡಿಸಲ್ತೆ ಭೂಪರೂಪಾದವಿಷ್ಣುಕಲ್ಪಕುಜಮೆಂಬುದುವೈರಿಜನಕ್ಕೆ ಸಿಂಹರೂಪಾದನೃಸಿಂಹನೆಂಬುದುಧರತ್ರನೆಗಳ್ಳೆ ಯಸೋಯಿ
ದೇ
- 20 ವನ || ಶರಣಾತ್ಥಿವ್ರಾತರಕ್ಷಾಕರಣಪರಿಣತಂತನ್ನ ತೀಬ್ರಾಶಿವಿದ್ಯುಟುತರುಣೀವೈಧಬೃದೀಕ್ಷಾಕರಣಸುರಿಣತಂತನ್ನ ದೋಮ್ಮಂಡಳಂಬಂ
ದೇರ
- 21 ದಂಗಿಷ್ಟಾತ್ಥಕತುಪ್ಪಿಕರಣಪರಿಣತಂತನುದಾರತ್ವಮಾಯೆಂಬರಮಾತಂನನ್ನಿ ಮಾಪ್ಪಂನಿರುಪಮಮಹಿಮಂಸೋಯಿದೇವಕ್ಷಿತಿಶಂ || ದೆ
ಸೆದಸೆಯೊ
- 22 ಲ್ಲರಂಬಿಡಿದುಪಾಱುವವೀರಂಸೆಕ್ಕೆ ಗಣ್ಣದಿಂವಿನಸನಭೂಮಿಕೊಳ್ಳಿದುಳನೆತ್ತರಕ್ಕಾಗ್ಗೆ ಸಱಿಯಂತಗುಳ್ಳುನತ್ತಿ ಸುವಕಬಂಧದಿಂದೊಜ್ಜಿವ
ಲೋ
- 23 ಹಿತಧಾರಗಳೆನಭಂವಿಗುವ್ವಿಸುವುದಿದೇಂವಿಚಿತ್ರಮೊಕದಂಬರಸೋಮನಿಡಿಚ್ಚಿದಾಜಿಯೊಳ್ || ತನುತನುವಂತಱುಂಬೆಮಿಗಕೂರಸಿಕೂ
ರಸಿಯಂ
- 24 ಪಳಂಚೆಭೋವೈಕರುಳೆಂಚೆಗೊಂಡಡಗುಧಿವೈನೆಭೋರನೆರಕ್ಕವಾರಿಬಾಪ್ಪನೆಮರುಳಾದ್ದುವೈರಿನೃಪರಂಚಲದಿಂದಮೆಕಾದಿಗೈಲ್ವವೀರನೊಳಿದಿ
ರಾಂತು
- 25 ಗೈಲ್ವದಟಗಾವನೊಸೋವನೊಳಾಜಿರಂಗದೊಳ್ || ಬ್ರಮತುಮಾಳಲದೇವಿಮಹಿಮಾನುತಚರಿತೆಸತ್ಯನಿಧಿಪರಿಜನಚಿಂತಾಮಣಿಕಾದಂಬಾ
- 26 ನ್ವಯಸೋಮನೃಪಾದ್ಧಾಂಗಲಕ್ಷ್ಮಿಯೆನಿಸಿದಳಲ್ತೆ || ವೃತ್ತ || ಜಗಮಂರಕ್ಷಿಸಿದತ್ತು ಕೀರ್ತಿಮುಗಿಲಂಮುಟ್ಟುತ್ತ ಪಂಪಾತ್ರದಾನಗುಣಂಜೀ
ಯೆನಿಸಿ
- 27 ತ್ತುವಿಶ್ವಜನತಾಸಂಸ್ತುತ್ಯಮಾದತ್ತು ಸತ್ಯಗುಣಂತಾನೆಸೋವಿದೇವನೃಪರಾಜ್ಯಾಜಯ ಬ್ರೆಯೆನಲುನೆಗೈದಮಾಳಲದೇವಿಯುನ್ನತಿ
- 28 ಯನಿನ್ನೇವಣ್ಣಿ ಪೋಂಬಣ್ಣಿ ಪೋ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮಾಚೆಯನಾಯಕನವಂಶಾವತಾರವೆಂತೆನ || ವಿನಯದನನ್ನಿ ಯದಯದಾಪ್ಪಿನ
- 29 ಕೂಪ್ಪಿನಕುಲದಚಲದಚಾರಿತ್ರದವೆಂಸನುಸಮಮೆನೆಮಾಚಯ್ಯನಜನಕಂಮಸಣಯ್ಯನಧಿಕಮಹಿಮೆಯನಾಂತಂ || ತತ್ಸತಿ ||
- 30 ಕಂದ || ಕ್ಷಿತಿಬಣ್ಣಿ ಸೆನೆಗಳ್ಳೆ ಪತಿಬ್ರತಗುಣವತಿಭಾಗ್ಯವತಿಯಶೋವತಿಯೆಂಬುನತಿಯಂಪ್ರಭುಮಸಣಯ್ಯನಸತಿತಳೆದಳುಮು
- 31 ಳ್ಳಿಯುಕ್ತ ನೆನೆಪೋಗದರಾರ || ತತ್ಸುತ || ಏವತತ್ವಂವಧಮ್ಮನಿಮ್ಮಗಳಗುಣಾಳಂಬಂಶಿವಾರಾಧನಂವಪೂಜಾವಿಧಿಸಲ್ಲ ವಿಾವಿಭು
- 32 ವಿನಿಧಾತ್ರೀಜನಕ್ಕೆಂದುತಾಂವಿನೀಯಲ್ಪಡೆಡಳಮಹೇಶವರದಿಂಮಲ್ಲವೈವಿಶ್ವಾತನಂಶಿವಪಾದಾಂಬುಜಭೃಂಗನಂತನೆಯನಂಸದುನಾಚಿ
- 33 ಯಂಮಾಚಿಯಂ || ಕಂದ || ವಿನಯನಿಧಿಮಾಳಿಯುಕ್ತಂಜನನಿಯೆನಲುತಂತ್ರಪಾಳಮಲ್ಲಯ್ಯಂತಜ್ಜನಕನೆನೆಸುಗ್ಗಿಯುಕ್ತಂಜನನು
- 34 ತಭಾಗ್ಯವತಿಯಪ್ಪುದೇನಚ್ಚರಿಯೇ || ಗುಣವತಿಸತ್ಯದಶಾಚದಕಣಿವೆಧಮ್ಮಾನುಚರಿತೆಸುಬ್ರತೆಪತಿಭೂಪಣಮಾಚಯ್ಯನ
- 35 ತಿಯುಗಣಿಸೆಡೆದಳುಸುಗ್ಗಿಯುಕ್ತನತ್ಯುನ್ನತಿಯಂ || ಬ್ರಮಹಿತಂಸಕಳಕಳಾಧಾಮಂವಧಮ್ಮನಿಮ್ಮಗಳಂವೀಶ್ರೀರಾಮಂದಾನಿಯಶೋನಿ
- 36 ಧಿಸೋಮಂಮಾಚಯ್ಯನಾತ್ಮಜಂಕೇವಳವೇ || ಮತ್ತವಾಮಾಚೆಯನಾಯಕನಮಹಿಮೆಯೇದೊರೆತೆಂದೊಡೆ || ಕಂದ || ಬ್ರರಮಾಂಮಾಚ

- ³⁷ಯ್ಯಾಧೀಶಂತ್ಯಾಹಿತೇಯಸುಂಕದಧಿಕಾರವಿನ್ತು ರಿಸೆಸೋಮನ್ಯ ಪಾಳಕುಮಾರಂ ಸವ್ಯಾಧಿಕಾರಿಯೆನೆಪೆಸರ್ವಡೆದಂ || ವೃ || ವಿನಯಂಸಜ್ಜನ
- ³⁸ಹರಿಸದಂಪ್ರಭುತೆಲೋಕಸ್ತುತ್ಯಮಾಚ್ಚಿಪ್ಪುಪ್ಪುನಿಕಾಯೋತ್ಸವಕಾರಿಧಮ್ಮಚರಿತನತೃಪ್ತಿಜಿತಂವಿಶ್ವದಿಗ್ವಿನಿತಾಚಂದನಲಿಪ್ತ ಕೀರ್ತಿ ಪ
ರನಾ
- ³⁹ರೋದೂರವಾಚಾರವಾಯ್ತೆ ನಲೀವೇಳುವುದೊಮಾಚಿಗಾಂಕನೆಮೊಲಂಧನ್ಯಂಮಹೀಚಕ್ರದೊಳ್ || ಪತಿಗತ್ಯಾಜ್ಞೆನೆಯಿಸ್ರಜಾಪ್ರತಿ
- ⁴⁰ಗಂಮಯ್ಯಾದೇಯಂದಾಂಟದುಂನತಿಯಿಸ್ವಪ್ನ ದೊಳಪ್ಪಡಂಪ್ರಸಿದ್ಧಿಯದೆಂತುಂಪೊದ್ದ ದಾತ್ತೀಯಸಂನುತಸತ್ಯಬ್ರತದಿಂವಿರೋಧಿಬಳವಂಜೆಂ
ಕೊಳ್ಳು
- ⁴¹ವಿಕ್ರಾಂತದಾಯತಿಯಿನಾಯಕಮಾಚಿಗಾಂಕನೆಮೊಲಂವಿಖ್ಯಾತಿಯಂತಾಳಿದಂ || ಕಂದ || ನಯದಾನಮಂನದಾನಂಪ್ರಯದಾನಂ
- ⁴²ವಸ್ತ್ರಹೇಸುದಾನಂಧಮ್ಮೋದಯದಾನಂಸನ್ಮಾನೋದಯದಾನಂಮಾಚಿಗಾಂಕನಾಜ್ಞೆತದನಂ || ವೃತ್ತ || ಪರವಧುಗಾಸೆಗೆಯ್ಯದವನಂ
ಜಗಮಂಪೊ
- ⁴³ರೇವಾಪ್ಪಸತ್ಯದೊಳ್ಪೊರೆಯದವಾಣಿವೈರಿಜಯಮಂಪಡೆವಾಚರಣಂಕಳಂಕದೊಳ್ನರೆಯದಕೀರ್ತಿ ಪೂಜಿತಮಂಕೇಶಸದಾಂಬುಜಚಕ್ರತಾ
- ⁴⁴ನದಚ್ಚರಿಯೆನೆಬಣ್ಣಿ ಸಲಕಳವೆಮಾಚಿಯನಾಹವ . . ಯಂ || ಅನ್ತು ಮಾಚಿಯನಾಯಕನೆಜಗೋತ್ರಮಿತ್ರಕಳತ್ರಪ್ರತ
- ⁴⁵ವವಿತ್ರತನೆನಿಸುಖದಿನಿರತದುಗುರುವಂಜಗದ್ಗುರುವುನೆನಿಸಿ || ವೃ || ಯಮಮುಖ್ಯಪ್ರಾಂಯೋಗಾನುಭವರಬಿಳವೇದಾಂತಸಿದ್ಧಾಂತಸೈ
- ⁴⁶ವಾಗಮದುಗಾಂಭೋಧಿಪಾರಾಯಣರಮಳ ಕಳಾಣ್ಣಾನಸಾರರಪ್ರಸಿದ್ಧೋತ್ತಮಯೋಗೀಂದ್ರಾಗ್ರಗಣ್ಯನುನಿರುಸಮಮಹಿಮಾಳಂಕೃತರ್ಪಣಂ
- ⁴⁷ಪ್ರವೇತ್ತೆಕ್ರಮಯುಕ್ತ ರಿಖ್ಯಾತಕಾಳಾಮುಖಮುಖಿತಕದ್ವೇವಶಕ್ತಿ ಬ್ರತೀಂದ್ರ || ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರ
- ⁴⁸ಣಮಾನಾನಾಪೂಣಜಪಸಮಾಧಿಸೀಲಸಂಪನ್ನರ . . ರಲಬ್ಧವರಪ್ರಸಾದಪ್ರಸಿದ್ಧರುಮಪ್ಪಬಮ್ಮಕೊರಹಿರಿಯಮತದಾಚಾ
- ⁴⁹ಯ್ಯಾದ್ವೇವಶಕ್ತಿ ದೇವರು ಮಾಚಯ್ಯನಾಯಕಂಗೆಕಾರುಣ್ಯದಿಂದನುಗ್ರಹಂಮಾಡಲಾತನುಂಧಮ್ಮತತ್ಪರನಾಗಿ || ವೃ || ಎಸೆಯಲುಚಿ
- ⁵⁰ತ್ರವಿಚಿತ್ರಪತ್ರನುತಮಂಪ್ರಸಾದಮಂಸಾಡೆಕಟ್ಟಿಸದಿಂಮಾಡಿಸಿಮಾಡಿಪೊಂಗಳಸಮಂದೇವಾಲಯಾಗ್ರಕ್ಕೆ ರಾಜಸೆತದ್ವೈ ಬ್ಬೆಗಗೊಂಡುಬ
- ⁵¹ಣ್ಣಿ ಸುನಿನಂತತ್ಪಣ್ಯಮಂಕೂಡೆಪೆಚ್ಚಿ ಸಿದ್ಧಮಸ್ತುಭುಮಾಚಿಗಾಂಕನಸಕ್ತತ್ನೀರ್ತಿಯಂಧಾತ್ರಿಯೊಳ್ || ಕಂದ || ಪರಿವಾರದೇವತಾವಿ
- ⁵²ಸ್ತರಮಂಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಸಿದಂನಿರವಧ್ಯಂಬಂದಣಿಕೆಯಪುರದೊಳ್ ಮಾಚಯ್ಯನಧಿಕಪುಣ್ಯೋದಯದಿಂ || ಅನ್ತು ಮಾಡಿಸಿ
- ⁵³ತದನಂತರವಾಮಾಚಿಯನಾಯಕಂತಮ್ಮಳ್ಳಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಸೋವಿದೇವರಸರಹೆಸರಿಂಶ್ರೀಸೋಮೇಶ್ವರದೇವರೆಂದುಹೆಸರಿನಿ
ಡಲರಸ
- ⁵⁴ರಾದೇವರಂಗಳೋಗಕ್ಕೆ ವಾದೇವಾಲಯದಮಾಟಕೊಟಪ್ರಸಾದಕ್ಕೆ ವಲ್ಲಿಯತಪೋಧನರಾಹಾರದಾನಕ್ಕ ವಂದೆತ್ತಿ ಕೊಳನಕೆಳಗೆ
- ⁵⁵ಬಿಟ್ಟಗದ್ದೆ ಮತ್ತರುಮೂಱುಹಿರಿಕೆಹಿಯಕೆಳಗೆಸಾಸಿರಮರದಸ್ಥಳದಡಕೆದೋಂಟನಾಗರಖಂಡವೆಸ್ವಗತ್ತ ಉಲೂರಲೊಂದುಹೊಂನುಕಾ
- ⁵⁶ಣಿಕೆಅಯ್ಯತ್ತೆತ್ತಿ ನಕೊಡವಿಸೇವೀರವಣವಂತೆರಡುವಿನದದವಸಾಯದಸುಂಕ್ರೀಮತ್ತಿರಿಯರಿಸಿಮಾಳಲದೇವಿಯರಾದೇವರನಂದಾ
- ⁵⁷ದೀವಿಗೆಂದುಬಿಟ್ಟುಗಾಣವೊಂದುಯಿಂತೀವೃತ್ತಿಯಂಸರ್ವ್ವನಮಸ್ಯವಾಗಿಬಿಟ್ಟರುಮತ್ತ ವವರಪ್ರಧಾನನಾಕರಸನಾಸೋಮೇಶ್ವರದೇವರನಿ
ವೇದ್ಯಕ್ಕೆಂದುಕಂ
- ⁵⁸ಣ್ಣಿ ಸೋಗಿಯಕೂಟಕೆಹಿಯಕೆಳಗಲ್ಲಿಯಮೂಲಿಗೆಬೂಹಗಾಡನಹಿತಬಿಟ್ಟಗದ್ದೆ ಮತ್ತರೊಂದುಮತ್ತ ಕೋಣವತ್ತಿಯನಾಪ್ಪಿ
- ⁵⁹ಭುಪ್ರಧಿಸೆಟ್ಟಿಯರುಮುಖ್ಯವಯ್ಯ ವ್ಯಾರುವಿದ್ದೋರೆಯಮಳವೆಗೆಹೊಂಗೆರವೀಸಹಸುಂಜೆಗೆರವೀಸದವನದಹೇಜಿಂಗೆರವೀಸ
- ⁶⁰ವಬಿಟ್ಟರುಮತ್ತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಬನವನೆಪನ್ನಿ ಲ್ಲಾಸಿರದಹೆಜ್ಜಂಕವಡ್ಡ ರಾವುಳದದಂಡನಾಯಕಂಬೀಚರಸರುದೇವರನಂದಾದೀ
- ⁶¹ವಿಗೆಂದುತುಣೋಗವಹೇಜಿಂಗೆಬೆಳೆಯಂಬಿಟ್ಟರುಮತ್ತ ಮಿರಿಂಜೆಯವಡ್ಡ ವ್ಯವಹಾರಿಬಲ್ಲಯಸಾಹಣಿಕೆಮ್ಮಿ ಸೆಟ್ಟುಸೋಮಯ
- ⁶²ಕೊಂಗಿಯಸಾಹಣಿಕನೆಯನಿಂತಿವರುಮುಖ್ಯನಮಸ್ತು ಘೇಳಾವಿಗರಿದ್ದು ಕುದುರೆಗೆರಡುಹಾಗವಂಬಿಟ್ಟರುಗೋವರೆರಡುಹಾಗವಂಬಿಟ್ಟರಿಂತಿನಿ
- ⁶³ತುವೃತ್ತಿಯುಂಸಕರ್ವರ್ಪ ೧೦೮ ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರವಮಾಘಶುದ್ಧದಶಮಿಯುಧವಾರವೃತ್ತ ರಾಯಣಸಂಕ್ರಮಣವೃತ್ತೀಸಾ
- ⁶⁴ತಂಕೂಡಿದಪುಣ್ಯದಿನದೊಳುಮಾಚಿಯನಾಯಕಂಸೋಮೇಶ್ವರದೇವಗ್ಗೇ ಸರ್ವ್ವಯಾಧಾಪರಿಹಾರವಾಗಿ ಕೊಟ್ಟರೀಸ್ಥಾನವಪ್ಪುದುಬ್ರಹ್ಮಾಚಾ
ರಮ
- ⁶⁵ವಿಂಶತಿಧಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದವಗ್ಗ ನಂತಪುಣ್ಯಮಕ್ಕು ವಿದನತಿದಂಗೆಂಗೆವಾರಣಸಿಕುರುಕ್ಷೇತ್ರದಲಸಾಸಿರ್ವ್ವವ್ಯೇದಸಾರಗರುಮನ
ನಿತಕ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5" × 2'

¹ . ಸ್ತಿಶ್ರೀಮತುಕಳಚುರ್ಯಚಕ್ರವರ್ತಿರಾಯನಾರಾಯ² ಣನಾಹವಮಲ್ಲದೇವ[ವ]ರ್ಷದ ೪ ಯಶುಭಕ್ತಿ³ ತುಸಂವತ್ಸರದಮಾರ್ಗಸಿರಬ ೧೦ ಸೋ | ಸ್ವಸ್ತಿಶ್ರೀ⁴ ಮನ್ಮಹಾಮಂಡಲೇಸ್ವರಂಪೊಪ್ಪದೇವರಸರೇನ್ನ ಮಹದೇವದಣ್ಣಾ⁵ ಯಕಕಾಣಿಕೆಗೆನೆಯಹಳ್ಳಿಗೇಬಿಜಯಂಗೈದಲ್ಲಿಮಲುಗೆ⁶ ದೇವನದಳಬಾರಂಬಳಿಗಾವೆಗೆಹೋಗುತ್ತಂಮತುಮತಿಂ⁷ ಬವರವಾಗಲುಮರಾರಿಸೋಮಯನಮಗದಡೆಯಕಟಗ⁸ ನಾಗನಕಳದುಪಸಲಡ್ಡಣಕೊನ್ನವಂಕೊಣ್ಣಪಲರಂತೆ⁹ ಟುದುಮೆಱದುಸುರಲೋಕಪ್ರಪ್ತನಾದ || ಅರಸಾಳು¹⁰ ತನಕೆಮೆಚಿಮುರಾರಿಸೋಮೆಯಕಲನಿಟಿಸಿದ ||

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ಅದೇ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" × 2' 2"

¹ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿವ್ವಿವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಸರಮೇಸ್ವರಂ² . . . ಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತಿಭುವ³ ವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನಮಾ⁴ ರಂಬರಂಸಲುತ್ತಮಿರಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂದ⁵ ಸತ್ತಿ ಮನೆವರ್ಗ ಪದಣ್ಣಾಯಕಸಾಲಿಪಯ್ಯಂಗಳಬೆಸದ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂಕನಿ .⁶ ರಾಮಯ್ಯಂಗಳುಬನವಾಸಿಪನ್ನಿ ಚ್ಯಾಸಿರಮುಮನಾಳುತಿರತತ್ಪಾದಪದ್ಮೋ⁷ . . ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಸಾಮನ್ವ ಬೊಪ್ಪರಸರುಅರ್ಧಾಂಗಲಕ್ಷ್ಮೀಸ .⁸ . . ಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಸ್ರಘಳಭೋಗಭಾಗಿನೀದ್ವಿತೀಯಲಕ್ಷ್ಮೀ⁹ . . ಯರಪ್ಪಶ್ರೀಮತುಶ್ರೀಯಾದೇವಿಯರುಸಮಸ್ತ ಪ್ರಜಾಪರಿಗ್ರಹಗ .¹⁰ ಪ್ತಿಯಸ್ಥಾನದಲ್ಲಿಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೪೪ ನೆಯಸೋ¹¹ ಭಕ್ತಿಶ್ರತುಸಂವತ್ಸರದವೈಸಾಖಬಹುಳ ೧೦ ಆದಿನಾ¹² ರದಂದುಗೋವರಮಾರಣನಮಗಂದೇಕೆಯನಾಯಕಂಅ¹³ ರಸಂಕುಮಾರನಹಡದಡೆಕೊಣ್ಣ ಸಬಾವಿಯಬ್ರಹ್ಮ¹⁴ ದೇವಂಗಿತನ್ನ ಸಿಡಿತಲೆಯಂಕೊಟ್ಟಿಹನೆಂದುಹರಸಲು . .¹⁵ ಅರಸಕುಮಾರನ್ನ ಹಡದಡೆತನ್ನ ಸಿಡಿಲೆಯಂಕೊ^{*16} ಗತನದೊ ಳಲು¹⁷ . ಟ್ಟಿಗಣ್ಣ ೪೦೦ ದೀಪಾವಳಿಗೆಯಲುಕು ಗಬೀರಮಾಬನದಿಯಪಣ್ಣ¹⁸ ಸಲಿಸುವರಸಲಿಸ¹⁹ ದಟ್ಟಿದವಾರಣಾಸಿಯಲಕವಿಲೆಯುಬ್ರಾಹ್ಮಣರುಮನೇ[ದ]ಪಂಚಮಃಪಾ²⁰ ಪಾತಕನಕೂ ||

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ಅದೇ ಗ್ರಾಮದ ತ್ರಿಮೂರ್ತಿ ದೇವಸ್ಥಾನದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" × 2' 4"

- ¹ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತಿ ವೀರಬಲ್ಲಾಳದೇವವರ್ಷದ ೨ ನೆ
- ²ಯಭಾವಸೋತ್ತರದಪಾಲ್ಗುಣಸುಧದ ೫ ನೋವಾರದಂದು ಸ್ವಸ್ತಿಶ್ರೀಮತುಶಕಳ
- ³ಲಕ್ಷ್ಮೀಪತಿಬಾಹತ್ತರನಿಯೋಗಾಧಿಪತಿಮಹಾವಡ್ಡಬೆಹರಿಕಮುಟಮಲೆಟ್ಟೆರಸೂರ್ಯ್ಯದಂ
- ⁴ಣ್ಣಾಯಕರುಸಹಿತವಮಲೆಯನಾಯಕನಕರೆದುಬಳಶಲುಬಾಳೆಯಹಳ್ಳಿಯನಿಜಿ
- ⁵ದುತುಟುವಂಕೊಂಡುಬಹಲಿಕವಡವನದಳವಾರಯತಿ . . ದುಸೆಟ್ಟೆಯಸಾಣಿಯಜೆಯಸಾಹಣಿಬೆಸ
- ⁶ನಕಾದಿದಲ್ಲಿಹಲರಂಕೊಂಡುತಳುತಿಜಿದುಮೆಜದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ||
- ⁷ಆತನವೀರವದಂತೆಂದೆಡಿ ! ಪಜಿದು ದಭುಜಮುಂಗರುಡಂಗಳಗನಾಗ್ರದಿಂದಂ
- ⁸ಆರ್ಧೇಕುಟವೆನಪ್ಪಳಿಸಿತಾಹುಯಿದೆಂದುನೋ . . . ಶ್ರಯದಿಯರಿಜಿದಾಡುತಂಮೆ
- ⁹ಜಹಲಿದ್ದುಮಂನೆಯವೀರಮಂಸಮನ್ತರಮಲ್ಲನಾಯಕಂಸುಭಟಬೀರಮಮಜಿಯನಾಜಿರಂಗ
- ¹⁰ದೊಳು || ಬೀರ . . . ದಿನದ್ಧನದಕಾ . . ಮಿಗಯವೈರಿವರ್ಗಮಂಕರುಣದ . . ದೋಯದೀಶುಭಟಾಗ್ರ
- ¹¹ಣಿಪಾಯ್ಯಧರಾತಳಾಗ್ರದೊಳು ! ಪರಿಪಜಿದಾದ್ದುಬಳನೂರನೆತ್ತರುಬಿಂಮ್ಮನೆಬಕ್ಕೆಯುದ್ಧದೊಳುನ
- ¹²ನರಿಗಳೆಂವಾಡಿದಂಸುಭಟಾ . . . ರವವೆಲೆಯ . . ನಾಜಿರಂಗದೊಳು ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7' × 2' 3"

- ¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುತ್ರಿಭುವನವಿಖ್ಯಾತಂರಾಜಾಧಿರಾಜರಾಜಸರಮೇಶ್ವರಯಾ
- ²ದವನಾರಾಯಣಂಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಭುಜಬಳವೀರಂಸಿಂಗಣದೇವ
- ³ನನಿಜವಿಜಯರಾಜ್ಯದಹದಿನಾಲ್ಕ ನೆಯಸ್ವಭಾನುಸಂವತ್ಸರದಫಾಲ್ಗು
- ⁴ಣಸುಧ್ಧ ಅಪ್ಪಮಿಸಾಸಾಮವಾರದಲುಮುಳುಗುಂದಧಾರಣದಲ್ಲಿಜಾಯ್ಯರಾಹು
- ⁵ತನಬವರದಲಿಲೋಕಿಯನಬೊಪ್ಪೆಯನಾಯಕಂಕಯಿದಿಜಿದುಮೆ
- ⁶ಜದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ || ಅವನಪ್ರತಾಪಮಂತೆಂದ]ಡೆ || ಪಿಡಿಡಿ
- ⁷ತಂದೆನಿಬಾಳುದಲೆಯನೆನುತಂಮೂದಲಿಸಿಮುಂಕೊಂಡುತ[ಂ]ನೊಡೆಯಂ
- ⁸ನೋಡಲುಮೈರಿವೀರಬಲಮಂಪೊಕ್ಕೊಕ್ಕಿ ಲಿಕ್ಕು ತ್ತ ವಾಕದಡುತುಟ್ಟದಮುಟ್ಟು
- ⁹ದಂಸಮರದೊಳುಕೊಂದಿಕ್ಕಿ ಮಾಹಂತರಂಪಡದಂಜಾಯವರಾಹುತಂಗೆಬೆ
- ¹⁰ಮರಂಜೊಪ್ಪಂರಣಕ್ಕೊಪ್ಪಮಂ || ಅಂದಿನನಾರಂದುಜಾಯವಂಜಸಗೊಳಲು
- ¹¹ಹುಸಿವರಸೂಲಗಂಡರದಾವಣಿಗಿಗಳಂಕಬನ್ನಿ ದೇವನಮಲಗಂಪೋಕನಪೊ
- ¹²ಪ್ಪನೆನಲ್ಪ ನಲ್ಲಾ || ಗಡಣಿಸಿಕುದುರೆಯದಳಮಂಜಡಿಧರಜಾಯರಾಹುತನಾದಂಬ
- ¹³ಡಿದೊತ್ತಿ ಕುದುರೆಯವಾನೆಯಕೆಡಕುತಿ ಕೊಂದಲೋಕನಬೊಪ್ಪಂ || ಗಜಮಾಖಸಿ . . . ನಿಜ

- ¹⁴ ಗಲಿಯತ್ತ ಲಾಗಜಬಜಿಸಿತ್ತು ರಣರಂಗಧೀರನಿಂಭುಜಬಳಿ ಬೊಪ್ಪನಿಜಿವಲ್ಲಿ || ತಾಟಿಸಿಪಟ್ಟಿ
¹⁵ ಯಡ್ಡಣದಬಿಂನಣಮಂಮೆಣದಲ್ಲವೀರರುಂಸಾಟಿಸಿಪೊಬ್ಬಿ ಪಲ್ಲವಡಿಗಕ್ಕಡಯೆಂದಿಜಿಬಿಚ್ಚಿತಾ
¹⁶ ಐವರೆತೋಟಿಗೆಕೋಟೆಯಂದದಿ(ಕ)ಕಲಾಚಮದಕವನುತ್ತು ಮೆಯ್ದುಲಲ್ಲಾಟದಪಟ್ಟಿಪ್ಪಲ್ಲಿ ಚಮರಂಗ
¹⁷ ಳತೋಕ್ಕೆ ಯಬಪ್ಪನೊಪ್ಪಿದಂ || ಅನ್ನು ವೀರರನೊಳಕೊಂಡನಸುರಕಂನೆಯರು ವಿಮಾನಂಗಳೆಂಸುರಲೋ
¹⁸ ಕಪೊಯ್ದಿ ದರು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6' X 2' 5"

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಃ ಶ್ರೀಭಿಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
² ಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಳಾಳುಕ್ಯಾಭರಣಃ ಶ್ರೀಮತ್ರಿಭು
³ ವನಮಲ್ಲವೀರಸೋಮೇಶ್ವರದೇವವರ್ಷದ ೫ ನೆಯವಿಶ್ವಾವಸುಸಂವತ್ಸರದಚೈತ್ರಬ ೧೪ ನೋ
⁴ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಸೋವಿದೇವರಸನವಿಶಾಲವಕ್ಷಸ್ಥಳನಿವಾಸಿನಿಯರಪ್ಪಶ್ರೀ . .
⁵ ತ್ಪಿರಿಯರಸಿಲಕ್ಷ್ಮ ಲದೇವಿಯರುಸ್ವರ್ಗಸ್ಥೈಯರಾಗಲಾದೇವಿಯರೊಡತಾವೆನೆನ್ನ ಮುಂನು
⁶ ಡಿಬಾಪೆಯನೆಜುಪಿಗತ್ತ ವರಲೋಕನಪ್ಪಬೋಕನವಿಂಕದಬೀರದಂನತಿಯಗ್ರಭಾವವೆಂತೆನೆ ||
⁷ ಕಂದ || ಚಲದೆತಲಿಗೊಣನಾಡುವಕಲಿಯಂನೀನೆಂದುಕರದೊಡೆಯಂಬಿಂತಪ್ಪಲಘುಪರಾಕ್ರಮ
⁸ ಬೋಕಂತಲಿಗೊಟ್ಟಂವೇಳೆವಾಳಿಗು ಪ್ಪೆರಪ್ಪೋಗಳಲ್ || ಕಟ್ಟುಯದಭಾಪೆಯನುಡಿಕೆಟ್ಟದುಗ . . ಭವಾಯ್ತು
⁹ ಸತ್ಸುರಭೂಜಂಪೊಟ್ಟುದುಜಗದೊಳನೆಲೆತೊಟ್ಟನೆಬಾಕದಿ
¹⁰ ಸುರದುಂದುಭಿನಾದವೆಸೆಯೆಗಳಂತರ
¹¹ ರತ್ನಿಯಂಪೋಕಣನಂ || ಮತ್ತಮಾತನಬೀರಮುಂನಾಯ
¹² ವರಸಂಧಾತನಹಣ್ಣಿ ಮಕ್ಕಳಿಗಬಳಗಿಜಿಯ
¹³ ದಪ್ಪತ್ತ ಉಲೂರಆದುಹನನುದಯವಿಂತಿ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 3" X 2"

- ¹
² ಪಿರಿಂದೆಂಜಲಾಗ . . ಮುಂಬಿದೊ . . . ಗವ್ವದಿಂದನೋಮುಂಮಲಿದಿರಾನ್ನೆ
³ ಯ್ಥಿಪಲಬರಂತಟ್ಟಿಜಿದು . . ವ || ಅನ್ನಿ ದಿರಾನ್ನ ಬಾಳೆವೆಗ್ಗಡೆಯ . . . ಕಮಕೊಂ
⁴ ದುಕಟರಮುತ್ತು ಕದುಜಿಯಂತಳುತಿಜಿದು ಸುರಲೋಕ
⁵ ಪ್ರಾಪ್ತನಾದ | ಇದೆಂಬರೆದಸಾ ದಿಬ್ಬಶ್ರೀ
⁶ ಪಾದಾರಾಧಕ ಸದಾ
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ಅದೇ ಹೋಬಳಿ ಸೀರೆಹಳ್ಳಿ ಹನುಮಂತ ದೇವಸ್ಥಾನದ ಬಾಗಲ ಮುಂದೆ ನೆಟ್ಟು ವೀರಗಲ್ಲು.

- 1 . ಸ್ವಸ್ತಿಶ್ರೀಮತುಕಳಚುಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತಿ ಫಿಜ್ಜಣದೇವಸ್ಥಾನ
- 2 . . ಕರಸಂವತ್ಸರದಜೇಷ್ಠಬಹುಳ ೪ ಮಿಶುಕ್ರವಾರದಂದುಸೋ
- 3 ರಪ್ರಮುಖರಾಗಿರತಾನುಯವಡ್ಡನ
- 4 ಹೆಗ್ಗಡೆದಂಡನಾಯಕನದ್ಧಿಗೇದಂಡನಾಯಕ
- 5 ಸಂ ಕೂಡಿಕಾದಿಸೋಲೋಡಿಕೋಹಲ್ಲಿನೋವಿದೇವರಸನನಾಯಕ
- 6 . ಪ್ಪಿಡಾತಕೇಶಬೋಪ್ಪನೆಯನಾಚರನನಾಯಕನ ನಾಯ
- 7 ದಣ್ಣಿ ಕೆಯಲಿಟ್ಟು ಅಡ್ಡ ಗಡಿಯಲೊಂದೆಬಿಲ್ಲಿನಲುಮೂಱುಸಾಯಿರಕುದು
- 8 ತುಕುರ್ದಿಲೆಯಕಡದಲುಕೆಡಹಿಹನ್ನೊಂದುಕುದುರಿಯಹಿಡಿದುಬಹಲ್ಲಿಅಡ್ಡಗ
- 9 ಹರಗಿದಲ್ಲಿಕಾಳಗಮಕಾದಿಸುರಲೋಕಪ್ರಾಪ್ತನಾದ | ಎಪ್ಪತ್ತೊಕ್ಕಲುಂಕೆ
- 10 ಸೆಟ್ಟಿಯುಂಮೆಚ್ಚೆ ಹಾಳಕೆಯ್ಯಂಕೊಟ್ಟುರುಮಂಗಳಮಹಾಪ್ರೀತಿಬರದಂನೇನಬೋ

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ಅದೇ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟು ಮಾಸ್ತಿ ಕಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 4' 6" X 1' 10"

1 ಸ್ವಸ್ತಿಶ್ರೀಜಯಧ್ವಜದ	5 ದಿಂರಾಜ್ಯಂಗಿಯಿಲುತ್ತು	9 ರುವಾರದಲುಸಿರಹ	13 ಸುರಲೋಕಪ್ರಾಪ್ತನಾ
2 ಯಶ್ರೀವೀರಪ್ರತಾಪ |	6 ಮಿರ್ಧಪಕವ ೧೩೩೪ ನೆ	10 ಳೆಯಗಲುಡಬೋಂ	14 ದರೂ || ಮಂಗಳಮ
3 ದೇವರಾಯರುಸು	7 ಯದುಮ್ಮುರ್ಬಿಸಂವ	11 ಮಗಲುಡರುಆತ	15 ಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
4 ಬಸಂಕಥಾವಿನೋದ	8 ತ್ವರದಆಪ್ತಾಡಸು ೧೪ ಗು	12 ನಸತಿಹರಿಮಾಣ	

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ಅದೇ ಹೋಬಳಿ ತೊಗರಸೆ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ದ್ರಾವ್ಯವಾಸಯೆಂಬ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ಇನಾಮತಿ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 4" X 2'

1 ಸ್ವಸ್ತಿಶ್ರೀಮತುವಿರೋತಸಂವತ್ಸರದ ಬಾದ್ರಪದಬ	4 ಲ್ಲಂಗಳಲುಡರುನಂಮತೊಗರಸಿಯಪ್ಪೇಸಾಯದಹೊಲ
2 ಹುಳಬಲೆಕ ಓಲು ರವಿವಾ[ರ]ದಲೂಪ್ರೀಮತ್	5 ಯಬಳಗಿನಾನುಮಲ್ಲಿಕಾರ್ಜುನದೇವರನಂದಾದೀಪ
3 ತೊಗರಸೆಯಬಯಿರಮಗಲುಡರಮಗಮ	(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ವರ್ಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 4" X 1' 9"

1 . . ಜ್ಞಸಂವತ್ಸರದಕರ್ತಿಕ	3 ಕಾರ್ಜುನದೇವರಪೋಗದದ	5 . . . ಸಹೋಲ . . .
2 ಬ . ದಲುತೊಗರಸೆಮಲ್ಲಿ	4 . ಮಲ್ಲಂಗಳೂಡರುಅ	

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ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 6' X 9"

1 ರಉದ್ರಿಸಂ	10 ಕರ್ಜುನಗೇದೀಪ	17 ಟ್ಟಸರ್ವಮಾನ್ಯವ	24 ಅರಸಿಗೇಬಿನವಮಾಡಿಯಾ
. . . .	11 ರಾಧನೆಗೆಮಾ	18 ಮಾಡಿದಂತದಂಮ	25 ದರ್ವಕೆಸಕರವಾಗಬಿಂ
5 ಕೆಕರ್ತರಾದಕೆಳ	12 ದಿದಧಂಮ	19 ಆವವನಾದರುತಪ್ಪಿದ	26 ನವಮಾಡಿಸಿದವರು . .
6 ದಿಸದಾಶಿವ	13 ಯಿಸ್ತನಕೆಸ	20 ರೆವಾರಣಾಸಿಯಲಿಗೋ	27 ನಹಳ್ಳಿಯಗಣಚ . .
7 ರಾಯನಾಯ	14 ಲುವಗಣಾಚಾರಿ	21 ವಕೋಂದಪಾಪಕೆಹೋಗು	28 ಪರ್ವತವಡೆಯರು
8 ಕರುತೋಗರ	15 ಯುಗ ೪ ವರಹ . . ೧೪	22 ವನುಯಾರಪದಕೆ	
9 ವೇಯಮಲ್ಲಿ	16 ದೀಪಾರಾಧನೆಗೆಬಿ	23 ಸಲ್ಲನುಯಾರಧಮ	

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ಅದೇ ಗ್ರಾಮದ ತೇರಬೀದಿಗೆ ಎಡಪಾರ್ಶ್ವ ಮಾವಿನ ಗಿಡದ ಕೆಳಗೆ ನೆಟ್ಟ ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ—ಪ್ರಮಾಣ 3' X 2'

1 ಶ್ರೀಮನ್ನಂಮಹೋಶಾಹಾಮೃಗಾಮಾಗಡೀ	2 ಮುಟದಾಚಂನಬಸವಪಾಸ್ವಾಮಿಗಪ್ಪಾಮುಟ್ರೀ
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ಅದೇ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

3 ಶ್ರೀಕಾಳಾಕ್ಷಿನಾಮಸಂ	5 ಹುಳಪಂಚಮಿಶುಕ್ರವಾರದಲ್ಲ
4 ವತ್ಸರವೈಶಾಕಬ	6 ಸ್ತಾಪ್ಯವಾದುದು

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ರಾಜಾಂಗಣದ ಹಕ್ಕುಲಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" X 1'

1 ಶ್ರೀಮಂನಾಳುವಮುಗಟ್ಟಿ	6 ಡುಗದಬೂಮಿ
2 ಯಶಾಂಪೈಯಹಲಿಯಗ	7 ಯನುಭೂಮಿಚಂ
3 ಉಡರಮಗಬನದಿಗುಡನು	8 ದ್ರರುಳ್ಳಂನಬರಪಾ
4 ಪಟ್ಟದಮಲ್ಲಿಕಾರ್ಜು	9 ಲಿನೂದು ಶ ೧೩೬೦
5 ನದೇವರಗೆಬಿಟ್ಟನಾಖಂ	

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕರಡಿಮಾನ್ಯದ ಗದ್ದೆಯ ಬದಿವಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 3" X 6"

1 ಶ್ರೀಮತುತೋಗರಸೆಯಮಲ್ಲಿ	2 ಣಗುಡರುಕರಡೆಯ	3 ಬನವೈಯ್ಯಗೆಕರಡೀಮೇ	4 ಕೆಕೊಟ್ಟಹೂಲ
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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಪಂಚವನ್ನಾಗಿ ಮಠದ ಗದ್ದೆಯ ಬಳಿ.

ಪ್ರಮಾಣ 2' × 1'

1. ಗ್ರಾಮತುಬಹು	5. ತೋಗರಸಿಯಅರಟಿಸಿದವೀರ	9 . . ಗದಭೂಮಿ
2 . ನೈಸಂಕರದಚೈತ್ರ	6. ವೈಡಿಯರುದೇವರಮಟದ	10 ಯಿದಮೃತಪಿದ
3 . ಹುಳ ೧ ದಲೂವಿ	7 . . ಕೆಲಯವರುಹಿರಿಯ	11 ವಗೆವಾರಣಾಸಿಲಿಗೋವ
4 . ಪಂಣನಾಯಕರು	8 . . ಶಾಸ್ತ್ರಮಣನಾಲ್ಕುಖ	12 ಕೊಂದಪಾಪಕ್ಕೆ ಹೋಗಲಿ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕಮ್ಮಾರನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" × 9"

1. ಸ್ವಸ್ತಿಗ್ರಾಮತು	2. ಹೊಂಕಳರಚಿ	3. ಕೊಡೇರುಕಬುರಮಲಣ	4. ಗುಡರುಕೊಟ್ಟಭೂಮಿ
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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಪಾತ್ರದ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 1' × 1'

1. ಅನಂದಸಂವತ್ಸರದ	2. ಚಯಿತ್ರನು ೧೦ ಲಿಗ್ರೆ	3. ಮತುತೋಗರಸಿಯಮ	4. ಲಿಕಾರ್ಜನದೇ
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ಅದೇ ಹೋಬಳಿ ಮಳವಳ್ಳು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಕಂಭದ ಮೇಲೆ.

ಪ್ರಾಕೃತಭಾಷೆ.

1. ಸಿದ್ಧಮ || ಜಯತಿಭಗವಾನ್ಮಟ್ಟಪಟ್ಟದೇವೋವೈಜಯಂತೀಪುರರಾಜಾಮಾನವ್ಯನಗೋತ್ತೋಹಾರಿತೀಪುತ್ರೋವಿಣ್ಣು ಕಡ್ಡ ಚುಟುಕುಲಾನ
ನ ಸಾತಕಣ್ಣಿ ಆಣವಯತಿಮಹಾವಲಭನರಜ್ಜು ಕಮ
2. ಅಯುಧನವದ್ಧ ತೀಚ್ಚಂಭಗವತೋಪಪಟೇಯಸೀವ್ವುಖಾನ್ವಯಂಗಾಮಾಹಾರಸಹಲಾಟವೀಂ || ಮಟ್ಟಪಟ್ಟದೇವಭೋಗಂಮಹಾಸುರಾ
ಣಂತಾಣಮ್ನಾತ್ರ ರಚ್ಚಾ ಯಸವ್ವಪರಿಹಾರೇಣವೀತಾರಾಮಂಅಭಟಪ್ಪವೇಸಂಸಂಸಿದ್ಧಿ ಕಮ
3. ವ್ಯಂಉಚಿತಂಸವ್ವಪರಿಹಾರೇಣತಕಿಚ್ಚೀಪುತ್ರಾ ಯಬಹ್ಮದೇಜ್ಜಂದಿಣ್ಣ ಮಕೊಣ್ಣಿ ನೈಸಗೋತ್ತಾ ಯಹಾರಿತೀಪುತ್ರಾ ಯಕೊಣ್ಣ ಮಾಣಾಯ
ಇವ್ವದ್ಧತಿ ಬಿತಿರಿಯಗಿಹ್ಮಪಕ್ವಂಪಡಮಾದಿವಸಂಪಡಮಸಂಮಾಚ್ಚರಮ . . ನಿಣ್ಣ ೧ ||

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ಅದೇ ಕಂಭದ ಮೇಲೆ.

- ¹ ಸಿದ್ಧಮ || ಜಯತಿಭಗವಾನ್ಮಹಾಪಟ್ಟಪಟ್ಟದೇವೋವೈಜಯನ್ತಿಭವ್ಮ ಮಹಾರಾಜಾಧಿರಾಜೇಪತಿಕತಸಾಜ್ಞಾ ಯಿಚಚ್ಚ ಪರೋಕದವ್ಯಾಣಂ
ರಾಜಾಣಿವ . . ವಮ್ನಣಾಮಾನವ್ಯಸಗೋತ್ತೇನಹಾರಿತೀಪ್ರತೇನವೈಜಯನ್ತಿಪತಿನಾ
- ² ಪುಷ್ಪದತ್ತಿತ್ತಿ ಸೋತ್ಯೇನಪರಿತ್ಯಕ್ತೇಣಮನಸಾಸಿಸಮಾತುಲಾಯಬಿಲೀಯಂದತ್ತಂಕೋಣ್ಣಿ ನೈಸಗೋತ್ತಾಯಕೋಸಿಕೀಪುತಾಯಕೋಣ್ಣಿ
ಮಾಣಕುಲತಿಲಕಾಯನಿರನಾಗದತ್ತಾಯಪುಷ್ಪೋಚಿತಾಗ್ಗಾ ಮಾ
- ³ ಸೋಮಪಟ್ಟಿಕೋಬ್ಬಿ ನಗರಂಮರಿಯಸಾಕರಪನ್ನೂಲಾಪರಮುಚ್ಚುಣ್ಣೀಕುನ್ನಮುಚ್ಚುಣ್ಣೀಕವ್ವನ್ನಲಾಕುನ್ನತಪುಕಂವಟ್ಟಕ್ಕಿ ವೇಗೂರಂ
ಕೋಣತಪುಕಂವಿಕ್ಲದ್ಧಾಹಾರಂಸಹಲಾಪಿತೇಗಾಮಾಅಭಟಿಪ್ಪವೇಸಂ
- ⁴ ಸಂಸಿದ್ಧಿಕಂಸವ್ಯಪರಿಹಾರೇಣದಿಣ್ಣಿ ಆಯುಬಲಂವದ್ಧತಿ ಚಿ ಸವ್ಯಚ್ಚರಂಪಡಮಸರದಸಕ್ಪಂಬಿಲೀಯದಿವಸಂಪಡಮನಕ್ಪತ್ತಂರೋಹಿಣಿಯಂ
ಸಂಪದತ್ತಂಚತದೇವಭೋಗಂಮಹಾಸರಣ್ಣಿ ಮಹಾಪಟ್ಟಪಟ್ಟದೇವಾಯಚಲುಕ್ತಂಖಣ್ಣೋವಿಶ್ವಕಮ್ಮಾ
- ⁵ ಬಹ್ಮದೇಜ್ಜಂಸೇಕದಮೈ ಸುಖಮಧಮಾತೇವಿಸಸತ್ತು ಚಾತುವಜ್ಜಂಸಿದ್ಧಿ ತನಿಗಮವಿದಿತಚಪವಂರಾಜಾಆಣಪಯತಿನಾಗದತ್ತೇನಅಪ್ಪಕ್ತೇ
ಲುಚಿತಸ್ಯಲೇತಮೈಲಿಖಾಪಿತಂಜಯತಿಲೋಕನಾಥೋನನ್ನಂನುಗೋಬ್ಬಮ್ಹಾಣಿಸಿದ್ಧಿರಸ್ತುಶ್ರೀರಸ್ತು ||

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ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂದೆಗಡೆ ನೆಟ್ಟ ಮಾಸ್ತಿ ಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತವಿ . ನಪ್ರಕ್ಷ | ² ತರುಮಪ್ರತೀಮಂನ್ನುಮ | ³ ಹಾಮಂಡ (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದ ರಾಮಂತದೇವರ ದೇವಾಲಯದ ಮುಂಭಾಗದಲ್ಲಿ ಮುರದ ಗರುಡ ಕಂಭದಲ್ಲಿ.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಭೂಲೋಕಮಲ್ಲದೇ . . .
- ² . . . ೨ ನೆಯಕಾಳಯುತ್ತಾಕ್ಷಿಸಂವತ್ಸರ
- ³ . ಮಾಘಸುಧ ೨ ಆದಿವಾರದಂದುನಾ
- ⁴ . ರಖಂಡವಪ್ಪತಱಬಳಿಯಬಾಡಂಮಾ
- ⁵ ವಳಿಯಪ್ರಭುಗಾಡಗಾಂಡನತಮ್ಮಮಾ
- ⁶ ಣಿಯಮ್ಮಂಸೂರ್ಯಕಿರಣಮಂಮಾಡಿತೆ
- ⁷ ಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿದ || ಮಂಗಳಮಹಾಶ್ರೀ ||

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ಅದೇ ದೇವಸ್ಥಾನದ ಕೊಪ್ಪಲಿನಲ್ಲಿ ನೆಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 4" × 1' 10"

- ¹ ನಮಾಸ್ತುಂಗಂಸಿರಚುಂಬಿಚಂದ್ರಚಾವರತಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
- ² . ಭಂಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ ||
- ³ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಪ್ರೀತಿವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಸ್ವ
- ⁴ ರಂಪರಮಾಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತುಪ್ರತಾ
- ⁵ ಪಚಕ್ರವರ್ತಿಜಗದೇಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ಪರೋತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧ

- 6 ಮಾನಮಾಚಂದ್ರಾಕ್ಷು ತಾರಂಬರಂಸಲುತ್ತು ಮಿರಲುಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊಳು
7 ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿರೆ || ತತ್ವದಸದ್ವ್ಯೋಪಜೀವಿ ||
8 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಃ ಪ್ರಮುನಮಹಾಪ್ರಧಾನನನ್ನ ಉಪಾಧ್ಯಕ್ಷಂಕರಿ
9 . ತುತಯಸಾಹಣವೆಗ್ಗಿ ಡೆಃ ಕರಣಹರಿಕಂನ್ನ ಡಸಂಧಿವಿಗ್ರಹಿಸಾಯಿತಂಮನಿ
10 ವೆಗ್ಗಿ ಡೆಃ ಸೇನಾಧಿಪತಿಹಡಪವ . ದಂಡನಾಯಕಂಬಮ್ಮ ದೇವರಸರುಬನವಸೆನಾಡನಾಳುತ್ತಿರೆ ||
11 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡೈಕಂವಿಜೆಯಂಬಕ್ಷ್ಮಿಕಾಂನ ಚಂಡರಿಪುನಿ
12 ಪತಿಮಾತ್ಮ ಫಂಡಕದನಕ್ಕೊಳ್ ಣಡಂಮಾತ್ಮ ಫಟ್ಟಿಯೆಱುವಮುಜಿಗೆವರಕಾಯ್ವಂಚತುಭ್ಯುಪಜದೇವೀ
13 ಲಬ್ಧ ವರಪ್ರಸಾದಂಭಗವತಿಯಂಕಕಾಱಂ ಪ್ರಪೂರ್ಣಮೇಸ್ವರದೇವಲಬ್ಧ ವರಪ್ರಸಾದಬಂದಣಿ
14 ಕೆಯಪುರವರಾಧೀಸ್ವರಂನಾಮಾದಿಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಪ್ರಮುನ ಹಾಮಂಡೈಕಂನೋವಿದೇವರಸರು ||
15 ಸ್ವಸ್ತಿ ಪ್ರಮುತಪ್ರತಾಪಚಕ್ರವರ್ತಿಜಗನೇಕಮಲ್ಲವರ್ಪದ ೧೦ ನೆಯಪ್ರಭವಸಂವತ್ಸರ
16 ದಆಸ್ವಿಯು ಸುದ್ಧ ತದಿಗೆನೋಮವಾರದಂದುಸ್ವಸ್ತಿ ಪ್ರಮುತನಾಗರಬಂಡೆಯವ್ವತ್ತ
17 ಉಳಿಯಬಾಡಮಳವಳ್ಳಿಯಪ್ರಭುಗಾಡಗಾವುಂಡಂ ಕ್ರೀಕಲಿದೇವರದೇವಾಲ್ಯಮಂಮಾಡಿಸಿ
18 ಕಳಸಾರೋಹಣಂಮಾಡಿದಂ || ಮಾತ್ಮ ಮಾಯನಿಂಪಿರಿಯುಣ್ಣಂವಹಗಾವುಡಂಭಗ
19 ವತೀದೇವಿಯಮಾಡಿಸಿದ || ಸ್ವಸ್ತಿ ಕ್ರೀಕಲಿದೇವಪಾ[ದಾ]ರಾಧಕಮಾಹೇಸ್ವರಜನಕಲ್ಪವ್ರಿಕ್ಷನ
20 ತ್ಯರಾಧೇಯಸಾಚಗಾಂಗೈಯಂಬಿಲುವಿದ್ದೆ ರಾಮಂಬಂಟರಭಾವಂನುಡಿದಂಗೆಗಂಡಲಯ್ಯನನಿಂಗ
21 ಅಣ್ಣ ನಂಕಕಾಱಮುದ್ದ ಗಾವುಡಂಸಪ್ತ ಮಾತ್ರಕಿಯರಂಮಾಡಿಸಿದಂ || ಆತನಿಂ
22 ಕಿಱಿಯಂಪ್ರೀರಾಮೇಸ್ವರದೇವಲಬ್ಧ ವರಪ್ರಸಾದಸಿವಪಾದಪಟ್ಟ ರಣಕಮಳಭ್ರಂಗಸರ
23 . ತಜೀಮೂತವಾಹನಂಸರವಧುಕಂದಗಾಡಗಾವುಡನಗನ್ನ ವಾರಣಕೇತಗಾವುಂಡಂ
24 ಕ್ರೀವಿಶಭೇಸ್ವರದೇವರಂಮಾಡಿಸಿದ || ಆತನಿಂಪಿರಿಯಂಮಾಣಿಯಮ್ಮ ಸುಯ್ಯು
25 ಕಿರಣಮಂಮಾಡಿಸಿದಂ || ಸ್ವಸ್ತಿ ಪ್ರಮುತಕಲಿದೇವಪಾದಸಂಕಜಭ್ರಮರಸಿವಪಾದಸೇಖರಂಸ
26 ತ್ಯಸಾಚಗುಣಸಂಪನ್ನಂಪ್ರಭುಮಂತೋತ್ರಾಹಶಕ್ತಿ ಸಂಪನ್ನ ನುಡಿದುಮತ್ತೆನ್ನ ನಾಶಿತ್ರಜನಕಲ್ಪಭೂಜಂಕಂಚಗಾಂಡ
27 ನಪುತ್ರಕುಳಕುಮುದವನಮಾತ್ಮ ಫಂಡಕಲಿಯುಗಬಾಣಪ್ರಮಥಗಣಚಿನ್ನ ಮಣಿಯನಿಸಿದಮಳವಳ್ಳಿಯಪ್ರ
28 ಭುಗಾಡಗಾವುಡಂಮೊದಲಾಗಿತ್ತಮ್ಮತ್ತ ಯ್ಯರುಂಮಾಡಿಸಿಮತ್ತಂಮಾದೇವರನಿವೇದ್ಯಕ್ಕೆ ಚೈತ್ರಪವಿತ್ರಕ್ಕುಲು
29 ತ್ತರಾಯಣಸಂಕ್ರಾಂತಿವೃತ್ತೀಪಾತದಂನುಬಿಟ್ಟ ಮತರೊನ್ನು ೧ ಆದೇವರಾಚಾರ್ಯಗಂಗರಾಸಿಂ
30 ಡಿತಗಿಗ್ರಾಸಕೆಬಿಟ್ಟಕಮ್ಮ ೧೦ ಮತ್ತ ಮಾದೇವಗ್ಗಿ ಲಬ್ಧಿ ನನಿವೇದ್ಯಕೆಭತ್ತಾ ಯಹೋಗಿಬಿ
31 ಳ್ವ ೨ ಅರಿಸಿಹೋಗಿಮಾಱಿಡಲಿವೀಸ ೧ ಗಟ್ಟಿ ಕೇಸಿಯಕೆಜಿಯಹರಿಹು || ನೂಲಂ
32 ಗೇರಿಯಿಂಟಾಣಾಂತರದಸುಂಕದಪೊಮ್ಮ ಣಯ್ಯನಾಯಕರುಆಚಿಮಾಯ್ಯನಂದೇವರನಂ
33 ದಾದೀವಿಗೇಕಲಿದೇವಗ್ಗಿ ವರ್ಪಂಪ್ರತಿಗೆಬಿಟ್ಟಪಣ ೬ || ಸ್ವಸ್ತಿ ಪ್ರಮೂಲಸ್ಥಾನದರಾಮೇಸ್ವರದೇವರ
34 ನಿವೇದ್ಯಕ್ಕೆ ಚೈತ್ರಪವಿತ್ರಕ್ಕೆಂಬಿಟ್ಟಗಟ್ಟೆ ಮತ್ತಂ ಪೂಜಾರಿಜೀಯಂಗಿಬಿಟ್ಟಕಮ್ಮ ೧೦ ದೇವರಬಡಗಣ
35 ಕೊಳವರಿಯಕೆಳಗಣಕೆಯ || ಯಿನ್ನೀಧಮ್ಮ ಮಂಪ್ರತಿಪಾಣಿದವರುಬಾಣರಾಸಿಗುರುಕ್ಷೇ
36 ತ್ರಪ್ರಯಾಗಿಯಲುಸಾಸಿರಕವಿಲಿಯಕೋಡಂಕೊಳಗುಮಂಪಂಚರತ್ನ ದಲುಬಿಚಿಯಿಸಿಚತು
37 ವ್ಯೇದವಾರಗರವಬ್ರಾಹ್ಮಣಗ್ಗಿ ಸದಕ್ಷಿಣೇವರಸಿಕೊಟ್ಟಪಳಮಕ್ಕು ಯಿದನಂದಂಗಾತಿತ್ಥದ
38 ಲಾಬ್ರಾಹ್ಮಣರುಮನಾಕವಿಲಿಯಕೊಂದಮಹಾಪಾತಕನಕ್ಕು || ಶ್ಲೋಕ || ಸ್ವದತ್ತಂ
39 ಸರದತ್ತಂವ್ಯಾಯೋಹರೇತಿವಸುಂಧರಾಪ್ಪಿ ವರ್ಪಸದಸ್ರಾಣಿವಿಷ್ಣು ಯಾಂಜಾಯ
40 ತೇಃಪ್ರೀಮಿ ||

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ಅದೇ ದೇವಸ್ಥಾನದ ಹಿಂದೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಸಿಂ
²ಹಣದೇವವ್ರರಿಸದ ೧೧ ಸುಭಾನುಸಂವತ್ಸರದಭಾದ್ರಪದಬಿ
³ . . ಬ್ರವಾರದಂದುಕರಿನೆಲೆಯಲೆಂಕಣನಾಯ್ಕ ರಾಯ
⁴ತುಣುವಂಕೊಂಡುಹೋಹಲ್ಲಿಮಳವಳ್ಳಿಯಮವಬೋವಲಡಬಂದುಪ
⁵ಲರಂಕೊಂದುತುಣುವಂಕಳ್ಳಿ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ || ಸ್ವಸ್ತಿ
⁶ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂನಿಗಳೂರ

⁷ಬೊಮ್ಮಿ ದೇವರಸರುಮಳವಳ್ಳಿಯಗವುಡುಗಳುಪ್ರಜೆಗೆ
⁸ಳುಂಚಿಕ್ಕ ಬೋವನಲೂ ಮವಬೋವನಲಳುತನಕೆಮೆ
⁹ಚಿನೆತರುಗೊಡಗೆಯಕೆಯಿಗವುಡಗೆಜಿಯಕಳಗೆಕೆ ೩
¹⁰ಜಿತೇನಲಭ್ಯತೇನಲಕ್ಷ್ಮಮ್ಮಿತ್ತೇನಾಪಿಸುರಂಗನಾಕ್ಷಣವಿಧ್ವ
¹¹ಂಸಿಕಾಯೇ ರಣೇ || ಯಿದನಳಿದಂಗೆ . ಪಾವ

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ಎನೇ ವೀರಕಲ್ಲು.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಕಳಚಾರಿಯಭುಜಬಳಚಕ್ರವರ್ತಿ ರಾಯಮುರಾರಿಸೋ
²ವಿದೇವವ್ರರಿಸದ ೯ ನೆಯಕರಸಂವತ್ಸರದಪಾಲುಗುಣಸುಧ ೧೦ ದಸಮಿಆದಿವಾರದಂದು
³ಮಳವಳ್ಳಿಯಕಳಚಗಿಡುನಬೆವಗಗೋವರಜಕಬೋವನಮಗಿಹರಾಯಹೆ . .
⁴ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು

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ಎನೇ ವೀರಕಲ್ಲು.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರ
²ವರ್ತಿ ಸಿಂಹಣದೇವವರಪದ ೧೦ ಚಿತ್ರಭಾನುಸಂವ
³ತ್ಸರದಕಾತ್ಯಾಯಿ ಕಸುಧಪಂಚಮಿಸೋಮವಾರದಂದು

⁴ . . . ತೊರದುಮಳವಳ್ಳಿಯಮಿದಕರಕಾದಿಸುರಲೋಕಪ್ರಾಪ್ತ
ನಾದ
⁵ಜಿತೇನಪ್ರಾಪ್ತೇಲಕ್ಷ್ಮಮ್ಮಿತ್ತೇನಾಪಿಸುರಂಗನಾ |
⁶ಕ್ಷಣ[. . . .]ನಿಕಾಯೇಕಾಚಿನಾ ಮರಣೇರಣೇ ||

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೪ನೇ ವೀರಕಲ್ಲು.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಪ್ರತಾ
²ಪಚಕ್ರವರ್ತಿ ಕಂಧಾರದೇವರಾಜ್ಯಂಗಿಯುತ
³ಮಿರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘಸುಧ ೧೫ ಆ
⁴ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಬೊಮ್ಮಿ ದೇವರಸ

⁵ ರುಬನವೂರವಾಣಂತರದಲಿದಲ್ಲಿಸಂತಾಹಬೆ
⁶ . ಹಾಹದಲಿವಿಡಿಸಗೇತಯಪೂವನಿಜುದುಸುರಲೋ
⁷ಕಪ್ರಾಪ್ತನಾದ || ಆತನಹೆಗ್ಗಡೆಯಬಾಳಿಕೆಯ
⁸ . ಬೊಮ್ಮಿ ದೇವಲತನಮಕ್ಕಳಿಗೆಕೊಟನು ||

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ಅದೇ ಹೋಬಳಿ ಮಾಯಿತವನು ಮುಖ್ಯ ಡಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಬಾಗಿಲ ಬಲಗಡೆ.

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| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುರಾಯಮುರಾರಿನೋವಿದೇವ | ⁴ . ತುಳುಗೊಳಿಮುಖ್ಯಾಡಿಯಗಾವ |
| ² ಯುವಸಂವತ್ಸರಪಾಲು ಣಬಿ ೧೩ ಆದಿನಾರಶ್ರೀ | ⁵ ನಮಗನಾಗಯನಾಯಕ |
| ³ ಗ್ರಹಾರಂತ್ಯುಂಬಗನಹೊಸವಾರಸುರಗಿಯ | ⁶ ದತ್ತನವೀರಕ್ಕೆ ಮೊಟ್ಟೆ ಬಿಟ್ಟು |

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ಅದೇ ಬಾಗಿಲ ಎಡಗಡೆ.

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| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುರಾಯದವನಾರಾ[ಯ]ಣಂಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀ
ಸಿಂಗಣದೇವ | ⁴ ಲೆಹರುಇಟಿದುತುಳುವಂಕೊಂಡುಹೋಹಲ್ಲಿ |
| ² [ವ್ರ]ಷ ೨೦ ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದಚೆಯಿತ್ರನು ೧೩ ಆ
ದಿನಾರದಂದು | ⁵ ಹಿರಿಯಮುಖ್ಯಾಡಿಯಕನಕಪೋಕನಮಗಂಬೀವಬೋಕ |
| ³ ಶ್ರೀಮತುಶ್ರೀಭುವನಮಲ್ಲಪ್ರಿಯಸೆಟ್ಟಕಮ್ಮೆಯಸ್ತಳಕರೆನೆಯಂ
ನು | ⁶ ನುಹಲಮೋಜನುತಳುತಿಟಿದುತುಳುವಂಮರಳಿಟ್ಟ ಸುರಲೋ |
| | ⁷ ಕಪ್ಪಾಪ್ತನಾದ ನಾತಂಗಿಪ್ರಿಯಸೆಟ್ಟಪೊಮ್ಮಯ್ಯನುಕ |
| | ⁸ ಡವೆ . ಗೆಜಿಯಸರಿವಿನ್ನಲ್ಲಬಿಟ್ಟದ್ದೆ ಗಾಣಗ |
| | ⁹ ಮಹಾ |

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ಅದೇ ಕಲ್ಲಿನ ಸಮೀಪದಲ್ಲಿರುವ ಕಲ್ಲು.

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| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವರ್ತಿಯಾ | ³ ನೆಯವಿಕ್ರಿಸಂವತ್ಸರಪಾಲು ಣಶುದ್ಧ ೧೩ ಶ್ರೀ |
| ² ದವನಾರಾಯಣಶ್ರೀಸಿಂಗಣದೇವವರುಸ ೨೯ | (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ) |

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ಅದೇ ದೇವಾಲಯದ ರಂಗಮಂಟಪದ ಕಂಭದಲ್ಲಿ.

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| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಭುಜಬಳಚಕ್ರವರ್ತಿ ಶ್ರೀಭುವನ | ⁶ ಶ್ರೀರಾಮೇಶ್ವರದೇವರನನ್ನಾದೀವಿಗಿನ್ನೆಸದ್ಯೋಜಾತ |
| ² ಮಲ್ಲದೇವವರ್ಷದ ೧೦ ನೆಯವೃಷಾಭಿಮುಖವತ್ಸರ | ⁷ ದೇವರಶ್ರೀಪಾದಾರಾಧಕರುದ್ರಶಕ್ತಿ ದೇವರ |
| ³ ದವೈಸಾಖಸುರ ೧೩ ಸೋಮವಾರವೃತ್ತಿಪಾತದಂ | ⁸ ಕೈಯ್ಯಲುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಂದುಗಾ |
| ⁴ ದುಬಿನವಾನೆನಾಡಹೆಜ್ಜೆಂಕವಡ್ಡ ರಾವುಳದಹೆಗ್ಗೆ | ⁹ ಣದತೆಜಿಯಂಬಿಟ್ಟರುಕುಧರ್ಮವನಾವನೊಬ್ಬ |
| ⁵ ಡೆನಾರಣದೇವಪ್ರಮುಖಕರಣಂಗಳುಮುಖ್ಯಾಡಿಯ | ¹⁰ ನುಪ್ರತಿಪಾಳಿಸುವ (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ) . . |

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ಅದೇ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ.

ಪ್ರಮಾಣ 2'10" × 1'2"

- | | |
|---|--|
| ¹ ನಮಸ್ತುಂಗಕಿರಣಂಜಿಹಂದ್ರಚಾಮರಾರನೇ | ³ ಕಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಜಗದೇಕಮಲ್ಲ |
| ² ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ | ⁴ ದೇವವರ್ಷದ ೫ ನೆಯದುಂದುಭಿಸಂವತ್ಸರದಫಾಲು |

ಕೂಸುಧ್ಧಿ ೫ ಸೋಮವಾರದಂದುನಾಗರಿಖಣ್ಣಯಿ

⁶ಪ್ರತ್ಯ ಉಬ್ಬಿಯಬಾಡಮುಚ್ಚು ಂಡಿಯರಾಮೇಶ್ವರ

⁷ದೇವಗ್ಗಿ ಮಲ್ಲಿಕಾರ್ಜುನದೇವಗ್ಗಿ ನೃಸಿಂಹದೇವಗ್ಗಿ ನಂದಾದೇವಗ್ಗಿ

ⁱವಿಗೇಗಂಮನ್ನೆ ಯಸೋವಿದೇವನುತ್ರಿಭುವನಗಾವುಂ

⁹ಡನುಂವಪ್ಪತ್ತೊಕ್ಕ ಲುಂಅರಸಿಯಕೆಡಿಯಸೋಮೋಶ್ವ

¹⁰ರವಣಿ ತರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂವನಾಡಿಬಿಟ್ಟುಗೆ

¹¹ದ್ವಿಘಟಿತ ಕೆಪಿಯತೇಕಗೋಡಿಯಕವ್ಯ ೬೦ ಪೂಜಾರಿಗಕವ್ಯ ೧೦ | ¹⁸ಸು[ವ್ರ]ದೀಮತಸಾರಭಿಯಮತದನನ ತಿಯಮತಂ ||

¹³ವರ್ವರುದೇವಬ್ರಹ್ಮಣಿಗೆಹನ್ನೆರಡುಕವಿಲೆಯದಪ್ಪೆ

¹⁴ಣಾಸಹಿತಕೊಟ್ಟು ಫಲವುಳ್ಳು ಇದ್ದಮ್ಮ ವನನೊಡಾತಂಗಿತಿ

15ತ್ಫದತಡಿಯಲುದೇವಬ್ರಾಹ್ಮಣರುನುಕಪಿಲಿಯುನುಂಕೊಂ

¹⁶ದಪಂಚಮಹಾಪಾತಕನಕ್ಕು || ಮಠಮಿದುನ್ಮೆಷ್ಟಿ ಕಮಠಮಿ

¹⁷ಮತದೊಡೆಯಂಬ್ರಹ್ಮಚರ್ಯ್ಯಮಿಲ್ಲದೊಡಂದೀಮತದಿಂವೊಳನುಡಿ

18 ಸು[ವ್ರ]ದೀಮಠಸಾರಥಿಯಮಠದಸನ್ತ ತಿಯಮಠಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ $4' \times 3'$

¹ನಮಸ್ತುಂಗಶಿರಕ್ಷ್ಯಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈಳೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ

²ಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಮ

³ಹಾರಾಜಾಧಿರಾಜಸರಮೋಶ್ವರಸರನುಭಟ್ಟರಕಂಕಳಚೂರ್ಯಕುಳಕ

⁴ಮಳವನಾತ್ಮಾಽಣ್ಣಭುಜಬಳಚಕ್ರವತ್ತಿಽತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮು

⁵ತತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧನಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಸಲುತ್ತುಮಿರೆ

ತತ್ತ್ವದವದ್ವೈಪಜೀವಿಕಸಪಯ್ಯನಾಯಕಂಬನವಾಸೆಪನ್ನಿ ಶ್ಲಾ ಸಿರಮುಮಂದುಷ್ಯನಿ

⁷ಗ್ರಹಸಿಷ್ಟಪ್ರತಿಪಾಳ[ನ]ದಿಂಬಳ್ಳಿಗ್ರಾಮೆಯೊಳುರಾಜ್ಯಂಗೈಯ್ಯತ್ತ ಮಿರೆ || ೩೫

ಮೆನ್ನು ಮಹಾಮಣ್ಡಲೇಶ್ವರಂ ಬಾನ್ಧವಪುರಾಧೀಶ್ವರಂ ಚತುರ್ಬುಜಾದೇವೀಲಬ್ಧವರಪ್ರಸಾದಶ್ರೀಮಃ

೨ತುಪ್ರಣಮೇಶ್ವರದೇವರಪಾದಾರಾಧಕಂಪರಬಳಸಾಧಕವಾಕ್ಯೈಃ ಸ್ವರಗಣ್ಣಿಸೋವಿ

¹⁰ದೇವರಸನಪ್ರತಾಪಮೆಂತೆಂದಡಿ || ಚಣ್ಣಿರಿಪುನಿಸತಿತಮವಾತ್ತ್ ಣ್ಣಂಕದನಪ್ಪ

¹¹ಚ್ಛಿಣ್ಣಿ ನಹಿತರಗಣ್ಣಿಂ ಮಣ್ಣಿ ಕಿವನಜವನವೇದಂಣ್ಣಿಂಬುನ್ದಿ ವಪುರಾಧಿನಾಥಂ

¹²ಸೋಮ || ಹೃದೆಯಂಲಕ್ಷ್ಮೀವಧೂಮಂಞ್ಜನಮಣಿಭವನಂಬಾಹುದಂಞ್ಜಂಜಯಶ್ರೀಸು

¹³ದತೀನಿತ್ಯಶ್ರವೋದ್ಯದುವಿಪುಳಕನಕದಣ್ಣಂಸುಧಾಸ್ಮರಪೂರಂವದನಂನಾಕ್ಕಾಮಿ

¹⁴ ನೀನತ್ತ ನಕನಕಗ್ರಹಂತಾನೆನಲುಕೀತ್ತಿ ಕಾನ್ತಾ ಸ್ವದನಾದಂಸೋವಿದೇ[ವಂ]ವಿಬುಧಜನಸು

¹⁵ರೇಂದ್ರಾವನೀಜಪ್ರಭಾವ || ಅನ್ತು ನಾಗರಿಖಣ್ಡಯೆಪ್ಪತ್ತು ಮಂಸ್ವಧಮ್ತದಿಂಪ್ರತಿಪಾಳಿ

¹⁶ರಾಜ್ಯಂಗೀಯುತ ಮಿರೆ || ೨ || ಗ್ರಾಮತುಕಣ್ಣ ಸಾವಿಯಪ್ರಭುದೇವರಸನಚಾಗಲದೇವಿಯಪ್ರತ್ಯವಿ

¹⁷ ಪ್ಲಾವಿತ್ರಗೋತ್ರಪವಿತ್ರಪರಾಂಗನಾಪುತ್ರಶ್ರೀಮತುಸೋವಿದೇವರಸರಮನೆವೆರ್ಗ್ಗೆ ಜೆಸವ್ವಾಧಿಕಾರಿಮಾ

¹⁸ಹಾವ್ಯಧಾನಂದಣ್ಣನಾಯಕನಾಕರಗಮುಚ್ಚುಣ್ಣಿಯನಾಳುತ್ತತಮ್ಮಭಾವಚಕ್ರಪಾಣಿದೇವರು

[illegible]

²⁰ದಸ್ರಾವಣಸುಧ್ಯಂ ೧೩ ನೋಮವಾರಭೃತೀಪಾತಸಂಕ್ರಮಾಣವಂದುತಿ ಗ್ರಾಮತುಜಗದೇಕಮಲ್ಲೇಶ್ವರದೇ

21 ವರನಂದಾದೀವಿಗೆಗಂನೈವೇದ್ಯಕ್ಕಂಜೈತ್ರಪೈತ್ರಕ್ಕಂಬಿಟ್ಟಗರ್ಧ್ವಾಲಕೆಪಿಯಕೆಳಗೆಕಮ್ಮ ೩೫ ಮಠದಾ

21. ಪಾಯ್ಕರಗ್ರಾಂನಕ್ಕೆ ಅತ್ತಿ ಕೆಜಿಯ ಕೆಳಗೆ ಕಟ್ಟಿ ೨೫ ದೇವರಬಡಗಣದ ನೆಯಮನೆ ೧೫ ಗಾಣ ೧ ದೇವ

- ²³ರಾಯಹೊಂಗಿವೀಸ ೧ ಸ್ತಳದಬಣಜಿಗಹಸುಬೆಗೆಹಾಗೆ ೧ ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನ
²⁴ಧಾರಣಮೋನಾನುಪ್ಪಾನಜಪಸಮಾಧಿಸೀಲಗುಣಸಂಪನ್ನ ರವ್ಯಕ್ತಿ ಮತುಸಾರಧಿಯಸಿವ್ವಾ
²⁵ಣದೇವರಮಮ್ಮಂದಿರಪ್ರಕ್ರಿಯಾಶಕ್ತಿ ದೇವರಪುತ್ರಶಿವಶಕ್ತಿ ದೇವಗುರುಚರಣಾರಾಧಕನೆದೋಚಾತದೇವರ
²⁶ಶಿಶ್ಯರುದ್ರಶಕ್ತಿ ದೇವರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿದೋತುಮಣ್ಣಿ ನೆಗೆದ್ದೆಯಬಿಟ್ಟುಧರ್ಮ || ಇಧರ್ಮ
²⁷ಪ್ರತಿಪಾಳಿಸಿದಾತವಾರಣಾಸಿಯೊಳುಸಾನಿವ್ವರುದೇವಬ್ರಹ್ಮಣರಿಗೆಸಾಯಿರಕವಿಲೆಯಹಿರಣ್ಯಸಹಿತಕೊಟ್ಟ
²⁸ಪಲ || ಮಠಮಿದುನೈಷ್ಠಿಕಮಠಮಾಮಠದೊಡೆಯಂಬ್ರಹ್ಮಚರ್ಯಮಿಲ್ಲದೊಡಂದೀಮಠದಿಂಪೊಟಮ
²⁹ಡಿಸುವುದೀಮಠಅರಸಿಕೆಜಿಯನೊಣಂಜೇಶ್ವರದಮಠದಸನ್ನ ತಿಯಮಠ || ಬರೆದನೇನಬೋವರಾ
³⁰ಯರಸ ||
³¹ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಪತ್ನಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ||ಇದಗೆಯ್ದ ಮಳವೈಯುಹಿ
 ಕೋಜ ||

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ಅದೇ ಹೋಬಳಿ ಮಾಯಿತಮ್ಮನ ಮುಚ್ಚಡ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" X 1' 10"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾದಿತ್ಯಸತ್ಯಶ್ರಯ
- 2 ಪೃಥುವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮ
- 3 ಭಟ್ಟಾರಾಜಪ್ರವರ್ತನಂಚೈಯಪೃಥುವೀವ
- 4 ಲ್ಲಭಸೇನವಾರಂಭೂವರಕ್ಕೆ ಅಕ್ಕಿ ಗೌರಿ . .
- 5 . ಮರಿಯಾದೆಮೂಗುಂದನಾಡೊಳೆನು . .
- . ನಾರಾಯಣಯ್ಯಬ್ಬಳಕಯ್ಯೊಳಾದೆಹಿ . .
- 7 . . ಮಾಯಿಗಟ್ಟಕ್ಕೊ ಹಿತಿಗಳುನಾಗ . ಬೆ
- 8 . . ಮಾಡಿಸಿದಳುದೇಗುಲಮುಟ್ಟುಣ್ಣಿಶ್ರೀ .
- 9 . ರತ್ನಂಅದಕ್ಕೆ ಕೊಟ್ಟದುಪತ್ತಿ . . ದೇಗುಲ .
- 10 . ನಾರಾಯಣಯ್ಯಬ್ಬಳುಅಕ್ಕೊ ಹಿತೆಯುಂವ್ವರ
- 11 . ಅದಕ್ಕೆ ಸಕ್ಕಿ ವೀರಸೇನಗಮುಣ್ಣುಕೆಯೆವಾ . ಸಿವ್ವ
- 12 ರುಕೋಣ್ಣುಸ್ವರಂಅಮಸಿಣಧೋಂಟಿವಿಟ್ಟುಸಿತಪು .
- 13 . ದಣವಾಕೆಹಿಯುವೈಟ್ಟಿ ಮಾಡಿದಾನದಪ್ಪವತಮಗೆ .
- 14 . ಎಹಿತೋಟಮಾಣಿಕ . . ಅಬಾಧನಮರ್ಥಕ್ರಮ . . .
- 15 ಕೆಡಿಸುವ . . ಯಾದ . . ಕೆಡಿಸಿದೋವಕ
- 16
- 17 ಬಹುಭಿವ್ವಸುಧಾ
- 18 ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಲಂ

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ದೀಪಸ್ತಂಭದ ಮೇಲೆ.

¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂಶ್ರೀಮದನಾದಿಮುಖಕು

²ಕುಂದಪುರದಪ್ರಭುಕೇತಗೌಡನಸೇನಬೋವಂಕ್ರಿಯಾಶಕ್ತಿ

³ದೇವರಶಿಷ್ಯಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂತಾಣಕುಂದೂರನಾಣವು

⁴ . . . ರುವನಮಸ್ಯಕೇಶವದೇವಮಾಡಿಸಿದನೂರ್ಯುಕ್ತರಣ

⁵ . . ನ್ಯಾಹಾಮಂಡಳೇಶ್ವರ . . . ಮುಚ್ಚುಂಡಿಯ . .

⁶ಹಗಾಲುಂಡನುಂಸಮಸ್ತಮ . . . ವಿದ್ವಂಶೀರಾಮೇ

⁷ಶ್ವರದೇವರತೀರ್ಥಕ್ಕೆ ಗೊಟ್ಟುರುನಮಸಿವಯ ||

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 8" × 2'

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಬಾಳುಕೃಚಕ್ರವರ್ತಿನೋಮೇಶ್ವರದೇವ[ವ]ರ್ಶದ ೨ ನೆಯಪ್ಲ ವಂಗನವತ್ಸರದ

²ಕಾತ್ಯಾಯಿಣಿಮಾಸಪೂರ್ಣಿಮಾನಕ್ಷತ್ರವಾರದಂದುಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಾಹೇ

³ಶ್ವರವೀರಸಾಂತರಸಿಂಗದೇವರಸರುಹಿರಿಯಜಂಬೂರನಿಜಿದುತುಲುನಂಕೊಂ

⁴ಡುಹೋಹಲ್ಲಿಮುಚ್ಚುಂಡಿಯಹುಲಿಯಜಂಗುಳಿಯಕೊತ್ತಳಿಯದ . .

⁵ಕುಬ್ಜನಳಿಯಮಾರೋಜನತಮ್ಮನಾದೆಯನಾಯಕತ್ವಜಿರುಮೆಜಿದುತು

⁶ಜುವಂಮಗುಚಿಪಲರಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ||

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ಅದೇ ಹೋಬಳಿ ಹಾರೋಮುಚ್ಚುಂಡಿ ಅಗ್ರಹಾರದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 11' × 3' 3"

¹ಸ್ವಸ್ತಿ ನಮಃಪೋತ್ರೀಂದ್ರಸೀತಾಯಹಂಸೋತ್ತಂಸಾಯಭಾಸ್ವತೇ | ಸಮಸ್ತ ತತ್ತ್ವಧಾರಾಯಚ್ಯೋತಿಶ್ಚಂಭಾಯಶಂಭವೇ || ತದ್ವಿಶ್ವೋಪ
ಕೃತಿವಿ

²ನೋದಿನೋಸ್ತು ಕಾರೇಸಾಕರ್ಯಾಂಕಿಮುಪಿಸಮಾಹಿತಾಪ್ತಯೇವಃ | ಯಸ್ಯೋವ್ಯಾಸಸಮಮುದಧಿಪ್ಲ ತಾಪ್ರತಿಷ್ಠಾಪ್ತಂದಂಷ್ಟ್ಯಾಗ್ರೇಲಭ
ತಜಗತ್ತ್ರಯಸ್ಯವೃತ್ತಿಃ || ೧ || ಸ್ವಂ

³ಗನುಖಸ್ಥಾನಂತಃಸೋನಂತೋನಂತಸಾಖ್ಯದೋವಃಸ್ತುತ್ | ಯತ್ಕುಣಮೇಕಮನಂತಾಸ್ಥರದೇಕತಿಲಾಂಕವತ್ಸರಿಷ್ಟುರುತೇ || ೨ || ನೃ
ಸ್ತೇವಸರ್ವೇಪ್ರತಿಭೋಗಸಾ

⁴ತ್ರಂಸ್ಯಪಾನಿಶಂಖೋವತುಭೂತಧಾತ್ರೀ ಭೂತಾನಿಸರ್ವಾಣ್ಯುಪಧಾರಯಂತೀಯಾವುಷ್ಣ ತೀತಾನ್ವಿತಮೇತಿನಾಮ || ೩ || ವ್ಯಸ್ತಾಂಭೋಧಿವಿ
ಜಿತವಸುಧೋ

⁵ವಿಕ್ರಮಾದಾಯ್ಯಸೀಮೇಶ್ರೀಮಾನೇಕಃಸವಹತಿನಿಧಿಸ್ತೇಜಸಾಂಜಾಮದಗ್ಯಾಃ | ಯಃಕ್ಷಾಘುಕ್ತಾಮದತರಳಿತಂಕ್ಷತ್ರಮುತ್ಕೃತ್ಯ
ಸರ್ವ್ವಂತಾಮೇ

⁶ತಾದ್ರಾಗುದಧಿಕಳಿತಾಂಬುಹೃದ್ಭೋಗ್ಯಾಂಕಕಾರ|| ೪ || ಅಸ್ತಿ ಸ್ವಸ್ತಿ ಮಾತಾಮುದಾರಯಶನಾಮೇಕಾಶ್ರಯಃಶ್ರೀಯಸಾಂಭೂತಕ್ರಾಯಿತಕಂ

- 7 ಸಿಂಹೋಗವಿಭವಪ್ರಬಂಧಕ್ಕೆ ನಾಮಾನುಪ್ರಾಸಃ | ಯಸ್ಯೋಜಾಂಸಿಜಯಾದ್ಭುತಾದಿವಯೋಢಕೃತ್ಯಾ ಯಿತಾಸವ್ಯತೋದಿಕೃತ್ಯಾ ಲೇಪ ಸ್ವಭಿಘೋಪ
ಯಂತ್ಯಲಮಪಾಕ್ಯು
- 8 ಕೃತ್ಯಗಂಭೋಧಯಃ || ೩ || ತಸ್ಯಾಸ್ತಿ ಶಸ್ತ್ರ ಯಶಸೋನಯಕಾರ್ಯಮುಖ್ಯೈಃ ಬ್ಯಾತೋಗುಣೈಃ ಜ್ಞಗತಿಮಾಧವಯಿತ್ಯಮಾತ್ಯಃ | ಯೋಬ್ರ
ಹ್ಮಜಿಹ್ಮದಮನಾಧಿಕೃತಪವಿ
- 9 ತ್ರಂಜ್ಞತ್ರಂಜಿತ್ರಮಂಭಯಾಯಭುವೋಬಿಭರ್ತಿ || ೭ || ಗೋತ್ರೇಯೋಂಗಿರಸಾಂಪ್ರಚಂಡತಪಸಶ್ಚ ಉಂಡಪುಧ್ವಿಸುರಪ್ರಪ್ತಾ ದುಡ್ಧ
ವಮೇತ್ಯನೀತಿಸರಣೋದತ್ತಾಂ
- 10 ಧಿಯಂಧೈ ಪೋಂ | ಸೂರಿಸನ್ನ ಪಿಸವ್ಯದಾನವಮನಪ್ರಲ್ಪಾದದಾನೋಚಿತಾಯದ್ಭಯಾಕವಿತಾಂವ್ಯನಕ್ತಿ ತನುತೇನೋಕಸ್ಯತೇನಾ
ದ್ಭುತಂ || ೮ || ಯಸಾಕ್ಷಾದ್ಗಿರಿಶಾವತಾರವ
- 11 ವುಪಾಕಾಃ ವಿಳಾಸೋಽನೋದ್ಭವಾದ್ಭವತಯಾಕಟಾಕ್ಷಕಳಯಾನೀತಸ್ರಧಾಂಶಾಂಭವೀಂ | ಜೇತಾಶಕ್ತಿ ಭೀರತಾತ್ಮಭೀಮಂಚಾಮಂಚ
ಲೋಕಂಜವಾದಾ
- 12 ಜೈವೀತ್ತಿ ಯತೋಪರಾಂತವಿಷಯಾನ್ಯತ್ಯಾಸ್ತು ಕಾಸ್ಯಸ್ತು ತಿಃ || ೯ || ಯಾಕುತ್ರಾಬಿಳಭೂತಮಾಪನಿಪದಂದುವ್ಯಾವದೂಕೋನ್ಮದವ್ಯಾ
ಳಾಂತಂಕದದುನ್ಮ
- 13 ಯೋಗ್ರಹನೋತ್ಪಾದೇನವತ್ಕ್ರೋಷ್ಯಲಂ | ಬ್ಯಾಹ್ರಂಧಾಮಸುರೂರಮಪ್ಯನಿರತಂಪ್ರಸ್ಥಾಪಯನ್ಮ ಪವಾದಾಯಾಂಸ್ತೇನನುತೋ
ಬುಧೈರುಪನಿಪನ್ಮಾಗ್ರಪ್ರತಿಷ್ಠಾ ಗುರಃ || ೧೦ ||
- 14 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಸಸುಮತೀಚಕ್ರಾಂತವಿಖ್ಯಾತವಿಕ್ರಮಸ್ಯಗ್ರೇಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಸರಮೇಶ್ವರಸ್ಯಪೂರ್ವದಕ್ಷಿಣಪಶ್ಚಿಮಸಮುದ್ರಾ
ಧಿಸತೇರ್ವಗಂಧರಾ
- 15 ವಧೋಕಂಠಾಯಿತಜೇಮಕೂಟಾದ್ರಿಪರಿಸರಪರಿಷ್ಕಾರಿತುಂಗಭದ್ರೋದಾರಮುಕ್ತಾ ಹಾರಮಧ್ಯನಾಯಕರತ್ನಾಯಮಾನಾಭಿನವವಿಜಯನಗ
ರಮಹಾ
- 16 ಸಿಂಹಾಸನಶಿಖರಾಧಿಪೋಹಕಾತೂಹಳಪ್ರಖ್ಯಾಕ್ರಾಂತಾಬಿಳಸಾಮಂತರಾಜಸಂಸದಬ್ರೀವೀರಬುಕ್ತ ರಾಜಸ್ಯವಿಕ್ರಮಾಜವಜದ್ರಕ್ಷಾಯೈಸಾ
ಕ್ಷಾತ್ಪರಿಗ್ರಹೀ
- 17 ತಪವಿತ್ರಪುರ ಪಾಕಾರಸೋಯಾಚಿ ಗ್ರೇಮನ್ಮಾಧವಾಮಾತ್ಯಸ್ಯೈವತಿ ಗ್ರೇವೀರಬುಕ್ತ ಭೂಪತೇರಾದೇತಾತ್ಪತ್ನಿ ಮಸರಿನ್ನಾಥಸರ್ಯುಂತರಾಜ್ಯಾ
ಧಿಸತ್ಯಮಂಗೀ
- 18 ಕೃತ್ಯತದ್ರಾಜ್ಯಯೋಗಕ್ಷೇಮಾನೀಕ್ಷಣಾನುಸರೋಧೇನೇ ಗ್ರೇಮತ್ಕಾಶಿವಿಳಾಸಕ್ರಿಯಾಶಕ್ತಿಶಿವದೈಶಿಕಾದಿಷ್ಟೇನಕುಧೈಶ್ವಿನಾಮ್ನಾಯವ
ತ್ತನಾನಿಜೇಷ್ಟಲಿಂಗ
- 19 ಕೃತಾಧಿಪಾಂನಂದೇವದೇವಂತ್ರೀಮತ್ಯೈಂಬಕನಾಥನೀತ್ಯನೈಮಿತ್ತಿಕಾತ್ಮಭಿಕ್ತಿಯಾನಿಯಮಕಳಾವೈರ್ಯಥಾಕಾಲಯಜನ್ನಥಕದಾ
ಚಿತ್ತಂಧ್ರಕ
- 20 ರಕಾಮಃ ಪಬಾಂಧವಾಂಕಿತಾತವಾಹನಶಕವರ್ಷವತ್ತಿ ನಾಕೀಲಕಶರತ್ಕಾತ್ತಿ ಕಸ್ಯತಚ್ಚಿಖಾರತ್ನ ಸೋಮಾಧಿಪತ್ಯಸಂಬಂಧಮಹಿಮಾವಿಶೀ
ಪವಲ್ಲಭ
- 21 ತಾಂಕವಸ್ಯಪ್ರಪ್ತಾತ್ಯಾಂಕ್ರಪ್ತಾಪ್ತವ್ಯಾಂತದೂಪಕವನಂಧ್ಯಾನುಶಿಷ್ಟಂಪೂರ್ವಮೇಕವರ್ಷಾನುಷ್ಠಿತಂನೈಮಿತ್ತಿಕಂಮಹಚ್ಛೈವವ್ರ
ತಮಃ ಭ್ಯಾಪಯ
- 22 ಸ್ತಹೋಸ್ಯಪ್ರತಸ್ಯಮತುಂಗದಾನೇನಸಾದ್ಗುಣಪ್ರಕರ್ಷಮಿಚ್ಛತಾಸ್ವನಿಮಾಬುಕ್ತ ರಾಜೇನಗ್ರಾಮಪ್ರದಾನಾಯಾದಿಷ್ಟೈಃ ಸ್ವಲ್ಪಾಸ್ತಿಕ್ಲ
ಪ್ತುರ್ಥಕಪ್ರಯೇನೈವ
- 23 ತವಾದೇಶಚಿಕೀರ್ಷಾಮ್ಯನುಜಾನೀಹೀತಮೇನಮಧ್ಧವಃ ಸುಗ್ಧಾಪ್ಯಚಂದ್ರಕೂಟಪುರಪ್ರಧಾನಕೇಮಂಡಲಾಪ್ಯಾದಶಕನಾಮನಿಸ್ವರಾ
ಪ್ಪುಮಂಡಲೇನಾಗರಖಂ
- 24 ಡಾಖ್ಯಮಂಡಲಸ್ಯಮಧ್ಯವತ್ತಿ ನಂಪಲಾಶಪಲ್ಲಿಸಹಿತಂವಟ್ಟಯುಕ್ತಂಚಮಃಚ್ಚುಂಡಿನಾಮಕಂಠಾಹ್ರದಾಯಾರ್ಕಗ್ರಾಮಂತನ್ಮಂಡಲ
ಮೂಲಪತಿಭೋವ
- 25 ಧಾನ್ಯುತಚತೇಭ್ಯವಿತತ್ತ್ವಲಕಃ ಲಾರ್ಹಧನವೈನೇಶ್ವರತ್ವಾನೇವಚಾಸ್ಯಮಹತೋಧಮ್ನಸ್ಯಯಾವದಕ್ಕೆ ಂದುತಾರಕಂಸ್ವಸಂ

- 26 ತಾನಪರಂಪರಯಾಮಲನಾಯಾಂಗೀಕಾರ್ಯಗ್ರಾಮಸ್ಥಚಕ್ರವರ್ತೋದ್ಯಾನಕರ್ಮಾಭಿಯವ್ಯವಾಪ್ಯವಿದ್ಯೇಶ್ವರಾಪದೇಶನವಿದ್ಯೇಶ್ವರ
ರವುರ
- 27 ಮಿತಿನಾಮಕುತ್ಪಾತತ್ಕಾಲಸಮಗ್ರತಾಯಾಂವಿದ್ಯದ್ವೈಕ್ಯಕೃಣಪರಿಸದಿಸ್ತುಪ್ಪವಿದ್ಯಾಪರಮೈಶ್ವರ್ಯೇಣಸಃಕ್ಷಾದ್ವಿದ್ಯೇಶ್ವರಾವತಾರಪು
- 28 ರುಪಭೂತಾನಮಗ್ರಯಾಚಸಾತ್ರಗುಣಸಂಪದಾಸ್ವಜನ್ಮದೇಶದಿಶಾಚಸವೈಶ್ವೇತ್ತರಾಂಶ್ಚರಾಯಣೀಯಾತಿಚರಣಾಮ್ನಾಯಪರಗಾನ್ವಿ
- 29 ಶೇಷತಶ್ಚಃಛೇವಾಮ್ನಾಯಾನುಪ್ಪವತ್ಕನಾನಿತ್ಯಾದಿಭಿಕ್ರಿಯಾವಿಶೇಷೈನ್ನಿರಂತರಮಪ್ಯಮೂರ್ತಿಜ್ಯಾಪರಾಯಣಾನ್ಮಾತ್ಮೀರಾನ್ಮಾ
- 30 ಹ್ಯಣೋತ್ತಮಾನಾಮಯಾಃತೀಶ್ರುತಿವಿಭಕ್ತಂನಮೈಕ್ಯಸ್ಯಾಪಿತಚತುರ್ದಿಗಂತಗೀಮಾಂಕಂಗ್ರಾಮಂತೇಭ್ಯಃಸ್ವೀಮಾಂತಗ್ಗತನಿ
ಧಿನಿಶ್ಚೇ
- 31 ಪಾದಿಸವ್ಯಗಸಂಪತ್ಸ್ಯಾವೈನಾಪತ್ಯಸಂತಾನಪರಂಪರಯಾವದಕ್ರೇಂದುಭೋಗಾಯದತ್ತಸ್ವಹಸ್ತಶಾಸನಸಮ್ಯಕ್ಪ್ರದಾನವಿಧಿನಾಸು
- 32 ವರ್ಣ್ಯಸಲಿಲಧಾರಾಪೂರ್ಣಪೂರ್ವಕಂಪ್ರದಾತ್ | ತೇಷಾಮಯಂಸ್ವರೂಪತೋಽಽಶ್ರುತಿವಿಭಾಗಃ | ತತ್ರ | ವಿಶ್ವಂಸ್ವಾತರನಾಶ್ರಿತಾದಿಸ
ಕಳಂ
- 33 ವಿಶ್ವಂಭರಾಂತಂಜಗದ್ವೀಕ್ಷಂತೇಸ್ವಮುಚಿಮಂಡಲಮಯಂಯದ್ವೀಕ್ಷಣಾನುಗ್ರಹಾತ್ | ಕಾರುಣ್ಯಮುತನಿಬ್ಬರಂಭಗವತಃಕಾಶ್ಮೀರ
- 34 ಚೂಡಾಮಣೀರ್ವ್ಯಾಖ್ಯಾನಾವನರೋದಿತಂವಿಜಯತೇತಂನೈಫಲಂಲೋಚನಂ || ಎವಂವಿಧಾನೇಕದಿವ್ಯಾನುಭಾವಮಹನೀಯೋಮದ
- 35 ನಿಮಿಷಸೋಮಾನಂದಶಿವಾಚಾರ್ಯವಂಶಸಂಭವಾನಾಂಪರ್ವಾನಂದಾಚಾರ್ಯಪುತ್ರಕಮಳಾನಂದಾಚಾರ್ಯಾಣಾಂಽಶ್ರುತಿತ್ವಯಂ | ಕ
ಮ
- 36 ಲಾನಂದಾಚಾರ್ಯಪುತ್ರಹರ್ಷಾನಂದಾಚಾರ್ಯಾಣಾಂಽಶ್ರುತಿತ್ವಯಂ | ಸೋಮಾನಂದಾಚಾರ್ಯಪುತ್ರಕಮಳಾನಂದಾಚಾರ್ಯಾಣಾಂ
ಽಶ್ರು
- 37 ತಿತ್ವಯಂ | ಮಹಾದೇವಾನಂದಾಚಾರ್ಯಪುತ್ರಮಹೇಶ್ವರಾನಂದಾಚಾರ್ಯಾಣಾಂಽಶ್ರುತಿತ್ವಯಂ | ಕಮಳಾನಂದಾಚಾರ್ಯಪುತ್ರಸಂ
- 38 ಗಾನಂದಾಚಾರ್ಯಾಣಾಂಽಶ್ರುತಿತ್ವಯಂ | ಮಹಾದೇವಾನಂದಾಚಾರ್ಯಪುತ್ರಕಮಳಾನಂದಾಚಾರ್ಯಾಣಾಂಽಶ್ರುತಿತ್ವಯಂ | ಕಮಳಾ
- 39 ನಂದಾಚಾರ್ಯಪುತ್ರಸೋಮಾನಂದಾಚಾರ್ಯಾಣಾಂಽಶ್ರುತಿತ್ವಯಂ | ಸಪ್ತತೇಕಾಶಿಕಾಕಠಖಾಧ್ಯಾಯಿನಶ್ಚ || ಮಹಾದೇವಭಟ್ಟಾ
ನಾಂಪಂ
- 40 ಚಽಶ್ರುತಯಃ | ಧರ್ಮಾದೇವಭಟ್ಟಾನಾಂಪಂಚಽಶ್ರುತಯಃ | ಸೋಮನಾಥಭಟ್ಟಾನಾಂಪಂಚಽಶ್ರುತಯಃ | ಪದ್ಮನಾಭಭಟ್ಟಾನಾಂಪಂಚಽಶ್ರು
- 41 ತಯಃ | ಎತೇಚತ್ವಾರೋಭಾಸ್ತುರಭಟ್ಟಾನಾಂಪುತ್ರಾಽತ್ರೇಯಾಃ | ಕಠಖಾಧ್ಯಾಯಿನಶ್ಚ || ಕಾಶಿಕಾನಾಂಕನಾಂಸೋಮಾನಂದಾಚಾ
ರ್ಯಪುತ್ರ
- 42 ನಾಗಾನಂದಾಚಾರ್ಯಾಣಾಂಸಾರ್ಧಽಶ್ರುತಿತ್ವಯಂ | ಕಾಂಡಿನ್ಯಾನಾಂಬಹ್ವಶ್ರಾಣಾಂವಿಶ್ವನಾಥಪುತ್ರಚಾಲುಂಡಭಟಾನಾಂವೃತ್ತಿರೇಕಾ
- 43 ತದನುಜನ್ಮನಾಂಸೋಮನಾಥಭಟ್ಟಾನಾಂಸಾರ್ಧಽಶ್ರುತಿತ್ವಯಂ | ಆತ್ರೇಯಾಣಾಂಕಠಾನಾಂಧರ್ಮದೈವಸೋನೂನಾಂಬಕ್ಷೀಧರಭಟ್ಟಾ
- 44 ನಾಂಪಂಚಽಶ್ರುತಯಃ | ವಾಷ್ಣೇಯಾಣಾಂನರಹರಿದೇವಸುರಗೋವಿಂದಭಟ್ಟಾನಾಂವೃತ್ತಿರೇಕಾ | ಭಾರದ್ವಾಜಾನಾಂಕಠಾನಾಂಚಾಲುಂಡ
ಪುತ್ರ
- 45 ಮಲಗರಸಾನಾಂವೃತ್ತಿರೇಕಾ | ಉಷಗಣಾನಾಂಕಠಾನಾಂಸೋಮಣಿ ಸುತಾನಾಂಭಾಯಿದೇವಭಟ್ಟಾನಾಂಽಶ್ರುತಿತ್ವಯಂ | ತತ್ಸಾವತ್ಸಾ
- 46 ನುಜನ್ಮಗಿಂಹಭಟ್ಟಾನಾಂಸಾರ್ಧಽಶ್ರುತಿತ್ವಯಂ | ಕುಂಕಾನಾಂಕಠಾನಾಂಲಖರಸಸುತನಾಗದೇವಭಟ್ಟಾನಾಂಽಶ್ರುತಿತ್ವಯಂ | ತತ್ಸು
- 47 ತಕಾಮದೇವಭಟ್ಟಾನಾಂಽಶ್ರುತಿತ್ವಯಂ | ಸೋಮನಾಥಭಟ್ಟಾನಾಂಽಶ್ರುತಿತ್ವಯಂ | ಮಯಿಳುಗಿಭಟ್ಟಾನಾಂಸಾರ್ಧಽಶ್ರುತಿತ್ವಯಂ | ಕಲ್ಲ
ಪಭಟ್ಟಾನಾಂ
- 48 ಅರ್ಧಽಶ್ರುತಿ ಯಿತಿತ್ರಯೋಮಹಾದೇವಪುತ್ರಾಃಕಾಶ್ವಾಯನಾಃಸಾಮಗಾಃ | ಕಾಂಡಿನ್ಯಾನಾಂಬಹ್ವಶ್ರಾಣಾಂವಾಸ್ತೇವಭಟ್ಟಪುತ್ರನುಗಿಂ
- 49 ಹಭಟ್ಟಾನಾಂಽಶ್ರುತಿರೇಕಾ | ಆತ್ರೇಯಾಣಾಂಬಹ್ವಶ್ರಾಣಾಂವಿಷ್ಣುಭಟ್ಟಪುತ್ರವಿಶ್ವೇಶ್ವರಭಟ್ಟಾನಾಂಽಶ್ರುತಿರೇಕಾ | ಆತ್ರೇಯಾಣಾಂಬ
- 50 ಹ್ವಶ್ರಾಣಾಂಹರಿದೇವಪುತ್ರಸಂಗಮದೇವಾನಾಂಽಶ್ರುತಿರೇಕಾ | ಕುಂಕಾನಾಂಪುರಾಂಭಟ್ಟಪುತ್ರಲಖರಸಭಟ್ಟಾನಾಂಽಶ್ರುತಿರೇಕಾ | ಗಾ
- 51 ಗ್ಯಾಣಾಂಕಠಾನಾಂಬಲ್ಲಿಭಟ್ಟಸುತದೇವರಸಭಟಾನಾಂಽಶ್ರುತಿರೇಕಾ | ವತ್ಸಾನಾಮಾಧ್ಯಂದಿನಾನಾಂಮಾಯಿದೇವಸಾಕಪುತ್ರವಿಷ್ಣುಸಾ
ಕಠಾನಾಂ

- 52 ಉತ್ತರೇಕಾ | ಕಾಂಡಿನಾಂಮಾಧ್ಯದಿನಾಂವಿಷ್ಣು ಭಟ್ಟಪುತ್ರಭೈರವಭಟ್ಟನಾಂಉತ್ತರೇಕಾ | ಲೋಗಾಕ್ಷಾಣಾಂಸಾಮಗಾನಾಂ
53 ಜನಾರ್ದನಭಟ್ಟಪುತ್ರಸಂಗದೇವಭಟ್ಟನಾಂಅರ್ಧಉತ್ತಿಃ | ಲೋಗಾಕ್ಷಾಣಾಂಸಾಮಗಾನಾಂಮಧುವಣಭಟ್ಟನಾಂಉತ್ತರೇಕಾ |
ಕುಚಿಕಾ[ನಾಂ]
54 ಕತಾನಾಂಲಬ್ಧಮೀದೇವಭಟ್ಟಪುತ್ರಸಿದ್ಧಸಾನಾಂಅರ್ಧಉತ್ತಿ | ವಚ್ಛಾ ನಾಂಬಹ್ವಚಗೋವಿಂದಭಟ್ಟನಾಂಅರ್ಧಉತ್ತಿ | ಕಾಶ್ಯಪಾ
ನಾಂಬ(೦)
55 ಮೃಚಾನಾಂಸೈಲ್ವರಾಯರನಾಗಸಾನಾಂಉತ್ತಿರೇಕಾ | ಗೌತಮಾನಾಂಸಾಮಗಾನಾಂಪೊಮರಾಯಾಣಾಂಅರ್ಧಉತ್ತಿ | ಜಾಮದಗ್ನೈವ
56 ತ್ಸಾನಾಂಬಹ್ವಚಾನಾರುದ್ರಭಟ್ಟನಾಂಅರ್ಧಉತ್ತಿ | ಗೌತಮಗೋತ್ರಾಣಾಂಮಾಧ್ಯದಿನಾಂರಾಘವಪಾಕನಾಂಉತ್ತರೇಕಾ |
57 ಕಾಣ್ವಾಯನಾನಾಂಸಾಮಗಾನಾಂಮಹಾದೇವಪುತ್ರಗೋಮನಾಥಭಟ್ಟನಾಂಉತ್ತಿರೇಕಾ | ಸಾಮಗಾನಾಂಕೇಶವಭಟ್ಟಸುಪುತ್ರವಾಸು
58 ದೇವಭಟ್ಟನಾಂಅರ್ಧಉತ್ತಿ | ಕಾಶ್ಯಪಾನಾಂದಾಯಿದೇವಭಟ್ಟನಾಂಉತ್ತಿರೇಕಾ | ಕಾಶ್ಯಪಾನಾಂಚಾಡಪ್ಪನಾಂಅರ್ಧಉತ್ತಿ | ಕಾ
ಶ್ಯಪಾನಾಂ
59 ಶಿವದೇವಾನಾಂಅರ್ಧಉತ್ತಿ | ಕಾಶ್ಯಪಾನಾಂತಿಪ್ಪರಸಾನಾಂಅರ್ಧಉತ್ತಿ | ವಿದುಷೋವಿಶ್ವನಾಥಾಯ್ಯಸೋನೋರೇಪಾಘೋಶಿತುಃ |
ಶಾಸನೋಕ್ತಿಮ
60 ಯಾವಾಣೀಪ್ರಾಣತುಭಸಂಸದಿ | ೩೫ | ಶಾಬ್ದರವಾನಾಂಕತಾನಾಂರಾಮದೇವಸೋಮಲ್ಲಪಾನಃಜಲಾಹಿದೇವಭಟ್ಟನಾಂಸ್ವಹಸ್ತ
ಲಿಖಿತಂ

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- 61 ಬಂಸ್ತೆ ೩ ಗ್ರಾಮಜಯಾಭ್ಯುದಯಶಕವರ್ಷ ೧೮೯೦ನೇ ಕೀಲಕಸಂವತ್ಸರದಕಾತಿ ಕಕಶುದ್ಧ ೧ ಭಾನುವಾರದಲಿ ಗ್ರಾಮಸ್ತಹಾರಾಜಾ
62 ಧಿವಾಜಿಗ್ರೀವೀರಬುಕ್ಕರಾಯರತಿ ಗ್ರಾಮಸ್ತಹಾಪ್ರಧಾನಮಾದರಸಬಡಿಯರಿಗಿಬನವಸೆಯನಾಡಪನ್ನಿ ಚೌಗನಿರದಬಳ
63 ಗಣಗತ್ತಿ ಯರಾಜ್ಯದಹದಿನೆಟುಕಂಪಣಕೆಮುಖ್ಯರಪ್ಪರುಂಸಕಳಗಣಾಲಂಕ್ರತರುಂನಿಡಿದುತಪ್ಪರುಂಧಮ್ಮಪ್ರ
64 ತಿಪಾಲಕರುಮಪ್ಪವಡೆನಾಡಗ್ರಾಮದನಾದಿಯಿರಿಯಗ್ರಹಾರದಯಲಿನಿಯರಾಮಣ್ಣ | ಪಯಿನಾಸರದವಿಶ್ವಪ್ಪ |
65 ಕುವಪ್ಪಗಡ್ಡಿಯಬೀಡುಕಣಿಯನಾಗಣ | ಹಾರಿಯಗೋಪಣ | ನೊರಬದತಂವಗುಡ | ತವನಿಧಿಯಬೊಂಮಗೌಡ | ಕಾಂಡಿರ
66 ಡೆನಾಡಹೆಬ್ಬಿತ್ತದಬೊಂಮಣ | ಹಾನುಗಲ್ಲನಾಡಲಯಿಗಳಸಂಖಪ್ಪ | ನಾಗರಖಂಡೆಯನಾಡಕುಪ್ಪಟೂರಗೋಪಗೌ
67 ಡ | ಅಸಗನಹಳ್ಳಿಯನಾಗಗುಡ | ಹೊ . . ಯತಂಮಗೌಡ | ಹೊಣಹಡೆಯನಾಡಗೋಪಣ | ಯಿನೊರನಾಡಬೋಳಪ್ಪ | ಜಿ
68 ಡ್ಡುಗಳಿಯನಾಡಬಳಗಣಬುಧ್ಧರಯಲಿಯಿಚಪ್ಪ | ಕೆಸನೊರಮೇಚಗುಡ | ಚಿಕ್ಕಜಿಡ್ಡುಗಳಿಯನಾಡಬೆಟ್ಟೂರಮೇಲೆಯತಂಮ
69 ಗುಡ | ಹಿರಿಯಮಹಳಿಯನಾಡಪುಣಿಜೆಯಬೊಂಮಗುಡ | ಚಿಕ್ಕಮಹಳಿಯನಾಡಹಿನವಳ್ಳಿಯತಂಮಗುಡ | ಕ
70 ಬ್ಬುನಾಳಿಯನಾಡಕರುಂಟರಹೊಂನಪ್ಪ | ಗುತ್ತಿಯಹಳ್ಳಿಯಮಂಗಲೂರನಾಗಪ್ಪ | ನಾನೊಣಂಬಾಡದಸೊದೆಯಗಂಗಂ
71 ಣ | ಮೊಗಲೆಯನಾಡಮಾದಿಗೌಡ | ಕೊಡನಾಡತಂಮಗೌಡ | ಕುಂದನಾಡರಮಗೌಡ | ಜಂಬೆಯಳಿಯನಾಡಮೋಟಗೌಡ | ಹಂನಿಹ
72 ಳಿಯನಾಡಚಗಟೂರಚಿಕ್ಕಗೌಡ | ನೊಳಗಾದಸಮಸ್ತಗೌಡಪ್ರಜೆಗಳುತಮ್ಮೊಳುಸರ್ವಸ್ವಸನ್ನತರಾಗಿಮಾದರಸಬಡಿಯರುಮಾಡು
73 ವಧಮ್ಮನಿಮಿತ್ತವಾಗಿಕೊಟ್ಟುಕ್ರಯಪತ್ರದಕ್ರಮವೆಂತೆದರನಂಮಹದಿನೆಟುಕಂಪಣದಬಳಗಣನಾಗರಖಂಡೆಯ
74 ದವಪ್ಪತ್ತಿಬಳಗಣಮುಚ್ಚುಂಡಿಯಕುಳತೆವಟ್ಟಸಹಿತವಾಗಿವರಹಗ್ನೀಚಕಾಲುಮುತ್ತುಹಳ್ಳಿಯಕುಳವರಹಗ ೧೦ ಉಭಯಂ
75 ವರಹಗ ೪೦ ಅಕ್ಷರದಲುವರಹನಾಲ್ವತ್ತುಹೊಂನಿಯಥೋಕ್ತವಹಕ್ರಯಐದುಮಡಿಯಾಗಿವರಹಗಂಅಕ್ಷರದಲುವ
76 ರಹಗಯಿಂನೊಣುಹೊಂನನೊಕೊಂಡುನಂಮಹದಿನೆಟುಕಂಪಣಕ್ಕೆ ಹದಿನೆಟುಬಡುಗೊಪಿಯನೊಕೊಂಡುಆಹೊಂ . .
77 ಉಡುಗೊಪಿಯನೊನಾವೊರಸರಥೆಮರಿಯಾವೆಯಲೂಹಳ್ಳಿ ಕೊಂಡುಮೊದಲಕುಳವರಹಗ ೪೦ ಹೊಂನನೊ . . .
78 ಹದಿನೆಟುಕಂಪಣದಮೇಲೆಹಾಸರಿಸಿಬರಗಿಕೊಂಡುಮಾದರಸಬಡಿಯರುಮಾಡುವಧಮ್ಮಕ್ಕೆ ನಾಲುಕೊಟ್ಟಿಲಮಾದರ . .
79 ರುಮಾಡಿದಯಿಅಗ್ರಹಾರವನೊಆಚಂದ್ರಾಕ್ಷವಾಗಿನಂಮ್ಮಮಕ್ಕಳುಮಕ್ಕಳುದಪ್ಪದಪಾಲಿಸಿಬಹೆವೆಂದು
80 ವೆಲ್ಲರೂಸರ್ವಸ್ವಗನ್ನತವಾಗಿಗಿರಂಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಮಾದರಸಬಡಿಯರಿಗೆಕೊ
81 ಯಿಂತಪ್ಪದಕ್ಕೆ ನೆಮ್ಮಹದಿನೆಟುಕಂಪಣದಗುಡುಗಳಸುಹಸ್ತದಬಪ್ಪಗ್ರಾಮದು

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ಮುಗಳಗೆರೆ ಹೋಬಳಿ ಸಾಲೂರ ಗ್ರಾಮದ ಕೆರೆಯೇರೀ ಮೇಲೆ.

ಪ್ರಮಾಣ 2' 4" X 2'

- ¹ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಟ್ಟ ಮಹಾಶಬ್ದ ಮಹಾಸಾಮಾನ್ಯಾಧಿಸತಿಸಕಳಪೃಥಿ
- ² ವೀವಲ್ಲಭನೃಪತುಂಬಗ ದೇವಶ್ರೀಮದವೋಘವರ್ಷದೇವರಪೃಥಿವೀರಾಜ್ಯಭೈಯಸ್ವಸ್ತೃಮ
- ³ ಳಿನದರ್ಶನಸಕಳಭುವನಾಮಣ್ಣಳಾಕ್ರಾಂತ ಕೀರ್ತಿ ಪ್ರವರೋಡದವಕ್ರಜಗೀಸಿಜಾಂತ
- ⁴ ರಾಜಕುಲತಿಲಕಸಾನ್ನಳೈಯಸಮಸ್ತ ಮುಮುನಾಳತಂಕಣವೈಯಗುಡ್ಡರಪ್ಪಬ್ಬ
- ⁵ ಮಿಗಂಗಿಮಾಳಬ್ಬಿ ಗಾಮಿಗಿತ್ತಿ ಯಾಂಗಿಪುಟ್ಟಿದ್ರೀಮಾರಂಕಾಸವೂರ್ಗ ಕೊಟ್ಟುಸೆಕಸ .
- ⁶ ಮಿಣ್ಣುಂಭಾದಾರುಂಬೆಳೆಮತ್ತರುಂಕೊಟ್ಟಿಂವ್ರೀಮಾರಗೋಸೆ ||
- ⁷ ಸ್ವಸ್ತಿ ಶ್ರೀಶಿಬ್ಬವೋಜ ! ವೆಸಗೆಯ್ದೊ . . ಆರನ್ಯಮ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ವೀರನಂಗಪ್ಪನ ಮನೆಯ ಮುಂದೆ.

ಪ್ರಮಾಣ 7' 6" X 4'

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಕನ್ನರವಲ್ಲಪುಠುವೀರಾಜ್ಯಭೈಯಲೆಸ್ವಸ್ತೃನವದೃದರ್ಶನಮಹೋಗ್ರಕುಲತಿಲಕನಯಪ್ರತಾಪಸಂ
- ² ಪನ್ನವ್ವರಚಕ್ರಗಣ್ಣಂಗೋಣ್ಣವ್ವಲ್ಲಾ ತಂಶ್ರೀಮತೇವಿಕ್ರಮಾದಿತ್ಯಸಾನ್ನರನರಸುಗಿಯುತ್ತು ವಿರೇವಿಜಿಯವೆಮ್ಮಾಡಿಮಸಾನ್ನ
- ³ ಕಾಮಪನಮಗವ್ವಿ ನಮಿತಮ್ವಿ ನಮಿತನಮಗಂಸ್ವಸ್ತಿ ಗಮಸ್ತ ಭರನಿರೋಧಿತಧುರದೊಳೊಣ್ಣಂ . ಕ್ಷಿಣ್ಣದಾತನಾಚಾರಪರನನ್ಯಾಯವೆ ಜ್ಞೇತನತಿಪಿಲ್ಲ
- ⁴ ದಾತಪರವೆಣ್ಣ ಬಗೆಗಂವಾರದೊಸಮಾಹಿತಂಸಾನ್ನರನೃಪಾಚಕವಿಶ್ರೀಮತೇಚ್ಚಂದಿ ಗಮಸ್ವಸ್ತಿ ಶಕನೃಪಕಾಲಾತೀತವ್ವತ್ಸರಬ್ಬಳೊ
- ⁵ ಕ್ಷಣ್ಣನೂಱಪ್ಪತಯ್ದ ನೆಯವರ್ವವೊಗಿದುನ್ದ ಮಿಯವ್ವ ವರ್ವಮ್ವ್ರವತ್ತಿ ಗನೆಕಟ್ಟುವರಕ್ಕೆ ಒಪ್ಪಿಯುಮಂಕಟ್ಟಿಸಿದೇಗುಲಂವಾಡಿಸಿ ಈಕಟ್ಟವ್ವದಿ
- ⁶ ಸಲಿಸಲೆನ್ನ ಕೊಟ್ಟು ದುಯಾಪಱಿಸೀವ್ವರಿಯೊಳೆ ಬೈಳವಮಣ್ಣುಳ್ಳನಿತಪೊಳವತ್ತ ಲೊಕ್ಕಣ್ಣುಗಂಗಿಯು ಕೊಟ್ಟು ದುಯಿದಂಕಾದೊ ಜೈಅಸ್ವಮೇದದವಲಂ
- ⁷ ಇದನತಿಡೊಂಬಾರಣಾಸಿಯುಮನೀಕವಿಲಿಯುಮನತಿದಪತಕಮ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 6' X 1' 6"

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| ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಪುತ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿ . . . | ⁶ ಮಧಿಗತಪಟ್ಟ ಮಹಾಶಬ್ದ ಮಹಾ . . |
| ² ರವೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರ . | ⁷ . ಕೀಶ್ವರಬನವಾಬಪುರವರಾಧಿಪಂಚಾ . |
| ³ ಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂ . . | ⁸ . ಲಬ್ಧವರಪ್ರಸಾದಂವೈರಘಟಕೇಸರಿ . . |
| ⁴ . ದೇವಚತುಸ್ಸಾಗರಸರ್ಯುಗ್ನ ಮುತ್ತು . . | ⁹ ಜನಕಯ್ಯಾರನಾರೋಹಕತ್ರಿಣೇತ್ರಂಮದ . . |
| ⁵ ರಾಜಾಭಿವೃದ್ಧಿಸಲುತವಿ \|\| ಸ್ವಸ್ತಿ . | ¹⁰ ಧವಳಂವ್ಯಳಗಜಮಲ್ಲಮುತ್ತ ನೂತಂಗಳೀಮ . . . |

- 11 ರಣಾಗತವಜ್ರಪಂಜರಂವಿಪುಕುಜಕಾಳ . .
- 12 ರಿಬಳತಿವಿರವಾತ್ತ ಫಣ್ಣ ನುಡಿದನ್ನೆ ಗಣ್ಣ ಸ .
- 13 ರಾಮನಭಿಮಾನವೇರುಜಗದೇಕವೀರಪರ . .
- 14 . ಧರತಿವುಳರಮಾರಿಮಂಯು ತಳಪ್ರಹಾರಿಕದ .
- 15 ಳಗೋವನಚಳಿತಧೈರ್ಯಸುಭಟಿರಳರ್ಪದ . .
- 16 ನುಮಣ್ಣಳಿಕಲಾಟಪಟ್ಟಸತ್ತಿ ಗನಹಟ್ಟನ
- 17 . ತಪುರಟ್ಟಶ್ರೀಮದಿಟುವೆಡಂಗದೇವರ
- 18 . ಗಂಗೆಮತ್ತು ನ್ನಮರಸರಧಮ್ಮಕಾಯ್ಕ
- 19 ಕೈಮಗವೆಗ್ಗ ಡಬೇತಮಲ್ಲಪ್ರಮುಖಕರ .
- 20 ಅಗ್ರಹಾರಸಾಲಿಯೂರಮಹಾಜನ
- 21 ಕ್ಕಲ್ಲಿಯಕಟ್ಟಂಕಟ್ಟನಲುನಕವರಪ
- 22 ಫರ್ಷಿ ಪಿಂಗ್ರಗಳನವ . . . ೧ ನೋ

- 23 ಮವಾರದಂದುಸೋಮಗ್ರಹಣ . ಬ್ರಹ್ಮ
- 24 ಣಗ್ಗೇಕಣ್ಣ ನೋಗೆಯಂಹನ್ನೋದಕಂಗೆಯ್ದುಕೊಟ್ಟ
- 25 ಧಮ್ಮವಂಮಾಕರಂಜಪ್ರತಿಪಾಳಿಸುವಂ
- 26 ಶ್ರೀಗಣ್ಣಭೈರವ ! ಸಾಮಾನ್ಯೋಯಂಧಮ್ಮ
- 27 ಹೇತುನಿಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
- 28 ಭವದ್ವಿಃಸರ್ವಾನೇತಾನ್ಭಾಗಿನಪ್ರಾಪ್ತಿವೇಂ
- 29 ದ್ರಾನ್ಯಯೋಭೂಯೋರಾಕತೇರಾಮಭದ್ರಃ
- 30 ಈಧಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದಂಗೆ
- 31 ಶ್ವಮೇಧದಪಲಂಅದನಂದೆಗವಾರ
- 32 ಣಸಿಯಂಸಾಯಿರಕವಿಲಿಯಂಕೊ
- 33 ನ್ನಪಾತಕಂ !

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 4 × 16"

- 4 ಸಾಲೆಯೂ
- 5 ರಮಹಾಜನಕ್ಕೆ ಪಡೆದಾಜ . .
- 6 ಯಂಕೊಟ್ಟುಭೂಮಿಯಂಕೊಣ್ಣ ಸಾಹ
- 7 ಸದಿಂವಾಡಿಹದ್ದಿ ಯರಸರ
- 8 ದೇವಗ್ಗೇಗೊಟ್ಟರದಜಧಮ್ಮವೆನ್ನೆ
- 9 ನ್ನಡೆಬನ್ನದನ್ನಾದೀವಿಗೇಯುನಿವೇದ್ಯ

- 10 ಮುಂನಿತ್ಯಸ್ಥಿ ತಿನಡೆವುವುಅವರಪು
- 11 ತ್ರರಣ್ಣಯ್ಯ ನುಂಚಿಟಿಯ್ಯನುಂಪದಿಗ
- 12 ದಯಸಿದಗ್ಗೇವಾರಣಾಸಿಯೊಳ್ ಸಾಸಿರಕ
- 13 ವಿಲಿಯಂಕೊಟ್ಟುಪುಣ್ಯವಿದನಂದೆ
- 14 ಗೆಸಾಸಿರಕವಿಲಿಯನಂದೆ
- 15 ತಕಂಮುಕೆಯ್ಯತ್ತ ಲೆರಡು

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ಅದೇ ಹೋಬಳಿ ಬೇಟೆರಾಖ್ ಕರಡಿಹಳ್ಳಿಗೆ ವಾಯವ್ಯ ಕರೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 3 6" × 2'

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ
- 2 ಪರಮಭಟ್ಟಾರಕಂಸತ್ವಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮ
- 3 ತ್ರಿಭುವನಮಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷಿ
- 4 ತಾರಂಬರಂಸಲುತ್ತುಮಿರೆ || ಶ್ರೀಮದಿಟುವೆಡಂಗದೇವರಮಗ್ಗೇಮತ್ತುಕನ್ನ ಮರಸಂ
- 5 ಬನವಾಸಿಪನ್ನಿ ಚಾರ್ಪಾಸಿರಮುಮಂಸುನ್ನೆಳೆಗೇಸಾಸಿರಮುಮಂಸುಕಸಂಕಥಾವಿನೋದದಿಂದಾ
- 6 ಳುತ್ತವಿರಸಕವರ್ಷ ಫರ್ಷಿ ನೆಯುಪರಿಧಾವಿಸಂವತ್ಸರದಪುಷ್ಯಸುಧ ೧೩ ನೋಮವಾರದಂದು
- 7 ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನಾನುಷ್ಠಾನಪರಾಯಣಜಪಸಮಾ

- ⁸ಧೀಲಸಂಪನ್ನ ರಚಿತಧೈರ್ಯರನೇಕತಕ್ಕ ಫಣಸ್ತ್ರಕುಶಲವೇದಸಾರಗರವೃತ್ತಿಮು
⁹ದಗ್ರಹಾರಸಾಲಿವುರದಮಹಾಜನಸಂಸಿಬ್ಬಗ್ಗಿ ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದತೋಡಕಕೇಸವಯ್ಯತ
¹⁰ನ್ನ ಪತ್ನಿ ಮಾರ್ಪೆ ಧರ್ಮಕಲನಕೂಳವಾಗುತ್ತಿ ರಲುಚಂದೇಸ್ಸರದೇವರನಿವೇದ್ಯಕ್ಕೆ ಂದೀಪಕ್ಕೆ ಂಪಾದಪೂಜೆಯಂಕೊಟ್ಟು
¹¹ಕೊಣ್ಣಚನ್ನಿಗವೊಳಲನಡುವಣಹೊಲದಕುಳಿಯಕೆಯ್ಯಪೊರೆಯಗುಣಿಗನಲುಮತ್ತರ್
¹²ಽಪ್ಪಿಧರ್ಮನಡೆಯುತ್ತ ಮಿರಲಕೇಸಿಮಯ್ಯಂಕಾಲಂಧರ್ಮಮನೆಯ್ತಲೆ ಆಯಯ್ಯನಮಗ
¹³ಕಪ್ಪಿಮಯ್ಯಧರ್ಮಮಂಪ್ರತಿಪಾಳಿಸುತ್ತ ಮಿರಲೆ ಆಕೆಯ್ಗೆ ನೀರಣದೇಪಳೆಯದುದಹುರಿ
¹⁴ಧರ್ಮಸೊಂನೈವಾದಪುದದುಕಾರಣದಿಂಕೂಪೊನ್ನೈಸ್ಯಪೊನ್ನೈಸ್ಯರಜ್ಜು ರನ್ನೈಸ್ಯರಾತವಿಂಬೀನಾ
¹⁵ಯದಿಂತನಗೆಮಾಡಲುಸಾಮಾತ್ಯನೇಜಿ ಯದೆತನ್ನ ಪಿರಿಯಮಗಳುಜನ್ನ ಪೆಯವತಿ
¹⁶ಗಾತಮಗೋತ್ರರತ್ನನ್ನ ತಸ್ವದಾರತಿಧರ್ಮನಿರತನಪ್ಪಮಾದಿಮಯ್ಯಂಗಳಂಕರೆದು
¹⁷ಆಯಯ್ಯನಾಯೋಪಾಜ್ಞಿತಮವ್ವದ್ರಬ್ಬಮನಿಕ್ಕಿ ಪುನಬ್ಬ ರಣಂಮಾಡಿದನಿನ್ನೀಧರ್ಮಮಂಪ್ರ
¹⁸ತಿಪಾಳಿಸಿದವವ್ಯಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಂಪ್ರಯಾಗೆಅಗ್ನಿ ತೀರ್ಥಮೆಂಬಪುಣ್ಯ
¹⁹ಕ್ಷೇತ್ರಂಗಳೊಳುಸಾಸಿರಕವಿಲಿಯಕೋಡುಕೊಳಗುಮಂಪಂಚರತ್ನಂಗಳಿಂಕಟ್ಟಿಸಿವೇದ
²⁰ಪಾರಗರಗ್ನಿ ಹೋತ್ರಿಗಳ್ಗೆ ಉಭಯಮುಖಿಯಂಕೊಟ್ಟುಫಳಮನೆಯ್ದವರೆ !
²¹ಈಧರ್ಮಮಂನೈಹವೋಹವಾಭಲೋಭದಿಂದಳಿದವರುಅಪುಣ್ಯಕ್ಷೇತ್ರಂಗಳೊಳುಆಕವಿಲಿಯಂಬ್ರಾಹ್ಮಣ
²²ರುಮನಳಿದಮಹಾಪಾತಕರಪ್ಪರು || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ ಸೇತುನ್ಮ ಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
²³ಭವದ್ಭೀಸವ್ಯಾರಣೇತಾನ್ಭಿಗಿನಃಪಾತ್ಥಿ ವೇನ್ದ್ರಾ[ನ್]ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃಸ್ವದತ್ತಂಪರದ
²⁴ತ್ತಂವಾಯೋಹರೇತಿವಸನ್ನರಾಂಪಪ್ಪಿ ವರ್ಷಸಹಶ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||

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ಆದೇ ಹೋಬಳಿ ಮುಗುಳಗೆರೆ ಪಟೀಲನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ

- ¹ನಮಸ್ತುಂಗಳಿರಕ್ಕುಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರಯಲೋ
²ಕೃನಗರಂಭಮೂಲಾಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಶಾಲಿವಾ
³ಹನಶಕವರಶ ೧೩೪೧ ನೆಯವಿಕಾರಿಸಂವತ್ಸರದಪುಣ್ಯ
⁴ಬ ೩೦ ಸೂರ್ಯೋಪರಾಗಪುಂಜ್ಯಕಾಲದಲ್ಲುಶ್ರೀಮದ್ರಾ
⁵ಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹ
⁶ರಾಯರುಹಂಪಹಸ್ತಿ ನಾವತಿಯಾದಆನೇಗೊಂದಿದು
⁷ಗರ್ಜಿಸಲುವವಿದ್ಯನಗರಿನೇವೀಡಿನಲ್ಲುಮಹಾರಾಜಧಾನಿಸಿಂ
⁸ಹೃದನದಲ್ಲುಸಮಸ್ತ ರಾಜಂಗಳನ್ನ ಸ್ವಧರ್ಮದಿಂಪ್ರತಿ ಪಾಲಿಸಿ
⁹ಆಳಿಬರುತಿಪ್ಪಕಾಲದೊಳುತತ್ಪದಪದ್ಧ ಜೀವಿಗನುಬಾಚಂ
¹⁰ಣವೊಡೇರತಮ್ಮಂದಿರ್ಪ್ರಮಹಪ್ರಧಾನಿಮಲ್ಲಪ್ಪೊಡೇರುಗುತ್ತಿದು
¹¹ಗ್ಗಿ ವಂನುಮಾಡುತಿಪ್ಪಕಾಲದೊಳುಕತ್ತ ರನಿರೂಪದಲುಪ
¹²ನವಸೆಪಂನಿಫಸರಕೆನಲುಪಚಂದ್ರಗುತ್ತಿ ವೇಂಠೆಯೊಳಗ
¹³ಣಯಡವಟ್ಟನಾಡಶ್ರೀಮನ್ಮೇಲೆನಹಳ್ಳಿ ಚಾವುಡಿಗೆಸಲು
¹⁴ವಮುಗಳೆಕೆಯಗ್ರಾವದಗುಡನುಯಾದವಕುಲದ
¹⁵ತಿರುವಂಲಗಲುಡಗೆಬರಿಸಿಕೊಟ್ಟುಕನದಕ್ರಮವೆಂತೆಂದರೆ ||

- 16 ಯಾಮುಗುಕೆರೆಗ್ರಾಮದಿಂದ | ರೇಖಿಸುತ್ತದೆ | ಮರೆ | ಮ
17 ನಬು | ಪದಲು | ಸಹಜೀವರಿ | ಖ | ೩೩ || ೧ ಕೆ ಗ ೩೩
18 ೧೦ ಕೆ ರೇಖಿತರವಾನ್ಯಗಳು | ದೇವತ್ತಾತುರಸಹಕೊ
19 ಟ್ಟದು | ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೇರೇಖಕೆ | ಗ ೨೦ || ಮಸ
20 ಬು ಖ || ೧ ಕೆ ಗ ೩೦ || ಪದಲು ೩ ೩ ಕೆ ಗ ೧೦ || ಅಂತು ೧ ೧೩ ಕೆ
21 ಗ ೧೦ || ಹಂಪೆಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೇಮಸಬು | ಖ | ಕೆ ಗ ೧೦ ||
22 ಹನುಮಂತದೇವರಿಗೇರೇ ೩ ಕೆ ಗ ೨ ಮಸಬು ಖ || ೧ ಕೆ ಗ ೩೩ || ಉ
23 ಭಯಂ ೧ ಕೆ ಗ ೩೩ || ರಾಮನಾಥದೇವರಿಗೇಮಸಬು ೧೦ ಕೆ ಗ ೧೧
24 ಕಂಕರದೇವರಿಗೆಪದಲು ೧೦ ಕೆ ಗ ೧೧ || ಅಂತು ೨ ೨೧ ಕೆ ಗ ೧೩ ||
25 ಚಾವಡಿಸೇನಬೂವನಾರಣಪ್ಪಗೆಯರೆಖ || ಕೆ ಗ ೩೩ || ಗ್ರಾಮದಸೇನಬೋ
26 ವನಾರಣಪ್ಪಗೆಯರೆಪ್ಪ ೨ ಕೆ ಖ || ೧ ಕೆ ಗ ೩೦ || ತಿರುಮಲಭಟ್ಟಗೆಬೆ
27 ದಲು ೩ ಕೆ ಗ ೧೦ || ತಿರುಮಲಗೌಡಗೆದಪ್ಪ ೨ ಕೆ ಖ ೧ ಕೆ ಗ ೧೦
28 ಅಂತು ೨ ೩ ಕೆ ಗ ೨೩ || ಕೈವಾಡದರಿಗೆಬಡಗಿಸಿದಗೆಪದಲು | ೧೦
29 ಕೆ ಗ ೧೧ ಕಂವಾರಹುಚ್ಚಗೆಪದಲು | ೧೦ ಕೆ ಗ ೧೧ ಅಕಸಲೆಜ್ಯೋತಿಗೆಪದಲು
30 ೧೦ ಕೆ ಗ ೧೧ ಮಡಿವಳನಿಗೆಪದಲು ೧೦ ಕೆ ಗ ೧೧ ಕಾಯಿಕದಮಲಗೆ
31 ಬೆದಲು | ೧೦ ಕೆ ಗ ೧೧ ತಳವಾರಮುದಿಯಗೆಪದಲು | ೧೦ ಕೆ ಗ ೧೧ ಬಾರಿಗ
32 ಕರತ್ತಂಮುಗಗೆಪದಲು | ೧೦ ಕೆ ಗ ೧೧ ಕುಳವಾಡಿಹನುಮಗೆಪದಲು
33 ೧೦ ಕೆ ಗ ೧೧ ಅಂತು ೨ ೧೧ ಕೆ ಗ ೩೩ || ಅಂತುಉತ್ತರಕೇಬೀಜವರಿ
34 ಖ ೩೩ || ೧ ಕೆ ಗ ೩೩ ೧೦ ಹೋಗಲಾಗಿಶುದಿಸುತ್ತ ಬೀಜವರಿ ಖ ೩೩ ಕ್ಕೆ
35 ಗ ೩೦ || ಹ | ವಳಗೆಬರದಪ್ರಮಾಣಉತ್ತರಮಾನ್ಯವಂನುನ
36 ಜನಿಕೊಟ್ಟು ಅರಮನಿಗೆಸಲುವಹಣವಂನುಕಾಲಾವದಿವಳಗೆನಿಲ
37 ವಮಾಡಿಕೊಳದೆಸಲಿಸಿಗ್ರಾಮವಂನುರುತ್ತ ವಮಾಡಿದಗೈಸಿಕೊಂ
38 ಜುನಿಂನ್ನ ಸಂತಾನವರಂಪರೆಯಾಗಿಅನುಭವಿಸಿಕೊಂಡುಬ
39 ಹುದುಯಂದುಬರಿಸಿಕೊಟ್ಟು ಮುಗೇಕೆರೆಗ್ರಾಮದಗೌಡಿಕೆ
40 ಗೆಯಾದವಕುಲದತಿರುಮಲಗೌಡಗೆಬರಿಸಿಕೊಟ್ಟುಬಾಸನ
41 ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ್ತು ವಸುಂಧರಂಚಪ್ಪಿವರ್ತನ
42 ಹಸ್ರಣಿವಿಪ್ರಾಯೇಜಯತ್ತೇಕ್ರಿಮಿ | ಮಲ್ಲರಸಬಡೆಯರಬ
43 ರಹ ||

|| ಶ್ರೀವಿರೂಪಾಕ್ಷ ||

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಆಗ್ನೇಯದಲ್ಲಿ ಪತ್ರಿಕಟ್ಟೆಯ ಮಠದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

1 . . ೩೩ ನೆಯವಿರೋಧಿಕ್ರಿಸ್ತಸಂವತ್ಸರದಆಚ್ಚ

2 ಯತ್ರಿತೀಯಲೆವನೆಯದುಚಟ್ಟನ

3 ಹಳ್ಳಿಯಮಲ್ಲದಳಾಟತರಾಬಮ್ಮ ಮು

4 ಗುಳುಗೇರಿಯಲುಕಲಹಿದುಸೂ

5 ಯ್ಯಾಗ್ರಹಣದಲುಸುರಲೋಕಪ್ರಾಪ್ತ

6 ನಾದ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವಿರಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಪ್ರಮತುಜಗದೇಕಮ . . .

² ನೆಯದು ಮೃತಿಸಂವತ್ಸರದ ಚೈತ್ರ

³ ಸುಧ ೧ ಸೋಮವಾರದಂದು ತೆಲುಂಗನಾಡೊಳಗಣವಾದವಿಯಕೆ

⁴ ಜಯಕೇತಿಸೆಟ್ಟಿಯಬಾಗಣಬ್ಬ ಯಪುತ್ರಗೋತ್ರಸ

⁵ ವಿತ್ರಂ ಮಲ್ಲೆಯಂ ಪ್ರಮತುಮುಗುಳಗಿರಿಯ

⁶ ವರಡೆಯಸೋವಿಮಯ್ಯೂರದ . . . ದ್ರ

⁷ ಯ್ಯಪ್ರಮುಖಸಮಸ್ತ ಪ್ರಜಂಗಳು ವಿಳ್ಳ . .

⁸ ಕುಡಲುಮತ್ತ || ಸುರಳುರುಬಯ . ಯ

⁹ ತ್ತಿರನರಲ್ಲದೇಯನಲ್ತ ಸೂರ್ಯ್ಯಗ್ರಹಣದೊರೆಕೊ

¹⁰ ಳೆತೆಲುಂಗದಮಲ್ಲಂಸುರಗಣಿಕೆಯರುಯ್ಯ

¹¹ ಸೂರ್ಯ್ಯಲೋಕಕ್ಕೆದ || ಸೂರ್ಯ್ಯಯ

¹² ನಮ || ರೂವಾರಿರಾವೋಜನಕೆಲಸ

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ಅದೇ ಹೋಬಳಿ ಸುರಿಗೆಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಇದ್ದ ವಿರಕಲ್ಲು.

¹ ಪ್ರಮತುಯಾದವನಾರಾಯಣಂಬುಜಬಲಪ್ರತಾಪ

² . . ರಾಮಚಂದ್ರದೇವರಾಜೋದಯದ ೧೫ ದನೆಯತಾರ

³ . . . ಬಹುಳ ೧೦ ಗುರುವಾರದಬ್ರಹ್ಮಮಂನುಪ್ರಭು

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ಅದೇ ಹೋಬಳಿ ಮಟ್ಟಿಕೋಟೆ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಮದಗದಕೆರೆ ಮೊಳಗೆರೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 5' 3" X 3

(ಮೇಲ್ಭಾಗ ನೋಡಿದು ಹೋಗಿದೆ)

1 ಶ್ರೀಮೇಚಿಸೆಟ್ಟಿಬಂಟನಾ

2 . . . ಶಾರದದೇವಿಗಿಸಮನಪ್ಪಮಗಳುನಾಚನ . . . || ಆನೆಗಟ್ಟಿಬಾಚಿಕಪ್ಪ ಯನೂನಕಟಾಕ್ಷಮವಿಭಾಜಪಲ

3 . . . ಗ್ರಗಣ್ಯ . . ಅಭಿಮಾನಕನಂರಾಜಧಾನಿಬಲಿಪುರವರ ಕಂಪಣದೋಳಿ . . . ಸೆವಮರಿಯಾ . . .

4 . . ದುಟ್ಟರಗಾಳಂಸತ್ಯದಗಡಿಯನಿ . . . ಸೆಟ್ಟಿವಿತ್ವಂಭರೆಯೊಳ್ || ನುಚಿತಾಚಾರವೀರಾ .

5 ಹಾರಂನೇಗೊತ್ತಿ ಸೆಟ್ಟಿಬಲ . ರಿಪುಮತ್ತದ್ವಿಪಸಿಂಹನೆನಿಸಸಾಹಸತುಂಗಂ . . . ಸನ್ನಿಭನವ

6 . . ಕುಶಂಕಕಳಗುಣನಿವಾಸಂದಾಸಂ || ದಾಸುಗನಿನ್ನಂಬಳಿಯೊಳ್ ಶ್ರೀಸತಿಗೆಣಿವಿದೋರಕಟ್ಟಾಂಬಿಕೆಯಂವಾಸ

7 . . ಸಕಲಂಪೇಗಳೆನೆಗಟ್ಟಿರಾದಂಪತಿಗಳೆ || ಆನೆಗಟ್ಟಿ ಮೇಚಿಸೆಟ್ಟಿಯವನಿತಾರತ್ನಂವಿನೀಳಕುಂತಳೆವನಜಾನನೆದೋರಕಟ್ಟೆ ನೆಗಟ್ಟಿಳ್ವನಧಿ .

8 ವೃತಧರಾತಳಂಕಯ್ಯುಗಿಯಲು || ವೃ || ಪುರುಷನಲಕ್ಷ್ಮಿ ವೃತ್ತವ . . . ಗ್ರಹಸಂಕುಳಕ್ಕೆ ಬಂಧುರತರತೋರಾಚಿ

9 . . . ಮಾಗಧವನ್ನಿ ಜನಕ್ಕೆ ಕಟ್ಟಿವಲ್ಲರಿಗೆಣಿದೊರೆಲಕ್ಷ್ಮಿಯನುರಸ್ಥಿ[೪]ದೊಳನೀಲ ತತ್ಪರತೆಗೆವೇಚಿಸೆಟ್ಟಿನಲೆಯಾದನಿಂ

10 ದಕ್ಕತಪ್ಪಣ್ಯವಂತನೋ || ಅನ್ನುಸಮಸ್ತ ಗುಣಸಂಪನ್ನ ನಪ್ಪಮೇಚಿಸೆಟ್ಟಿಯುಮನವರತರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹ

11 ಸ್ಪರ್ಷಭೋಗಿಗುಣನೀದ್ವಿತೀಯಲಕ್ಷ್ಮೀಸಮಾನೇಪ್ಪದೋರಿಕಪ್ಪಿಯುಂಸಮಸ್ತ ಗುಣಸಂಪನ್ನ ನಪ್ಪಮರೆಯಸೆಯದಾನಿ

12 ಟ್ಪಿಯುಂರಾಜಧಾನಿಬಳ್ಳಿಗಾವೆಯಲಿಪ್ಪವಿಪಯಕಾವಂಭೋಗಂಗಳನುಭವಿಸುತ್ತ ಸುಖಸಂಕಥಾವಿನೋದದಿನಿಟ್ಟು ಧರ್ಮಕಥಾ

13 ಕಥನಪ್ರಸಂಗದಿಂಧರ್ಮಚಿತ್ತಂಪುಟ್ಟಿಮರಿಯಸೆಯಲತಮ್ಮಪ್ರತಿಷ್ಠೆಮಾಡಿದ್ರಾಮಲ್ಲಿಕಾರ್ಜುನದೇವರನಿವೇದ್ಯಕ್ಕೆಂಪೂಜೆಗಂ

14 ತಪೋಧನರಶನಾಬ್ಧದನಕ್ಕಂವಿರ್ಕವೆಂದುಮೇಚಿಸೆಟ್ಟಿಯುಂಜಂವರಾಜನಂತಾಣಗುನ್ನೂರಬೀಡಿನೊಳ್ ಶ್ರೀಮನ್ನೊಳಂಬದೇವರಿಗಿನ್ನು
ಪಂ

- ¹⁵ಗೆಯ್ಯಸಕಾರುಣ್ಯದಿಂಪಡೆದುಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರಣಪ್ರಾಣಾಯಾಮಪ್ರತ್ಯಾಹಾರಾದ್ಯನೇಕತ
¹⁶ಕ್ರೂಪಾಶಾಸ್ತ್ರಪಾರಾವಾರಪಾ[ರ]ಗರಶೇಷದಿಕಪ್ರಕಾಶಕೀರ್ತಿ ಧ್ವಜರಪಾರಪಾರುಷವ್ಯಾಪಾರಪಾರಾಯಣವ್ಯಚಿತ್ರಚಾರಿತ್ರಗು
¹⁷ಣಸಮುದ್ರಚತುಸ್ಸಮುದ್ರಪ್ರೇಮದಿಟ್ಟಿಗೆಯಂತತಿಯುಭುಜಂಗಾವಯಶಕ್ತಿ ಪರ್ವಯಕಾಳಾಮುಖಾಗ್ರ
¹⁸ಗಣ್ಯರಪ್ರೇಮತ್ತಿ ಶೋಕನಪಂಡಿತದೇವರಶಿಷ್ಯರೂಳಗಗ್ರಗಣ್ಯರುಮುತ್ಕೃಷ್ಟರುಮಪ್ಪೇಮದ್ವರೇಶ್ವರಸ
¹⁹ಣ್ಣಿತದೇವಗೈ ಫ್ರೀಮಚ್ಚಾಳುಕೃವಿಕ್ರಮವರ್ಷದಪ್ರಥಮನಯನಕಸಂವತ್ಸರದಪುಷ್ಯಬಿ ೩ ಸೋಮವಾರಮುತ್ತುರಾಯಣಸಂ
²⁰ಕ್ರಾಂತಿ ಪರ್ವ ಧನಿಮಿತ್ತ ದಿಂಧಾರಾಪೂರ್ವ ಕಂಮಾಡಿಡೇವದ್ವಿಜಗುರುಸಂನಿಧಿಯೊಳಸಬ್ಬ ನಮಸ್ಸಮಗಿಅಲ್ಲಿಯದೇವರಕೆಜಿಯಕೆಳ
²¹ಗೆಕಚ್ಚವಿಯಗಳೆಯಲುಕೊಟ್ಟಗರ್ವೆಮತ್ತು ೨ ಅಲ್ಲಿಮೂಡಲುಬೆರ್ವೆಲಿಮತ್ತು ೩ ಅನ್ನು ಮತ್ತರು ೫ || ಕಂದ || ಈದತ್ತಿ ಯನನು
²²ನಯದಿಂಕಾದಮಹಾಪುರುಷನಮಳಗಂಗಾನದಿಯೊಳುವೇದವಿದ್ವಾಂಸಸಿರಗೋದಾನಮನಿತ್ತು ದೊಂದುಫಳಮಂಪಡೆ
²³ಗುಂ || ಅಃಪಿಂದ್ರಿಧಮ್ಮ ಮನಃದವನಾದ್ವಿಜರುಮನಿತುಕವಿಲೆಗಳಮನಣ್ಣಿಯದೆತ್ತಿತ್ಥಂಗಳೊಳಗದಮಹಾಪಾಖಿಯ
²⁴ಕುಮಕುಮಮೋಘಂ || ಸಾಮಾನ್ಯೋಯಂಧಮ್ಮ ಸೇತುನ್ಯ ಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋದಿಸಬ್ಬಾ ನೇತಾನ್ಭಾಗಿನಃ
 ಪಾರ್ಥಿ
²⁵ವೇಂದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚೇರಾಮಭದ್ರಃ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಪ್ರಸಿದ್ಧವರ್ಷಸಹ
²⁶ಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕೃಮಿಃ || * ಕಾರಿತಮಿದಂದೇವಕಾಲಂ ||

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ಅದೇ ಹೋಬಳಿ ತುಂಬರಹೊಸೂರು ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 6' X 2'

- ¹ಓಂನಮಃಶಿವಾಯ || ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ |
²ತ್ವೈಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಪಾಂತು ವೋಜಲ
³ದಶ್ಯಾಮಾಶ್ಯಾಬ್ಬ ಒಜ್ಯಾಘಾತಕಕ್ರೂಪಾಶಾಸ್ತ್ರಲೋಕೈಮಣ್ಣಪ
⁴ಸ್ತಂಭಾಶ್ಚತ್ವಾರೋಹರಬಾಹವಃ || ಗಣಪತ್ಯೇನಮಃ ||
⁵ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಋತ್ವಿವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
⁶ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕಾಳ್ಯ
⁷ಭರಣಂ ಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತು
⁸ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಸಲುತ್ತುಮಿರೆ ||
⁹ಯುವರಾಜಂಕಾಳುಕೈಪಲ್ಲವಪಮ್ಮಾ ನಡವೀರನೊಳಂಬಜಯಸಿಂಹದೇ
¹⁰ವರುಬನವಾಸಪನಿಚ್ಛಾ ಸಿರಮುಂಸಂತೈಗೆಸಾಸಿರಮುಮನೇರಡಲುನೂ
¹¹ಉಮಂಸುಖಸಂತತಾವಿನೋದದಿಂದಾಳುತ್ತ ಮಿರೆಸ್ವಸ್ತಿ ಚಾಳುಕೈವಿಕ್ರಮ
¹²ಕಾಲದ ೪ ನೆಯಸಿದ್ಧಾಂತಿ ಸಂವತ್ಸರದಮಾಘಶುದ್ಧ ೧ ಆದಿತ್ಯವಾರ
¹³ಉತ್ತರಯಣಸಂಕ್ರಾಂತಿಪೃಥಿವೀಪಾತಂಸೂರ್ಯಗ್ರಹಣದಂದು
¹⁴ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾ
¹⁵ಣಜಪಸಮಾಧೀಲಸಂಪನ್ನ ರಪ್ರೇಮದಗ್ರಹಾರಂ
¹⁶ಭಟ್ಟರಪೂಸಪೂರಊರೊಡೆಯಪ್ರಮುಖಮಹಾಜನಂಸಾಸಿ
¹⁷ವ್ವರಕಯ್ಯೊಳುಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರಣ
¹⁸ಮೋನಾನುಷ್ಠಾಣಜಪಸಮಾಧೀಲಸಂಪನ್ನ ಸುಂಚಿತವೈದ

- 19 ವೇದಾಂತ ಸಿದ್ಧಾಂತ ಪಟ್ಟಕ್ಕನಕಲಶಾಸ್ತ್ರ ಪಾರಾವಾರ ಪಾರಾಯಣರವ್ವ
 20 ಶ್ರೀಮದಗ್ರಹಾರಕುಸುಮರವೇವ್ಯಾರುವಂಭಾರದ್ವಾಜಗೋತ್ರದ
 21 ಮಾಡದನಾಣಿಮಯ್ಯನವುತ್ರಂದಿವಾಕರಸವ್ಯಾತಿಥ್ಯರುಹೊ
 22 ಸವೂರಭೂಮಿಯಂಕ್ರಯದಾನಂಗೊಂಡುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಸ
 23 ತ್ರಕ್ತ ಬಿಟ್ಟುಗಳೆಯಮತ್ತ ಲೆರಡುಮನರಬಯಲನಡುವೆಬೀರಣದಬಾ
 24 ಯೋಲಿಂಬಡಗಲಳರಿಯಂತೆಂಕಲು || ಮತ್ತಂಕ್ರಯದಾನಂಗೊಂಡು ಪಿ
 25 ರಿಯಕೆಜಿಗೆಧಮ್ಮಕ್ಕೆ ಬಿಟ್ಟುಕಯಿಪಿರಿಯಕೆಜಿಯಿಂಸನ್ನಗಟ್ಟಕ್ಕೆ ಪರಿ
 26 ದಬಿಟ್ಟಲಮೊದಲಲುಗಳೆಯಮತ್ತ ಲೆರಡುನೀಧಮ್ಮಮಂಮಾಳ್ವಕಾ
 27 ಲಬಲುಕುಸುಮರದಸಾಸಿವ್ಯಾರುಂಹಿತ್ತಿಳದಮೂವತ್ತಿಶ್ಚಾರ್ಸಿರಮುಮ
 28 ಐಯೆಮಾಡಿದಧಮ್ಮಮಿಧಮ್ಮಮನಾರೋವ್ಯಪ್ರತಿಪಾಳಿಸಿದವ
 29 ವ್ಯಾರಣಾಸಿರುಹೇತ್ರಂಪ್ರಯಾಗೆಗ್ಗಿ ತೀರ್ಥದೊಳುಸಾಸಿರ
 30 ಕವಿಲೆಯಂಸುವಣ್ಣಾಳಂಕ್ರತಂಮಾಡಿಸಾಸಿವ್ಯಾಚ್ಚೆತುವ್ಯೇದ
 31 ಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂಮಾ
 32 ಡಿಕೊಟ್ಟಪ್ರಣ್ಯಮಿಧಮ್ಮಮನಾವನೋವ್ಯನಳಿದನನಿತುಂತೀರ್ಥದೊ
 33 ಳನಿಬರಬ್ರಾಹ್ಮಣರುಮನನಿತುಕವಿಲೆಯುಮನಳಿದ
 34 ಪಾತಕನಕ್ಕು || ಸದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುನ್ನರಾಪಟ್ಟ
 35 ವ್ಯಾರ್ಪಸದಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಮಿ || ಸಾಮಾನೋ
 36 ಯಂಧಮ್ಮನೇತುಂನೃಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃಸ
 37 ವ್ಯಾರ್ನೇತಾನಭಾಗಿನಹೃತ್ತಿವೇಂದ್ರಾಭೂಯೋಭೂಯೋಯಾ
 38 ಚತೇರಾಮಚಂದ್ರ || ಮುದ್ರಾವಣದಪೆಗ್ಗಡೆಗೋವಿನ್ನರಾ
 39 ಜನತಮ್ಮಂಕೊಮ್ಮರಾಜಂಬರವರಬದಗಂಭಾರಧೀಕರ್ಣಾಪೂರ ||
 40 ಲ್ವಿಕಲಲಾಟಪಟ್ಟಂಸರಸ್ವತೀಗಣಪಾದಪಂಕಜಭ್ರಮರಂಜಿ
 41 ನಪಾದಾಧಾಕಂಪದ್ವೀಜನಃಲ್ವಿಕಾಕಮ್ಮ ||
 42 ಇಂದ್ರೀಕಾಸನಧಮ್ಮಂಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿಯಕ್ಕೆ ಮಂಗಳಮಹಾಶ್ರೀ
 43 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 2'

- 1 ನಮಸ್ತುಂಗಿರಶ್ಚಂಚಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂ
 2 ಭಾಯಶಂಭವೇ || ಗಣಪತೈನಮಃ || ಸರಸ್ವತೈನಮಃ ||
 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಪ್ರೀಧಿವಿಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
 4 ರವೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಠಾಳುಕ್ಯಾಭ
 5 ರಣಂಪ್ರೀಮತ್ರಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತ
 6 ವಿದ್ಧಿಪ್ರವರ್ಧಮಾನ(ಮಾನ)ಮಾಚನ್ದಾಕ್ಷತಾರಂಸಲುತ್ತಮಿರತತು

- 7 ಪಾದಪದ್ಮೋಪಚೇದಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಾನ್ಯಾಧಿಪತಿ
- 8 ಮಹಾಪ್ರಧಾನಂದಣ್ಣ ನಾಯಕಗೋವಿಂದರಸಂಬನವಸೆಪನ್ನಿ ಚಾಪ್ಪಾಸಿರಮುಮಂವಡ್ಡ ರಾವು
- 9 ಕಮುಮಂಸುಖಸಂಕಥಾವಿನೋದದಿನ್ನಾಳುತ್ತ ಮಿರೆ || ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷ
- 10 ದ ೩೦ ನೆಯವರ್ಷಚಿತುಸಂವತ್ಸರದಪುಷ್ಯಸುಧ ಪಂಚಮಿಆದಿತ್ಯವಾರಮುತ್ತರಾ
- 11 ಯಣಸಂಕ್ರಾಂತಿ ವೈಶಾಖತದನ್ನ ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾ
- 12 ರಣವೋನುನುಪ್ರಾಣಜಪಸಮಾಧಿಗುಣೀಶಸಂಪನ್ನ ರುಚಿತುವೈದವೇದಾನ್ತ
- 13 ಸಿದ್ಧಾಂತ ಸಕಳಶಾಸ್ತ್ರಪ್ರವೀಣಪಟುತಕ್ಷಕಕ್ಷಕಶರಪ್ರೀ ಮತುಭಟ್ಟರಪೊಸಪೂರಮ
- 14 ಹಾಜನಂಸಾನಿವೃತ್ತಿಗ್ಗಮುನ್ನ ಟ್ಟುಹಿವವೈಶ್ಯಕುಳತಿಳಕಂರಾಜವಲ್ಲಭಸೆಟ್ಟಿಯತನಯನು
- 15 ಪ್ರತ್ಯೇಕುಲದೀಪಕಂಸಾಮನ್ತ ಮಾಣಿಕಸೆಟ್ಟಿಸತ್ರಕ್ಕೆ ಕಾಲಂಕಟ್ಟಿ ಅಂಬಲಗ
- 16 ಟ್ಟುದಕಳಗೆಗಳೆಯಲರವತ್ತ ರುಗಣ್ಣಿ ಯಜ್ಞಸಿನಭತ್ತ ದಲುಪಂಚಪವ್ವಂ
- 17 ಪರಸುಬಳಿಸಹಿತಸಾಸಿರದಿನ್ನಾ ವ್ಯರಗ್ರಾಸಮಂನಡೆಯಿಸುವನ್ತಾ
- 18 ಗಿಬಿಟ್ಟಿನಿನ್ನಿಧಮ್ಮ ಮಪ್ರತಿಪಾಕುಸುಮರುನ್ನಿಧಮ್ಮ ಮಂಪ್ರತಿಪಾಳಿ
- 19 ದವರಂವಾರಣಾಸಿಕುರಕ್ಷೇತ್ರದೊಳುಸಾಸಿರಕವಿಲೆಯಂನುವಣ್ಣಾಳಂಕ್ರಿತ
- 20 ಮಾಡಿಸಾನಿವೃತ್ತಿರಾವೇದಪರಗಗ್ಗೇ ಕೋಟ್ಯುಪಲಮಿದನಾರೋವ್ಯರಂ ದಡನಿತುಕವಿಲೆಯು
- 21 ಮನನಿಬರಬ್ರಾಹ್ಮಣರುಮನಾತೀರ್ಥದಲಿಗಿದಪಾತಕ || ಸದತ್ತಂಪರದತ್ತಂನಾಯೋಹ
- 22 ರೇತಿವಸುನ್ನರಾಪಟ್ಟಿ ವ್ಯಾರಿಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ಸಾ
- 23 ಮಾನ್ಯೋಯಂಧಮ್ಮ ಸೇತುನ್ಯ ಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಳನೀಯೋಭವದಿಸ
- 24 ವ್ಯಾನೇತಾನುಭಾಗಿನಹಪ್ಪತ್ತಿ ವೇನ್ಯಾಭೂಯೋಭೂಯೋಯಾಚ
- 25 ತೇರಾಮಚಂದ್ರ || ಶ್ರೀ ಮತುಪೆಗ್ಗಡೆಕೊಮ್ಮರಾಜನಲಿಖಿತ ||
- 26 ಬಾಬೋಜನಪೆಸ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 2' 3"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಧ್ಯೋವಲ್ಲಭ
- 2 ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರ
- 3 ಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರಣಶ್ರೀ
- 4 ಮಧ್ವವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತ ರೋತ್ತರಾ
- 5 ಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಸಲುತ್ತ
- 6 ಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಚೇದಿ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮ
- 7 ಹಾಶಬ್ದ ಮಹಾಸಾಮಾನ್ಯಾಧಿಪತಿಮಹಾಪ್ರಧಾನದ
- 8 ಣ್ಣ ನಾಯಕನಾಸ್ಥಾನವಸ್ತು ನಾಯಕನಿಯೋಗಯೋ . .
- 9 ರಾಯಣಂತುರಪಾರಾಯಣಂವಿವೇಕವಿದ್ಯಾಧರಂ . .
- 10 ಕಳಾಧರಂವಿಕ್ರಮೋತ್ತಂಗನಸಹಾಯಸಿಂಗನಾ .
- 11 ದಿಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಕೆ . . .

- 12 ನಿವಿಗ್ರಹಮನವೆಗ್ಗಡೆದಣ್ಣ ನಾಯಕಳಾದೆ .
- 13 ದಿತ್ಯಬನವಸೆಪನ್ನಿ ಚಾಪ್ಪಾಸಿರಮುಂಸಾನ್ತಳಿಗಸಾ . .
- 14 ಮುಂಚಿತಗ್ರಾಮಗಳನನುಭವಿಸುತ್ತಂಸುಖ .
- 15 ನರಸುಗೈಯ್ಯತ್ತ ವಿರಶ್ರೀಮತ್ತಿರಿಯರಸಿಮಾ .
- 16 ಡೆಯರಬಿನ್ನ ಪದಂ || ಸಕವರ್ಷ ೯೯೫ ನೆ .
- 17 ಪ್ರಮಾದೀಚಸಂವತ್ಸರದಪುಷ್ಯಸುಧಾಳ ೫ ಆದಿ
- 18 ತ್ಯವಾರಂಲುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ ವೈಶಾಖತದಂ
- 19 ದ್ವಾಪು[ದ್ರ]ಗ್ರಹಾರಂಭಟ್ಟರಪೊಸಪೂರಮಾ
- 20 ಲಸಾನ್ತರೇಷ್ವರದೇವರಗ್ಗೇ ಗಗನ್ನಧೀಪನಿ
- 21 ವೇದ್ಯಕ್ಕೆ ನ್ನ ಎಟ್ಟತ್ತೊ ಕ್ಕ ಲಮದುಮೆಯವನ್ನರಪಣ
- 22 ಮುಸೂಳೆಯೆರಲ್ಲಿಯಕನ್ನಡಿವಣಮುಮಂಚಂದ್ರಾ

- 23 ಕರ್ತಾರಂಬಿಟ್ಟರೀಧಮ್ಮ ಮನೂರೋವ್ವ ಪ್ರತಿಪಾಳಿ . .
 24 ಗ್ರೆವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದೊಳಸಾಸಿರಕವಿ[ಲಿ]ಯಂ
 25 ಸಾಸಿರಬ್ರಾಹ್ಮಣಗೃಹದಾನಕೊಟ್ಟುಫಲಮಕ್ಕು ವಿದನಾ
 26 ವನೋವ್ವನವೆಂಪುಣ್ಣಿತ್ತೀರ್ಥಂಗಳೊಳಸಾಸಿರಬ್ರಾ
 27 ಹ್ಯಣರುಂಸಾಸಿರಕವಿಲೆಯುವಂಕೊನ್ನ
 28 ಮಹಾಪಾತಕನಕ್ಕು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋದ

- 29 . ತಿವಸುಂಧರಾಪಟ್ಟಿವ್ವರ್ಷನಹಸ್ರಾಣಿವೃಷ್ಟಿಯೋಂಜಾ
 30 ಯತೇಕ್ರಿಮಿ ||
 31 ಮ . . ಡೆಯಾಕೂಡಿದಡೆಡ || ಇಕ್ಕುಳಆಕ್ಕಿ
 32 ಬಂಮ್ಮಾನತುಪ್ಪಣವತ್ತು ಅಡಕೆಇಂನುಣುವಿಲೆರಾ
 33 ಮೇಳ್ವರದೇವರಿಂಗಿನಡವುದು || . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 8ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' X 1' 6"

- 1 ಸ್ವಸ್ತಿ ನಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಬ್ರಹ್ಮವಿಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾ
 2 ರಕನತ್ವಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಕಾಭರಣಂಶ್ರೀ
 3 ಮತ್ತೈಶ್ವರೋಕ್ಯಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ
 4 ಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷಿ ಕರ್ತಾರಂಬರಂಸಲುತ್ತು
 5 ಮಿರೆ || ಸಕವರ್ಷ FV೬ ನೆಯಕೋಧಿಸಂವತ್ಸರಪು
 6 ಪ್ಯಬಹುಳ ೧೩ ಅದಿತ್ಯಸಾರಲುತ್ತುರಾಯಣಸಂಕ್ರಾ
 7 ನ್ತಿಯಂದು || ಸ್ವಸ್ತಿಯಮನಿಯಮಸ್ವಾ[ಧ್ಯ]ಯಧ್ಯಾನಧಾರಣ
 8 ಮೋನಾಯನುಪ್ಪಾಣಜಪಸಮಾಧಿಸಂಪನ್ನವಿದಿತವೇದವೇದಾಂ
 9 ನ್ತತಕ್ಷವ್ಯಾಕರಣದೊಳಪರಿಚಿತಯಗ್ನಿ ಹೋತ್ರರುಂ
 10 ದೇವತಾವರಪ್ರಸಾದರಪ್ರೀತೊಸವೊರಸಾಸಿಬ್ಬರಕೈಯ್ಯಕೊಣ್ಣ
 11 ಅತ್ತಿಯರಕೊಲದತಪಾಃನಾಗಯ್ಯಗಂಜೋಗಬೆ
 12 ಗಂಪುಟ್ಟದಮಗ್ನೀಮಲ್ಲಿಕಾರ್ಜುನದೇವರದಾಸಿಜಕ್ಕ ಸೆಟ್ಟಿಯಾತ
 13 ನಾಪೆಂಣ್ಣ ತಿಳಿಟ್ಟುಬೆಯುಂಮೂಲಸ್ಥಾನರಾಮೇಶ್ವರದೇವರನಿವೇದ್ಯ
 14 ಕೆನ್ನು . || . ಸೈಷ್ಯಿಕತಪೋಧನಕಂಬಿಟ್ಟಮತ್ತರುಕೆಯಿದೇವರಿಂದ
 15 . . ಕಣಿಬಡಗಬಂದಬಾಗಿನದುಇಧಮ್ಮವಯಾವದೊಂದಪ್ರ .
 16 . . . ವರಿಗೆಕುರುಕ್ಷೇತ್ರಬಾಣರಾಸಿಯಲ್ಪಾಸಿರಕವಿಲೆಯಬ್ರ
 17 . . ಗೆಕೊಟ್ಟುಫಲಾದಯಾವನಾನುಯಗಿದಡಕವಿಲೆಯ .
 18 . ಕೊಂದಪಾತಕ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ
 19 ಪಟ್ಟಿವ್ವರ್ಷನಹಸ್ರಾಣಿವಿಷ್ಣುವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ಸಾಮಾ
 20 ನೋಯಂಧಮ್ಮ ಸೇತುನ್ಮರಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
 21 ಭವದ್ಭೀನವ್ಯಾನೇತಾನುಭಾಗಿನಂಪಾರ್ಥಿ ವೇಂದ್ರಾನ್ಭೂಯೋಭೂ
 22 . . ಯಾಚತೇರಾಮಭದ್ರ || ಮಂಗಳಮಹಾಶ್ರೀ
 23 ಭೂವೋಜನಮಗಬನ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ನೈಋತ್ಯ ಹಾಳೂರು ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' X 2' 6"

- 1 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಜಿಕಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈಶೋಕ್ಯನಗರಾರಂಭಮೂಳಸ್ತಂಭಾಯಶಂಭವೇ
- 2 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಿಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪ
- 3 ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಯಾಭರ
- 4 ಣಂಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿ
- 5 ವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತುಮಿರೆ || ತಸ್ಯಾನುಜ | ವೃತ್ತ |
- 6 ವಿನಯಕ್ತಾಸ್ತದಮಾದವಿಕ್ರಮನೊಳಂಬಂವಿಕ್ರಮಾದಿತ್ಯದೇವನಚಿತ್ತುಕ್ಷವಳಂಬ
- 7 ಮಾದಕೆಳೆಯಂಚಾಳುಕ್ಯರಾಮಕ್ಷಿತೀಶನಕೊಣ್ಣೆರಿದಕೂಮೈವೆತ್ತಣುಗದಮುತ್ತಂಡಾಯ
- 8 ಕನ್ಯಸ್ಪದೇವನಸಮ್ಮೋಹನಪ್ರಪ್ತಬಾಣಮನಲಿನ್ನೇವಣ್ಣಿಪಂಬಣ್ಣಿಪಂ || ಪೊಗೆಯುತ್ತಿ
- 9 ಣ್ಣಿಪ್ಪದಿನ್ನುಂಡಿಕದಹಿಮನಗಾರಣ್ಯಮಂಲಾಳನಿನ್ನುಂಪುಗಲೆನ್ನಿಣ್ಣಿಪ್ಪನಿನ್ನುಂನಲಸ
- 10 ದತಿವೃಳಂಲಂಕೆಯಂತೆಂಕಲೋಡಲುಬಗೆಯುತ್ತಿಣ್ಣಿಪ್ಪನಿನ್ನುಂಮುಳಿದಪನೆನುತುಂಕೊಂಕಣಂ
- 11 ಸಂಕೆಯಿಂಗುಂದುಗೊಳುತ್ತಿಣ್ಣಿಪ್ಪದೇಬಲ್ಲಿದನೊಳಕಿತವಿವ್ವಿಟುಕದಂಬಂನೊಳಂಬಂ || ವಚನ ||
- 12 ಎನಿಸಿದಸಮಸ್ತಭುವನಸಂಸ್ತಾಯಮಾನಲೋಕವಿಖ್ಯಾತಪಲ್ಲವಾನ್ವಯಶ್ರೀಮ
- 13 ಹೀವಲ್ಲಭಯುವರಾಜರಾಜಪರಮೇಶ್ವರಂವೀರಮಹೇಶ್ವರಂವಿಕ್ರಮಾಭರಣಂಜಯ
- 14 ಲಕ್ಷ್ಮೀರಮಣಶರಣಾಗತಲಕ್ಷ್ಮಾಮಣಿಚಾಳುಕ್ಯಚೂಡಾಮಣಿಕದನತ್ತಿಣೇ
- 15 ತ್ರಂಜ್ಯತ್ರಿಯಸವಿತ್ರಂಮುತ್ತಗಜಾಂಗರಾಜಂಸಹಜಮನೋಜರಿಪುರಾಯಕ
- 16 ಟಕಸೂಜಿಕಾಟನಣ್ಣಂಕಕಾಟಶ್ರೀಮತ್ತೈಶೋಕ್ಯಮಲ್ಲವೀರನೊಳಂಬಪಲ್ಲ
- 17 ವಷಮ್ನಾನಡಿಜಯಸಿಂಹದೇವರೆ || ವೃ || ಪುಲಿಗೆಜ್ಜಿಕೊಣ್ಣರೆಪ್ಪುವುಲೆಕಾಸವ
- 18 ಳಂಬನವಾನೆನಾಡುಪ್ಪಲಮೊಳಗಾಗಿದಕ್ಷಿಣಸಯೋಧಿವರಂನಲನಾದುದಲ್ಲಮಂಬಳರನ
- 19 ದ್ವಿಪ್ಪಸಂತೋಸದಿನಾಳ್ಧಿಕಂಯುವರಾಜಲಕ್ಷ್ಮೀಯಂಸಲೆನೆಲೆತಾಳ್ವೆಸಂತಮಿರೆವೀರನೊಳಂಬ
- 20 ಮಹಾಮಹೀಭುಜಂ || ಕ || ತತ್ಪದಸಯೋಜನೇವಾತತ್ಪರನಕಳಂಕಚರಿತನುದ್ಧತರಿಪು
- 21 ಭೂಭೃತ್ವತಿದಂಡಾಧಿಸಂಸತ್ಪತಿಸತಿಕಾಯ್ಯನಾಧಕಂಬಲದೇವಂ || ವೃ || ಜಿನನಾಥಂ
- 22 ಸ್ವಾಮಿದೈವಂಸತಿಸಕಳಮಹೀವಲ್ಲಭಂಸಿಂಗಿದೇವಂ ವಿನುತ್ರೇಮಾಕಣಂದಿಬ್ರತಿ
- 23 ಪತಿಗುರುತಾಯಿಸಾನ್ವಿಯಕ್ಕಂಸುತಂನೀತಿನಿಧಾನಂಲಕ್ಷ್ಮನಾತ್ಮಾಂಗನೆಸಲೆನೆಗ್ಗಾಂಮ
- 24 ಲ್ಲಿಕಾಕಾಂತೆಯಂದಂದನವದ್ಯಂದಣ್ಣನಾಥಾಗ್ರಣಿಗುಣಿಬಲದೇವಂಪೊಲಾವಂಕ್ರಿತಾತ್ಮಂ ||
- 25 ಆರಿದಾಗಂಬಲ್ಲಿತಾಂಬಲ್ಲಿಗಂಮನದಳವಿಾಕಾಯ್ಯಮೆಂಬಲ್ಲಿಗಂಸಂಗರಮಣ್ಣಿಟ್ಟಿಂದುದೆಂಬಲ್ಲಿಗ
- 26 ಮಜ್ಜಿಗದರುಂಬೀಡಿಗೆಂಬಲ್ಲಿಗಂಪೇಳ್ವರತಣ್ಣಕ್ಕಿವೆನೆಂಬಲ್ಲಿಗಮತಿಶುಚಿಯಂಬಲ್ಲಿಗಂಬಲ್ಲಿಗಂ
- 27 ಬುಪ್ಪುರೆಪಾತ್ಥೇಂದ್ರೇಜ್ಯಭೀಮಾನುಕಬಲಿಮನುತಾನೆಂದೊಡಂಧನ್ಯನಾವಂ || ಕಂ || ವಡವುಟ್ಟ
- 28 ದ್ವದಕರಮಾಪ್ಪೊಡವಳದುದುಜೈನಧಮ್ಮಮೊಡನಾಡಿದುದೊಳ್ಳೊಡನೆಸಲೆವೋಕು
- 29 ದುನ್ನೇಡೆಯೊಳಕತ್ತನೆಗುಣಂಗಳಂಬಲದೇವಂ || ಆರೈಯ್ಯಡೆಕಲಿಕಾಲದೊಳಾರುಂಬಲದೇವನೋರೆ
- 30 ಗವದಪರೆಗುಣೋದಾರತೆಯೊಳಬಿವಿನೊಳವಾಕ್ಸಾರತೆಯೊಳದಾನಧಮ್ಮದೊಳಪರಹಿತ
- 31 ದೋಳ || ವ || ಎನಿಸಮಹಿಮೋನ್ನತಿಯಂನೆಗಳ್ಳಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದಮಹಾ

- ³² ಸಾಮಾನ್ಯಾಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕಂಸಿಪ್ಪೇಪ್ಪಳದಾಯಕಂಪ್ರತಿಪನ್ನ ಮಂದ
³³ . . ವಿಭವಪುರಂದರಂಜಿನಕರಣಕಮಳಭೃಂಗಂಸಾಹಸೋತ್ತುಂಗಂಸಮೃಕ್ತ ರತ್ನಾಕರಂಬುಧಕು
³⁴ ಮುದಸುಧಾಕರಪದ್ಮಾ ವತೀಲಬ್ಧ ವರಪ್ರಸಾದಧರ್ಮವಿನೋದಸುಜನಜನಮನಸ್ಸರೋಜಿನೀ
³⁵ . . ಹಂಸಂಸರಸ್ವತೀಕಣ್ಣಾ ವತಂಸಂಶ್ರೀಮತ್ತೈಳೋಕ್ಯಮಲ್ಲವೀರನೋಳಂಬಪಲ್ಲವವೆಮ್ಮಾನ
³⁶ . . . ಸಿಂಹದೇವಪಾದಾರಾಧಕಂಪತಿಕಾರ್ಯಸಾಧಕಂನಾಮಾದಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀ
³⁷ . . . ನಂದಣ್ಣ ನಾಯಕಂಬಲದೇವೈಯ್ಯಂಬನವಾಸೆಪನ್ನಿ ಚಾರ್ಪಿಸಿರಮುಮಂಪದಿನೆಂಟಗ್ರಹಾರಮುಮಂ
³⁸ ಮದದಸುಂಕವುಮಂದುಪ್ಪುನಿಗ್ರಹಸಿಪ್ಪಪ್ರತಿಪಾಳನದಿನಾಳ್ದನುಭವಿಸುತ್ತಂರಾಜಧಾನಿಬ
³⁹ ರೆಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ ೪ ನೆಯಸಿದ್ಧಾಂತ ಸಂವತ್ಸರದಪುಸ್ತದಮಾವಾಸ್ಯೆಆದಿ
⁴⁰ ಸಂಕ್ರಾಂತಿ ಸೂರ್ಯಗ್ರಹಣದಂದುಪಂನಾಳೆಯಕೋಟಿಯನೆಲೆವೀಡಿನೋಕ್ . .
⁴¹ ಭಿಂನ್ನ ಪದಿಸಮಸ್ತ ಪ್ರಧಾನರವೇಳೆ ಕೆಯಿಂಚೊಧರವಡಿಯೆಂವಾನುದೇವ .
⁴² ಪನ್ನಿ ಚಾರ್ಪಿಸಿರದಕಂಪಣಂವಡೆನಾಟೈವಿಟ್ಟು ತುಟಿಯಗ್ರಹಾರಂತುಂ
⁴³ ಯಕಟ್ಟದಧರ್ಮಾಕೆವಡ್ಡ ರಾವುಳಮುಂಪೆಚ್ಚುಂಕಮುಂಎರಡುಂಬಿ
⁴⁴ ತ್ತಮಂನಾಲ್ಕು ಲಕವಡಕೆಗೆಪುಟ್ಟಿದುದೆಲ್ಲಮನಾಚಂದ್ರಾಕ್ಷಿ
⁴⁵ ಧರ್ಮಮನಾವನೋವ್ವಂಪ್ರತಿಪಾಳಿಸಿದಾತಂಗಿವಾರಣಾಸಿಪ್ರ
⁴⁶ ಕವಿಲಿಯಕೋಡುಂಕೋಳಗುಮಂಪೊಂನೋಳ ಕಟ್ಟಿಸಿಸಾಸಿರ
⁴⁷ || ಇಧರ್ಮಮನಾವನೋವ್ವಂಪ್ರತಿಪಾಳಿಸಿದಾತಂಗಿವಾರಣಾಸಿಪ್ರಯಾ
⁴⁸ ಹತ್ತು ಸಾಸಿರಬ್ರಾಹ್ಮಣರುಮನೇದಮಹಾಸಾ
⁴⁹ ಲೇಪಾಲನೀಯೋಭವದ್ಭೀಷವ್ವಾ . .
⁵⁰ ತ್ತಂಪರದ

(ಮುಂದೆ ಕೆಲ್ಲ ಬಡೆದು ಹೋಗಿದೆ)

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಸಂಸ್ಕಾರಿ ಬೀಡಿನಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1' 3"

- ¹ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದಹ ೧೪ ನೆಯಸುಕುಲಸಂವ
² ತ್ಸರದಕಾರ್ತಿಕಸುಧ ಪಂಚಮಿಆದಿವಾರದಂದುಹೊಸ
³ ಪೂರಜಂಬೂರಗಡಿಯಕಾಳಗವೆಂಬುದಂಕಸಪೂರದಮಾ
⁴ ಳದಱುಂಕೆಟ್ಟುಬಂದುಪೊಸಪೂರಸಾಸಿವ್ವರಲ್ಲಿಬೆಸನಂಪೇ
⁵ ಡಿಕೊಂಡುಪೇರೊಟ್ಟುಂಗಿವರಿದುಪಲರಂಕೊಂಡುಸುರಲೋಕಪಾ

- ⁶ ಪ್ರನಾದ || ಆತಗೆಹೊಸಪೂರಸಾಸಿವ್ವರಂಕಾರಣ್ಯ
⁷ ಗೆಯ್ದುಚಂದ್ರಾಕ್ಷಾ ತಾರಂಬರನಡೆವಂತಾಗೆಗಳಯುತ್ತ
⁸ ರುಗದ್ದೆಯುಂಎರಡುಮುತ್ತ ರುಬೆದ್ದಳೆಯುಮ
⁹ ನೆಯುಮಂಕೊಟ್ಟುರು | ನತೋಜನಮಗಕಡೋಜನ
¹⁰ ಮಡಿದಕಲು

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಬಳಿ ಮಾಸ್ತೀಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಪವಿರಂಪ ೧೩ . . ಉವತ್ತರಮಾನಸ್ವಭಾನುಸಂವತ್ಸರದಕಾರ್ತಿಕ
² ಸುದ್ದ ೩ ನೋ . ತುಂಬರನಹೊಸಪೂರ ಕೂಟದನಾಗಿತನಮದವನಿ
³ ಗೆಮಾನ | ⁵ ಮಾಣಾ | ⁷ ದಳ
⁴ ವಿಜೊ | ⁶

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ಅದೇ ಹೋಬಳಿ ಶೀಲವಂತನ ಕೊಪ್ಪದ ಕೆರೆಯ ಯೇರಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ 2' 6" X 1' 6"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮತುಕಳಚುಯ್ಯಭುಜಬಳಚಕ್ರವರ್ತಿರಾಯನಾರಾಯಣನಿ
- ² ಸ್ವಸ್ತಿಶ್ರೀಮತನಕವರ್ಷ ೧೧೦೨ ನೆಯಸರ್ವಧಾರಿಸಂವತ್ಸರದ . . .
- ³ ಪ ೧ ಆದಿವಾರದಂದುಶ್ರೀಮದನಾದಿಗ್ರಹಾರಜಂಬೂರಹಳ್ಳಿಯ
- ⁴ ರಗು . ಬಳ . . ಕಮ . ತೃದೇವನಮಗಪಾಂಡ್ಯದೇವರಸನುದ್ದರೆಯಲಿ
- ⁵ ಆಯನಿಟ್ಟುಗೂರನಿಲಿದುಬುಡುಬ್ಬೆ ಸೂಳೆ
- ⁶ ಯಂಕೊಂಡುತುರುವಂಕೊಂಡುಹೋಗುತ್ತಿ ರಲುಕರಿಮಾಣಲೀಲೋಜನಲೋಪ
- ⁷ ಲೋಜನುಂವನರವಂಕೇಳಿಹಲಾಹದಂದುಹರಿತಂದುತಾಗಿತ್ತೆಂಬಿ
- ⁸ ಹಲರಕೊಡಿತುರುವಂತೆಗುಟ್ಟು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಅದೇ ಹೋಬಳಿ ಸಂಡದ ಗ್ರಾಮದ ಬಸವೇಗೌಡನ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 2'

- | | |
|---|--|
| <ol style="list-style-type: none"> ¹ ನಮಸ್ತುಂಗಚಿರಶ್ಚಂಭುಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈ ² ಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರ ³ ಯಂ ರಾಜಾಧಿರಾಜಪರಮೇಸ್ವರ ⁸ ದುಷ್ಪನಿಗ್ರಹಪ್ರಪ್ರತಿ . . . ⁹ ದಿರಾಜ್ಯಗೈಯ್ಯಸ್ವಸ್ತಿ ಶಕನೃಪಕಾಲಾತೀತಸಂವತ್ಸರಶತ . . . ¹⁰ ನೆಯನಳಸಂವತ್ಸರಪ್ರವರ್ತಿ ಸೆಸ್ವಸ್ತಿ ಯಮನಿಯ . . . ¹¹ ಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಹೋಮಜಪ . . ¹² ಳಸಮ್ಪನ್ನರಪ್ರಶ್ರೀಮದಗ್ರಹಾರಸಂಣ್ಣ ಮಹಾ ¹⁸ ಇನ್ನೀಧರ್ಮಮನಾವನೋವ್ಯಪ್ರತಿಪಾಳಿಸಿದವಾರಣಾಸಿಕು ¹⁹ ರುಜ್ಜೇತ್ರಪ್ರಯಾಗೇಅಗ್ನಿ ತೀರ್ಥದೊಳೆಸಾಸಿರಕವಿಲೆ | <ol style="list-style-type: none"> ²⁰ ಸುವರ್ಣಾಳಂಕೃತಂಮಾಡಿಸಾಸಿರುಬ್ರಹ್ಮಣ ²¹ ಕಾಲಂಕಚ್ಚಿ ಕೊಟ್ಟುಫಲಮತ್ತೆಯವನಿದನಳಿದ . . ತಂಮ್ಮನಳಿ ²² ದಪಾಪಮಕ್ಕು ಸಾಮಾನೋಯಂಧರ್ಮಸೇತುನ್ಮೂರ್ತಪಾಣಾಂ ಕಾಲೇಕಾ ²³ ಲೇಪಾಲನೀಯೋಭವದ್ಭಿಃ ಸರ್ವಾಸೇತಾನ್ಭವಿನಪ್ಪಾತಿ ವೇಂ ದ್ರಾನ್ಯಾ ²⁴ ಯೋಭೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ ಸರ್ವ . . ²⁵ ಕ್ಷಂದ್ರಪ್ರಭಾತೇರವಿದೀಪಕ ತ್ರೈಲೋಕೈದೀಪಕಾಧರ್ಮ . . ²⁶ ತ್ರಕುಲದೀಪಕ ಬಿಡಿಯಬೈಯ ಬಿಡಿಯವ ²⁷ ನಪುತ್ರದಾಯಿಮಗಾಸಿಬಯವೆಮ್ಮ ಸ್ವದತ್ತಂ ²⁸ ಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾ ಪಷ್ಕಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ²⁹ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ ಕೊಮ್ಮರಾಜನಲಿಖಿತ ಏಭನನಿ ³⁰ ಲಾಕಮ್ಮ ಶ್ರೀ ಶ್ರೀ |
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ಅದೇ ಹಿತ್ತಲಿನಲ್ಲಿ ನೆಟ್ಟ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' X 2'

- | | |
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| <ol style="list-style-type: none"> ¹ ಶ್ರೀಗಣಾಧಿಪತಯನಮ ಶ್ರೀಗುರುಭೈರವನಮ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶ್ರೀವೀರಹರಿ | <ol style="list-style-type: none"> ² ಹರರಾಯನುಪ್ಪಿಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿದ್ದ ಕಾಲದಲ್ಲುಅರಗದಹದಿನೆಂ ³ ಟುಕಂಪಣದೊಳಗಣನೆಲುವಳಿಗೆನಾಡಿಂಗೆಮುಖ್ಯವಾದಸಂಡದೋ |
|--|--|

⁴ಳಗಾಡರಮಗಬೂಜಗಾಡರುನಾಳವಾದ . . ನಿರಕವರುಶ ⁶ವಳೆಗೆತ್ಯಾಯನೂ . . . ಮಾಡಿದ . . . ,
 ೧೩೦೩ ನೆ
⁵ಯವಿಶುಸಂವತ್ಸರದಮಾಘಶು ೩ ಸೋ ಸ್ವರ್ಗಸ್ತರಾದರು | ಅವ
 ರಮಂ)ದ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೧ನೇ ಮಾಸ್ತಿ ಕಲ್ಲು.

¹ ಜಕ್ಕುಗಾಡನಮ	³ ಗ್ಗಸ್ತನಾದಅತ	⁵ ತಂಗಿಗುಡಿ . .	⁷ ದಳು
² ಗನಾಗಪ್ಪನುಸ್ವ	⁴ ನಮದವಳಿಗೆ	⁶ ಗಮ . . ಮಾಡಿ	

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ಅದೇ ಗ್ರಾಮದ ಮೂಲಸ್ಥಾನದ ಈಶ್ವರದೇವಾಲಯದ ಗೋಡೆಯ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 1' 9"

¹ ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಚಿಚಂದ್ರಚಾಮರಚಾರವೇ ತೈ	⁶ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಪಿಂಗಳಸಂವತ್ಸರದಭಾ
² ತೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ	⁷ ದ್ರಪದಬ ೫ ಶುಕ್ರವಾರದಂದುಶ್ರೀಮದ
³ ವೇ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧ	⁸ ನಾದಿಯಗ್ರಹಾರದಸಂಜದಮೂವತ್ತಿ ಚಾರ್ಫ
⁴ ರಾ ಪಪ್ಪಿರ್ವರುಪನಹಸ್ರಾಣಿವಿಪ್ಪಾಯಾಂ	⁹ ಸರಳುರುವತ್ತೊಕ್ಕ ಉಹಂನೇರಡುಹಿಟ್ಟು
⁵ ಜಾಯತೇಕ್ರಿಮಿಃ ಶ್ರೀ	¹⁰ ನೆಲಿ . . . ಮ್ಮಾನಿಕರುಮುಖ್ಯವಾಗಿ

(ಮುಂದೆ ಕಲ್ಲು ಚಕ್ಕು ಎದ್ದು ಹೋಗಿದೆ)

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ಅದೇ ಗ್ರಾಮದ ಅಗಸೇಬಾಗಲ ಬಳಿ ಬಿದ್ದಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಶಕವರುಶ ೧೩೦೦ ನೆಯಶುಕ್ಲ ಸಂವತ್ಸರದ	⁵ ತಿಪಹಾಯಿ
² ಜೇಷ್ಠಬ ೩ ಸೋಣೂರಹೂರತಂಮಗಲುಡನಮಗಮಾಳಯ	⁶ ದಲ್ಲಿಕಲರದೆದ
³ ತಂಮಗಲುಡಅತನಮದವಳೆಗೆಹಂಪಗಲುಡನಮಗ	⁷ ತಸಂಉದಜರಾವೋ
⁴ ಳುಮಲ್ಲಾಯಿ	⁸ ಜನು

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ಅದೇ ಗ್ರಾಮದ ತೇರುಮನೆ ಬಳಿ ನಟ್ಟಿರುವ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 1' 9"

¹ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಪ	⁶ ಯನುಆಕಂಪೆಯನಾಯ್ಕ ನಹಿ(ಬ)ಯ್ಯಮ
² ೧೩೦೩ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದಮಾಘ	⁷ ಗಕಾಟಿಯನಾಯ್ಕ ಮಾಡಿಸಿದನುಯಾಪ್ರ
³ ಸು ೩ ಆಕಂಪೆಯನಾಯ್ಕ ನುಆತನಮಗ	⁸ ತಿಪ್ಪೆಯನುಕೋಟೆಯೋಜನಾಗೋಜ
⁴ ಸಿಂಗಿಯನಾಯ್ಕ ನುತಂದೆಮಕ್ಕಳುಯಿಂ	⁹ ಮಾಡಿದಪ್ರತಿಪ್ಪೆಯಂಗಳಮಹಾಶ್ರೀ
⁵ ಬ್ಬರುಸ್ವರ್ಗಸ್ತರಾದರು ಯಾಶಿಲಾಪ್ರತಿಪ್ಪೆ	¹⁰ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ನಾರಾಯಣ ದೇವಾಲಯದ ಎಡಭಾಗದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 2' 9"

¹ಶ್ರೀಸ್ವಸ್ತಿ ಶಕನ್ಯ ಪಕಾಲಾತೀತಸಂವತ್ಸರಶತಂ
²ಗಳ ೯೩೮ ನೆಯನಳಸಂವತ್ಸರಂಪ್ರವೃತ್ತಿ ಸೇಶೀ
³ಮಜ್ಜಯಸಿಂಘವಲ್ಲಭಂಪೃಥಿವೀರಾಜ್ಯಂಗೆಯ್ಯಶೀ
⁴ಮತ್ತು ನ್ವರಾಜಂಬನವಸಿನಾಡಂಪ್ರತಿಪಾಳಿಸೇಶೀಚಕ್ರಾಡಬೆ
⁵ಸವಂಗಂಕಮ್ಮಟಬಮ್ಮಂಪೆಣ್ಣಿರುಡೆಯ . . ಸತ್ತಂ || ದ್ವಾವಿ
ಮಾಪುರು

⁶ಪಾಲೋಕೇನೂರ್ಯ್ಯಮಣ್ಣಿ ಲಭೇದಿನಾ | ಪರಿವ್ರಾಡ್ಯೋಗಯ
ಕ್ತಾಶ್ವರಣೇಚಾಭಿ
⁷ಮುಖೇಪುಚ | ಎಂಬನ್ಯಾಯವಕೈಕೊಂಡಂ | ಕಟ್ಟಕರ್ಜ್ಜನನ
ಶಿಲಾಕಮ್ಮ ||
⁸ಬಮ್ಮನಮಗಂಚಿಕ್ಕಂಕಲ್ಲಂನಿ
⁹ಲಿಸಿದಂ | ಮಾರಮಯ್ಯನಲಿಖಿತಂ ||

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಸಾಂತವೀರಯ್ಯನ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 2' 9"

¹ಸ್ವಸ್ತಿ ಶಕನ್ಯ ಪಕಾಲಾತೀತಸಂವತ್ಸರಶತಂಗಳ
² . . . ಪ್ರವೃತ್ತಿ ಸೇಶೀಮಜ್ಜಯಸಿಂಘ
³ . . . ಬನವಸಿನಾಡಂಪ್ರತಿಪಾಳಿಸೆ . . .

⁶ . . ಚಿನ್ನಾಮರಣೇರಣೇ | ಎಮ್ಮನ್ಯಾ

⁷ಯಮಕೈಕೊಂಡಂ | ಆತಂಗಮಹಾಜಾನಂಕೊಟ್ಟಕ್ಕೆ ಯಿಮತ್ತು
ರೊಂದು
⁸ಕಟ್ಟಕರ್ಜ್ಜನನಶಿಲಾಕಮ್ಮ | ಕಪ್ಪನಮಗಂಬವಕನ್ನ ಕಲ್ಲಂನಿಗಿ
ದಂ ||

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬಡಗೀ ಪಕ್ಕೀರಣ್ಣನ ಗದ್ದೆಯ ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 5" X 1' 6"

¹ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿಚಿಂಧ್ರಚಾಮ
²ರೂಪಾವೇತ್ರೈಳೋಕ್ಯನಗರಾಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
³ಸ್ವಸ್ತಿ ಶ್ರೀಮುಖ್ಯಾಳುಕ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತಿ . . .
⁴ಜಗದೇಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯ
⁵ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ
⁶ತಾರಂಬರಂಸಲುತ್ತುಮಿರತತ್ಪಾದಪದ್ಮೋಪ
⁷ಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರಚಂಡದ್ವಂದ್ವನಾಯಕ . .
⁸ರಾಜಬನವಸೆನ್ನಿಚ್ಚಾಳಿಸಿರ
⁹ಮಂಪ್ರತಿಪಾಲಿಸುತ್ತಮಿರ || ಸ್ವಸ್ತಿ ಯ[ಮ]ನಿ
¹⁰ಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಾ

¹¹ಪಸಮಾಧೀಲಗುಣಸಂ
¹²ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂಸಣ್ಣದಮೂವ
¹³ತ್ತಿಚ್ಚಾಳಿಸಿರಕ್ಕೆ ಶ್ರೀಮುಖ್ಯಾಳುಕ್ಯ
¹⁴ವರುಪದ ೧೦ ನೆಯ ಶುಕ್ಲ ಸಂ
¹⁵ಆಶ್ವಯಿಜಬಹುಳ ೫ ಶುಕ್ರವಾರವ್ಯ . . .
¹⁶ದಂದುಇಸ್ವರಜೀಯನಪುತ್ರದು . . .
¹⁷ಪಾದಪೂಜೆಯಕೊಟ್ಟುಶ್ರೀಕಾ . .
¹⁸ದೇವರನಿನ್ನೇದ್ಯಕ್ಕೆ ದೇವರಭಾವಿಯಿಂ . .
¹⁹ಲುಕೊಣ್ಣು ಬಿಟ್ಟುಕೆಳಕಮ್ಮಟ || ಇಧಮ್ಮ . . .
²⁰ವನೊಬ್ಬ ಪ್ರತಿಪಾಳಿಸಿದವಾರಣಾ

²¹ಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆಯಲ್ಲಿಸಾಸಿಬ್ಬರುವೇ . .

²²ರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗಸುವರ್ಣಾಂಕೃತ .

²³ಆಪ್ತಕವಿಲಿಗಳಂಕೊಟ್ಟುತನಕ್ಕು || ಈಧಮ್ಮಮನಾ

²⁴ವನೊಬ್ಬನಳಿದವನಾತೀರ್ಥಗಳಲ್ಲಿಅಬ್ರಾಹ್ಮ

²⁵ನಿರುಮಂಕವಿಲಿಗಳಂಕೊಂಡಮಹಾಪಾತಕನಕ್ಕು

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ಅದೇ ಹೋಬಳಿ ಹಳೇಅಮಂಟೇಕೊಪ್ಪದ ತುಂಬೋಹೊಂಡದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1'

¹ವಿಭವಸಂವತ್ಸರದಮಾಘಬಿ ೧೦ ಲು

²ಶ್ರೀಮತುತಡಿಯಪುರುಷೋ

³ತ್ತಮನಾಯಕರಮಕ್ಕಳುಸಿರಿಯಪ್ಪ

⁴ನಾಯಕರುತಂಮಅಣಮು .

⁵ನಾಯಕರಮನೆಯನನೂ . . .

⁶ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆ . . ಸ

⁷ಹಿತವಾಗಿಕೊಟ್ಟುಮರಶುಭ

⁸ಮಸ್ತು

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ಅದೇ ಹೊಂಡದ ಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" × 2'

¹ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘಲಾಂಛನಂ | ಜೇಯಾತ್ರೈತೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂಜಿನಶಾಸನಂ ||

²ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾ

³ಶ್ರಯಕುಳತಿಳಕಾಳುಕ್ಯಾಭರಣಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾ

⁴ನಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂಸುತ್ತುಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಾ

⁵ನ್ತಾದ್ಧಿಪತಿಮಹಾಪ್ರಚಂಡದಂಡನಾಯಕವಿಬುಧವರದಾಯಕಸುಜನಪ್ರಸಂನುಡಿದುಮತ್ತೆನ್ನಂಗೋತ್ರಪವಿತ್ರಪರಾಂ

⁶ ನೋತ್ತ ಗನಯ್ಯನಂಸಿಂಗನಾಮಾದಿಸಮಸ್ತಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀ

⁷ ವೆರ್ಗಡೆಮನೆವೆರ್ಗಡೆದಂಡನಾಯಕನನಸ್ತಪಾಳಯ್ಯಂಗಜಗಂಡಲುನೂಲುಮಂಬನವಾ

⁸ ಮುಮಸಪ್ತಾರ್ಧಲಕ್ಷ್ಯಯಶ್ಚಪನ್ನಾಯಮುಮಂಪಡೆದುಸುಕಸಂಕಥಾವಿ

⁹ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಶ್ರೀವನಿತಾಕುಚಸಂಭೃತಪೀವರವಕ್ಷ್ಯಸ್ಥಳಂಲಸದ್ಗುಣಮಣಿ

¹⁰ ಸಕಳವಿಬುಧಜನತಾ . . || ಆಸಮಸ್ತಗುಣಗಣಾಭರಣನುವಿಬುಧಜನಪರ

¹¹ ವಿಳಸಿತಜಗದ್ವಯ . . ವನುಂರಣರಂಗಭೈರವನಂಸಕಳಸುಕವಿಜನಕ

¹² ವೀರಲಕ್ಷ್ಮೀವಿಳಾಸನುಮನಸ್ತಪಾಳಪ್ರಸಾದನುದಿತಾಧಿಕಾರಲಕ್ಷ್ಮೀವಿಳಾಸನು

¹³ ದಿಂದರಸಂವನವಾಸೆಪನ್ನಿಚ್ಛಾರಮುಮಂಮೇಲ್ಪಟ್ಟಿಯವಡ್ಡರಾವುಳಮು

¹⁴ ನೋದದಿಂಪ್ರತಿಪಾಳಿಸುತ್ತಮಿರೆ || ಶ್ರೀಯಂನಿಜಭುಜಬಳಿದಿಂದಾಯಾದಬಳಿ

¹⁵ ನಜೇಯಂರಿಪುನಿಪಪಯೋಜನೋಮಂನೋಮಂ || ಆನೆಗೆ

¹⁶ ಗಣಮಹಾಣಂಬುರೆಬೆಯೋಗವವೊಲಾನತರಿಪುವೊಗಿದ

¹⁷ ಮಹೀಸತಿಪ್ರತಿಮಾಪ್ರತಾಪನಿಳಯಂನಿಜಸಂತತಿಗೊಸಗೆಪುಟ್ಟಿರಿಪು

¹⁸ . ನ್ತತಿಗಭ ಪುಟ್ಟಿದಂನೋವರಸ || . . ಜಮದನಸ್ತಿನಾಪ್ತನೇಕಟ್ಟಾಯದೇಕಲದೊಳೊದವಿದುನ್ನತಿನಭಮಂ

¹⁹ ರೇಂಪುಟ್ಟಿದರಿ || ಶರಣಮಗೆನ್ನದೇವುದಮಗೇಡೆನನಾವುದುಬು

- 20 ಯೆನ್ನ ದುಂಬರಿಸಿನಿತಾನ್ತ ಮೇಘಿಸಿದಬಿಲ್ಲವೊಲುಧತ್ತಿ ಯೆನೆಪೆಂಡಿರಕೆಲದೊಳುಕೆಳಲ್ಪ ಬೀರುವಬಿಡಬೀಡು
21 ವಧಿಕವೈರಭೂಪರನಾತನತ್ತ ರಮರುಳತಂಡಮನೋಡನೆಸೋಮಭೂಮಿಪಂ || ಕಿಂಕಳ್ದುಮವಲ್ಲರಿಕಿಮುರತೀಂ
22 ಗಾರಭಂಗೀಗುರೋಕಿಂವಾಚಾಂದ್ರಮಸೀಕಳಾವಿಗಿತಾಲಾವಣ್ಯಪಣ್ಣಾ ದವಸವ್ಯಗ್ಧ ಶರನೇವತೀಕಿಮುಸರಾಸೋಮಾಂ
23 ಬಿಕಾರಾಜತೇರಾಜ್ಞೇಸಾಬನವಾಸಿಸೋಮನೃಪತೇಜ್ಞಾ ತಾಮನೋವಲ್ಲಭಾ || ಶ್ಲೋಕ || ಪ್ರೇರಿಸನ್ನೋರ್ಯಥಾಲಕ್ಷ್ಮೀರ್ಹಮಾಂಶೋ
24 ರವದೀಧಿತೀತಥಾತಯೋಸ್ಸುತೇಜಾತೇಜಿನಶಾಸನದೇವತೇ || ಪೂರ್ವ್ಯಂವೀರಾಂಬಿಕಾಜಾತತೋಜನ್ಯದಯಾಂಬಿಕಾ
25 ಇತಿಭೇದಂತಯೋಮೃತ್ಯುನೈಸದ್ಗುಣೈಸ್ಸಮತಾದ್ವಯೋಃ || ಕಿಂದೇವೇಂದ್ರವಿಮಾನವಿಪಕಿಮುತಶ್ರೀನಾಗರಾಜಾಶ್ರ
26 ಯಾಕಿಂಹೇಮಾಚಳಶೈಳಿತ್ಯನುದಿನಂಶಂಕಾಂದಧಾನಾಜನೇನಿಶ್ಯೇಷಾವನಿಪಾಳಮಾಳವಿಲಸನ್ನಾಣಿಕ್ಯಮಾಳಾಂಚ್ಛಿ
27 ತಂಭಾತ್ಯತ್ಯುನ್ನತಿಮಜ್ಜಿನೇಂದ್ರಭವನಂತಾಭ್ಯಾಂವಿನಿಮಾತ್ರಾಪಿತಂ || ತೋಡರತೋಡಂಕುಮಚ್ಚ ರಿಸಗಂಟಲಿಸಿಲ್ಲಿದಗಾಳ
28 ವೃಕ್ಶ ವಾಣ್ಣುಗಡಿಡಜಿಹ್ವಮಂಪಿಡಿಡಕಿಳ್ವತೋಡರ್ಪನಪಾಶವೆನ್ನೆಡೆನೆ ದಱುವವರೆನ್ನು ಮಚ್ಚ ರಿಸರೆನ್ನು ಕರಂಕಡಿ
29 ಕೆಯ್ದು ದಪ್ಪೊಮನುಡಿಡಪರಣ್ಣ ಬಾಪ್ಪುಮುಳಿದಂಬದಜಾಜೆನೊಳ ನೃಭೂಭುಜರ್ || ಬಿಡದೆಡಬಿಸೋಸಿ
30 ಚುನ್ನ ನುಡಿವರೀಮನ್ನೆ ಯರಬೆನ್ನ ಬಾರಂಮಿಡಿಯಿಂ ಪೆಡೆತೆವರಂಮಾಳ್ವೊತ್ತು ವಕಡುಗಲಿಶವಿಶದಕೀತ್ರಿಜಾ
31 ಜಕುವಾರ || ಜವನೆಜಿಬಿಚ್ಚಿ ತೇಬಿನೆಗಮಾನ್ತ ರಿಭೂಪರನಟ್ಟಿಕೊಂದುಕ್ಕೂಗುವತವೆತಿದುತೇಗುವತಡಗಡಿಡಿ .
32 ವಜನ್ನ ಬಾರನೆತ್ತು ವಪಿಡಿಡಚ್ಚಿ ಮುಕ್ತ ವಪಸುಗಬಿಡಿಂಬಡಗಿಂದಿಯಾದುವಾಹವಭುಜಶಯ್ಯಮಂ . . .
33 ಲಿಬೀರದನೆಂದೊಡಿನನ್ನಾಗ್ಗಿರಪೊಳಣ್ಣೇಗಟ್ಟಿ ಕುಮಾರಗಜಕೇಸರಿಯಂ || ಅರಮನೆಯೊಳ
34 ನ್ನು ಬಿಗಿದುಸಂಗರಮಾದಂದೆಶಿರಲೆಯಮುಂಗಾಲ್ಗಿಣೆಯನಿಸರಸಪ್ಪೊಲ್ತ ಪರೆಕು
35 ಡೆವೊಗಮಂತಿರಿಪುವರೀಸೊಸದಡೆನಗವರನ್ನರಂಬದಜಾಜಂಮುನಿ
36 ಯೆರಿಪುಜನಕ್ತ ಮರ್ತ್ಯಿಜನಕ್ತಂ || ಅನುಪಮಮೆನಿಸಿದಗುಣ
37 ವಾರಿತಮೆನಿಸದಾನಗುಣದೊಳುಮತ್ತ ವಣದೊರೆಯ
38 ತಳದೊಳ || ಆತನೆಯ || ಖಂಡದೊಳಿ
39 ಣ್ಣದುಮೂಳಗಳೆಂಮುಜಿರಿ
40 ಮುಣಿ

(ಮುಂದೆಕಲ್ಲು ಒಡೆದು ಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಪುನೇದಹಳ್ಳಿ ಗ್ರಾಮದ ಸಿದ್ಧರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ.

ಪ್ರಮಾಣ 5' X 2'

- 1 ಶ್ರೀಗುರುಭ್ಯೋನಮಃ || ನಮಸ್ತುಂಗೇರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಾಜಾ
2 ರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯಶ
3 ಂಭವೇ || ನಮಸ್ತ ಸ್ತೈವರಾಹಾಯ || ಲೀಲಯೋಧ್ಧರತೇವ
4 ಘಂ || ಖರಮಧ್ಯಗತೋಯಸ್ಯ | ಮೇರಾಃಖಣಖಣಾಯತೇ || ಚಾಳುಕ್ಯಾನ್ವಯ
5 ಯಭೂಪಾಳ | ಸಹಕಾರಾದಯಾಪುರಾ || ತದ್ವಂಸೇಜಿನದತ್ತಾಚ್ಯೋ
6 ವೀರಸಾಂತರಸಾದಯಾಃ | ಅಂತವರರಾಜಾವಳಿಯಂತೆನೆ | ಚಾಳುಕ್ಯಕು
7 ಲಕತಿಲಕಂಭೂಪಾಳಂಕಾಳರಾಹುರಿಪುನಿವಹಕ್ತಂಚೋಳಮಭೂಪ
8 ತಿಯೆದನಿಜಾಚಕ್ರಂಪೊಗಳೆನೆಗಳೆನಿಜದುಂನತಿಯಂ | ವೀರದಕಣಿ
9 ಯೆನಿಸಿಪ್ಪನು(ವು)ದಾವಗುಣಂತನಗೆನಿಜದಿಸಿರನ್ನುಪ ರದಪ್ರೇಲಿರಧಂ

- 10 ಶ್ರಿಯಸಾರಂಸಾತ್ತ್ವಳದರಾಜ್ಯಕಾಮಿನಿಗೀಗಳೂ || ಪೊಡೆಸೆಂಡಂವೊ
 11 ದದಾಡುವಂತಿಡಿಲನಾಸಂದಂತಿಂತಂಗಳೆಂ | ಗಿಡುವಂಕಿಳ್ಳಲಲಾ
 12 ತ್ತಿ [. .] ನದಟಂಪಟ್ಟದ್ದಸಿಂಹಂಗಳಂ | ತೊಡೆಯಂಗೆ ಪೊಡುಕರೇ
 13 ಕಾಡಿಡಿವಂತಂಸೊಂದುದೋಗ್ಗು ಬೃಂದಿಂಪಡೆವಾತಲ್ಲಿದುಬೀರದೇ
 14 ವನಸುತಂಬ್ರಹ್ಮಂಧರಾಚಕ್ರದೋಳೂ || ಪೊಂಮರಸವರತನೂ
 15 ಜಂತಂಮೃರಸಂಧಮೃಮೂತ್ತಿ ಕಸದುಗುಣನಿಳಯಂವುಂನತಭುಜಬಳತೇ
 16 ಜಂಸಂನತನಾಯುವತಿನಿಕರವರಕುಸುಮಸರಂ || ಅಂತವರಬಿರುದಾವೆ
 17 ಯೆನ್ನೆನೆ | ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಸ್ವರಂಅರಸಂಕಕರಗನಂಮೂತ್ತಿನಾರಾ
 18 ಯಾಣವಿಳಾಸವಲ್ಲಭಂಅತಿವಿ(ವಿ)ಪಮಹಯಾರೂಢಪ್ರಾಡರೇಖಾರೇವಂತನುಂ |
 19 ಪರಬಳಕೃತಾಂತವಯಿರಿಮಂಡಳಿಕಗಳಗಂಡಗತ್ತರಿ | ಸಿಲ್ಲದಕುಲನಿರ್ಮೂಲಲಾಳರಾಯಮಾ
 20 ನಮದ್ದನಕದಂಬರಾಯವಿಭಾಡಕೊಂಕಣಿಗರಾಯಬೇಂಕಣಿತುಳುರಾಯಪ್ರತಿಷ್ಠಾಚಾ
 21 ರಿಯಕಸತ್ಯರತ್ನಾ ಕರಸರಣಾಗತವಜ್ರಪಂಜರಂ | ಪಶ್ಚಿಮಸಮುದ್ರಾಧಿಪತಿಪಟ್ಟಪೊಂಬು
 22 ಚಪುರವರಾಧೀಸ್ವರಂಶ್ರೀಬಿಲ್ಲೇಸ್ವರದೇವರದಿಬೃಶ್ರೀಪಾದಪದಮಾರಾಧಕನಪ್ಪತಂಡೆ
 23 ರ್ನನುಸಂತಳೆಗಿರಾಜ್ಯಕೆಮಾವಣಿಯಪ್ಪಹೊಸಗುಂದದಲ್ಲಿಸುಖಸಂಕಥಾವಿನೋ
 24 ದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ದೂಸಕಸಮೆಯ
 25 ವಿದಾರಣಪಟುತರಕಾಳಾಗ್ನಿರುದ್ರಶುದ್ರಕ | ಕ್ರೋಧೋಸಿವಸಮೆಯದುಗ್ಧಸಾ
 26 ಗರಸಂವದ್ಧನಸಂಭ್ರಮೇಕ್ಷಿತಾನೋಮಮ | ಅಂತಾನೋಮೈಯನಯಕನಬಿರು
 27 ದಾವಳಿಯಂತನೆ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂಬಾಹತ್ತರಿನಿಯೋಗಾಧಿಪ
 28 ತಿನಿಯೋಗಯೋಗಂಧರಪರಿವಾರಪರಿಚಾತ | ಮಂಡಳಿಕಸ್ಥಾನಾಚಾರ್ಯ
 29 . . ವಂಕವಾಡಿಕರಹತ್ತ ಮಲ್ಲಸರಣಾಗತವಜ್ರಪಂಜರಂವಸಮೆಯವಾರ್ಧಿವದ್ಧನ
 30 ಸುಧಾಕರಕಲಿಯುಗವೀರಭದ್ರಮಾಹೇಶ್ವರಗಣಾವತಾರಸ್ವಾಮಿವಂಚಕರಗಂಡಶ್ರೀವರಾ
 31 ಸಿದೇವರದಿಬೃಶ್ರೀಪಾದಪದಮಾರಾಧಕಂಶ್ರೀಮಲ್ಲಿನಾಥನಲಬ್ಧವರಪ್ರಸಾದನಪ್ಪಪ್ರಧಾನಮು
 32 ಬ್ಬಿನೋಮೈಯನಾಯಕಂಗೆಸಂಡದಕಾಳಿಯಗಟ್ಟಕಟ್ಟಿಸಿದಲ್ಲಿ || ಸ್ವಸ್ತಿ ಯಮನಿಯಮ
 33 ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನಾನುಷ್ಠಾನಜಪತಪಸಮಾಧಿಸೀಲಗುಣ
 34 ಸಂಪನ್ನರಂ | ಯಜನಯಾಜನಯಧ್ಯಯನಯಧ್ಯಾಪನಪ್ರತಿಗ್ರಹಕಟು
 35 ಕಮೃನಿರತರಂ | ಔಪಾಸನಾಅಗ್ನಿ ಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರಂ | ರು
 36 ಗೃಜುಸುಸಾಮಾಪದರ್ವಣಚತುರ್ವೈದವೇದಾಂಗಶಟುಕಂಬ್ಯಾಕರಣಸ್ತ್ರತಿಪುರಾಣಾಗಮಾ
 37 ದಿಕತುಶಸ್ತ್ರಕಳಾಪರಿಣತರುಮಪ್ಪಸಾಂಡಿಲ್ಯಗ್ರಾಮದಅಶೇಷಮಹಾಜನಂಗಳು
 38 ತಮ್ಮಳಯ್ಯ ಮತ್ಯದಲುಆಸೋಮೆಯಿನಾಯ್ಕ ಕಟ್ಟಿಸಿದಕಾಳಿಯಗಟ್ಟವನೋಮನಾಥಗಟ್ಟಿಯೆಂದು
 39 ಹೆಸರಿಟ್ಟುಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಂತುಂಬೆಗನಹೊಸಲೂರಮಹಾ
 40 ಜನಂಗಳಯೆಡೆಪೊಳಲಮಹಾಜನಂಗಳುಸಾಲೂರಮಹಾಜನಂಗಳುಬಂನಿವೂರಮಹಾ
 41 ಜನಂಗಳುಬಿರುಗುಂಜೆಯಮಹಾಜನಂಗಳು | ಕೊಟ್ಟೂರಹಳೆಯಮಹಾಜನಂಗಳು | ಪಣ್ಣವತಿಗ್ರಾ
 42 ಮದಯಶೇಷಮಹಾಜನಂಗಳುಂ | ನೆಲುವೆಯನಾಡಸಮಸ್ತ ಪ್ರಭುಗಳಂಪುಣ್ಯದಹಳ್ಳಿಯ
 43 ಬಿಯಿಚಗವುಡನೂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂತಂಮರಸನೂಯಿಂತಿವರಸಮಕ್ಷದಲು
 44 ಸಕವರಶದ ೧೦೦೯ನೆಯ ಸೆಬ್ಬೆಜೆತುಸಂವತ್ಸರದಆಶಾಡಸು ೧ ಗುರುವಾರದಲುಅಗುಂ

- ⁴⁵ದದಲಸೇಸಮಹಾಜನಂಗಳುಅಸೋಮೆಯನಾಯಕಂಗೆತಂಮೂರಬೋಳಯನಬ
⁴⁶ಯಲುಕಾಳಿಯಗಟ್ಟಿನಕಳೆಗಿತೋಟಕಂಬ ೩೦ ಉರನಡುವಣಭಯಿರವದೇವರತೆಂಕಣಮನೆಸಂ
⁴⁷ಮುಖದಮನೆಕಯಿ ೨೦ ಯಿಂತಿನನುಸರ್ವವಾನ್ಯವಾಗಿಧಾರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟರು ||
⁴⁸ಅಸಾಂಜಿಡಿಲ್ಯಗ್ರಾಮದಪ್ರವಿಷ್ಟಪುಣ್ಯದಹಳ್ಳಿಯಹಿರಿಯಮೊದಲಗಲು
⁴⁹ಡಿಕಿಯಅಪ್ಪಭೋಗತೇಜಸಾಂವ್ಯ | ಹುಣಿಸೆಯಕೆಜಿಯಹ
⁵⁰ರುಹಿನಲ್ಲಿಗದ್ದೆಕಂಬ ೫೦ ಸಿಂದಣಗಿಜಿಯಹರುಹಿನಲಿಹಣಸಂಥೆಯಭೂ
⁵¹ಮಿಆರವತ್ತರುಅಂನ್ನು ಮತ್ತರು . . ಪೂರಮಧ್ಯದಬಡಗವಾಗಿಲಿರಿಯಮೊದಲಮನೆಕ
⁵²ಯ ೨೦ | ಯಿಂತಿನಕೆಆವಬಾಧೆಬಂದಡೆಲೂಅಮಹಾಜನಂಗಳೂಆನೆಲುಮಗೆ
⁵³ಯಗವುಡುಪ್ರಭುಗಳೂಆಧಮ್ಮಕೆಯಾವಬಾಧೆಬಂದಡೆಪರಿಹರಿಸಿಕೊಡುವರು ||
⁵⁴ಯಿಧಮ್ಮವನಾರುಪಾಲ್ನಿದವರುತಂಮುಖತ್ರಗಳುಸಹಿತಅಂತಕಾಲಕಂ .
⁵⁵ಕಯಿಳಾಸದಲ್ಲಿಸುಖದಿಂದಿಹರು | ಆರಳಿದವರುನಾರಣಾಸಿಯಲುಬ್ರಾ
⁵⁶ಹ್ಮಣರು ೧೦೦ ಕೆಪಿಲೆ ೧೦೦ ಕೊಂದಪಾಪವು || ಸ್ವದತ್ತಪರದತ್ತಂವಾ | ಯೋಹ
⁵⁷ರೇತಿಸುಂಧರಾ | ಶಷ್ಟಿವ್ಯವರುಕಸಕಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿ
⁵⁸ಮಿ || ಸಾಮಾನೋಯಂಧಮ್ಮಕೇತುಂನುಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀ
⁵⁹ಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾಂನುನಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಭಿಯೋಭೂಯೋ
⁶⁰ಯಾಚತೇರಾಮಚಂದ್ರಃ || ಬರಸಿದವರಿಗೊಬರದವರಿಗೊಮಂ
⁶¹ಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ
⁶²ಚಿಕ ಮೋಡಿಲುಬಯಿಚಿಕಗುಡಂಗೆಲುಂಬಳಿಹು
⁶³ಣಿಸೆಕೆಜಿಯಹರುಹಿನಲ್ಲಿಗದ್ದೆಕ ೫೦ ಸಿಂದಣ
⁶⁴ಗಿಜಿಯಹರುಹಿನಲ್ಲಿ || . . ಸಂಥೆಭೂಮಿಕಂ ೫೦ ಅಂನ್ನು . . . ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಆದೇ ಹೋಬಳಿ ಗೊದ್ದನಕೊಪ್ಪದ ಮೈಲಾರಿ ಲಿಂಗವ್ವದೇವರ ಗುಡಿಯ ಮುಂದೆ.

ಪ್ರಮಾಣ 3' 4" X 1' 1"

- ¹ನಮಸ್ತುಂಗಕಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರ . .
²ವೇತ್ಯಳೋಕ್ಕನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯಸಂಭವೇಸ್ವ
³ಸ್ತಿಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾ
⁴ಧರಾಜಪರಮೇಸ್ವರಪರಭಟ್ಟರಕನತ್ಯಾಸ್ರಯಬುಕ್ಕರಾಯ
⁵ಕುಲತಿಲಕಶ್ರೀವಿರೂಪಾಕ್ಷದೇವರದಿಬ್ಬಶ್ರೀಪಾದಪದ್ಮಾ
⁶ರಾಧಕರುಮಪ್ಪಹರಿಹರರಾಯನುಸುಖರಾಜ್ಯಂಗಿ
⁷ಯುಕಾಲದಲಶ್ರೀವೆಂತ್ಯಹಾಪ್ರಧಾನರಪ್ಪಮಲ್ಲಪ್ಪಿಡೆಯ
⁸ರುಆರಗದರಾಜ್ಯವನಾಡುವಕಾಲದಲಿಸ್ವಸಿ ಶ್ರೀಜ
⁹ಯಾಭ್ಯುದಯಸಕವರಸ ೧೩೧೦ನೆಯ ಪ್ರಮೋದೂತನಂ

- ¹⁰ವತ್ಸರಮಾಗ್ಗಸಿರಬಹುಳಆಮಾವಾಸೆಸೂರಿಯೋಪರಾ
¹¹ಗವಿತಿಪಾತಸಂಕ್ರಾಂತಿಮಹಾತಿಥಿಯಲಿನಲುವಗೆನಾಡೊ
¹²ಳಗಣನೆಯವಾಗಿಲಮಹಾಗ್ರಾಮದಶ್ರೀಮತುಮಯಿಲಾರದೇವ
 ರಿಂಗೇಆ
¹³ನೆಯವಾಗಿಲನಾತಿಪ್ಪನಾಯಕ್ಕದೇವರಅಮೃತಪಡಿಗೆನಾಲ್ಕು ಹೊಂನ
¹⁴ತಲುಪಭುಮಿಯನೂಕೊಟ್ಟರುಉಭಯನಾನಾದೇಸಭಪ್ಪನ್ನದೇಸ
¹⁵ದೇವರಅಮೃತಪಡಿಗೆಬಿಟ್ಟಮಾಂನೈಆಯ್ವತುನಾಲ್ಕು
¹⁶ಮಗ್ಗವೊಂದುಗಾಣಂವೊಂದುಅಲ್ಲಿಯಹದಿಕೆಯಿಷ್ಟನೂನಂ

- ¹⁷ ಕರ್ಕಾರುಕವನುಸರ್ವಮಾನ್ಯವಾಗಿನಾನಾದೇಸನುಸ್ತರೊಲಿದು | ¹⁹ಯಲಿನೂಪಸುವಕೊಂದದೋಸಕೆಹೋಹನುಯಿಧಮ್ನವನು .
 ಕೊ | ನೋ
¹⁸ಪ್ಪರುಯಿಧಮ್ನಕೆಆವನಾನೊಬ್ಬ ಅಳುಪಿದನುಆತನುವಾರಣಾಸಿ | ²⁰ಡಿಪಾಲಿಸಿದಾತಂಗೆನೂಱುಗೋದಾನವಮಾಡಿದಪಲ

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ಹೊಸೂರು ಹೋಬಳಿ ಹೊಸೂರು ಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ದಾರಿಗೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 3' X 2'

¹ಹೊಸೂರಗಲುಡ

| ²ನೋಮಕೆಂತಯನವೀ

| ³ರಯನುಉಂಬಳಿ

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ಅದೇ ಗ್ರಾಮದ ರಾಮನಾಗತಿಕರೆಯ ಪೂರ್ವಕೋಡಿ ಬಳಿ ಗೊಗ್ಗದ ಮಲ್ಲಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 6' X 2' 8"

- 1 ಭೂಚಂದ್ರಾಕ್ಷ ಸಮೀರಣಾನಳವಿಯು
- 2 ಭೀಷ್ಮಫಲಪ್ರದೇಸುರ್ದಣಸ್ತು ತೈಶ್ವರೇಶಸ್ತದಾ
- 3 ವಿಮಳಿತಕಲ್ಲೋಳಮಾಳಾವಿಶಾಸೋನ್ನ
- 4 ಹಾರತ್ನಾ ದಿಯಿಂರಂಜಿಸಿತ್ತಾ ದಮೇಜಂಬೂ
- 5 ವಿಕಟಮಕುಟಮೆಂಬನೆ ಪ್ರೋಲುದ್ಭಾಜತ್
- 6 ವರ್ಷಮಾಹಿಮಾಚಳವನ್ತಾ ಭರ
- 7 ದೊಳುಭೂಮಿಕೂರ್ತು ತ್ತಿರೆನಿಸಿತಂದೀನಾಳಿ
- 8 ಬಳಿಕಂಭುವನಶ್ರೀಬಿಜ್ಜಣೋರ್ವಿಪಂಗೊಲ್ದಳುಸ್ತ್ರೀನವ
- 9 ದನ್ವಯಪ್ರವರ್ತನಬೃಹತ್ಯಯದೊಳು || ವೃ || ಧರೆಯಂ
- 10 ನಜನಪದಸಂಪತ್ತಿನಿ ಧರೆಯನಾನಾ
- 11 ಬಳಂವೀರಬಲ್ಲಾಳದೇವಂ || ವೃ || ಚೋಳೋರ್ವಿಪಾಂಧಕಾರದ್ಭುವಾ
- 12 ನೃಪಾಳಮತ್ತಬ್ಯಾಳಂಚೋಚ್ಚಂಡಕಂಠೀರವನತುಳಬ
- 13 ದೇವಂ || ವ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಪ್ರೀತಿಧ್ವೀವಲ್ಲಭಂ
- 14 ಮಣಿನಮೃಕ್ತ ಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲೆ
- 15 ಭೀಮನಿತ್ಯಾದಿನಾಮಾವಳೀವಿರಾಜಮಾನರಪ್ರೀತಮತ್ಪ್ರತಾ
- 16 ಧ್ವಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂಸಲುತ್ತ ಮಿರೆತತ್ಪಾದಸದ್ಮೋಪ
- 17 ಪುತ್ರನಾದನಾತನವೆಸರಂಹರನಿಟ್ಟನೊಲ್ದ ಧವವರನೊ
- 18 ಹಿತಂನಲಿದುಗೊಲ್ದ ಭುಜಬಲದಿಂದಧರಗಧಿಸನಾದನೆಂದೊಪ್ಪಿರೆ
- 19 ಬ್ಧ ಮಹಾಮಂಡಳೇಶ್ವರಕರಹಾಟಪುರವರಾಧೀಶ್ವರಂಮಾಳಚಿದೇವೀಲ
- 20 ಮಂಡಳಂನೀಳಧ್ವಜವಿರಾಜಮಾನದಾನಕಾನೀನಮಲ್ಲಿತೂರ್ಯುನಿಗೊರ್ಗೀ
- 21 ಬಣಂಜವಂಶಸುಜನಾವತಂಸವ್ಯಾಘ್ರಮೃಗಲಾಂಚ್ಛನಂವಿನಿಯೋಗಿ

- 22 ಮತ್ತರಂಕುಸಂವೈರಿವನದಾವಂಸಿಂದ . . ದೇವಂನಿಡುಗೋಳಸಂಕರಪಾದ
- 23 ರಾಜ್ಯಂಗೆಯ್ದ ರವರೊಳು || ಕಂ || ಪಿರಿಯನೆನೆಗಳ್ ಕಲಿಭಟ್ಟರಮಗಂದೊರ
- 24 ನುದಯಿಸಿದಂತದನಂತರಂತದನ್ವಯದೊಳು || ವೃ || ಚರ
- 25 ಮಲ್ಲಳಿಪಾಳನಾದನುದ್ಯೋತಿತವಿಕ್ರಮಂತದನುಜಂಪೆಸರೈಹರಸಂತದಾತ್ಮಜಂ
- 26 ತದಪತ್ಯನಖಿಲಕ್ಷಿಪ್ತದನಂಕದನಪ್ರಚಂಡನಪ್ರತಿಮಯಶಂವಿದಳಿತರಿಪುಕುಳನ
- 27 ಸಸಿ ದೇವಂಮಾಳ್ವಂತೀಪ್ರ ದಾನ್ವಯನೀಶ್ವರಮಂಡಳೇಶ ಯಂಪರಾತ್ಥ
- 28 ಪರೆದು ನಾಡುಗಳಾವುವೊಡೆವೆಟ್ಟವಿಪ್ಪತ್ತು ವರಿವಳಿಗೆ
- 29 ಬಳಿಕನಾಡೊಳ 20 ಕಾಳಿಗೆ
- 30 ರಾಜ್ಯಂತನೇಕಾಯತ್ತ ವಾಗೆಬನವಾಸಿದೇಶಲಕ್ಷ್ಮಿ ಗೆನಿವಾಸಭವನೆನಿಸಿದಶ್ರೀಮದುಬೆಳಗವ
- 31 ರೆತತ್ಪದಪದ್ಯೋಜಿವಿ || ವೃ || ಅನುಪಮಸಂಧಿವಿಗ್ರಹಿಗಣಾಗ್ರಾಣಿತಾನೆನಿಸಿದ್ದ
- 32 ರಮನಮೊಸೆದಿತ್ತ ದೈಹ ಯಕಸೀಮೆಯುಗ್ಗ ವರಾದರಾತ್ಮಜಜ್ಞಾನನುತಶಾಂತನುಂ ಮಾ
- 33 ತ್ರಮಂಶ್ರೀಪತಿಪಾರ್ಶ್ವನಾಥಚರಣಾಂಭೋಜದ್ವಯೋದಗ್ರಶಬ್ದ ರಣಂಸಂನ್ನು ತಭಬೃಹೇಬೃವಿಭವಂಪ
- 34 ಯನಾಪುಣ್ಯದಿಂಪುಣ್ಯದಿಂಪಿರಿಯಂತಾನೆಶಾನಿ ಯಣ್ಣ ನೆವಲಂಧನ್ಯವೈಃ ಉರ್ಧ್ವನೈರೇ || ಕಂದ || ಆ
- 35 ನಾದಂತನೆಯಂ ವತಿಯೆನಿಸಿದರಾವಳಿಯದೊಳೆಸೆವಸಂಧಿವಿಗ್ರಹಿಶಾಂತ ||
- 36 ನೆಗದ್ದ ಕಾಂಚನಭೂಧರದನ್ನೆ ದೈರ್ಯಬಂಧುರನವರದು
- 37 ಧರಗಿಸಂಧಿವಿಗ್ರಹಿಗಣಾಗ್ರಾಣಿತಾನೆಧನ್ಯನುಬ್ಬಿಯೊಳು || ವೃ || ನಿರುಪಮಸತ್ಯಸಂಗ್ರ
- 38 ದರಗಿದೈರ್ಯಪಾರ್ಶ್ವಜಿನಪಾಂಘ್ರಿಸರೋರುಹದತ್ತ ಚಿತ್ತ ಸುಸ್ಥಿರವರಸಂಧಿವಿಗ್ರಹಿಗಣಾಗ್ರಾಣಿತಾಂ
- 39 ನಲ್ಲಳೆಚ್ಚ ರಿತ್ತದಿಂ || ಕಂ || ಆದಂಪತಿಗಳಪುಣ್ಯದಿನಾದಂಮಗನಧಿಕದಾನಚಿಂತಾಮಣಿಸಂ
- 40 ತಸಂಧಿವಿಗ್ರಹಿಯಾಚಿ || ವೃ || ವದನಂವಾಗ್ವಿನಿತಾವಿಳಾಸದನಂವಕ್ಷಸ್ಥಳಂಲಕ್ಷ್ಮಿ ಗಾಸ್ಪದಉತ್ತಂಗಳುಜಂ
- 41 ಮದಬನ್ಧುಗಾದಂವಧೂಕಲಾಕ್ಷಭವನಂತಾನೆಂಬಿನಂಚಲ್ಪವೆತ್ತು ದುನ್ಯಪಗ್ಗಡೆಸಂಧಿವಿಗ್ರಹಿರೋಮಣಿ
- 42 ದಿಶಾಸ್ತ್ರಪ್ರಕರವಿವಿಧಭೈಷಜ್ಯದಾನಂಗಳಿಂದಂಶುಭಚಾರತ್ರಂಗಳಿಂದಂಸರಹಿತಗುಣದಿಂದಬೃತಾಚಾರದಿಂದಂಶುಭ
- 43 ವಿನುತಂಕ್ರೀಡಿಕಾಂತಪ್ರಭುವಂಶೋತ್ಸಾಹಶಕ್ತಿತ್ರಯಯುತನಧಿಕಂಶೇಖ್ಯನಿಂತೀಚಿರಾಜಂ || ನೀರಶ್ರೀನಿಧಿಮಲ್ಲಿದೇ
- 44 ಸಂದೆಡೆವೆಟ್ಟಬಳವೆಯೆನಿಪ್ಪಿನಾಮದೊಳುಂಕ್ರೀಡಿವಿಸ್ತಾರಂದಾನವಿನೋದನೊಲ್ಲ
- 45 ಭವನ ನುತಭಬೃಹೇವನಪತ್ನೀಪಾದಪದ್ಮಾಚ್ಚಕ್ರ
- 46 ತ್ರದಂದು ನಂಮಲ್ಲಿದೇವನೊಳೆಂಮಾನ್ಯನೆ
- 47 ವಿಭುವಿ ಪ್ಪಮೆಯೈಗೇಸೀತಾದೇವೀಚತು
- 48 ನೆಗಳ್ಳು ದನನನ್ನೆ ಸಂದಭಾಸ್ಕರನತನೂಜ
- 49 ಪರಗುಣಿಸಂಧಿ ವೆತ್ತನೀಶ್ವರಸುತಮಲ್ಲನೆ
- 50 ತದನುಜನುದಾರಭೂ ವಿವಿದುರಸರಾಕ್ರಮನೆನಿಲ
- 51 ವೃ || ಶ್ರೀತನುಜಾತೆಗೆಗಕನವೆ ಗೆಸಲ್ಲದೆವಿಮಳಭಬೃತವಿಕ್ರಮ
- 52 ಯಂದೊಪ್ಪದಶಾಸನದೇವಿನಾಮ ಸಂನ್ನು ತಚಿತ್ರವೆಭೂತಳಾಗ್ರದೊ
- 53 ದೇವಕಿಯಂತೆಭಕ್ತೃಸಂಯುತೆಗಿರಿದಾ ಸುಸ್ಥಿರಲಕ್ಷ್ಮಿತ್ರಯಂತೆಸುಪ್ತಿ ಸಿಯಂತೆ
- 54 ಣಿಯಂತೆತಾನತಿಶಯಿಸಿದ್ದಳೇಚರಸನಗನೆ ಯೊಳು || ಚಾರುತೆ ತನ್ನೊಳು
- 55 ನೊಳುದ್ವಗಭೀರತೆತನೊಳುತ್ತ ಮಿಕಂತಂನೊಳುದಗ್ರ ಕಾಶ್ರಿತಾಧಾರತೆತನೊಳಗ್ಗ ನೊಳನುತ್ತ
- 56 ಣಿಯೊಚಿರಾಜರಧಿನೀಪತಿಯಂಗೆನೆನೋವಿಯುಕ್ತ ನಂ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಮಲ್ಲಿದೇವ ಮತುಸಂಧಿ

- 57 . . . ಚಯ್ಯತನ್ನ ಗವುಡಿಕೆಯಗಗ್ಗ ನಹೊಸವೂರೊಳುತಂನಮಾಡಿದಕುಶ್ವರೇಶ್ವರದೇವಗ್ಗ ಅಷ್ಟವಿಧಾಚ್ಚರ್ಯನೆಗಂ
ಜೇಷ್ಠೋದ್ಧಾರ
- 58 ಕವರ್ಷ ೧೧೧೧ ನೆಯ ಪಿಂಗಳ ಸಂವತ್ಸರದವರಾಘನು ೧೪ ಬ್ರಹ್ಮವಾರವುತ್ತುರಾಯಣಸಂಕ್ರಮ ದಂದುದೇ
- 59 ಡಗಸಿರಿವಂತಗೆಜಿಯಕಳಗಲಡಕೆತೋಟಕಂಬ ೬ ಗದ್ದೆಮತ್ತರು ೧ ಕಂಬ ೫೦ ಅಡಕೆಸೀಮೆಬಡಗಲುಈ
ಡಿಬೆದ್ದಲೆ
- 60 ಮೂಡಲುಸೇನಪೋವನಾಗಯ್ಯನಕೆಜಿಯೊಳಗೆಮತ್ತರು ೧ ಕಂಬ ೫೦ ಅಡಕೆಸೀಮೆತೆಂಕಲುಮೂಡ ಡಗಲು
- 61 ದೇವರನಂದಾದೀವಿಗೆಗಾಣ ೧ ಎಲೆಯಹುಡಿಕೆ ೧ ಹತ್ತಿತ್ತಿ ನವೊಕ್ಕಲುಡೆಜಿಮೂಲಿಸುಂಕಸಮಸ್ತಪ್ರಜೆ ದೇವಗೊಳ
ಗ ೪
- 62 ಯಿಂತಿನಿತುಮಂಥವ್ಯಾರಾಸಿಪಂಡಿತರಮಗಮಾನ್ಯದೇವರಕಾಲಂಕಚ್ಚಿಧಾರಾಪೂರ್ವಕಂವಾಡಿಕೊಟ್ಟರು || ಆದೇವರ
- 63 ರೀಬ್ರಾಹ್ಮಣರು ೨೦ ವೀರಿಂತೆಂಕಲುಹೊಸಗೆಜಿಯಕಳಗಗದ್ದೆ ೨೦ ದ್ದಲೆಮತ್ತರು ೧೦ ಅಡಕೆಸೀಮೆಪಡುವಲುಮಾರಸಿಂ
- 64 ಈಧವ್ಯಮಂಪ್ರತಿಪಾಳಿಸಿದವರುವಾರಣಾಸಿಯಲುಸಹಸ್ರಕವಿಲೆಯಂದಾನಮಾಡಿದಫಲ || ಈಧವ್ಯಕ್ಕೆ ತಪ್ಪಿದ
- 65 ಕವಿಲೆಯಂಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದವರು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಶ್ಯವ್ಯರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣು
- 66 ಯತೇಕ್ರಿಮಿ || ಕುಶ್ವರೇಶ್ವರದತೋಟದಿಂಪಡುವಲುಬಸದಿಯತೋಟಕಂಬ ೬ ಅಲ್ಲಿಬ್ರಾಹ್ಮ ಪುರಿತೋಟಕಂಬ ೨೦ ||

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ಅದೇ ಹೋಬಳಿ ಗೊಗ್ಗ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 2' 4"

- ¹ ಪ್ರತ್ಯಕ್ಷವಸ್ತು ವಿಷಯಾಯ ಸ್ಥಿತಿಪ್ರಳಯಸಂಭವ . . .
- ² ಸರ್ವಾತ್ಮನೇವಿಜಿತಕೋಪ
- ³ ಪ್ರಭವೇಶಿನಾಯ
- ⁴ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಪ್ರೀಪ್ರೀಧ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾ . .
- ⁵ ರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳಶಿಖ . .
- ⁶ ಕುಕ್ಕಾಭರಣಂಶ್ರೀಮತ್ಪ್ರಭುವನಮಲ್ಲದೇವರವಿಜಯರಾ
- ⁷ ಜ್ಯಮುತ್ತುರೋತ್ತರಾಭಿವಿಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾ
- ⁸ ರಂಬರಂಸಲುತ್ತಮಿರೆ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂಶ್ರೀಮ
- ⁹ ನೃಹಾಪ್ರಧಾನಂದಂಡನಾಯಕಂಗೋವಿಂದರಸರುಬನವಸೆ . .
- ¹⁰ ಚಾರ್ಪಾಸಿರಮುಮಂಸುಖದಿನಾಳುತ್ತಿ ರಲಾಬಳಿಯಕಂಪಣವಿಡೆ . .
- ¹¹ ಟ್ಟಿ ೨೦ ಕ್ಕ ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಸಬ್ದ ಮಹಾಮಂಡಳಿಕ . .
- ¹² ಪೃಥುಯದಾಯಕಂಕರಹಡವುರವರಾಧೀಶ್ವರಂಕದನಮಹೇ . .
- ¹³ ಮಾಳಚಿದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದಾಸಾದಿತಸಮಸ್ತ ಮಹಾಮಂಡ . .
- ¹⁴ ವಿಜಯಲಕ್ಷ್ಮೀಕರ್ಣಾಕುಂಡಳನೀಳಧ್ವಜವಿರಾಜಮಾನದಾನಕಾನೀ . .
- ¹⁵ ಲ್ಲೈತೂರ್ಯಾಘೋಷಗುಣರತ್ನ ಭೂಪಣಂಸಿಂದಮಾತ್ರ್ಪಂಡ . .
- ¹⁶ ಯದೋದ್ಧಂಡಘಣಿರಾಜವಂಶನುಜನಾವತಂಸನ್ಯಾಸ್ರಮ್ರಿ . .
- ¹⁷ ಭನವಿನಿಯೋಗಕಾಂಚನಸಾಯ್ಕಪರಾಯಣವೈರಿನಾರಾಯ . .

- 18 ನಾಮಾದಿಪ್ರಸನ್ನ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾನಂಡಕಂಚಟ್ಟರಸರು . . .
- 19 ಯನಾಗಿಸುಖದಿನಾಳುತಿ ದಲಾಬಳಿಯಹೆಬ್ಬಾಳ
- 20 ಭುಜೆಗಡೆಗಾಳಿಮಯ್ಯನಮಗಂಸವ್ವನೈಸೆಟ್ಟತಮ್ಮ ಮಾಡಿಸಿ
- 21 ವಾಲೆಯಕ್ಕೆ ಖಂಡಸ್ಥಿತಿತನವಕಮ್ಮ ಪೂಜಾನಿಮಿತ್ತಕ್ಕಂ
- 22 ಗಂಜಾತ್ರಗ್ಗ(೦)ಮನನಾಚ್ಚಿದನಕ್ಕಂವೃತ್ತಿವಿಕ್ಕುವೆಂದು || ಸ್ವಸ್ತಿಶ್ರೀಮುಚ್ಚಾಳು . .
- 23 ಕ್ರಮವರ್ಷದ 8೧ ನೆಯ ಹೇಮಳಂಬಿಸಂವತ್ಸರದಚೈ
- 24 ಸು ೧ ಅದಿವಾರದದಿನಸೋಮಗ್ರಹಣವರ್ಷನಿಮಿತ್ತದೆಂದು
- 25 ಮುಖನಮೆಯನಮುದ್ಧರಣಶಕ್ತಿ ಪರಿಧಿಯಪರ್ವತವಳಿಯಲಿ
- 26 ಕಸಂತತಿಯಕ್ಕಿಯಾಶಕ್ತಿ ಪಂಡಿತರಶೈರ್ || ಪಟಿದುದುಪೊಸಬಂಧವೆಂಬತಿ . .
- 27 ದುರಿತಾವಳಿಯೆಂಬಕಂಭಮಂಮುಖಿದುದುಕಾಮನೆಂಬಪರಿಕಾಣರ
- 28 ಟ್ಟಗೊಂಡಳಂತಿಹಿದುದಾಂಧ್ರಿಯಂಗಳೆಂಬಿಹಿಕೆಯಪಂಚತಸ್ತು ರರನಶ್ರಮದಿ . . .
- 29 ದಿಂದೊತ್ತಿ ಕೋಪದಿಂಮುಖಿದುದುರುದ್ರಮುನಿಸತಿಯೆಂಬಮದಾನ್ಧಸಿನ್ಧ
- 30 ಆಮುನಿರಾಜ[೦]ಸತ್ಯದೇವದಯಾಪುರದಕಾಪ್ಪರಂಜಿವನಮಯದ
- 31 ಡಾಮಣಿಯೆನೆರಂಜಿಸರದ್ರಮುನೀಶಂ || ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾ
- 32 ಧ್ಯಾನಧಾರಣಮಾನಾನುಪ್ಪಾಣಪಸಮಾಧಿಸೀಲಸಂಪನ್ನರಪ್ಪ
- 33 ಮತುರುದ್ರಶಕ್ತಿ ಪಂಡಿತಗ್ಗಸರ್ವನೈಸೆಟ್ಟಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂದೇಗು . .
- 34 ಕಣಕಗಂಚೆಗೊಂಡಕೆಳಗೆಕಚ್ಚಿವಿಯಗಳೆಯಗದ್ದೆ ಮತ್ತಂದೇಗುಲದಿಂಬಡಗಲ್ . .
- 35 ಲೆಮರ || ಬಾವಿಯೆಂಮೂಡಲತೋಟನಂದಾದೀವಿಗೆಮಾನೆಣ್ಣೆಗಾಣ ೨ ಈಧಮ್ಮ . .
- 36 ತಿಪಾಳಿಸದವಗೆಯತಡಿಯಸಾಯಿ[ರ]ಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಸು . .
- 37 ಲುಕಟ್ಟಿಸಾಯಿರಚತುರ್ವೇದಪಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಗ್ಗಕೊಟ್ಟಫಲಮನೆಯ್ದುವಂ . .
- 38 ಮ್ಮಮನಳಿದಗಂಗೆಯತಡಿಯಲುಕವಿಲೆಬ್ರಾಹ್ಮಣರುಮಂಕೊಂದಮಹಾಪಾ . .
- 39 ಸ್ವದತ್ತಂಪರದತ್ತಂನಾಯೋಹರೇತಿವಸ್ತುಂಧರಾಂಚ್ಚಿ ವರ್ವರ್ಷಸಹಸ್ರಾಣಿ
- 40 ಕ್ರಿಮಿ ||

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ವೀರಭದ್ರದೇವಸ್ಥಾನದ ಬಾಗಲಿನ ಯೆರಡು ಕಡೆಯಲ್ಲಿ.

(ಬಲಗಡೆ)

- 1 ಎಜಿಯನ
- 2 ದೆಯ್ಯವಾಲು
- 3 ದದುತನ್ನಯ
- 4 ದೆಯ್ಯಮದಾಲು
- 5 ದಾತನೊಳು
- 6 ನೆಜದಗುಣೋನ್ನತಿಕ್ಕೆ
- 7 ಯದುತನ್ನಯಮಿಕ್ಕ
- 8 ಗುಣೋನ್ನತಿಕ್ಕೆ ಕಣ್ಣಿ
- 9 ಜಡದಾವಧಮ್ಮ
- 10 ವಧಿನಾಥನೊಳಂತದೆ
- 11 ತನ್ನಧಮ್ಮವೆಂದೆಸಕ

(ಎಡಗಡೆ)

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| 12 ದಮಂತ್ರಿಯೇಚಣನ | 22 ಮಾಡಿಸಿದಂಜಿನಾ | 33 ವೆನಲೀಚಣನಂತಿರೆ |
| 13 ವಲ್ಲಭನೋವಲದೇವಿ | 23 ಲಯಮ(೦)ವಿಲ್ಲದೆವೆ | 34 ಭಬ್ಬನಾವನಂ |
| 14 ಭಾವಿಸಳು ನಗೆನಗೆ | 24 ಲ್ಲಿಯುಮಿಲ್ಲಲೂರೆನ | 35 ಉರೊಳ್ ಪ್ಪದಬ |
| 15 ಮೊಗವಂಬುಜಮಂ | 25 ಲುನಾಡೆವಿರಾಜೆ | 36 ಸದಿಯನೋರಂತಿರೆ |
| 16 ಮಿಗೆಮಿಗವೀಕ್ಷಣಮ | 26 ಸಲುವಳಗವತ್ತಿ | 37 ಮಾಡಿಬಳಗವತ್ತಿ |
| 17 ನೀಕ್ಷಣಂ(ಮಿಗ)ಮಿಗ | 27 ಯನಾಡೊಳನೂನ | 38 ಯನಾಡಂಧಾರಿಣಿ |
| 18 ಧರನಂತೆಗಳೆನೊಬ | 28 ಭಕ್ತಿಯಿಂಕೂಡೆವಿ | 39 ನೆಗಳ್ಳಿ ಕೋಪಣ |
| 19 ಕಾಂತಿಚೈತ್ರಂತ್ರಗುಣಿ | 29 ಭೂತಿಯಪ್ಪವಿಧಾ | 40 ಕೋರಗೆಮಾಡಿದ |
| 20 ಸದಿದುನಿನರೂಪುನೋ | 30 ಚ್ಚ್ಚ ನೆಯಂಬಿಲು | 41 ನುದಾರನಿಧಿಯೇ |
| 21 ವಲದೇವಿ | 31 ಕುಂದದಂತುಕೋಂ | 42 ಚರಸನು |
| | 32 ಡಾಡುತವಿಪ್ಪನೀದು | |

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ಅದೇ ದೇವಸ್ಥಾನದ ಬಳಿ ಬಿದ್ದಿರುವ ಗನೇ ಕಲ್ಲು.

1 . . ಪತಿಶಂವತ್ಸರದಬದ್ರ . . .

2 ದಸೋಮವರಗುಣ

3 . . . ದಸವನಯಕನೋ . . .

4 . . . ನಯಕಮುಡುಹಿದ . . .

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

1 ರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಪೋಘಲಾಂಚ್ಛನಂ

2 ಟ್ಪಟಾಪನತುಳಂಕೈವಲ್ಯಲಕ್ಷ್ಮೀಪ್ರಿಯಂಗಿಬ್ಧ

3 ಸಂಧಿವಿಗ್ರಹ ಪ್ರಸ್ತುತ್ಯನಾದೀಶ್ವರಂಗು

4 . . ಧು ಲಾಙ್ಗಿತಕಲ್ಲೋಳಮಾಳಾ

5 ಪ್ರವಾಹಪ್ರಕಟಿತಬಹ

6 ಇದಿಶಾಭಿತ್ತಿ ಮುದ್ರಂಸಮುದ್ರಂ || ಕ || ಅಜಂಬೂದ್ವೀಪಮು

7 ಸಲಿತೇಜಂತೆ ಸೆವೈದುದುಘಮಂದರಶೈಲಂ || ಸುರಗಿರಿಯ

8 ರತವೆನೆತರದೆತೆಂಕಲುಭರತಾರ್ಯಾಖಂಡವಲ್ಲಿಕುಂತಳ

9 ಎಂತಿರೆನಿಶ್ಚಿತದಿನಾಳ್ವದರಖಿಳಸುಖತಮನೆಬಳ

10 ಶ್ರೀಬಿಜ್ಜಣೋರ್ವಿಪಂಗೊಲ್ಲಳುಸ್ತ್ರೀನವಪುರುಷಸಂಗರ

11 ತದನ್ವಯಪ್ರವರ್ತನಬೃಹತ್ಪ್ರಯದೊಳು || ಧರೆಯಂ

12 ರೆಯಂಸಾನಂದನಾನಾಜನಜನಪದಸಂಪತ್ತಿನಿ

13 ನತಿಬಳಂವೀರಬಲ್ಲಾಳದೇವಂ || ಕಮಠಂ

14 ತಿಭೀತಿದಿಗ್ಗಜಚಯಸಂಗಂಗಳಮೆಟ್ಟಿದ

15 ಮನೋರಾಗದಿನಿರ್ದಳೊಲ್ಲ ಭುಜದೊಳು

16 ಹಿಪಕ್ಷೇಶ್ವರನೇಪಾಳಕ್ಷ್ಮಾಪಾಳನ

17 ತುಳಬಳಂಮಾಳವಾರಣ್ಯದಾ

18 ಸಮಧಿಗತಸಂಚಮಹಾಶಬ್ದ

19 ಹೀಮಂಡಳವಿಜಯಲಕ್ಷ್ಮೀ

20 ಣಗುಣರತ್ನ ಭೂಶಣಂ

21 ಲಾಂಚ್ಛನಂವಿನಿಯೋಗ

22 ಸಂ . . . ವೈರಿವನದಾ

23 ತನವಂಶದೊಳನೇಕ

24 ಟಿದನಾನರಪತಿ

25 || ೧ || ಆತ

26 ಜೇತಿ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎನೇ ಕಲ್ಲು.

(ಮೇಲ್ಕುಗ ಹೋಗಿದೆ)

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| 1 . . . ಯ . . . | 7 . . ಮಣಿದ್ರಿ . . . | 13 . . ಅರಸಂಕರ . . . |
| 2 . . . ಚಕ್ರಿಯೇ ತ . . | 8 . . ಕಂಚೋಚ್ಚಂಡ . . | 14 . . ಮೊಳಗಾಗನೇಕದೇ . . |
| 3 . . . ಟತ | 9 . . ವೀರಬಲ್ಲಾಳ . . | 15 . . ಟ್ಟರಸಂಗದೊ |
| 4 . . . ಕ್ರಾಂತದಿಂ | 10 . . ಸಾಧಾರಂದಿ . . | 16 . . ಸಿದಂ |
| 5 . . . ನಿರುಸ | 11 . . ಮಲ್ಲಳಿತು . . | |
| 6 . . ಬುದ್ಧಿಭೂ . . | 12 . . ಜವನುಜನಾ . . | 20 |
- 21 . . ನೈರೇ || ಕ || ಆದಂಪತಿಗಳಪ್ರಣ್ಯದಿನಾದಂಮಗನಧಿಕ
- 22 . . ವಿಖ್ಯಾತಸಂಧಿವಿಗ್ರಹಿಯೇಚ || ಅಭಯಾಹಾರಾದಿಶಾಸ್ತ್ರ
- 23 . . ಭಚಾರಿತ್ರದಿಂದಪರಹಿತಗುಣದಿಂದಬ್ರತಾಚಾರದಿಂದಂಶುಭ
- 24 . . ವನುರ್ವಿನುತಂಕೀರ್ತಿ ಕಾಂತಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹಶಕ್ತಿ ತ್ರಯಯುತನಧಿಕಂನೇಬ್ಯ
- 25 . . ಪತಿಹಿತೇಸೀತೆಯಂತೆಜಿನಪಾ[ದ್ರಾ]ಚ್ಚೈಕಿತೇವಕಿಯನ್ನೈ ಭತ್ತೈ ಸಂಯುತೇಗಿರಿಜಾತೆಯಂತೆ .
- 26 . . ಹೈಯನ್ನೈ ಸುಬ್ರತನೇಗದ್ಧತಿಯವೆ . . . ನಿವೇಶನಿಯಂತೆತಾನತಿಶಯಸಿದ್ಧಿ
- 27 . . ರಂಗನೇಸೋವಲದೇವಿಧಾತ್ರಿಯೊಳು . . . ಸತಿಪದಮಸಂಭವನೊಳದ್ರಿಜೇಚಂದ್ರ . .
- 28 . . ನೊಳುಪರಮಸುಖಪ್ರಶಸ್ತಿ ಸಿರಿವಿಪ್ಲವಿ ನೊಳುನೇಲಿಸಪ್ತಮಾಳ್ಕೈ ಯಿಸ್ಥಿರತ
- 29 . . ಡೆಯೇಸೋವಲದೇವಿನೋನುರಾಗದಿನಿರುಪ[ಮ]ಸಂಧಿವಿಗ್ರಹಿಶಿಖಾಮಣಿಯಾಚನೋ
- 30 . . ಯಿನ್ನು ಧರ್ಮ ಮನಮೇಣಮಾಡಿ ತಡಾಚಾರ್ಯಾ ವಳೆಯನಭಿವನ್ನಿಗಿಸ್ತೀಮತು
- 31 ಚಾರ್ಯ . . ಪೃಷ್ಠಸರನುಪು
- 32 . . ರನಾದರತಿರಾಗಮಂಬಿಸುಟುಮುಚ್ಚು ತ್ತೇಶನಕೋಳುದೆಂದೆರದಂಫಿದ್ವಯಮೂಳದೊಳು . .
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- 33 . . ಕುಹುಂಬಲಾಘ್ನದುದ್ಧತವೀರಬ್ರತಮತ್ಯನುಪಮಂಚಂದ್ರಪ್ರಭಾಚಾರ್ಯರೊಳು || . .
- 34 . . ದೊಡ್ಡ ನೋಡದೊಜಯಾಳಂಬಿಸೀವೋ . . ರಾಜನತುರಿಪಡೆಸೀಳ್ವ ಪಂಚವಿಷಯೇ
- 35 . . ಗಳನಿಕ್ಕಿ ಮಂದೀಭೀಕರಮದವೀರಭಟಕ್ಕೈಗಳಧುರದೊಳವ್ವಿಸ ಸಂಗರಭಯಮಂ
- 36 . . ರರಸೇನಮದಾ[ಂ]ದಸಿ[ಂ]ಧುರಂ || ಶ್ರೀಮನು[ಮ]ಹಾಮಂಡಳೇಶ್ವರಮಲ್ಲಿದೇವರಸರಸನ್ನಿವಿಗ್ರ . . .
- 37 . . ಸಸತಿಸೋವಲದೇವಿಯರುತನತಮ್ಮಯಂಯಾಚೆಯಿನಪರೋಕ್ಷವಿನಯಕೇಡೆ . . .
- 38 . . ಯಸಂಖ್ಯಾತಗಣದಜಗವಟ್ಟಿಗೆಯಬಸದಿಯಶಾಂತಿನಾಥದೇವರಅಪ್ಪನಿ
- 39 . . ಹಾರದಾನಕ್ಕಂಜೇನ್ನೋರ್ಧ್ವರಕ್ಕ ವೆಂದುಶಕವರ್ಷದ ೧೧೩೦ ನೆಯ ಪ್ರಭವನಂ
- 40 . . ಮಗ್ರಹಣವಿಶೇಷತದಂದುಬಿಟ್ಟಿಗದ್ದಕಂಬ ೫೦ ಬಿನುಕೆ
- 41 . . ಪಡುವಣವೋಣಿತೆಂಕಲುಕೆಸರಗಟ್ಟವೊಡ . . . ಹಿರಿಯಕೆ .
- 42 . . ಮಾಗಿಬಡಗಲುಕಾರೆಯಕೊಳನಿಸಡುವಲು
- 43 . . ಕೆಳಗೆಹೂದೋಂಟಿ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೇ ಕಲ್ಲು.

(ಮೇಲ್ಬಾಗಿಲಿನಲ್ಲಿ)

- 1 . . . ನೇಕರಸಿಯ
- 2 . . . ಮೈಕಾಖಸುಧ್ಧ ೫ ಬ್ರ
- 3 . . . ಅದಕೆಸೀಮಬಡಗಲೂ
- 4 . . . ವಣತುಂಬಕೆಳಗೆಪಡುವಲುನ ಲೆಮತ್ತರು ೧
- 5 ಬ ೫ಂ ಅದಕೆಚತುಸ್ಸೀಮನಟ್ಟಕಲು ಬ ೫ ದೇವರ
- 6 ನಂದಾದೀವಿಗೆಗಿಣ ೧ ಹತ್ತಿ ನವೊಕ್ಕಲು ಹುಡಿಕದಹಿಹ
- 7 ಡಿಯದೇಗಲನಗರವೊಕ್ಕಲು ೧ ಯಿನ್ನಿ ನಿತುಮಸುಕ ವಿರುಪಯ್ಯಂಗಳು ವಿಟದತ್ತಿ
- 8 ಸಮಸ್ತ ಪ್ರಜೆಗಳಿದ್ದು ಕೊಟ್ಟು ಧಾನ್ಯವಗನೆಲ್ಲನಕೊ ೨ ನವಣಿಕೊ ೨ ಎಳುಕೊ ೧ ಯಿಂತಿನಿತುಧಮ್ಮಮಂ
- 9 ಶ್ರೀಮತುಸೋವಲದೇವಿಯರುಕು . . . ಕನ್ಯಾದಾನಮಾಡಿವಾಸುಪೂಜ್ಯದೇವರಕಾಲಕಟ್ಟಿ ಧಾರಾ
- 10 (ರಾ)ಪೂರ್ವಕಮಾಡಿರಯಿನ್ನೀಧಮ್ಮಮಂನಾಗಗಾಡನಯನಯನಪ್ರಭಿತಿಯಾಗಿಪ್ರತಿಪಾಳಿಸು
- 11 ವರು || ಸ್ವದತ್ತ ಪರದತ್ತ ವಾಯೋಹರೇತವಸುಧರಾಪಪ್ಪಿರ್ವರ್ಪನಹಸ್ರಾಣಿವಿಷ್ಣು ಯಾಂಜಾಯತೇಕಿ
- 12 ಮಿ ||

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ತಾಳಗುಂದದ ಹೋಬಳಿ ತಾಳಗುಂದದ ದೊಡ್ಡಕೆರೆ ತೂಬಿನ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

- | | |
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| <ol style="list-style-type: none"> 1 ಸ್ವಸ್ತಿ ಸಖಸ್ಯಪಕಾಳಾತೀತನವತ್ಸ . . 2 ಸತಂಗಳೆಂಬುನೂಱಯ್ಯತ್ತ ಎಂಟನೆ . 3 ಮತ್ತತ್ತನವತ್ಸರಂಪ್ರವತ್ತಿ ಸವೈಸಾಕ 4 ಬಾರಸಿಬ್ರಹ್ಮಹಸ್ತತಿವಾರಮಾಗಿಸಾ . . 5 ರವೆಗ್ಗಡೆಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭರನಿರೂ . . . 6 ಮಹಾಮಾತೃಗುಣಸಂಪ್ಪನ್ನಂವಿಸಿ . 7 ವಾಸ್ರಯಂನಾಸ್ರಯಮನೋಹರಂನನ್ನಿ ವೆ . 8 ಗಂಬಗೆಯಿಟಿವಾತಂಸಾವುಕವೆ . 9 ಸಮ್ಯಕ್ತ ವೆಡಂಗಬ್ರಹ್ಮಹಸ್ತತಿಸಮಾನ | <ol style="list-style-type: none"> 10 ಶ್ರೀಮಂಪೆಗ್ಗಡೆಪುಟಿಯಮ್ಮತಾಣಗು 11 ನ್ನ ಕೆಜಿಯಂಕಟ್ಟಿಸಿದೇವರನಿವೇದ್ಯಕ್ಕಂನನ್ನಾ 12 ದೀವಿಗೆಂಮತ್ತಲಯ್ಯ ಕೆಜಿಯಂಕೆಳಗೆತೋಂಟದ 13 ಮತ್ತ ಲೊನ್ನ ಕಿಣುಗಾಲಮತ್ತ ಲಿಪ್ಪತ್ತ ಅನ್ನು 14 ಇವತ್ತಾ ಉಮತ್ತ ಲ್ಲ ಬೈಯಂನೂರಕಯ್ಯೊಳ್ಳಿಟ್ಟು 15 ದೇವಗ್ಗ ಕೆಜಿಯಂಬಿಟ್ಟ ಕೆಜಿಗಾಲನು . . 16 ಬನ್ನು ಬರಿಸಕ್ಕೆ ಪತ್ತು ಗದ್ಯಾಣಪನ್ನಿ . . 17 ನಂತಪ್ಪದಕೆಜಿಯೊಳ್ಳಿ ಯ್ವದುಅವ 18 . ಬರ್ಧಮ್ಮಮಾಳಿದನಾನಾಣರಾ . . . |
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ಅದೇ ಹೋಬಳಿ ಬೆಳಗಾವೆ ಎಲೆಗಾರ ಭೀಮನ ಗದ್ದೆ ಮುಟ್ಟಿಕೋಣನ ಭೂತನ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

- 1 ನಾಯಕಸ್ಯಪ್ರಸಾದೇನಶ್ರೀದುರ್ಗಾಯೆನಮಃ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರ . .
- 2 ರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಶ್ರಯಕುಳತಿಳಕಾಳುಕ್ಕ . .
- 3 ಲೋಕೈನುಲ್ಲದೇವವಿಜಯರಾಜ್ಯಮುತ್ತ ರೋತ್ತ ರಾಭಿವೃದ್ಧಿಪ್ರಸದ್ಧಮಾನಮಾಚನ್ಮುಕ್ತತಾರಂಬರಂ

- 4 ಪಾದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಸಮಭಿಗತಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿ ಕೋಶ್ವರ
- 5 ಭೀಶ್ವರಂವೈರಿನಾರಾಯಣಂಸುಭಗಚಾರಾಯಣಂಪ್ರತಿಪಕ್ಷಲೋಕ . . ರತ್ನಾಕ
- 6 ಕೊಳ್ಳಿಪಾಕೆಯಕಾವಂವಜಿವೈರಿಕಾವಂಶಾರ್ಯಮಂಮಜಿವಂ . . ಚಸಾಮನ್ತ . .
- 7 ಚಟ್ಟಂಶರಣಾಗತವಜ್ರಪಂಜರಂವಿಪುರಾಜಕುಂಜರಂದಕ್ಷಿಣದಿಶಾಕವಾಟಂಪರಬಳನಿಶಾಹಿ . .
- 8 ಸಾಮನ್ತ ಬದ್ಧಿ ಕಾಣಂವಿಕ್ರಾಂತ ಕಾಂತೇಯಂಸತ್ಯರಾಧೇಯಂನುಡಿಮಾತ್ಮೆನ್ನ ಸುಜನಪ್ರಸನ್ನಂ
- 9 ಸಕಳಕಳಾಧರಂಪರನಾರೀಪುತ್ರಂಶತ್ರುನಿಕ್ಷತ್ರಂ | ಆಶ್ರಿತಜನಕಳ್ಯವೃಕ್ಷನಾಮಾದಿನಮ
- 10 ಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಸಿಂಗಣದೇವರಸರಂಸುಕೋಡೆರ್ವು ಮತ್ತು ಮಂಕಳ
- 11 ಬನವಸೆಪನ್ನಿ ಚಾರ್ಯಸಿರಮುಮಂಸಾನ್ತಳೆಗಸಾಯಿರಮುಮಂದಾಪ್ಪನಿಗ್ರಹಂವೃಪ್ರ
- 12 ಶ್ವಿಮನಮುದ್ರಪಂಕ್ತಂ ಬರಂಸುಖನಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿದ್ಧುಸಕವ
- 13 ಯಪಾರ್ಥಿವಸಂವತ್ಸರದಪುಷ್ಯ ಸುಧ ೧೦ | ಆದಿತ್ಯವಾರದಂದಿನುತ್ತರಾಯಣಂಕ್ರಾಂತಿನಿ
- 14 ತ್ತರಾಗಬಿಳ್ಳಿಗಾವೆಯಬಲಿಯಪ್ರತಿಷ್ಠೆ ಭಗವತಿಬಿಳ್ಳಿಯಬ್ಬ ದೇವಿಯದೇವಾಲಯಂಜೇಣೋದ್ಧಾ
- 15 ನನಡವತಳವೃತ್ತಿ ಕತ್ತನಿಯರಳೆಯೊಳಂಮತ್ತ ಲಹದಿನೆಂಟುಮಂಆದೇವಿಯಪುರ
- 16 ಮಂಕೇರಿಯಿಂಪಡುವಲುವೂದೋಂಟವಾಣುಮಮತ್ತ ಮೂಡಲುನಾಗರಬಾವಿಯಕೆ
- 17 ಕ್ಕಂಮನಹದಿನೆಂಟುಮನಾದೇವಿಯನ್ನ ನನಿವೇದ್ಯಕಮಲ್ಲಿಯಾಚಾರ್ಯರಗ್ರಾಸಕ್ತಂಕಾಲ
- 18 ದಜೇಣೋದ್ಧಾರಕ್ಕ ಮೆ . . . ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಷ್ಠಾ
- 19 ದಿಶೀಲಗುಣಂಪನ್ನರಪ್ರಶ್ರೀಮದಪಲ್ಲಿಯಾಚಾರ್ಯರಕ್ಷತ್ರಣೇಸ್ವರಶಸಂಪಡಿತರಕಾ
- 20 ರಾಪೂರ್ವಕಂಸರ್ವಸಮಸ್ಯಸರ್ವಬಾಧಾಪರಿಹಾರಮಾಗಬಿಟ್ಟತಳವೃತ್ತಿಆ
- 21 ದಡೆಮೂಡಣಿಸೀಮೆಅರಕೆಹಿಯಿಂಪಡುವಲುತೆಂಕಮುನ್ನಾ ಗಿನಡೆದಪೂರ್ವದಲೂಣಿ
- 22 ಯಿಂನಿಮಿದ್ಧಂಕಡೆಯಚಿಕ್ಕ ಕೊಳನಮೇರೆತೆಂಕಣಿಸೀಮೆಅರಕೆಹಿಯೆತೆಂಕಣಿಕೋಡಿಯಿಂ
- 23 ಪಡುವಮುಂದಾಗಿದರದಪಳ್ಳವೆಮೇರೆಪಡುವಣಿಸೀಮೆರಾಮೇಶ್ವರದೇವರತೆಂಕನೀರುಪರಿಯತ
- 24ಳವೃತ್ತಿಯಮೂಡಣಿಕಡೆಯಮೇರೆಬಡಗಲಾಹೊಲಕೆಹರವಮೇಲುವಚ್ಚ ಲೆಮೇರೆಪೂದೋಂಟಂ
- 25ಗಳಪಡುವಣಿಸೀಮೆಕಬಿಂಬುವಿಯಕಾಶಾನೃದಚಿಕ್ಕ ಕೊಳನೇಮೇರೆಯಲ್ಲಿಮೂಡಲುನಿಮಿದ್ಧ
- 26ಸೀಮೆಬಾಲಾಧಿತ್ಯತೇಜೋವಾತ್ರ್ ಂಡದೇವರಕೇರಿಯೆತೆಂಕಣಿಕಡೆಯಮೇರೆಆದೇವಿಯಪು
- 27ರದಕೇರಿಯಬಡಗಣಿಸೀಮೆದೇವಿಯಬಡಗಣಿಬಾವಿಯಮೇರೆಅಲ್ಲಿಮೂಡಲುನಿಮಿದ್ಧ ಸೀಮೆತೇಜೋ
- 28ವಾತ್ರ್ ಂಡದೇವರಭೂಮಿಯಮೂಡಣಿಕಡೆಯಮೇರೆತೆಂಕಣಿಸೀಮೆಆದೇವಿಯಪುರದಾಗ್ನೇಯ
- 29ದಕೋಣಲಿದ್ಧೊಳತೆಕಳೆಯತೆಂಕಣಿಸೀಗ್ಗಾರಿಗೆಯಮೇರನಾಗರಬಾವಿಯಕೇರಿಗಳಮೂಡಣಿಸೀಮೆ
- 30ಆಬಾವಿಯಮೇರೆತೆಂಕಣಿಸೀಮೆಅಕೇರಿಯಾಗ್ನೇಯದಕೋಣಲಿದ್ಧೊಳನಕೋಳದಬಡಗಣೀರಿಯಿಂಪ
- 31ಡುವಮುಂದಾಗಿನಡಬಟ್ಟೆಯಮೇರೆಬಡಗಣಿಸೀಮೆಅಕೇರಿಗಳಂಬಡಗಣಿಕಡೆಯಬೆಂಣಿಚಿ
- 32ಗಲ್ಲಮೊಡಿಯಮೇರಂನಿ ಧಂಮ್ತ್ರ ವನಾರೊರ್ವರುಪ್ರತಿಪಾಳಿಸಿದರಂಸಾರ್ವವೈದಪಾರಗಲಾ
- 33ಹ್ಣಗ್ಗಿ ಸಾಸಿರಕವಿಲಿಯಕೋಡಂಕೊಳಗುಮಂಪಂಚರತ್ನ ದಲಕಟ್ಟಿಸಿಗಂಚಾಣರಾ
- 34ಸುಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೇಅರ್ಘ್ಯತೀರ್ಥದಲುಭಯಮುಬಿದಾನಮಂಕೊಟ್ಟಫಲಮನೆಯ್ದು ವ
- 35ನೀಧಮ್ಮ ವನಾವನೋರ್ವನಳೆದನಾತೀರ್ಥದಲುಸಂಸಿಬ್ಬ ರ.ಬ್ರಾಹ್ಮಣರುಮಂಸಾಸಿರಕವಿಲಿಯುಮಂತಂ
- 36ನ್ನ ಸ್ವಹಸ್ತದಿಂದಳಿದಪಂಚಮಹಾಪಾತಕವಧೆಯದೋಷಮನೆಯ್ದುಗು | ನವಿಷಂವಿಷಮಿತ್ಯಾಹು
- 37ದ್ವೇವಸ್ವಂವಿಷಮುಚ್ಛತೇ | ವಿಷಮೇಕಾಕಿನಂಹನ್ನಿ ದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ | ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋ
- 38ಹರೇತವನುನ್ನರಾಂಪೃಷ್ಠವ್ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಬಹುಭಿರ್ವ

- ³⁹ ಸುಧಾಭುಕ್ತಾ ರಾಜಭಿನ್ಯಗರಾದಿಭಿಃ ಸ್ಯಯಸ್ಯಯದಾಭೂಮಿಸ್ತ ಸ್ತುತಸ್ಯತದಾಫಲಂ ||
⁴⁰ ಸಾಮಾನ್ಯೋಯಂಧಮ್ನಸೇತುನ್ಯಪಾಣಾಂಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಭೀಸವ್ಯಾಸೇತಾನ್
⁴¹ ಭಾವಿನಃಪಾತ್ರ್ಥಿವೇನ್ದ್ರಾನ್ಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಾಚಂದ್ರಃ || ಅಕರಾಕರ
⁴² ಕಾರಸ್ತು ಗೋಸಹಸ್ರವಧಸ್ತೃತಃನಿವೃತ್ತಿ ಕರಕಾರಸ್ತು ಗೋಕೋಟಿಫಲಮಸ್ತುತೇ ||

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ಮಾಸೂರು ಮದಗದ ಕೆರೆ ತೂಬಿನ ಮುಂದೆ ನೆಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಸುತ್ತಲು ಅರಾಬಿ ಮತ್ತು ಫಾರ್ ಅಕ್ಷರ.

ಮಧ್ಯಭಾಗದಲ್ಲಿ ಕನ್ನಡ.

¹ ಈ ಕಲ್ಲು ಗುಡ್ಡದ ಮ್ಯಾಲೆ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಕ್ವಾಟೆಲಾಗಲ ಮ್ಯಾಲೆ ಯಿತ್ತು ಶಖ ೧೭೪೫ನೇ ರುಧಿರೋದ್ಗಾರಿಸಂವತ್ಸರದ ಸ್ರಾವಣಶುಭ ೪
ಯಲ್ಲಿ ತುಂಬಿನ ಮ್ಯಾಲೆ

² ಯಿಟ್ಟುಧೆ ಯಿಂಗ್ರೇಜಿಸರಕಾರ ಖರ್ಚುಮಾಡಿ ಕೆಳಗಿನ ತುಂಬು ಹೊಸ್ತಾಗಿ ಕಟ್ಟಿಸಿಧೆ ಸಂ ೧೮೬೩ ಯಿಸವಿ



HONNALI TALUQ.

ಹೊನ್ನಾಳ ತಾಲೂಕು.

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ಹೊನ್ನಾಳಯಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಸ್ಥಾನದ ಅಂಗಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3' 8" X 2'

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² ಸ್ವಸ್ತಿ ಅನವರತಪರಮಕಲ್ಯಾಣಾಭ್ಯುದಯಸಹಶ್ರಪಚ್ಚೋಗಭಂಗಿನಿದ್ವಿತೀಯ

³ ಲಕ್ಷ್ಮೀನಮಾನೇನಮಸ್ತುಂತೆ ಟ್ಪರಮುಖಮಣ್ಣಿನಿವತಿಮದಭಂಜನೇಶ್ವರತ

⁴ ಜನಕಾಮಧೇನುಶ್ರೀಮತ್ತೈಶ್ವೇಶ್ವರಮಲ್ಲದೇವವಿಶಾಳವಕ್ಷಸ್ಥಳನಿವಾಸಿನಿ

⁵ ಶ್ರೀಮತ್ಪಿರಿಯರಸಿಹೊಯ್ಯಳದೇವಿಯರಕಲ್ಯಾಣದನೆಲೆವೀಡಿನೊಳ್ಳುಖಸಂಖಾತ

⁶ ವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯತಿಟ್ಟು ಬನವಾಸೆಪನ್ನಿ ಚರ್ಘಾಸಿರದೇವ್ವಣಂಬಳ್ಳವಿವರ್ವ

⁷ ತ್ತಟಬಳಿಯತುಂಗಭದ್ರೆಯತಡಿಯಬನ್ನಾಳೆಯಮಾಚಗಾಮುಣ್ಣನುಮಾಡಿಸಿದ

⁸ ಮಲ್ಲಿಕೇಶ್ವರತೀರ್ಥಕೇಸಕವರ್ಷ . . ನೆಯಜಯಸಂವತ್ಸರದಪು

⁹ ಪ್ಯಸುದ್ಧದ್ವಾದಸಿಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯನ್ನದೇವಗ್ಗಿ ಬಿಟ್ಟುಬಿಟ್ಟಿ

10 ದೇವಗ್ಗಿ 8 ಎತ್ತರಗಾ

11 ಣ ನಾವನೋರ್ವಪ್ರತಿಪಾಳಿಸಿದಂಕುರುಕ್ಷೇತ್ರದೊಳಂ

12 ಬಾಣರಾಸಿಯೊಳಂಸಾಯಿರಕವಿಲೆಯಂಸಾಯಿರಬ್ರಾಹ್ಮಣರಿಗಿದಾನಂ

13 ಗೆಯ್ಯಧಮ್ಮವಮಕ್ಕು ಇಧಮ್ಮವ ಸಿದಸಾಯಿರಕವಿಲೆಯಂ

14 ಸಾಯಿರತಪೋಧನರು ಪಾತಕಂ || ಸ್ವದತ್ವಂ

15 ಪರದತ್ವಂನಾಯೋತ ಹತ್ತಾ

16 ಣಿವಿಪ್ಪಯಾಂ ಮಿತ್ಯಾಹುದೇ

17 ವಸ್ವಂವಿಪ ನಿ ದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿ

18 ಕಂ || ಬಹು ಸುಧಾಭುಕ್ತಾರಾಜಭಿ[೩]ನಗರಾದಿಭಿಯಸ್ವ . .

19 ಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಭಂ || ಸಾಮಾ . .

20 ಯಂಧಮ್ಮನೇತುಂನಿಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭ . .

21 ಸರ್ವಾನೇತಾನ್ . . . ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯಾಯೋಭೂಯೋ

22 . . . ರಾಮಚಂದ್ರಃ ||

2

ಅದೇ ದೇವಾಲಯದ ಪೂರ್ವಭಾಗದಲ್ಲಿ ನೆಟ್ಟ ವಿರಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿ ಸಕವರಿಕ ೯೮೬ಕ್ರೋಧಿಸಂವ

² ತ್ವರದವೈಸಾಖಸು ೫ ವಡ್ಡ ವಾರದಂದು

³ ಎಡತೊಟಿಯಪೆಮ್ಮಾಡಿಪರಿಯಿಪುಬನ್ನಾಳಿಯ

⁴ ಣಿಉದುತುಉಪರಿಯಲುಕಗ್ಗಿ ಜಿಯಿರಮಾ

⁵ ಚಗಾವುಣ್ಣ ನತಮ್ಮನೋಮಗಾವುಣ್ಣಂ

⁶ ತುಉಪರಿಯಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ||

3

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" × 1' 6"

- ¹ಸ್ವಸ್ತಿ ಸಕವರಿಪ ೯೪೬ ಕ್ರೋಧಿಸಂವತ್ಸರದ
²ವೈಸಾಖಸು ೫ ವಡ್ಡ ವಾರದಂದು ಎಡೆತೊಟ್ಟಿ
³ಯವೆಮ್ಮಾಡಿ ಸರಿಯಿಪಬನ್ನಾಳಿ ಯನಿಟ್ಟಿದು
⁴ತುಣುಪರಿಯಯಡೆವೊರೊಡೆಯನಾಗಲಿಮು

- ⁵ದ್ವಯ್ಯನಮಗಂಕೇತನ್ನ ನುಕಣ್ಣು ಪೆಟುಂ
⁶ಗದೆತುಣುವಗಲದಂಅನ್ನ
⁷ಸುರಲೋಕಪ್ರಾಪ್ತ ಆದಮ್ ||

4

ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

- ¹ಸ್ವಸ್ತಿ . . . ೯ . ೬ ಕ್ರೋಧಿಸಂವತ್ಸರದವೈಸಾಖಸು ೫ ವಡ್ಡ ವಾರದಂ
²ದು ಎಡೆತೊಟ್ಟಿಯವೆಮ್ಮಾಡಿ . . . ಬನ್ನಾಳಿ ಯನಿಟ್ಟಿದು ತುಣುವಕೊಂಬ
³ಪೆಣ್ಣಿರುಡೆಯನು:ಟ್ಟಿ ಯಂವರಿಯಕಣ್ಣು ಮೆಣ
⁴ . ದಿನಡೆಬಾಳೊಕ್ಕ ಲುನಾಗಲಿಮಾಳಯ್ಯಂ
⁵ತುಣುವಿಂಗಡ್ಡ ಬಂನ್ನ ಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದಂ ||

5

ಹೊನ್ನಾಳಿ ಹೋಬಳಿ ದಿಡಗೂರು ಗ್ರಾಮದ ಹನುಮಂತದೇವರ ತೀರುಮನೆ ಹಿಂದೆ ಗೋಡೆಗೆ ನಿಲ್ಲಿಸಿರುವ
 ಜೈನನಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

- ¹ಶ್ರೀಮೂಲಸಂಘಕಾಣೂ ಚಾಯ್ಯಬಾಳಚಂದ್ರ
²ದೇವರಿಗಿಮೇಪಪಾಪಾಣಗಟ್ಟ ಹೆಗ್ಗಡೆಜಕ್ಕ ಯ್ಯನುಂತನ್ನ ಮದವಳಿಗಿಜಕ್ಕ ವೈವೇಂದಿಡ್ಡುಗೂರೊಳುಚೈತ್ಯ
³ಲಯಮಂವಾಡಿಸಿನುಪಾರ್ವದೇವರಸುಪ್ರತಿಷ್ಠೆಯವಾಡಿಯಾದೇವರಿಗೆವೊರಿಸಿಯರಾಹಾರದಾನಕ್ಕಂನೆಲ್ಲ
⁴ಬಳವಮತ್ತ ರೊನ್ನ ಎಳ್ಳುನವಣೆಮತ್ತ ರೊನ್ನ ಅಡಕೆದೋಂಟಕಮ್ಮ ೧೫ ಇನಿತುವಂಚಿಕಂದ್ರಾಕ್ಷಂಸಲುವನ್ನಾಗಿ ಕೊಟ್ಟಂಸ್ವಸ್ತಿ

6

ಅದೇ ಹೋಬಳಿ ಕುರವದಗಡ್ಡೆಯಲ್ಲಿ ರಾಮೇಶ್ವರದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" × 1' 3"

- ¹ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂ ಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ರೈ
²ಶೋಕೈನಗರಾರಂಭಮೂಲಸ್ತುಂಭಾಯಶಂಭವೇ || ಶ್ರೀಮನ್ಮಹಾಮಂಡ
³ಳೇಸ್ವರಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಸ್ವರಚತುಸಮುದ್ರಾಧಿಪತಿಮೂ
⁴ಋರಾಯರಗಂಡಶ್ರೀನೀರಹರಿಹರರಾಯರು ವಿಜಯನಗರಿಯಲುಸ್ತಿ
⁵ರಾಜ್ಯಂಗೈಯುವುತಿರ್ದ್ಧಲ್ಲಿ || ಸಕವರುಸದ ೧೩೧೦ ನೆಯ ಪ್ರಮಾದೋಚಸಂ

- ⁶ವತ್ತರಕಾರ್ತಿಕನು ೧ ಸೋ || ಶ್ರೀಮತೆ ಹರಿಹರರಾಯರಿಗ್ರಂಥವ್ಯವಾಗಬೇಕೆಂ
⁷ದು . . . ಯ್ಯಣ . ಪ್ರಭುಗಳು ಅಧಿಕಾರಿಸಂಗ್ರಹಾಚನೆಯರ್ಥವಾಗಿರಬೇಕೋ
⁸ಗ . ರಹಸ್ಯಗೌಡಮಾಲಾರಸೋಮಗೌಡಕನದವಾಡಿಕರಿಯಗೌಡಪಟ್ಟಣಸಾ
⁹ಮಿಕ್ಕಲ್ಲಮಂಗಳ . ದಾವಣ . . ಪಗೆಜೆಯ . ನಾಗಗೌಡಅರಕೇಜೆಯಮಾಳಿಗೌಡ
¹⁰ . . . ಣಸೆಯಹಳ್ಳಿವೀರಪ್ಪಹೊಸಹಳ್ಳಿದೇವಗೌಡಮಾವಿನಕೋಟೆಯಪಾಪಂಣ್ಣ
¹¹ . ಗನಮ . . . ನೊಗೆಯಲೆ . . ಗಿರಿಪುರದಕೇತಸಾಲಿಬಾಳ . .
¹² ಇಸಿನ . . ಮಾಡಿಯಬಿರುತ್ತಾಳೆಯನೂರಬೊಂ
¹³ಮಿಗೌಡಬೆನಕನಹಳ್ಳಿ . . . ಬಿಳಗೌಡನಹಳ್ಳಿಯಮಾಯಿಹುರುವೆಹಳ್ಳಿಯ
¹⁴ನಾಗೌಂಡರಸನಕುಟುವ . . ಸುವಗೌಡಸಂಸಿಯಹಳ್ಳಿಯ . . ಗೌಂಡಹಿಯವಿಲ್ಲ
¹⁵ರನಾಗೌಂಡತೊ . ಹಳ್ಳಿಯ . . ಗೌಡಗೋಳಿಗಿಯ್ಯಸೂರೆಗುಡಕಾಣವತೆಯದೇವಗೌಡ
¹⁶ಹೂಗುಲಹಳ್ಳಿಯ ಮಗುಡಕಂಚಗಾಣನಹಳ್ಳಿಕೊಡಲಿ
¹⁷ . . . ನಗಟ್ಟದಮಂತ್ರಿಬಿಳಗೂ . . ಬೋಗೌಡ . . ಪ್ಪಗೌಡಹೂದಗಟ್ಟದಬೋಳಿಗೌಡ
¹⁸ಯಿವರೊಳಗಾದಸಮಸ್ತಗೌಂಡಪ್ರತೆಗಳುಂಟುಭಯನಾನಾ ತಂಪುತ
¹⁹ನೆವೇರಿಯನಾಡೊಳಗಣಅಲುಕರನಗೋಟೆಯನುಕುಟುವದರಾಮೇಸ್ವ
²⁰ರದೇವರನಂದಾದೀವಿಗಿನಯಿವೇದ್ಯಕ್ಕೆಂದುಅಲೂರಚತುಸೀಮೆಯೊಳಗಾಗಿ
²¹ರಾಮೇಶ್ವರದೇವರಿಗಪುರವಾಗ್ಗವಾಗಿಬಿಟ್ಟುಕೊಟ್ಟಧರ್ಮ್ಯಕುಟುವದರಾಮೇ
²²ಸ್ವರದೇವರಮೂಡಣತುಂಗಭದ್ರೆಯಸಮಾಪದಲುಅಲೂವಕ್ಕನ
²³ಗುಂಡಿಗುಂಡಿಯಕಂಭವನುನಟ್ಟುಚತುಸೀಮೆಗೆಲಿಂಗಮುದ್ರೆಯಕಲ್ಲನಟ್ಟು
²⁴ಕೊಟ್ಟುಅಲೂರನೂರಾಮೇಶ್ವರದೇವರಹೆಸರಲೂರಾಮಾಪುರವೆಂದುಹೆಸರಕೊ
²⁵ಟ್ಟುನಾಡೊಲ್ಲರೂಭೂಮಿಚಂದ್ರನುಳ್ಳಂನ್ನ ಕರಂಧಾರಯವಿಜಿದುಕೊಟ್ಟಪುರವಾಗ್ಗ
²⁶ಅಪುರಕ್ಕೆ ಸುಂಕಅನುಪುತಟವಾಳಿಕೆಸರ್ವಮಾನ್ಯಅರೊಬ್ಬರೂಹೋ
²⁷ಗಬಾರದುಯಿಧರ್ಮಕ್ಕೆ ಆಳುಪಿದವರ್ಗ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇ
²⁸ತವಸುಂಧರಸಪ್ಪಿರ್ವರುಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ || ಯಿಧ
²⁹ಮೃದವನಾನೋರ್ವಂಪ್ರತಿಪಾಳಿಸಿದವಂವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರವರ್ಗ್ಯತೀರ್ಥಂಗಳೊಳು
³⁰ಸಹಸ್ರಕವಿಲಿಯಂಕೊಡುಂಕೊಳಗುಮುಂಪಂಚರತ್ನದಲುಕಟ್ಟಿಸಿಸಾವ್ವೇದಪಾ
³¹ರಕರಬ್ರಾಹ್ಮಣರ್ಗಿಕೊಟ್ಟಪಲಮನೆಡುವಂ || ಯಿನ್ನಿದನಳುಪಿದವಂವನಿ
³²ತ್ವವಿಲಿಯುವಂಯನಿಬರಬ್ರಾಹ್ಮಣರುಮಆತೀರ್ಥಂಗಳೊಳುಕೊಂಡಮಹಾಪಾತ್ಯ
³³ವನೆಯ್ಯುವಂ || ಯಿಧರ್ಮ್ಯವಚರೈಯ್ಯದಅರಸಿಂಗೆಗುಡಿಂಗಿವುಳಿಳುಜಲ್ಮದಲ
³⁴ಹ್ವಯನರಕ ! ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ

7

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6" X 2' 3"

- ¹ನಮಸ್ತುಂಗಕಿರಬ್ಬಂಜಿಚಂದ್ರಶಾಮರಚಾರವೇತ್ರೈಳೋಕ್ಕನಗರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ || ಭೂಚಂದ್ರಾಕ್ಷ
²ಶಿಖಿವೈಮಮರುತ್ತೋಯಸುಸರ್ಜಕಸಪಾಯಾದ್ಯೋರಾಮನಾಥೋಯಂಯಾವಚ್ಚಂದ್ರಾಕ್ಷಭೂಧರಾಃ || ತುಲಗಿವೊಡಕ್ಕಿ

- 3 ರತಿಜಟಾಜಾಟಮಂಮಿಲುಪಶಶಾಂಕಲೇಖಿವೆರಸಂದಹಿವಲ್ಲಭನಿಂತೊಡಚ್ಚಿ ಫಾಂದೊಜಿ
- 4 . ಮ ದೇವನಾನತಭಕ್ತ ವರ್ಗಮಂಕುಲುವದರಾಮನಾಥನೊಲವಿಂದಭಿರಕ್ಷಿಸುತಿಕ್ತೆ ಸಂತತಂ
- 5 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಪ್ರೀತ್ಯುಧ್ವಿವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಸ್ವರಂಪರಮಭ
- 6 ಟ್ಪುರಕಂಯಾದವಕುಳಂಬರದ್ಯುಮಣಿಸಮೃಕ್ತ ಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಾಲಪ
- 7 ರೋಗ್ಗಂಡಕದನಪ್ರಚಂಡಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ವಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರಪತ್ರಿ ಫರಕ್ತಾಕ್ಷಿಸಂವತ್ಸ
- 8 ರಜೇಪ್ಪುಬಹುಳದಸಮಿಸೋಮವಾರದಂದಂಪ್ರಮತುಹೊಯ್ಸಣವೀರಬಲ್ಲಾಳದೇವವಿಜಯರಾಜ್ಯಮುತ್ತ
- 9 ರೋತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನಮೂಚಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಂಸಲುತ್ತು ಮಿರೆ || ಶ್ರಗ್ಧರೆ || ಚೋಳೋವ್ವಿಠಾಂಧಕಾರ
- 10 ದ್ಯುಪ. ಣಿಪುಠುಕಳಿಂಗಾಹಿಪಕ್ಷೇಶ್ವರಂನೇಪಾಳಪ್ಪಾಪಾಳಶೈಲಪ್ರಬಳಕುಳಿಶನಂಧ್ರಾವನೀಪಾಳಮುತ್ತ ನ್ಯಾಳೇಭೋಚ್ಚಂಡಕಂ
- 11 ರೀರವನತುಳಬಳಂಮಾಳವಾರಂಣ್ಯದಾವಂಚಾಳುಕ್ಯಾಂಭೋಜಚಂದ್ರಪ್ರತಿಮಾನೆನಿಸಿದಂವೀರಬಲ್ಲಾಳುದೇವಂ || ತತ್ಪಾದಪದ್ಮೋಪ
- 12 ಜೀವಿ || ಕಂದ || ಅರಸಂಕಕರಗಸಂಸಂಗರದೇವಂಮಾಳತೀಪ್ರಸಾದಾನ್ವಯನೀಶ್ವರಮಂಡಳೇಶತನಯಂಪರಾತ್ಮ ನಿಧಿಮಲ್ಲಿದೇವನದಟರದೇ
ವ ||
- 13 ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ವ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬುದಮಹಾಸಾವಂತಚೂಡಾಮಣಿಗಳುಂಉದ್ದಂಡಸಾಮಂತಗವ್ವಸ
- 14 ವ್ವಸಸ್ವಸೂಜಿಕಾಣಿರುಂಆನೇವೇಂಟಿಕಾಣಿರುಂವೈರಿಸಾವನ್ನ ಗಜಾಂಕಶರುಂಶತ್ರು ಮತ್ತೇಭಮಸ್ತ ಕವಿದಾರಣಕೇಸರಿಗಳುಂಸತ್ತು ಲೋನ್ನತ
- 15 ಸಂಭವರುಂಸದಾಧಮ್ಮಪ್ರತಿಪಾಳಕರುಂಪ್ರಮದ್ರಾಮನಾಥಲಬ್ಧ ವರಪ್ರಸಾದರುಮಪ್ಪಸಾವನ್ನ ಬೂವಯ್ಯಂಧಮ್ಮ ಮಂಪ್ರತಿಪಾಳಿಸು
- 16 ತ್ತಮಿರೆ || ಚಲದಿಂದಂಬರಕಾಣಿಯೊ ಮಲೆಯಂಪೊಕ್ಕಾಡುತಂತಮ್ಮದೋಬ್ಬ ಫಲದಿಂದಾಗ್ರಮದೇಭಮುಂಡಿದವಚ್ಚಾಳುಕ್ಯ
- 17 ಚಕ್ರೇಶ್ವರಂ(ಂ)ಗೊ ಲವಿಂದೋಬ್ಬ ಫಲಮಂಕೊಟ್ಟವರ್ಗ ಸಾವನ್ನ ನಾಮಾಂಕುಶಂಗಳನಿನ್ನಿತ್ತಮಾಯು ತನ್ನ ಕುಲದೊಳುಸಾಮನ್ನ ಬೂ
- 18 ವಾಂಕನಂ || ಅದಟಂದಾನ್ತ ಪದಾತಿಯೆಂಬಮಲೆಯೊಳುಕ್ಯಾರಾರಿಯಂಬುದ್ಧ ತೋನ್ನದದನ್ನಿ ಬ್ರಜಮುನಿಜೋನ್ನತ
- 19 ಚಲತ್ತೀಬ್ರಾಸಿಯೆಂಬಂಕುಸಕ್ಕೆ ದಿಟಂತಾಂಬಸವಾಗಿಸಿಂತುಜಯಮೆಂಬಾಲಾನದೊಳುಕ್ಯವಂಪದುಳಂತಾನೆನಲಾಂಪ
- 20 ರಾ(ರು)ಸ್ವಮರದೊಳುಸಾಮನ್ನ ಬೂವಾಂಕನೊಳು || ಕಂದ || ತದನುಜನುದಾರಚರಿತಂಕಂದನೀಡಾವಿಳಾಸನುದ್ಧ ತದಪ್ಪಳಿ
- 21 ದುರಪರಾಕ್ರಮನೇಳೆಯೊಳುವಿದಿತಂಸಾಮನ್ನ ರಾಮನಾಥವೆಭೀಮ || ಆತನತನೂಭವಂವಿಖ್ಯಾತಯಸಂಕ್ರೂರವೈ
- 22 ರಿಮತ್ತೋಗ್ರೇಭಲುತಮಿಗರಾಜನೆನಿಪಂಭೂತಳದೊಳುರಾಯಮಲ್ಲನಪ್ರತಿಮಲ್ಲಂ || ಶುಭಚರಿತಂಪರಾತ್ಮ ನಿಧಿಸತ್ಯ
- 23 ಗುಣಾನ್ವಿತನಿಕ್ಷಾಚಾಸಂನಿಭನಭಿಮಾನಮೂರ್ತಿ ಫವನಯಾಭರಣಂರಣಧೀರನುನ್ನ ತಂಭುಗನನೊನದಾನಿನಿಧಿತಾನೆನಿ
- 24 ಸಂದನೆಗಕ್ಕೆ ವೆತ್ತನಾಳ್ಪಭುತಯಬೋವಿಸೆಟ್ಟಿಯೆಸೆದಂನಿಸದಂವಸುಧಾತಳಾಗ್ರದೊಳೂ || ಅನ್ತಾಸ್ಥಾನದಾಚಾರ್ಯ
- 25 ರನ್ವಯಾಪೆಯೆಂತೆಂದೆ || ವಿತ್ತ || ಆರಾಧ್ಯಂಸುರರಾಜಪೂಜಿತಲಸತ್ಯಾದಾಂಬುಜಾತದ್ವಯಂಪ್ರೀರಾಮಂಕಲಿದೇವ
- 26 ನಾತ್ಮಜನಕಂಲೋಕೈಕನಂದ್ಯಂಜನಾಧಾರಂನನ್ನ ತವೇಕಬೂಚಿಜನನಿಪ್ರೋದ್ಧ ಮಸತ್ತೀತಿ ವಿಷ್ಣು ರಂಸಿಂಗಜಯಂನಿಜಾನುಜನೆನಿಸ
- 27 ಲುಮಾಚಯ್ಯನೇಂಧನ್ಯನೋ || ತದನುಜ || ಅಜಿನಿನೋಳಾಗಮಾತ್ಮ ಫರಭಾವನೆಯೊಳುನಿಜಮಂತ್ರಶಕ್ತಿ ಯೊಳುನಿಜವೆತಪಃಪ್ರಭಾವ
ಗುಣ
- 28 ದುಂನ್ನ ತಿಯೊಳುಸಕಲಾತ್ಮ ಫಶಾನ್ತ್ರದೊಳುಕುಲುವದರಾಮನಾಥಪದಸಂಕಜಬ್ರಿಂಗನೊಳೆಯೆ ಬಲ್ಲನೊಳುಮೆಹಿದಿದಿರಪ್ಪರಾವ್ವಿ
- 29 ನುತಪದ್ಮ ಫಿವಾಂಕನೋಧರಿತ್ರಿಯೊಳು || ಇನ್ನೆನಿಸಿದಾಚಾರ್ಯರಿಂಪೂಜ್ಯಪಾದಪ್ರಮತುಮೊಳುಕುಲುವದರಾಮೇಶ್ವರದೇ
- 30 ವರ್ಗಭೂಮಿಯಸ್ಥಳಂಗಳಾವುವೆಂದೊಡೆ || ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ . . . ರಸದೇವನುಂಸಾವನ್ನ ಬೂವನಮಿದ್ಧು ಫಿಟ್ಟಭೂ
ಮಿಲುಗುರೆಯ
- 31 ಮೊದಲೊತ್ತಿ ನುಡಗದೇಸೆಯಪಡುಮಲುಬಂದಿನೊಳೆಬಡಗದೇಗೆಹಿಯೊಳಗಾಗಿಮುತ್ತ ಲುಳಿಆಸ್ತಳದಲ್ಲಿದವದನೂ
- 32 ಗಿನರಾಮಸೆಟ್ಟಿ ಬೂವೆಯಸಾಮನ್ನ ನಕ್ಕೆಯಪೂಜೆಯಕೊಟುವಿಟಭೂಮಿರಾಮನಾಥದೇವರನೈವೇದ್ಯನಂದಾದಿವಿಗಿಂಮ
- 33 ತ್ತಲೊಂದು || ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣವೋನಾನುಷ್ಠಾನಜಪಸಮಾಧೀಲಗುಣಸಂಪನ್ನ ರವ್ವಶ್ರೀ
- 34 ಮದನಾದಿಯಗ್ರಹಾರಂನಲವತ್ತಿ ಯಸೇಪಮಹಾಜನಂಗಳುಳ್ಳ ಕುಲುವದರಾಮೇಶ್ವರದೇವರನೈವೇದ್ಯಕ್ಕೆ ಗಂ
- 35 ಗಾಸಾಗರಬಯಲೊಳಗೆಟ್ಟಗದ್ದೆ ಗಂಗನಗಳೆಯಲಕುಂಬಮೂವತ್ತು || ಮನೇಕಯಿ || ಶ್ರೀಮನ್ನಾಳ್ಪಭೂಮಿಸೆಟ್ಟಿ

- 36 ತನ್ನ ಕಂಕನಹಳ್ಳಿಯ ಸ್ಥಳದಲ್ಲಿ ಕುಳಿತು ವರಾಹನಾಥದೇವರನ್ನೇ ವೇದ್ಯಕ್ಕೆ ಕಡನಡೆಸಿಕೊಂಡು ಕೆಳಗೆ ಬಿಟ್ಟು ಭೂಮಿ ಮತ್ತು ಲೋಕ . . ಬಾ
ಹೃಣರಸತ್ರಕ್ಕೆ ಬಿ
- 37 ಟ್ಟ ಭೂಮಿ ಮತ್ತು ಲೋಕ
- 38 ಅನ್ನು ಮತ್ತು ಲೋಕ || ಸಾವನ್ನ ಬೂಪ್ರಯ್ಯ ಬಾಸೂರಲ್ಲಿ ಬಿಟ್ಟು ಭೂಮಿ ಗಂಗನಗಳೆ ಯಲು ಮತ್ತು ಲೋಕ || ಐಯ್ಯ ಣೂರಸಂ
- 39 ಕೂವುಂಡನು ರಾವೇಶ್ವರದೇವರ್ಗಿ ಗಂಗನಗಳೆ ಯಲು ಮತ್ತು ಲೋಕ ದೇವಿಯ ಸಮಾಸನದಿಯ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿ
- 40 ಬಿಟ್ಟು || ಸಾವಂತರಾಮಯಂ ಕೋಟಿಹಾಳಲ್ಲಿ ಬಾಡುಂಬೆಯ ಕೊಡದಲ್ಲಿ ಕಂಬ ಇತ್ತು || ಬಡಗವುಣಿಸೆಯ ಕೊಡದ ಕೆಳಗೆ ಗಂ
- 41 ಗನಗಳೆ ಯಲು ಬದಲೆ ಕಂಬ ೩೦ || ಬಲ್ಲಾಳದೇವನ ಸಾವಿಣಹೆಗ್ಗಡೆ ಗಂಗನಾಡನಾಳು ತಿದ್ದು ರಾಮನಾಥದೇವರ್ಗಿ ಕೋ
- 42 ಟಿಹಾಳಲ್ಲಿ ವಾರಕೊಂಡು ಬಿಟ್ಟು ಭೂಮಿ ಗಂಗನಗಳೆ ಯಲು ಬೆಳ್ಳೆ ಕೊಳನ ಸಾರ ಮತ್ತು ೧ | ಮೃಡನೊಸೆ ದಾಗಳುಂ ಪಡೆದು
- 43 ರಕ್ಷಿಸುವಂತೆ ಮನೋನು ರಾಗದಿಂತೊಡದ ರಿಕುಂಭಿಕುಂಭದಳ ನೋಡ್ಧ ತಕೇ ಸರಿಯಂ ವಿನೂತನಂತೆ ದೇವಂದಿಗೀ ವವಿಭವೋನ್ನತ
- 44 ನಂಕೆಲಯಂ ವಿಬಾಸಿಯಂ ಪಡವಳ ಗಾಳ ನಂಕುರಲೋಕನ ನೂಜ್ಜೆ ತದಾನೇಲನಂ || ಗುರುಭೋಜನಮಃ
- 45 ಗಂಗನನಾಡನಾಳ್ಳ ಭುಬಿದಿರೆಯ ಪಡವಳ ಕಾಳಯ್ಯಂ ಹಿರಿಯ ಪೇಗೂರಲಿ ಸಾವನ್ನ ರಾಮೆಯ ನಕ್ಕೆಯಲು ಮಾ
- 46 ಟಕೊಂಡು ಬಿಟ್ಟು ಭೂಮಿ ನಖರೇಶ್ವರದಂತೆ ಕಣಜಲದ ಕೊಂಡದ ಸಮಾಸದಲು ಮತ್ತು ಲು ೧ || ಬೆಳಗವತ್ತಿಯ
- 47 ಮಂಚಿದೇವನ ಹೆಜ್ಜುಂ ಕದದೇವರಸಂ ರಾಮೇಶ್ವರದೇವರದೇವತಾಭವನ ಮಂಜ್ಜೇನೋದ್ಧಾರವೂ ಮಾಡಿಸಿತನ್ನ ಹ
- 48 ಡವಳ ಹಳ್ಳಿಯ ಹೊಲವ ಸಗಟ್ಟೆ ದೊಳ ಕೊಹಿನ ಪಡುವಣಿಯಲ್ಲಿ ಗಂಗನಗಳೆ ಯಲು ಮತ್ತು ಲೋ ೧ || ಕುಳುವದ
- 49 ಬೇಗೂರವ ಹೇಶ್ವರದೇವರ ಸ್ಥಳ ಪ್ರತಿ ಗೆಂದು ಆದೇವರಂತೆ ಕಣದ ಸೇಲು ಮತ್ತು ಲೋ ೧ || ಚಿಕ್ಕ ಬೇಗೂರಲ್ಲಿ ಸಾವಂತ
- 50 ತಮ್ಮ ಯ್ಯಂ ರಾಯದೇವನ ಹೆಸರಲು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿದ ರಾಯೇಶ್ವರದೇವರ್ಗಿ ಗಂಕುಳುವದ ಸಂಗವೇಶ್ವ
- 51 ರದೇವರ್ಗಿ ಗಂಪೆಳದ ಕುಳುವದ ಗೊರವೆಗೆ ಹಿರಿಯ ಕೆಳಗೆ ಗಂಗನಗಳೆ ಯಲು ಮತ್ತು ಲೋ ೨ || ಅಂತಾ . .
- 52 ಮತ್ತು ಪದ್ಧತಿ ವದೇವರು ಆಮಲ್ಲಿ ಕಾಜ್ಜು ನದೇವರ್ಗಿ ಖಂಡಸ್ಥಿತಿ ಬೇಣೋ
- 53 ಧ್ವಾರವಂ ಮಾಡಿಸಿದರಲ್ಲಿ ಗಂಗನಗಳೆಲು ಮದ್ವಂಶ ಜಾಣರ ಮಹೀ
- 54 ಪತಿವಂಶ ಜಾನಾ ಪಾಪದ ವೇತಮನ ಸೋಭುವಿ ಭಾವಿ ಭೂಪಾಃ | ಯೇ ಪಾಲಯನ್ತಿ ಮಮಧರ್ಮ ಮಿದಂ ಸಮಸ್ತಂ
- 55 ತೇಷಾಂ ಮಯಾ ವಿರಚಿತೋಂಜಳಿ ರೇಷಮೂರ್ಧ್ವಿನಿ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತಸುಂಧರಾಂ ಪಷ್ಕಿಂ ವರ್ಷಸ
- 56 ಹಶ್ರಾಣಿ ವಿಷ್ಣು ಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ || ಇಂದ್ರೀಧರ್ಮ ಮನಾವನೋವ್ಯಂ ಪ್ರತಿಪಾಳಿಸಿದನವಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇ
- 57 ತ್ರವಳ್ಳು ತೀರ್ಥಂಗಳೊಳು ಸಹಸ್ರಕವಿಲಿಯಂ ಕೋಡುಂ ಕೊಳಗು ಮಂಪಂಚರತ್ನ ದಲು ಕಟ್ಟಿಸಾಸಿ ವ್ಯವೇ
- 58 ದಸಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ಗ ಕೊಟ್ಟು ಫಲಮನೆಯ್ತು ವಂಛದನಾ ವನಳಿದನವಂ ಅನಿತ್ಯ ವಿಲಿಯು ಮಂಯನಿಬ
- 59 ಬ್ಬಾಹ್ಮಣರಾಮಂ ಆತೀರ್ಥಂಗಳೊಳು ಕೊಂಡ ಮಾಹಾಸಾತಕ ವನೆಯ್ತು ವಂ || ಶ್ರೀರಾಮನಾಥಾಯ ನಮಃ ||
- 60 ಮತ್ತು ಮಾತನೆಯ ಹರಿಕಾಣರ ವಿಶ್ರವೆಂದೆಡೆ ಆನವತಿ ಅಲ್ಲಿ ರಾಮೇಶ್ವರದೇವರ್ಗಿ ಗಳ್ಳ ಕಂಬ ೫೦ ||
- 61 ಬೆದಲೆ || ೫೦ || ಅನ್ನು ಮತ್ತೆ ಲೋಕ || ಮತ್ತು ಅನ್ನಿತವಪ್ಪ ಸಾವಂತ ಪ್ರತಿ ಪಡುವನು ದುವಲ . . ದೊಳಗೆ ನೋ
- 62 ಗಿಲೆ || ಅಲ್ಲಿ ಕುಳುವದ ರಾಮನಾಥದೇವರಿಗೆ ಭೂಮಿ ಗಂಗನಗಳೆ ಯ ಲೋಕ ಮತ್ತು ಲು ೧ ||
- 63 ಸಾಳಂಗದಲ್ಲಿ ಮತ್ತು ಲೋಕ ೧ || ಅನುಪಮನಿಸಿ ಪಚರಿತ್ರದ ವಿನಯದ ನಿತರಣದ ಕುಲದ ನಿಕ್ರಮದೆ
- 64 ಡಿಯೊಳು ತನಗೆಣೆಯಲ್ಲಿ ನಿಸುಂ ಮೇದಿನಿಯೊಳು ಸಲಿ ಮಣಲಿಯ ಮಾಚಗವುಂಡನಾಹವಧೀರ ||
- 65 ಸ್ವಸ್ತಿ ಮೇತು ಬೆಳಗವತ್ತಿ ಯಸುಂ ಕದದೇವರಸನು ವಿರುಪಯ್ಯನು ನಾಕಣ್ಣ ನುಂಯಡವಟ್ಟೆ ಬಳ್ಳವೆನಾಡನುಂ ಕವನಾಳು ತಿದ್ದು ರಕ್ಕಾ
- 66 ಕ್ಷಿಸಂ ವತ್ತರಪ್ಪ ಸ್ವಸ್ಥ ಸುಧವುತ್ತು ರಾಯಣಸಂಕ್ರಮಾಣವಡ್ಡ ವಾರದಂದು ವೇಣುಕುಳುವದ ರಾಮನಾಥದೇವರ ಪುರದ ಹಳ್ಳಿಯ ಸುಂಕ
- 67 ವಂದೇ ಪ್ರರನ್ನೇ ವೇದ್ಯ ಕೆ ಬಿಟ್ಟು ದುಃಖದನಾ ವನೋವ್ಯ ನಳಿ ದಂಪಂಚಮದಾಸಾತಕ ವನೆಯ್ತು ವ || ಶ್ರೀಮನ್ನಾಳ್ಳ ಭುಬಿದಿರೆಯ
- 68 ಹಡವಳ ಕಾಳಯ್ಯನಾಡಹೆಗ್ಗಡೆ ಚಾಡಯ್ಯ ಸಾಮನ್ನ ರಾಮೆಯ ಸಾಮನ್ನ ಬೂವಯ್ಯ ಹೊಯ್ಯ ಣಬೊವ್ವಗಾ
- 69 ಡಮಣಲಿಯ ಮಾಚಗಾಡು ಬಲ್ಲಾ ಸಮಸ್ತ ಗಾಡುಗಳ ವಿರುಕುಳುವದ ರಾಮನಾಥದೇವರ ತೀರ್ಥ ಮಂಹೊಯ್ಯ

- 70 ವೀರಬಲ್ಲಾಳದೇವರಿಗೇತೋಟಿಬಿಡ್ವಿದ್ರವ್ಯವ್ಯಾಪಾರವರತೀರ್ಥದಭೂಹೋಳೆಸಮಾಪವೆಂದುದೇವರಪುರವರ್ಗಮಹಿರಬೇಗೂ
 71 ರಗವಜೀಶ್ವರದೇವರಸಮಾಪದಸ್ಥಳದಮನೆದೇವಿಸುಂಕಕೋಡವೀಸಗಾಣದೇವಿಸುಂಕಸವ್ಯಮಂನಣೆಯಂವಾ
 72 ಡಿಧಾರಾಪೂರ್ವಕಂವಾಡಿಬಿಟ್ಟಪುರವರ್ಗ 1 ಆಹಿರಿಯಬೇಗೂರಸ್ಥಳದರಾಮನಾಥದೇವರ್ಗವಜೀಶ್ವರದೇವರ್ಗಬಿಟ್ಟಭೂಮಿ
 73 ಯಸ್ಥಳವಾವುದೆಂದ್ರಡೇವರತೇಂಕೋಡಸೆಯಮೂಡತುಂಗಭದ್ರತೇಂಕೋಡಗೇವಿಸಡುವಜೀಯನ . . .
 74 ಆಗಾಗತೇಂಕೋಡದುಗುರೆಯಕೂಡಿದಹಳ್ಳದಸರಿವಿನಸಾಗರಮೇರಿಯಾಗಿಯಂತುಸಡುವಣಬಡಗಣ
 75 ಗೊ . . ಹಿಕೇವಿಯಸಡುವಣಕೋಡಿಯಂತುಮತ್ತಲು 3 || ಮಾದನಬಾಗಿನಬಿಟ್ಟಭೂಮಿಬೇಗೂರಗ
 76 ಡಿಯದಾರಿಯಸಡುವಜೀಶ್ವರತೇಂಕಲುಗುರೆಯಕೂಡಲಾಗ್ನಿಯದಕೋಡಿಯಕೋಳಮತಲು 3||
 77 ಬಿಜಪಗಟದಸ್ಥಳದಮಳಗಿನಿಟ್ಟಿಯಕೇವಿಯಕೇಳಗೇವ[ತ್ತ]ಲು ೧ ||

8

ಆದೇ ದೇವಾಲಯದ ಉತ್ತರಕಡೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" × 2'

- 1 ಶ್ರೀನಮಸ್ತುಂಗೇಶಸ್ತುಂಗೀಚಂದ್ರಶಾಖಾರವೇತ್ರೈಶೋಕ್ಯನಗರಾರಂಭಮೂ
 2 ಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಭ್ರಿಷ್ಟೀವಲ್ಲಭಂ
 3 ಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಯಾದವಕುಳಾಂಬರದ್ಯು
 4 ಮಣಿಸಮೃಕ್ತ ಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲೆಸರೊಳುಗಂಡಕದನಪ್ರಚಂ
 5 ಡಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮಸಂಗ್ರಾಮಭೀಮಚೋಳರಾಜ್ಯ
 6 ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯಭುಜಬಳಚಕ್ರವರ್ತಿಹೊಯ್ಸೇವೀರನಾರಸಿಂಹದೇವರವಿಜಯರಾಜ್ಯಉತ್ತರೋ
 7 ತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನವಾಚಂದ್ರಾಕ್ಷರತಾರಂಬರಂಸಲುತ್ತಮಿರಕವರ್ಷದ ೧೧೫೦ ನೆ
 8 ಯಸವ್ಯಧಾರಿಸಂವತ್ಸರದಭಾದ್ರಪದಶುದ್ಧಪಂಚಮಿಆದಿವಾರದಂದುಶ್ರೀಮತುಮೋಹಗುಣು
 9 ವದರಾಮನಾಥದೇವರನಿತ್ಯನೈವೇದ್ಯಕ್ಕನಂದಾದೀವಿಗೆಗಂದುಬಿಟ್ಟು ಮಿಲುಗುವ . . ವೆಜಿಯನಾದಂತೋ
 10 ಳಸಜಲಾಮಂಡಳಾಗ್ರದೊಳುತಳದಭವಂಕುಣುವದರಾಮೇಶ್ವರನೆಡೆವಟಿಯದೆನೊಡುತಿಕ್ಕುವ
 11 ದ್ವೈವನಭಿಮತಮಂ || ಯಿಂತೆನಿಸಿದಾಚಾರ್ಯಪೂಜಾಪಡೆದಶ್ರೀರಾಮನಾಥಹೆಗ್ಗಡೆಹರಿಶ್ಚ
 12 ಯಸಿವೆಗೈಯ್ಯಹಿರಿಯಬೇಗೂರಸಡುವಣವಿರಹಳ್ಳದಮೂಡತೋಟಗೊಂಡಪಡುವನಾಯಕಿತ್ತಿ
 13 ಯಕೇವಿಯಕೇಳಗೇಗನಗೇಯಲ್ಲಿಮತ್ತ ೧ ಕಂಬ ೧೦ ಶ್ರೀರಾಮನಾಥದೇವರನಂದಾದೀವಿಗೆನೈವೇ
 14 ದ್ಯಕಂಬಿಟ್ಟಭೂಮಿಚಂದ್ರಾಕ್ಷರಂಗಳಿನಂಪರಸಂತಾನಾಭಿವಿಧಿ || ದ್ರೌಪದಿಗತಿಯೇಸೀತೆಯಹೋ
 15 ಲಿಸಮೆಗ್ಗದಧರಣಿಬೋಯಿತಿಧರೆಯೊಳುಹೊಡೆಹುಬೀಸಿಪೂಡಿಸಿಪಡೆದಳುತುಂಗಭದ್ರಾ
 16 ಮಧ್ಯದಮೋಹನಂ || ಅಂತುಮತಂಗರಿಷಿಯಾಶ್ರಯವಪ್ಪವಟಬ್ಬದಲ್ಲಿವನರಾಜರಾಮನೆಂ
 17 ಬಬೋವನಂಧರಣಿಬೋಯಿತಿಯುಂಕೊಡೆಹುಲ್ಲಕ್ಕೆ ಪಂದಲಾಡಿಸಲಂ . ರಲ್ಲಿ . . ತಾಭಕ್ತಿ ಯಂವಾ
 18 ಡಿಸರಿತುಪ್ಪರಾಗಿಕೆಲವುಕಾಲಬ್ರಹ್ಮರಕಳನೋತ್ಪತ್ತಿ ತುಂಗಭದ್ರವೃತ್ತರಗಾಮಿಯಾಗಿಬಹಸ
 19 ಮೆಯದನವಮಾಸಂನೇಹದುಸ್ರಸೂತಾಕಾಲದಮೇರೆದಪ್ಪಿಬಪ್ಪತುಂಗಭದ್ರಯಂಕಂಡುಮೊ
 20 ಹನನಡವಿಕ್ಕಿ ಪ್ರಸೂತೇಹಮಹಾಸತಿಯಂನೋಡಿತುಂಗಭದ್ರಹೆಚುಹರಿವುದಂ
 21 ಆಹೇತುದಕ್ಷಿಣವಾರಣಾಸಿಶ್ರೀರಾಮನಾಥದೇವರದಿಬ್ಬುಪ್ಪೇತ್ರಮಂಕಂಡುತಾತ್ಪರ

- 22 ರಾದಸಿಂಧಕುಲಭೂಪತಿಈಶ್ವರದೇವನಾದದೇವನುಲ್ಲಿದೇವನವರಸ್ಥಳವಿತ್ತಿ ಯಲಾನೆ
23 ಯಹರಿಕಾಣಗಾಡುಗಳಸ್ಥಳಚಿಕ್ಕಬೇಗೂರಬಾಸೂರಬೂವೆಯಸಾವಂತಕೋಟೆ
24 ಹಾಳಹಳ್ಳಿಯಸಾವಂತಹಿರಿಯಬೇಗೂರನಾಗಿಯನಾಯಕಯಿವರುಮುಖ್ಯವಾಗಿಚಿಕ್ಕಬೇ
25 ಗೂರಸ್ಥಳದಲ್ಲಿಅರಸುಗಳುಬಿಟ್ಟಭೂಮಿರಾಮನಾಥದೇವರನಂದಾದೀವಿಗೆನೈವೇದ್ಯಕ್ಕೆಆಚಂದ್ರಾ
26 ಕ್ಷರಂಗಳ್ಳಿನಸಲುತ್ತುಮಿರ || ಗಂಗನನಾಡನಾಳ್ವಭುಗಳುಹಡವಳಕಾಳ್ಳಿಯನಾಡಹೆಗ್ಗಡೆ
27 ಚೌಡೈಯ್ಯಸಾವಂತರಾಮೆಯಹೊಯ್ಸೂಬೊಪ್ಪಗೌಡನಡಿಗೆಯಚಟ್ಟುಗೌಡಕೊಳ್ಳನಮೊ
28 ಘಿಯಗಂಗಗೌಡಯಿವರುಮುಖ್ಯರಪ್ಪಸಮಸ್ತನಾಳ್ವಭುಗಳೆದುರ್ರೀರಾಮನಾಥದೇವರತ್ತಿ
29 ಕಾಲಪೂಜೆಭೋಗನಂದಾದೀವಿಗೆನಿಚ್ಚ ಪಂಚಾಮಿತ್ರೇಗಂಧಬಕ್ಕುಳಕ್ಕಿ ಯಿನ್ನೆಲ್ಲನೈವೇದ್ಯಬಂ
30 ಮ್ತಾನತುಪ್ಪಭೈರವಂಗಿಬಬ್ಬಳಕ್ಕಿ ಯನೈವೇದ್ಯಅಂತುನಿಚ್ಚ ೫ ಬಳ್ಳಕ್ಕಿ ಯಪಡಿತುಪ್ಪಸಲ್ಲಚ್ಚೈ
31 ತ್ರಪವಿತ್ರಪರ್ವವಯಥೋಕ್ತವಿಭವದಿಯಾಧಮ್ತಾಮಾಳ್ವದು || ದೇವರಹೂದೊಟ
32 ವಸಾಕುವಮಾಲಿಗಾಣಂಗಿಕಂಬ ೨೦ ಗದ್ಯಾ ೨ | ಸಮಚಿತ್ತನಾಗಿಪೂಜಿಸುವಪೂಜಾರಿಗೆಜೀವಿತ
33 ಗದ್ಯಾಣ ೨ ಕಂಬ ೧೦ | ದೇವರತ್ತಿಕಾಲಭೋಗಮಾಡುವಜಗಳೆಕಾಣಂಗಿಗದ್ಯಾ ೨ ಕಂಬ ೧೦ ಸಂ
34 ಖದವಂಗಗದ್ಯಾಣ ೧ ಹಣ ೧೨ ಅಖಂಡಿತನಂದಾದೀವಿಗೆಗಾಣ ೧ | ಈಚ್ಚೇತ್ರದ ಅನುಷ್ಠಾನವಾ
35 ಸಿಗಳಿಗೆಅನಾಚ್ಚಾ ದನೆಯಆರೈವುದುಖಂಡಸ್ಥಟಜೇಣೋಧಾರವಮಾಡಿಸುವುದುವರ್ಪಂ
36 ಪ್ರತಿಸೂತೆಯಧವಳಿತಮಾಳ್ವದು || ಇಮೂಲಮೊದಲೊಳಗೆಆರುಧರ್ಮಕ್ಕೆಅನುಕೂ
37 ಲನಾದಾತನೇಆಚಾರ್ಯಆತನಜೇತಕೇಳಿದನಡವುತ್ತವಿರಲುಸ್ಥಾನಾಭಿವಿ
38 ಧ್ವಿಅಹುದುಯಿಧರ್ಮವಆರೈಯದಗವುಡಿಂಗಿಲುಂಆರಸಿಂಗಮಹಾಪಾಪಇಂತು
39 ಎಕ್ಕೊಟಿತಪೋಧನರುಂಅಸಂಖ್ಯಾತಗಣಂಗಳುಂಮುಂಡಿದಂಡಂಗಳುಂಪಂನಿಚ್ಚಾ
40 ಸಿರಬಿಲ್ಲಮೂನೂರ್ವರನಿಸಿದ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ತು ವಿಸ್ತೀರ್ಣ ಸಮಸ್ತ ಸಾಗರದಿಗ್ವಳಿಯಪರಿವ್ರಿತಭೂ
41 ತಳಖ್ಯಾತರುಂಶೇಷಭುಕ್ತ ಶೇಷನಿಮ್ಮಾಳ್ಯಾಧಿಸತಿಚಂಡೇಶರುಂಶಿವರಾತ್ರಿಕಥಾನ್ವಿತಶಿವಪ್ರಸಂ
42 ನರುಂದ್ರೋಣನಿಮ್ಮಿತ್ರತವಿದಿತಬಿಲವಿದ್ದ ಕಾಣರುಂಕರ್ಣ್ಯಧ್ವಜಲಾಂಛನಲಾಂಚಿತರುಂವನೊ
43 ಸೆದರ್ಜನಂಗಿಕಿರಾತರೂಪುವೇಶದಿಂಪಾಶುಪತಾಸ್ತ್ರಮಂಕೊಟ್ಟಕಿರಾತಾನ್ವಯರುಂಟಕಚ್ಚೋ
44 ಒಣಿಮಡಿಯಿಟಕಸ್ಥರಪಂಚದಶಅಷ್ಟೋಹಿಣಿಮಡಿಯಿಕರೆಯಲಪಟ್ಟಕಂಬದಕಾಕಪತಾಕಹ
45 ಸ್ತರುಂಎಸುವರಾದಿತ್ಯಸಾಯೋಗನಂತರುಂಕಾಡಾನೆಮಲ್ಲರುಂಕದನಪ್ರಚಂಡರುಂಸೈಗೋ
46 ಲಪಾತ್ಥರುಂಗಜಬ್ಯಾಘ್ರಸಿಂಹಬೇಟಿಕಾಣರುಂಅಸಹಾಯಸೂರರುಂನೋಡಿತಪ್ಪದಸು
47 ವಕಂಠಂಬಿನವರುಂಪರಸೈಂಸ್ಯಗಜಕೇಸರಿಗಳುಂಸಮಸ್ತ ವಿಖ್ಯಾತರಪ್ಪನೂರ್ವ್ವಸ್ಯಮಿ
48 ಗಳಾಯಿಕ್ಕಿ ದಬೈಸಣಿಗೆವಿತ್ತಿ ದತೋರಣಪರಕ್ಷಪಳಕರುಂಅಭಿಮಾನಧನಜೇವರಕ್ಷಿ
49 ತರುಂನೇವನೋಡಿಗಂಡರುಂಅಡವಿಭಂಡಾರರುಂವಿಕಾಂಗವೀರರುಂಪರಚಕ್ರಮಲ್ಲರುಂ
50 ಸ್ವಸಮಯಧರ್ಮಪ್ರತಿಪಾಳರುಂಕುಣುವದರಾಮನಾಥದೇವರಲಬ್ಧವರಪ್ರಸ್ತನರುಂ
51 ಶ್ರೀಮತ್ಸಂನುತಕುಣುವದರಾಮಂಗತಿಭಕ್ತಿಯುಕ್ತನೂರ್ಜ್ವಿತಲಕ್ಷ್ಮೀರಾಮನೇನೆದೊಡ್ಡ
52 ವಾಡದಕಾಮೆಯಸಾಮಂತನೆಸದನಹಿತಕೃತಾಂತಂ | ದೊಡ್ಡವಾಡದನೋಮೆಯಸಾ
53 ವಂತನಮಗನುರಾಮೆಯಸಾವಂತ | ಹೊಯ್ಸೂಬೀಡಿನಪರಮವಿಶ್ವಾಸಿಗಳಪ್ಪಹಂ
54 ನುಚ್ಚಾಸಿರಬಿಲ್ಲಮೂನೂರ್ವರುಮುಖ್ಯರಪ್ಪಹಕ್ಕಿ ಯಸೋಮೆಯಸಾವಂತಆತನ
55 ತಮ್ಮಚಂದ್ರಮಾಳಿಅವರಮಕ್ಕಳುರಾಮೆಯಸಾವಂತಮಸಣೆಯಸಾವಂತಅಂಬಿ
56 ಗನಾಯಕಮೊತ್ತಕೆಮುಖ್ಯರಪ್ಪಸೋಮೆಯನಾಯಕಸಹಿತವಾಗಿಚಿಕ್ಕ ಮೊತ್ತ ದಹ . .

- ⁵⁷ ಗಡನಕೆಹಿಯನಾಯಕಆತನತಮ್ಮ ಕವಡನಬಂವ್ವೆಯನಾಯಕಹಿರಿಯವೊತ್ತ
⁵⁸ ದಕಾಳೆಯನಾಯಕರಾಜಯನಾಯಕಅಂತಾಸಮಸ್ತ ಅಂಬಿಗನಾಯಕರುಂ
⁵⁹ ಬೀಡಿನಬೋವಚಿನ್ನ ನಬಂವ್ವ ಹೆಗ್ಗ ಡೆಮಲಿಗಬೀಡಿನಮುಖ್ಯರಸ್ವಸಾವಂತರುಂ
⁶⁰ ಬೋವರುಂವಿಡತೊಹಿನಾಡಮಂಡಲಿನಾಡಬೋವರುಮುಖ್ಯರಸ್ವಸಮಸ್ತ ಆ
⁶¹ ಲಿಗೊಲಿಗಳುಂಬನವನೆನಾಡಪಾಂಡ್ಯನಾಡಆಲಿಗೊಲಿಗಳುಂಸಮ
⁶² ಸ್ತನಾಲ್ಕು ನಾಡಬೋವರುಮಿದ್ದು ಬಳ್ಳಿಯಕುಳುವದರ್ಗೂರಬಿಲುವಡಿಹೆಳ
⁶³ ವೂರಅಂಬಿಗದೆಹಿಯರಾಮನಾಥದೇವರನಂದಾದೀವಿಗೆನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟು
⁶⁴ ಧಮ್ಮಾಆಚಂದ್ರಾಕ್ಷು ತಾರಂಬರಂಸಲುತ್ತ ಮಿರೆ ||
 (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

9

ಆದೇ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಮಹಾದ್ವಾರದ ಮುಂಟಪದ ಬಳಿ.

ಪ್ರಮಾಣ 4' 6" X 1' 3"

- ¹ ಶ್ರೀನಮಸ್ತುಂಗಕಿರಶ್ಚಂಭಿಕಂದ್ರಚಾಮರ
² ಚಾರವೇತ್ರಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ
³ ಭಾಯಕಂಭವೇ || ಸ್ವಸ್ತಿ ವಿಜಯಾಭ್ಯುದಯ
⁴ ಶಾಲಿನಾಹನಶಕವರುಶ || ೧೪೭೯ ನೆಯನಳಸಂ
⁵ ವತ್ಸರದಮಾಘಸು ೧೪ ಗುರು . . ಶ್ರೀಮದ್ರಾಜಾಧಿ
⁶ ರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಸ
⁷ ದಾಸಿವರಾಯಮಹಾರಾಯರು | ವಿದ್ಯಾನಗರಿಯ
⁸ ಲಿಸ್ಥಿರಸಾಂಬ್ರಾಜ್ಯಪಟ್ಟಿಯುಕ್ತ ರಾಗಿಸುಖ
⁹ ಸಂಗಥಾ | ವಿನೋದದಲ್ಲಿದೇವಬ್ರಾಹ್ಮಣರಿ
¹⁰ ಗೆಸುಧಮ್ಮಯುಕ್ತ ರಾಗಿಯಿಹಟ್ಟಣದವೇಂ
¹¹ ಟಿಯಕ್ಕೆ ಸಲುವಳಿನಾಡೊಳಗಣಹೊಂನಾಳಿಸೀ
¹² ಮೆಯತುಂಗಭದ್ರಾವಧ್ಯಸ್ತಳವಾದಕುಳುವದರಾ
¹³ ಮೇಶ್ವರದೇವರಿಗು . . . ದಳಪಸ್ತಂಬನೂತ್ರ
¹⁴ ದಯೇಚ್ಯಾಬೆಯಶ್ರೀ
¹⁵ ಜಯದೇವಮಹಾಅರ . . ರಾದ . . .
¹⁶ ಹನಾಯ್ಕರಅಳಿಯ | ರಾ . . . ಮಹಾಅರಸುಗಳು
¹⁷ ನೂರ್ಯಗ್ರಹಣಪುಂಜ್ಯ . . . ಬ್ರಾಹ್ಮಣಪೂಜೆ
¹⁸ ಅಭಿಷೇಕನಯಿವೇದ್ಯ ನಂದಾದೀ
¹⁹ ಪ್ತಿ ಅಂಗರಂಗವಯಿಭವಕ್ಕಾಗಿ | ಕೆಳದಿಯಸ
²⁰ ದಾಸಿವರಾಯನಾಯಕರಿಗಿಳಿಮರಮಾಗಣಿಯಾ
²¹ ಗಿಕೊಟ್ಟ | ಯಿಹೊನ್ನಾಳಿಸೀಮೆಯೊಳಗಣಕುಳುವ
²² ದರಾಮೇಶ್ವರದೇವರಿಗೆ || ಪ್ರಾಕುತಳವಾಹುಕೆಭೂಮಿ
²³ ತತ್ತ ಬಹತ್ತಿದ್ಧ | ಕುಳುವದಗ್ರಾಂ ಮೊರಸಗೊಂಡನ
²⁴ ಹಳ್ಳಿಗ್ರಾಂ ಅರಗದವೇಂಥೆಯಕೆಸಲುವಸಿರಿಗೆ
²⁵ ರ್ನನಾಡೊಳಗಣಹಾರನಹಳ್ಳಿ ಸ್ಥಳಕ್ಕೆ ಸಲುವಂಡೆ
²⁶ ಕೊಪದಗ್ರಾಂ ಕೆಯಿವೆಸಿರಿಗಿರಿಸುರದಗ್ರಾಂ ಅಂತು
²⁷ ಗ್ರಾಂ ೪ ನುತಳವಾರ್ಕಕೆಯನುಬಿಡಿಸಿವರ್ವನಮಸ್ತ
²⁸ ವಾಗಿಸಮರ್ಪಿಸಿದಲು | ಆಗ್ರಾಮಗಳೆಕತುಸ್ಸೀಮೆ
²⁹ ಯೊಳಗಾದನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣಾಚ್ಚೀಣಿಆ
³⁰ ಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬಲವ್ಯಭೋಗತೇಜಸ್ವಿಮ್ಯ
³¹ ವನುಕುಳುವದರಾಮೇಶ್ವರದೇವರಿಗೆ | ಸಮರ್ಪಿಸಿ
³² ದೆಲು | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ರೇಯೋನ್ಮುಪಾ
³³ ಲನಂ | ದಾನಾತ್ಯ್ವಗಮವಾಪ್ತವತಿಪಾಲನಾದಚ್ಯುತಪದಂ
³⁴ ಸ್ವದತ್ತಂಧ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾ
³⁵ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಹ್ನಲಂಭವೇತು ||
³⁶ ಯಿಧಮ್ಮವನುಆರೊಬ್ಬರುಪ್ರತಿಪಾಲಿಸಿಡಿಸಿದರೆ . .
³⁷ . . ಯಿಧಮ್ಮಕೆಆರೊಬ್ಬರುಅಕ್ರಮವಾಗಿಮಡಿದವರುಕಾ
 ಸೀ
³⁸ ಲಿಗೊಬ್ರಾಹ್ಮರವಧಿಸಿದಂಥಾದ್ರೋಹಕೆಹೋವ .
³⁹ ತಂದೆತಾಯನುತುಂಗಭದ್ರಾಶ್ರೀರದಲಿವಧಿಸಿದ
⁴⁰ . . ಹೋಹರುಯೆಂದುಮಾಡಿದಲಾಶಾಸನ
⁴¹ . . . ಯೇಚಣದಣಂಕರಮಕಳುಸದಾಂವರಾಯ
⁴² . . ಲಕರು | ಶ್ರೀಯಿಶಾಸನವಹೊಡಾತ . . ಸಾಬೆ . .
⁴³ . . ಬೋ . . . ಶ್ರೀ

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರ ಸೋಮಸೂತ್ರದ ಗುಂಡಿಯ ಬಳಿ.

ಪ್ರಮಾಣ 3'×1'6"

- ¹ನಮಸ್ತುಂಗರಿಶ್ಚಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇ[ತ್ರೈಲೋಕ್ಯ]ನ
ಗರಾರಂ
²ಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ | ದೂತಿಸೇಶದೈತ್ಯೇಂದ್ರಾಭೀಶ
³ಣಿಸರ್ವಭೂಪಣಸಂಖ್ಯಾನ್ಯಾನಮೃಗೀರ್ವಾಣಕಿಂಕರಃ
⁴ಪಾತುಸಂಕರ || ಸ್ವಸ್ತಿತ್ರಿಪಿಞ್ವಿವಲ್ಲಭಂಮಹಾರಾಜಾ
⁵ಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಶತ್ಯಾಶ್ರಯಕುಳತಿ
⁶ಳಕಂಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರಾಜ್ಯ
⁷ಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷತಾರಂ
⁸ಬರಂಸಲುತ್ತಮಿರತತ್ತ್ವದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಸಮ
⁹ಧಿಗತಪಂಚಮಹಾಬದ್ಧಮಹಾಸಾಮಂತವೀ
¹⁰ರಲಕ್ಷ್ಮೀಕಾಂತಂಗೋತ್ರಪವಿತ್ರಂಸುಜನಯ್ಯ ಮಿತ್ರಂ
¹¹ . ದಿಜನಾಧಾರಂಗುಣಗಣಾಧಾರಂಕೂರಕೂ

- ¹² . . ವೈರಿಭಟಿಸರ್ವಂತಪೈತಪ್ಪವಂಬಿಗಿದಂ
¹³ತುಮೋಪ್ಪವಂಪುಸಿಯಂಬುದಿಲ್ಲಭಯಲೋ
¹⁴ಭಮಿಲ್ಲಕಾಮಿಸಿಕಾಮಂಸಾಹಸೋದ್ಧಮಂನಾ
¹⁵ಮಾದಿಸಮಸ್ತಪ್ರಸೆಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನುಮ
¹⁶ಹಾಸಾಮಂತವನಗಜಕೇಸರಿನಾಗಯ್ಯನಾಯ
¹⁷ಕಂಸುಕಸಂಕತಾವಿನೋದದಿಂಮಂಡಲಿಸಾಯಿರದ
¹⁸ . . . ರಲುಸುಕಸಂಕತಾವಿನೋದದಿಂದಿರಲು
¹⁹ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ ೩೬ ನೆಯಖರಸಂವ
²⁰ತ್ಸರದವೈಸಾಕಸುಧ್ಯ ೧ ನೋಮವಾರದಂದು
²¹ . . . ಗಣಿಸಂಪನ್ನನುಡಿದುಮತ್ತೆನ್ನಂಗೋತ್ರ
²² ಪರನಾರೀಪುತ್ರಂಬಂಧುಜನಕಾಧಾ
²³ ಸಕಳಜನಸ್ತುತ್ಯಂಧವ್ತ್ರ್

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 3'×1'3"

- ¹ನಮಸ್ತುಂಗರಿಶ್ಚಂಭಿಚಂದ್ರಚಾ
²ಕ್ಯಾನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
³ಮಸ್ತಪ್ರಸೆಸ್ತಿ ಸಹಿತಂಶ್ರೀ
⁴ಯ್ಯಣಶ್ರೀವೀರನಾರಸಿಂಗದೇವರಸರ
⁵ರಸಮುದ್ರದಲುಸ್ಥಿರರಾಜ್ಯಂಗಿ
⁶ಹಾಮಂಡಳೇಶ್ವರಂಮಾವನಂಕಕಾಟ
⁷ಕೇಗರುಡಂಸತ್ಯಾನಾರಾಯಣನುಸ
⁸ಚೋಳಕಟಕನೂಜುಕಾಟಗಯಿಗೋವಳಸ
⁹ಮಂನೆಯರಗಂಡರಾಜನಾರಯಣಬ್ರಾ
¹⁰ದೇವರಮಗಂಗಂಪೆರುವಾಳದೇವಂಸ

- ¹¹ದೋರಸಮುದ್ರಕವಿಜಯಂಗಿಯಿದು
¹²ದುಹೊಳೆಯಹೊನ್ನೆರನಾಡಲುಸು
¹³ದಲಿಸಖವರಪದ ೧೦೦೦ ನೆಯಸಾ
¹⁴ಚೈತ್ರಸುಧ್ಯ ೧೦ ನೋಮವಾರದಂದುಮೊ
¹⁵ರಾಮನಾಥದೇವರದರಸನಮಾಡಿಆಶ್ರೀ
¹⁶ಪಡಿಗೆಕೊಳಗನಗಟ್ಟದವಿತ್ತಿ ಯೊಳಗಸ
¹⁷ರನಡುವೆಸಾಸವೆಯಹಳಭೂ
¹⁸ಟ್ಟಭೂಮಿಮತ್ತಲು ೧ ಯಾಧವ್ತ್ರ್
¹⁹ದವನುಅನಂತಕಾಲನುಖದಿ
²⁰ಶ್ರೀಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2} \times 1$ ¹ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರವೃಡ . .²ವರ್ತಿರಾಮಚಂದ್ರರಾಜೋದಯದಸರ್ವಭೂ . . .³ಸ್ರವಣಸುಧಪಂಚವಿನೋಮವಾರದಲುಟ . . .⁴ಮನಾಥದೇವರದಿಬೃಶ್ರೀಪಾದಸದ್ಗುರಾಧಕರುಮಪ್ಪ . .⁵ಯಿದೇವರಮಗಕೊಂಮನಾಯ್ಕ ಎಡವಟಿಯಬಳ್ಳರೆ⁶ಶ್ರೀಕುಟುಪದರಾಮನಾಥದೇವರದೇ . .⁷ಸ್ತಾನದಾಚಾಯ್ಯಬಯಿಚರಸದೇವರು⁸ಭೂಮಿಹೂದೋಟದಮುಂದಣಕೊಣನದ⁹ . ಪೊಂದುಮತ್ತರು .

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ಅದೇ ಹೋಬಳಿ ಮಾದೇನಹಳ್ಳಿ ಮಾಗಣಿ ಬಲ್ಲೇಶ್ವರ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಧರಣಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ $6' \times 3'$ ¹ . . . ವಲ್ಲಭಾಮಹಾರಾಜಾಧಿರಾಜಸರಮೇಶ್ವರಾ² . . . ರಸರವಾರಸತ್ಯಪೃಥುವೀರಾಜ್ಯಂಗೈಯ್ಯಿಡ್ಲಬ³ . . . ನೆತೊಸಿಪಸಾ⁴ಮೃತ್ಸರತ್ನತಂಗೊಳಿಸಕವರ್ಪಮೆಬ್ಬೊಟತೊಮ್ಮತ್ತ ಎರಡನೆಯ
ನ⁵ವರ್ಪವರ್ತಿರಸೆನಾದಿಲೂರಬೀ . ಹಾಳಗೊಣ್ಣ . . . ತು⁶ಉಗೊಳೊಳ್ಳತ್ತು ಸರ್ಗಮೇ . . . ಇದಸಲೆಲುವೊಗೆಇಮ್ಮ⁷ತ್ತರಮಣ್ಣ ಕೊಟ್ಟಿರಇವ್ವಗೂಮೇಜಿ | ಸ್ವಸ್ತಿಶ್ರೀಇನ್ನಿಧ

ಮೃರಾಜನಾನ

⁸ಗೊರಾಜಮಾನಪನ್ನಿ ಮೃತ್ಸತ್ತ ಗಳ

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ಅದೇ ಹೋಬಳಿ ಕುರುವ ಗ್ರಾಮದ ಬಸವನ ಗುಡಿಯ ಹಿಂದೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ $4' 6'' \times 2' 6''$ ¹ನಮಸ್ತುಂಗೇಶ್ವರಶ್ವಂಜಿಚಂದ್ರಚಾಮರಾಜಾರವೇಶ್ರೀಶೋಕೈನಗರಾರಂ²³ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಪಿಠ್ಯವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ⁴ಶ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಸ್ರಯಕುಳತಿಳಕಂಚಾಳುಕಾಭರಣಂಶ್ರೀ⁵ಮತ್ತಿಭುವನಮಲ್ಲದೇವರರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧನಾನಮಾಚಂದಾ⁶ಕ್ಷರತಾರಂಬರಸಲುತ್ತುಮಿರೆತತ್ತ್ವದಸದ್ಗೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಸತ್ಯವಾಕ್ಯಕೊಂಗುಣಿವಮೃತ್ಸಮೃತ್ಸಮಹಾ⁷ರಾಜಾಧಿರಾಜಂಕೊಳಿಪುರವರೇಶ್ವರಂನನ್ನಿಗಿರಿನಾಥಂಮದಗಜೇಂದ್ರಲಾಂಚನಂಸದ್ಗುತವತೀ⁸ಲಬ್ಧವರಪ್ರಸಾದಂಮಿಗಮದಾಮೋದಂನನಿಯಗಂಜಯದುತ್ತರಂಗರಕ್ಷ ಸಗಂಶ್ರೀ⁹ಮತ್ತಿಭುವನಮಲ್ಲಗಂಗಪೆಮ್ಮಾಡಿಡೇವರುಸುಖಸಂತಾಪಿನೋದದಿಂದಾಳುತ್ತಮಿರೆ ||¹⁰ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮಂತವಿಜಯಲಕ್ಷ್ಮೀಕಾಂತಂಗೋತ್ರಪವಿತ್ರಂಸು¹¹ಜನ್ಯಕಮಿತ್ರಂವಂದಿಜನಾಧಾರಂಗುಣಗಣಾಧಾರಂಕೂರಕೊಪ್ಪಂವೈರಿಫೆ¹²ಟಸರ್ವಪಂತಪ್ಪತಪ್ಪುವಂಬಿಗದಿಂನ್ನು ಮೊಪ್ಪುವನುಡಿದಂತೆಗಣ್ಣಂಮಂಚ್ಚ ರಿಸರಗಣ್ಣಂ

- 13 ನೇಕಾಂಗವೀರಂವೀರಾವತಾರಂಮುಜಿವುಗೆಕಾವಂಪಿರಿತ್ತು ಮುಜಿವಂಪುನಿಯೆಂಬುದೊಲ್ಲಂ
- 14 ಭಯಲೋಭಮಿಲ್ಲಂಕಾಮಿನೀಕಾಮಂಸಾಹಸೋದ್ಧಮನೀಡುವರಾದಿತ್ಯಂದಳಮುಖಾ
- 15 ದಿತ್ಯಂನುಡಿಯೇಕವಾಕ್ಯಂಚೋಳವನಾಣಿಕ್ಯಂಸಾಹಸೋತ್ತುಂಗನಣ್ಣನಸಿಂಗವ
- 16 ನಗಜಕೇಸರಿನವಪಾದಶೇಖರಂನಾಮಾದಿಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಶ್ರೀಮ
- 17 ಸ್ತಹಾಸಾಮಸ್ತನೊಟ್ಟುಫಟ್ಟಿಯಣ್ಣಂಗಳ್ || ಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲ ೧ ನೆಯನ
- 18 ಳಸಂವತ್ಸರದಚೈತ್ರಸುಧ ೫ ಮೀಆದಿವಾರದಂದುಮಾಣ್ಡಲಿಸಾಯಿರದಕಂಸಣಂಬೇಲೂರುಬ
- 19 ಳೈಮೂವತ್ತ ಏಪ್ರವಿಷ್ಯಬಾದಕೋಟಿಪುರದಲಯೇಕಭೋಗಂಗಾವುಣ್ಣಿ ಕೆಯಂಸುಖದಿಂದಾಳುತ್ತ ಮಿರ
- 20 ಲುವೃತೀಪಾತಕಂಕ್ರಾನ್ತಿಯನ್ನು ನಾಗೇಶ್ವರದೇವರಪ್ರತಿಷ್ಠೆ ಮಾಡಿದವಾಲ್ಮದಜೇಣ್ಣ ಕಲುನೇನಮಾಡಿಸಿದ
- 21 ಕುಲುವದಾಚಾರ್ಯಪದ್ಮತೀ ವದೇವರಿಗೆವಿಕಭೋಗಸ್ಥವಾಗಿಸಾಂತರಾಮಯ್ಯಸವ್ಯ ಸಮಂನ ಣೆಯಾಗಿಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ವ
- 22 ಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿ ಆದೇವರನಿವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟಗದ್ದೆ ಕಮ್ಮ ೫ ಆದೇವಾಲ್ಮದಿಂಮೂಡದೇವರ
- 23 ನಿವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟಬೆದ್ದಲಮುತ್ತರ ೨ ಪೂಜಾರಿಸಮಗ್ರದಿಮುಖ್ಯಗತಗ್ಗಂಬಿಟ್ಟಬೆದ್ದಲಮುತ್ತರ ೨
- 24 ಪಾತ್ರಂಪಾಳಾಯಿಗಂಪಾಡುವಗ್ಗಂಬಿಟ್ಟಬೆದ್ದಲಮುತ್ತರ ೫ ಸಂಬದ . . ವಂಗಿದೇವಗ್ಗಪತ್ತಿದವ್ಯಗೆ
- 25 ವಲಬಾದಂಗಬಿಟ್ಟಬೆದ್ದಲಮುತ್ತರ ೧ ದೇವರನಂದಾದೀವಿಗೆಬಿಟ್ಟಗಾಣ ೨ ದೇ
- 26 ವರಪುರವಾಗ್ಗದಬಿಟ್ಟ ಯಾಧಮ್ಮ[ಮ]ಂತಪ್ಪದಪ್ರತಿಪಾಲಿನವರ
- 27 ಇನ್ನೀಧಮ್ಮಮಂತಪ್ಪದಪ್ರತಿಪಾಲಿನ ಗಂಗೇವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲಸ
- 28 ನ್ನರಡುಕವಿಲಿಯಂಕೋಡುಂಕೊಳಗುಮಂ ಸಹಸ್ರಬ್ರಹ್ಮಣಗ್ಗೇಆ
- 29 ಜ್ಞಾನಮಾಡಿದಾನುಗೊಟ್ಟುಫಳವಕ್ಕುಂ ವಾರಣಾಸಿಯ
- 30 ಲುಕುರುಕ್ಷೇತ್ರದೊಳಂಪನ್ನರಡುಕವಿಲಿಯ ನ
- 31 ಳಿದಪಾತಕಮಕ್ಕುಂ || ಸ್ವದತ್ತಂಪರ ಪಷ್ಪಿವ್ವರಿ
- 32 ಪಸಹಪ್ರಾಣಿವಿಷ್ಣುಯಾಂ ಪೆಗ್ಗಡೆಬೀರ . ತಯ್ಯ
- 33 ನುಪೆಗ್ಗಡೆಬಯ್ಯಯ್ಯನುಂಪೆಗ್ಗಡೆ ಸೇನಪೋವಚಿಕಣ್ಣನುಂ
- 34 ನ್ನಿನಾಲ್ವಾರಮಿಟ್ಟದೇವಗ್ಗಿನಿವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟಮತ್ತ ೨ ಯಿನ್ನಿದಂತಪ್ಪದಪ್ರತಿಪಾಲಿನ
- 35 ವರಮಿನ್ನಿಸಾಸನಮಂಬರದಸೇನಪೋವನಾರಣಯ್ಯ || ಕೋಟೆಹಾಳಸಾವಂತ
- 36 ರಾಮೈಯ್ಯಪದ್ಮತೀವದೇವರಿಗನಾಗೇಶ್ವರದೇವಸ್ಥಾನವಧಾರಾಪೂರ್ವಕಂ
- 37 ಮಾಡಿಕೊಟ್ಟರಕಾಸ್ಥಾನವಕಲ್ಲುವೆನನಮಾಡಿಸಿದರುದೇವರಿಂದಲ್ಲಿಯಕೆ
- 38 ಜಿಯಕಟ್ಟಿಸಿದರುಆಧಮ್ಮವಕಂಡುಪ್ರಿಯಾಗಿತಂನಹೆಸರಕೇಶವದೇವರಪ್ರ
- 39 ತಿಷ್ಠೆಯಮಾಡಿಸಿದಪೂರ್ವಾಸನದಬಿಟ್ಟಭೂಮಿವೊಳಗಾಗಿ . ತಾ . ಕೋಟೆಹಾ
- 40 ಳಬಡಗದಸೆಯಗೊತ್ತು ಗೆಸಿರಿಯಣನಕೆಜಿಯಮೂಡಗೋಡಿಯ . . ಚೆಯಾಳ
- 41 ಗಂಗನಗಳೆಯಲ್ಲಿ ೬೦ ಕಂಬಕೆಯ್ಯನಾಗೇಶ್ವರದೇವರಿಗೆಬಿಟ್ಟಭೂಮಿ . . ಚಂದ್ರಾಕ್ಷ
- 42 ರುಳ್ಳಿನಂ ||

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ಅದೇ ಹೋಬಳಿ ಗೋವಿನಕೋವಿ ಗ್ರಾಮದಲ್ಲಿ ಇರತ್ತೆ ಮಠದ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 5' X 2'

1 ನಮಸ್ತುಂಗತಿರಕ್ಕಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ

2 ಭಾಯಶಂಭವೇ || ಶ್ರೀಮನುಕುಲುವದರಾಮನಾಥದೇವಗ್ಗಚಿಕ್ಕಬೇ

- ³ಗೂರಾಮೇಸ್ವರದೇವಗ್ಗಂಕುಉವದಸಂಗಮೇಸ್ವರದೇವಗ್ಗಂಕುಗುರೆಯಮೊದತ್ತೊತ್ತಿನಮಗನಮ
⁴ಗಭದ್ರ . . ಎಲುಬಂಡೆಯಾಳೆಯ . . ಹೆಗ್ಗಡೆಯೊಳಗಾಗಿಂತಾಬಿಟ್ಟಪಣ . .
⁵ಡನನೋಮ . . . ಯಾಧಮ್ಮಂನಾರುಪ್ರತಿಪಾಲಿಸುವವನಾರಣಾಸಿ . .
⁶ಕ್ಷೇತ್ರವಗಣ್ಯತೀರ್ಥಂಗಳೊಳುಸಹಸ್ರಕವಿಲೆಯಕೋಡುಂಕೊಳಗುಮಂಪಂಚರತ್ನದಲ್ಲಿ . . .
⁷ ವೇದಪಾರಗರಪ್ರಬ್ರಾಹ್ಮಣಗ್ಗೊಟ್ಟುಫಲನೆದುವರುಡದನಲಿ . .
⁸ . ಕವಿಲೆಯುಮಂಪನಿತುಬ್ರಾಹ್ಮಣರುಮಂಪಕ್ಷೇತ್ರಂಗಳೊ

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ಅದೇ ಹೋಬಳಿ ಬಲ್ಲೇಶ್ವರ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸರ್ವೇನಂಬರು ೭ ರಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1' 6" × 1'

¹ಅಕಸಾಲೇರಹೊಂನಮ್ಮನ | ²ಮಗಲಿಂಗಂಣಗೆಹಾಕಿಕೊ | ³ಟ್ಟುಉಂಬಳಹೊಲನು

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ಅದೇ ಗ್ರಾಮದ ಬಳ್ಳೇಲಿಂಗಪ್ಪನ ಗುಡಿಯ ಮುಂದೆ ಧ್ವಜಸ್ತಂಭದ ಬಳಿ.

ಪ್ರಮಾಣ 4' 6" × 2'

- ¹ಶ್ರೀಗುರುಭ್ಯೋನಮಃ | ನಮಸ್ತುಂಗಸರಸ್ತುಂಗಚಂದ್ರಚಾಮರಾಜಾರ
²ವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ || ಯಾದವ
³ವಂಶೋದ್ಭವವೆಂತೆಂದಡೆ || ಧರೆಯತಿಸಯಭಾರಮುಮಂಪರಿಹ
⁴ರಿಸಲುರಾಮಕ್ರಿಷ್ಣರುದಯಿಸಲೊಡನೆವರವಂಶಂಸಂದಮಿಲಾಗುರುತರವಿಖ್ಯಾತಕೀರ್ತಿ
⁵ . . . ದಿಕಂ || ಅಲ್ಲಿಸಮಸ್ತಭೂವನಿತಾ . . || . . .
⁶ದೊಡೆ . . . ನಾದಿಯಾದನುಪರೆಂಬರೆಜಯತುಗಿದೇವನಾತ್ಮಜಂಬಲಿದನುನತೋದಯ
⁷ನುದಾತ್ತಪರಾಕ್ರಮನತ್ಯುದಗ್ಗದಿಂದೆಅರಿಗಗ್ರಗಣ್ಯನೆನಲೊಪ್ಪಿದಕೀರ್ತಿಗಧೀಸಸಿಂ
⁸ಘಣಂ || ಚದುರಿಂಕೇರಳನಿನರಾಜ್ಯಮದಮಂಹಂವಿಾರನೇವೀರದಿಂಕೆಡಬೆಡೀಗ
⁹ಳುಬಂದುಕಾಣೊಡೆಯನಂಕಪ್ಪಂಗಳಂಪೇಗದಿಂಕೊಡುನೀಂಕೊಂಕಣೋಳನಿನಬಲುಹಿನೀಂಬಪ್ಪು
¹⁰ದಿಂದಾಗ . . . ಕಂದರದೇವನೊ . ನೆನುತಂವೈರಾಧಿಪನ್ನಾಱುವರೊ ||
¹¹ಅಕಂದರನತನೆಯಂಶ್ವೇಕರಿಸವಲ್ಲಿನಪಗೆವರೆಲ್ಲರಸಿರಿಯಂಶ್ರೀಕಾಂತೆಗರಸನಾದಂಭೂ
¹²ಕಾಮಿನಿಗೊಲಿದರಾಮಚಂದ್ರಮಹೀಂದ್ರಂ || ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
¹³ಧಿರಾಜಂಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವ
¹⁴ರಯಾದವಕುಳಕಮಳಕಳಿಕಾವಿಕಸನಭಾಸ್ಕರಮಾಳವರಾಯಮದತ್ತಿಣೇ
¹⁵ತ್ರಗೂರ್ಜ್ವರರಾಯವಾರಣಾಂಕುಸತೆಲುಂಗರಾಯಸ್ಥಾಪನಾಚಾರ್ಯಾಹೊ
¹⁶ಯಿಸಣರಾಯಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀಕಂಕಣಪ್ರಚಂಡದೋದ್ದಂಡಅರಿರಾಯ
¹⁷ಜಗದ್ಗುಂಪಕಂಪಣಾಚಾರ್ಯಾಶ್ರೀಯಾದವನಾರಾಯಣಪ್ರವೃಡಪ್ರ

- 18 ತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರರಾಮಚಂದ್ರದೇವತತ್ವದ ಸದ್ವ್ಯೋಪಜೀವಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರ
 19 ಧಾನರಾಯದ . ನಾಥಕಳಿಗಳಂಕುಸ್ರೀಧರನ ಪ್ರತಾಪಮೆಂತೆಂದೆಡೆ || ಧಾ
 20 ರಾಧೀಸಸ್ಯಭೋಜಸ್ಯಕಿತ್ತಿ ರೇಕಾಕಿನೀಸತೀಅದ್ಯಶ್ರೀಧರದಂಡೇಸಕೀತ್ತಿ ಫಃಸಹಚರೀಸಖೀ ||
 21 ಇದಸಕಳವಿಬ್ಬ ಜನಸಂಸ್ತಾಯಮಾನಾನೇಕನಿಜವಿಶದತರಮಣಿರ
 22 ತ್ವಾ ಕರಂವೈರಿಜನಭೈರವಂಯಾದವನ್ಯ ಪೇಂದ್ರರಾಜ್ಯಧಾರೇಯದಿಕ್ತುಂಜರಕಾಮಿನೀ
 23 ಜನಮನೋರಂಜನಮಲ್ಲಿಕಾರ್ಜುನದಣ್ಣ ನಾಥಾಮಳಯಶೋವಾದ್ಧಿವರ್ಧ
 24 ನಸುಧಾಕರಸಕಳಸಾಹಿತ್ಯಾಕರಂಚಾತುರ್ಯುಚತುಮ್ಮುಖಂವಿದ್ವಜ್ಜ
 25 ನಸಖಂನಿಖಿಳಕಳಾತ್ಮಕಲಿಗಳಂಕುಸ್ರೀಧರನಾಧನಳಿಯವಿ
 26 . . . ಹಾಪ್ರಧಾನಂಕಲಿಗಳಂಕುಸಂ . . ದಂಣಾಯಕರಮಂಮಲಕುಮಿದೇವನಸ್ರತಾ
 27 ಪವೆಂತೆಂದೆಡೆ || ರಾಪತಿತಮಸ್ತ ಕೇಲೋಚನೇಸತ್ಯನಾ
 28 ಚತಿನಿದ್ವಿಶಾಭಾಗಂಗಳೊಳುಚಮಕ್ರತಿಅಂತುತ್ರಯ
 29 . . ವೇದರಂಜನ . ಪಿರಿಯನೊಳ್ಳುವಹೆಜ್ಜೆಯೊಳೊಪ್ಪಮಹೇಂದ್ರಭೋ
 30 ಜ್ಯಮಂ . . ವಂದಲ್ಲಿತೋಪಿಸಿದಂ . . ಮಜಬಾಲ್ಪುರರಾಯರಾವುತ್ತರಾ
 31 ಮನಗುವ್ವಿನಿಂಹೊಗಳ್ವರೀತಿತರದಂಡನಾಡನಾ || ದಿಗಿಭಬ್ರಾತದೊಳಿಂದ್ರದಂನಿ
 32 ದಿಗುಧೀಶ್ರಾತದೊಳು ತಂಗಳೊಳುಪಾಲ್ಗಡಲದಿಶಂಕುಳದೊಳಸ್ವಪ್ನಾ
 33 ದ್ರಿದೇವಕ್ಷುಗಳೊಳು ಪಂಪುವಡದಿಪ್ಪಂಯಾದವಾಧೀಸನೋ
 34 ಲಗದೊಳುಲಕ್ಷ್ಮೀದಂಡನಾಧಮೆಹಿದಂವೈರಿಭವಪ್ರಾಂಕುಸಂ || ಸ್ವಸ್ತಿ ಶ್ರೀಪ್ರಿಥ್ವೀ
 35 ವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಹೊಯಿ[ಸ್ರೀವೀರಬಲ್ಲಾಳದೇವರುತುಂಗಭ
 36 ದ್ರಯಪಕ್ಷಿ ಮತೀರದೊಳುಶ್ರೀಜಾಳವಳೆಯಲ್ಲಿತಂಮತಂದೆನಾರಸಿಂಗದೇವನವೆ
 37 ಸರಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿಯಾಸ್ಥಳವನುಮಲ್ಲಿಕಾರ್ಜುನಗುರುಗಳಿಗೆನಿ . .
 38 ಯತಕರಮಾಗಧಾರಾಪೂರ್ವಕಮಾಡಿನಡಯುತಿರೆಕಾಲಾಂತರಂಕರವಾ . .
 39 ತದನಂತರಂ || ಸ್ವಸ್ತಿ ಶ್ರೀಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರಾಥಮ್ಯತಾಪಚ
 40 ಕ್ರವರ್ತಿ ಶ್ರೀವೀರ ಜಯರಾಜ್ಯೋದಯಶಕವರುಷಂ
 41 ನೆಯಬ್ಬಯಸಂವತ್ಸರದಾಸ್ವಯಿಜಬಂ ಗುರುವಾರದಂದುಶ್ರೀಮನ್ಮಹಾ
 42 ಪ್ರಧಾನರಾಯದಂಡ . . ಕಲಿಗಳಂಕುಸವಿಶದಂಣಾಯಕರಮೊಮ್ಮಾ . .
 43 ಮದೇವದಂಣಾಯಕರುಸುಕಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಗೆ . . .

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಆದೇ ಹೋಬಳಿ ಚೀಲೂರು ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' X 1'6"

1 ನಮಸ್ತುಂಗಂಸಿರಸ್ತುಂಗಂಚಂದ್ರಲಾಮರ

2 ತಾರಯೇತೈಲೋಕೈನಗರಾರಂಭಂಮೂಲಸ್ತಂಭಾಯಶ

3ಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಯಾದವನಾರಾಯಣಂಭುಜಪ್ರಾ

4 ಧಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರರಾಯರಾಮಚಂದ್ರದೇವನವಿಜಯ

5 ರಾಜ್ಯೋದಯದಶಕವರ್ಷಂ ೧೦೦೩ ನೆಯಪಾತ್ಥಿ ವಸಂವತ್ಸರ

6 ದಮಾಘಬ ೩೦ ಸೋಮವಾರದಂದುಬೃತೀಸಾತದಂದುಸ್ವಸ್ತಿ

- ⁷ಶ್ರೀರಾಯಹಡೆನಾರಾಯಣಂಶ್ರೀಬ್ರಹ್ಮದೇವನಾ
⁸ಯ್ಕುರುಚೀಲೂರಪ್ರೇಸರಶುರಾಮೇಶ್ವರದೇವರಿಂಗದೀಪ
⁹ವರ್ತಿ ಸದ ೧೦೮ ನಡಸುವಂತಾಗಿಕೊಟ್ಟಭೂಮಿದೇ
¹⁰ವರಪತ್ನಿ ಮುಖಾಗದಬೆಂಡೆಯಘಟ್ಟದೊಳಗೆಕಂಬ ೪೦
¹¹ಮತ್ತಂಟವಟ್ಟಿಗೆಯಧರ್ಮಕ್ಕದೇವರತ್ತಿತ್ತಯ
¹²ದಗೊಟೆನಲ್ಲಿಯೊಂದುಮತ್ತರು ೧ ಕೆಸೆಲವಾಗಿ
¹³ಅಟವಟ್ಟಿಗೆಯನಾಲ್ಕು ತಿಂಗಳುಸದಕೊ ೫ ಭತ್ತದಅಂಬ
¹⁴ಕಳವನಡಸುವುದುಅನುಪಿಸಪ್ರವೇಶದೊಳಗೆಅಚಂದ್ರಕ್ಕುಂಸಾ
¹⁵ಧತಾ ೧ ನೆತ್ತಿ ಕೊಂಡುಅಟವಟ್ಟಿಗೆಯನಾಲ್ಕು ತಿಂಗೆ

- ¹⁶ಳುಅಂಬಕಳವನುಂದೇವರಿಗಿವುಂಬ್ರಹ್ಮಣರಿಗಿವುನೀಳೆಯ
¹⁷ವನಡಸುವಂತಾಗಿಹರುವಜೀಯಂಗಿವಿತ್ತಿ ಯಾ
¹⁸ಗಿಬಿಟ್ಟಧರ್ಮ 1 ಬೀಲೂರತಾಣಾಂತರವಾಗಿಯಿಹವೀರಪ
¹⁹ರಿವಾರಅವರಪರಶುರಾಮೇಶ್ವರದೇವರನಿತ್ಯವಡಿ
²⁰ಯಗುಗಳಧೂಪಕೆಂದುಕೊಟ್ಟಧರ್ಮರಾಹು
²¹ತಂಗಮೂಟುತಿಂಗಳಿಂಗಿತಾ ೧ ಕಾಲಾಳಿಂಗಮೂಟು
²²ತಿಂಗಳಿಂಗಿತಾ ೧ ಯಿಮರಿಯದೆಯಲ್ಲಿಅರಾದಡಂತಾಣಾಂ
²³ತರವಾಗಿಯಿದ್ದವರುಯಿಧರ್ಮವನೋಡಿನಡನೂದಕೆ
²⁴ಬಿಟ್ಟಧರ್ಮ 1 ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' X 1'

¹ಭಾವಸಂವರ್ಧರದಚೈತ್ರಶು ೧೫

²ಲುಕೊಂಡೆನಾಯಕನಹಳ್ಳಿಯಾಹ

³ನುಮಂತನಮಗನದಾಂವೆಗಿನಮ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

20

ಅದೇ ಹೋಬಳಿ ಮಾದನಭಾವಿ ಗ್ರಾಮದ ಮಾಧವದೇವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ.

- ¹ಶ್ರೀಒಂನಮಾಶ್ರಮಾಯಃ || ನಮಸ್ತುಂಗೇಶ್ವರಶ್ಚಂಜೀಕಂದ್ರಚಾಮರೂಪೇ
²ತ್ಯೈಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಭೂಚಂದ್ರಾ
³ಕ್ಷುರವಿರಾಣಾನಳವಿಯತ್ತೋಯಾತ್ಮಮೂರ್ತಿ ಸ್ವದಾಪಾರ್ವತ್ಯಾಃ
⁴ಸಿತಲೋಳನೇತ್ರಸುಖದತ್ತೈಲೋಕೈಲೋಭಾಸ್ವಭಕ್ತಾಭೀಷ್ವರಗಳಪ್ರದಃ
⁵ಸುರಗಣಪ್ರಸ್ತುತ್ಯಸಿದ್ಧೇಸ್ವರಃಪಾಯಾದೀಶ್ವರಭೂಮಿಪಾಳ
⁶ಮಮಳಂಶ್ರೀಸಿಂದವಂಶೋಬ್ಧವಂ || ಜಳನಿಧಿಸರಿವ್ರಿತವಸುಧಾತ
⁷ಳಮೆಲ್ಲಮನತುಳವಿಜಯಭುಜದಿಂದೊಪ್ಪಲುತಳೆದಂಮು
⁸ದದಿಂದಂದೋವ್ಯಳಚಕ್ರೇಶ್ವರನೆನಿಸ್ಪಸಿಂಹಣರಾಯಂ || ಸ್ವಸ್ತಿ ನಮ
⁹ಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಯಾ
¹⁰ದವನಾರಾಯಣಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಸಿಂಹಳದೇವನನಿಜಯರಾ
¹¹ಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷುತಾರಂಬರಂ
¹²ಸಲುತ್ತಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿವಂಕರಾವ್ರತಬನವನಸಂನಿ
¹³ಚ್ಛಾಸಿರದಧಿಕಾರಂಗಿಯುತಿರೆ | ತಟ್ಟೆಂಹಳರಾಜ್ಯಾಭ್ಯುದಯ
¹⁴ಕಾರಣವಾದಸಿಂದಾನ್ಯಯವೆಂತೆನೆ | ಸುರಸಿಂಧುಗೆಭವಸಂಗಂದೊರೆ

- 15 ವೆತ್ತಿರೆಪುತ್ರನಾದನಾತನವೆಸೆರಂಹರವಿಟನೆಂತಲುಸೈಂಧವವರ
 16 ನೆಂದುರುಗಾಧಿರಾಜರಕ್ಷಾಸಹಿತಂ || ಕರಹಡಮೆತನಗೆನೆಲೆಯಾ
 17 ಗಿರಲಹಿತರನಲಿದುಗೆಲಿದುಭುಜಬಲದಿಂದಂಧರೆಗಧಿಸನಾದನೆಂದು
 18 ವ್ವರಸಿಂಧುಕುಲಾವತಾರನಂಸಲೆಪೊಗಳ್ಳಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂ
 19 ಚಮಹಾಸಬ್ದ ಮಹಾಮಂಡಳೇಸ್ವರಂಕರಹಾಟಪುರವರಾಧೀಶ್ಯ
 20 ರಂಮಾಳಚೀದೇವೀಲಬ್ಧ ವರಪ್ರಸಾದಾಸಾದಿತಸಮಸ್ತ ಮಹೀ
 21 ಮಂಡಳಂವಿಜಯಲಕ್ಷ್ಮೀಕನ್ಯ ಕುಂಡಳಂನೀಳಧ್ವಜವಿರಾಜಮಾನದಾನ
 22 ಕಾನೀನಮಲ್ಲ ಫಿತೂರ್ಯುನಿಘೋಷಣಂಗುಣರತ್ನ ಭೂಶಣಂಸಿಂಧುಕು
 23 ಚಕಮಳಮಾತ್ಮಂಡಂವಿಜಯದೇವೀದ್ವಂಡಂಫಣಿರಾಜವಂಶಸುಜನಾವ
 24 ತಂಸಂಬ್ಯಾಪ್ತಮ್ರಿಗಲಾಂಚ್ಛನಂವಿನಿಯೋಗಕಾಂಚನಂಸಾರ್ಯಪಾ
 25 ರಾಯಣಂವೈರಿನಾರಾಯಣಂಕರಹಡನಾಲ್ಪಾ ಸಿರದೊಳಗಾದಅನೇಕ
 26 ದೇಶಂಗಳನಾಳ್ದನಾತನವಂಶದೊಳುಯನೇಕರುರಾಜ್ಯಂಗೈಯ್ದಿರವರೊಳೂ ||
 27 ಪಿರಿಯನೆನೆಗಳ್ಳ ಕಲಿಚಟ್ಟುರಸಂಗಂಲೋಕಬರಸಿಗಂತನೆಯಂಜೋಗರಸಂತತ್ಸುತನೆಚೆಟ್ಟುರಸಂ
 28 ತಾನಾಳ್ದನೆಸೆಯವಸುಧಾತಳವಂ || ತದ್ವಂಶದೊಳು || ಪೊಂದೆತುರಗವಂಪಾಯ್ಸಿನಂದಗ್ಗಿದ
 29 ವೈರಿಬಲಮನಾಜಿಯೊಳಲಿಡಾಟಂದೊದವಿತಂ . . . ಲಸಿಂದಂಸುಗಿ . . . ಮೆಜಿದ . . . ನಿಪಾಳಂ ||
 30 ಆತನತಂಮ್ಮಂಭುವನಖ್ಯಾತ[ಯ]ಶಂಮಲ್ಲಿದೇವನೆನೆತದನುಜನುದ್ಯೋತಿತ . . . ಸಂವಸುಧಾತಳಪತಿ
 31 ತತ್ತ ನೂಭವಂರಾಯರಸಂ || ತದಪತ್ಯನಚಿತಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರಮಿತಯಶಂವಿದ
 32 ಚತುರಪುಕುಳನಳನೀವುದವದ್ವೇದಂಡರೂಪನೀಶ್ವರಭೂಪಂ || ಅದಟಂಶ್ರೀಪಾಂಡ್ಯನಿಸಂ
 33 ವಿದಳಿತರಿಪುಮಲ್ಲಿದೇವನೆನೆರಾಯಂಸಂಮುದದಿಂದಿಜಯನ್ಯ ಪಾಳಕನುದ
 34 ಯಿಸಿದತ್ತ ಕತುಕುಮಾರಕರ್ಭೂತಳದೊಳು || ಸಿಂದಕುಳಾಂಬರದ್ವ್ಯಮಣಿಯಂ
 35 ಕಲಿಮಲ್ಲಿನೈಪಾಳಪುತ್ರನಮಂದರಧೈರ್ಯನಂವಿಬುಧರಕ್ಷಕನಂ . . . ನಂತನಯಂ
 36 ಮುಕುಂದಪಾದಯುಗಪಂಕಜಭ್ರಂಗನನೀಜಗಜ್ಜನಂ . . . ಪೊಡವಿಯೋಳೀ
 37 . ರನುದಾಘಪುಣ್ಯನಂ || ಗಿರಿರಾಜಂಗಾಗಿರಿಸುತೆಸರಧಿಗೆಸಿರಿವುದಯಿಸಂತೆ
 38 . . ದೇವೀವರನಪ್ಪೀಶ್ವರಭೂಮಿಾಶ್ವರಂಗೆನೋವಲಕುಮಾರೆಯುಂಕಾಳಲೆ
 39 ಯುಂ || ಶ್ರೀಕಂಠಂವರಗಿರಿಜಾಕಾಂತೆಗೆಜಾತಕುವರನಿಂತೀಶ್ವರಭೂಮಿಾಕಾಂತಂಗೆಂಚೆಟ್ಟ
 40 ಲಿಗಾಕಳ್ಳಸ್ತಾ ಯಿಕೇಶವಾಖ್ಯಾಕುಮಾರಂ | ಅಂತುಪೊಗಳ್ಳ ನೆಲೆಯಾ
 41 ಗೀಶ್ವರದೇವರಸರನಾಡುಗಳಾವುವೆಂದಡೆ || ಯೆಡವಟ್ಟ ೨೦ ರಿ ತ್ತವ
 42 ರಾಜ್ಯದೊಳುಕುಮಾರ . ಕೋಟಿಹಾಳಚೀಲೂರುಮಂಡಲಿ ಪು . . .
 43 ಯೆಡಮಲೆ ೨೦ ಕೊಳ್ಳಿಗೆ ವತ್ತಾಱುಬಾಡಕುಡ ಆಕೆ
 44 ಐ ೧೦ ಮಣ ೧೦ . . . ಉ ೧೦ ಹ . . . ಕಿಗ ೨೦ ಉಚ್ಚಂ
 45 ಗಿ ೨೦ ಮಾತ್ರಪಕ್ಷವಿನ್ನೂಱು ಯಸತ್ತಳಿಗೆ . . ನಾಯನಾಗರಿ
 46 ಖಂ ಯಜಿಡ್ಡುವ ಮತ್ತರಾ
 47 . . . ದೇವರಸರು . . . ಸುಬದಿ ಯಿರುತ್ತಮಿರೆತತ್ಪದಪ
 48 . . . ಮದಮ . . . ಯಮಲ್ಲಯ . . . ಯ . . . || ಸದ . . ಮ .
 49 . . . ನೆನಿಸಲು ತತೇಜಂತದಪ . . ಪೆ . . ದನಂ . . . ತ್ರಿ

- 50 ಲೋಕಮುಚಿತ ದಪು ಧರಗೇಸೆ
- 51 ಧಾರತ್ನಂ || ಳ್ಲ ಪಾವ್ವತಿಯಂ
- 52 ಸುಚರಿತ್ರದೊಳಪತಿಬ್ರತದೊಳಾ ಗುಣವತಿ
- 53 ಎನಿಸಳು || ಆದಂಪತಿಗಳ ದಿಂಪುಟ್ಟಿದ ನೋದಯನೊ
- 54 ಜ್ಞತಮತಿಮೇದಿನಿಯೊಳು ಸಿಂಗಂ || ನುತ ಲಕ್ಷ್ಮೀನಿರಸಿಂಹಾ ನಖಿಕಳಾ
- 55 ಪ್ರ ಮಮಂತ್ರಿಗ ನೇಶ್ವರನರಪತಿಸನುಮಂತ್ರಿಮಂತ್ರಜ್ಞನೇವಾ
- 56 ಜ್ಞತಿ ಕೊಡ್ಡು ಯೋಗಂಧರವರಚರಿತಂಸ್ಥಾ ಪೈಸದ್ರೂಪನೇಶ್ವರಪತಿಯೊಪ್ಪಂವೀರನು
- 57 ವ್ಯೇತಳದೊಳಧಿಗುಣೋತ್ತಂಗೆನೇಮಂತ್ರಿಸಿಂಗಂ || ಗುಣವಂತ ಸ್ವರ್ಗಜನೈಕಪಾತ್ರರಮ
- 58 ಳಮರ್ ಗ್ರಜಾತಾನುಜಪ್ರಾಣುತಾವುದಾಯ್ಯ ವಿವೇಕಸತ್ಯನಿಧಿಗಳುಸದ್ರಾಜವಿದ್ಯಾರೋಮ
- 59 ಳಿಗಳುಶ್ವೇತ್ವರಭೂಮಿಪಾಳನಸುಹ್ರತ್ಸಂನುಮಂತ್ರಿಗಳುರಾಮಲಕ್ಷ್ಮಣರಂನೊಪ್ಪಿ
- 60 ರಸಿಂಗಮಂತ್ರಿತಿಕಂಶ್ರೀಮಲ್ಲಿಗಾಮಾತ್ಯನುಂ || ತನಗಾ ಸಿಂಹಂಜನಕನ
- 61 ನುಪಮಂಸೋಮದಂಧಾನಾಥಂಜನನೀಪ್ರಸ್ತುತೈಲ ಗುಣೋತ್ತಂಗೆನೀ
- 62 ಮಂತ್ರಿಸಿಂಗಂತನಗಣ್ಣಂಶ್ರೀಸ್ವರೋಬ್ಧೀಪತಿಯೊಳೆ ನ ಲ್ಲತಿ ತ್ರೋಬ್ಧವಂಸಜ್ಜನಮಾ
- 63 ಸ್ಯಂಶ್ರೇಷ್ಠಕಳ್ಳದ್ರುಮನಮಮಕರಂಧನ್ಯನೀಮಂತ್ರಿವ || ಆ ರಿಗೇಸಿಂ ಪತಿಹಿ
- 64 ತಧರ್ಮಪತ್ನಿ ಸಿರಿಯವೈಗೇಭಾಗ್ಯೋಪೇತನುಪುತ್ರಕುಲದೀಪಕನೆನಲಗ್ರಜಚ ರು
- 65 ಪದ ೧೦೪ ನೆಯಚಿತ್ರಭಾನುಸಂವತ್ಸರದಾಶ್ವಯುಜಶುದ್ಧ ೧೧ ವಡ್ಡವಾರದಂದುಶ್ರೀಮತು
- 66 ನೆಲವಿತ್ತಿಯಶೇಷಮಹಾಜನಂಗಳಂಜೆಗಳವತ್ತಿಯಮೂಲಿಗಬೊಮ್ಮಗವುಡಮಾಳಗವುಡಗ
- 67 ವುಡನುಂಕೊಡವೊಣ್ಣೆಯಸಹವಾಸೆಯಬ ವಡೆಯಂಗಳುಂಬಿಡತೂರಕೇತಗವುಡ
- 68 ಬನ್ನಾಳಿಯಬಂಮ್ಮಗವುಡನುಂಹತ್ತಿ ಪೂರಚೀಮಗಾಡನುಂಮೇದೊರಕಾಳಗವುಡನುಂ
- 69 ನಿವರುಮುಖ್ಯವಾದಸಮಸ್ತಪ್ರಭುಗಾವುಡಗಗಳಸನುಮತದಿಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇ
- 70 ಶ್ವರಂಕುಸ್ವರದೇವರಸಗ್ಗಂಹೆಗ್ಗಡಲಿಗೆ ಯ್ಯಂಗಳು ಗೆರು ಬಾಗಿನಅಸ್ತಭೋ
- 71 ತೇಜಸಾಮ್ಯಪ್ರಭುತ್ವ ಮಕ್ಕಳುಮಕ್ಕ ಆಚಂದ್ರಾಕ್ಷರತಾರಂಬರಂಸಲುವನ್ತಾ
- 72 ಗಿ ಆಸ್ಥಳದಮಲ್ಲಿಕಾರ್ಜುನದೇವರಿಗೆ ಮತ್ತು ೪ ಬಸದಿಗೆ
- 73 ಹೆಗ್ಗಿಬಿ ಕಲುಮತ್ತ

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

21

ಅದೇ ಹೋಬಳಿ ನೋರಟೂರು ಗ್ರಾಮದ ಕಲ್ಲಪ್ಪನ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

¹ಸ್ವಸ್ತಿ ಸಕನ್ಯಪಕಾಲಾತೀತಸಂವತ್ಸ

²ರಸತಂಗಳಣ್ಣನೂಣಯ್ಯತ್ತೇಣನೆಯವಿಜ

³ ಗವಲ್ಲಂಪ್ರಥು

⁴ವೀರಾಜ್ಯಂಗಿಯೈಬನವಾಸಿಪನ್ನಿ ಚ್ಚಾರ್ಗಸಿರವ

⁵ಂಗಣ್ಣ ಸಾನ್ತರನಾಳುತಿರೆ ಮಲೆಗ

⁶ ಗದೆನ್ನುಪಲ ಸತ್ತು ಗೆನನ್ನ

22

ಅದೇ ಸ್ಥಳದ 2ನೇ ವೀರಕಲ್ಲು.

¹ಸ್ವಸ್ತಿ ಸಕನ್ಯಪಕಾಲಾತೀತಸಂವತ್ಸರಸತಂಗಳಣ್ಣನೂಣಯ್ಯ

²ತ್ತೇಣನೆಯವಿಜಯಸಂವತ್ಸರಂಪ್ರವತ್ತಿ ಸೆಶುವನ್ನವಳೆ

³ವಲ್ಲಂಪ್ರಥುವೀರಾಜ್ಯಂಗಿಯೈಬನವಾಸಿಪನ್ನಿ ಚ್ಚಾರ್ಗಸಿರಮಂ

⁴ಫಲದಂಕರಾಮಂಸಾಂತರ[ರ]ನೇಲನಾಳುತಿರೆಟ್ಟಪಳ್ಳಿ

⁵ಪೊಲಗನು . . . ಅವರ . . . ಸನ್ನ . ಲೋ
⁶ . . . ಉಮ . . . ಬಕ್ಕಲ . . .

⁷ ಸ್ಥಿರಯ್ಯತ್ತು
⁸ಕನಸಂ ಡಸತ್ತು ಸುಮತಿಗೆಸನ್ನಂ

23

ಅದೇ ಸ್ಥಳದ 3ನೇ ವಿರಕಲ್ಲು.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಸಕಕಾಲಮೊನ್ನೊನೂಜಯ್ಯತ್ತೇಣನೆಯವಿಜಯ
²ಮೆಂಬವರ್ಪಂಪ್ರವರ್ತಿ ಸೆಸುವರ್ಣವೆಬ್ಬಿಧ್ವೀರಾಜ್ಯಂಗೈಯೆಬನವಾನಾಡಂಭಲದಂಕರಾಮ
³ಸಾನ್ನ ರನಾಳರಟ್ಟಪಳ್ಳಿಯಪೊಲಗನು . . . ಪಲ್ಲಿ . . ಯ
⁴ಒದೆ . . . ಕುಂದ ಗಾವೊಣ ನಮುಂದೆನಿನ್ನ . . . ದರಾಣಿಗವಲ್ಲಂಪಲರಂತೆ ಒದಿದು
⁶ಸತ್ತು ಸುಗತಿಗೆಸನ್ನಂ ಅವರಬೈ ತಿರಿಯಕ್ಕಂ ಕಲ್ಲಂನಿಱಿಸಿದಳು

24

ಅದೇ ಗ್ರಾಮದ ಮಾಸ್ತಿಹೊಲದಲ್ಲಿ ನಟ್ಟ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'2" × 1'6"

¹ . ಶುಕ್ಲ ಸಂವತ್ಸರದಮಾಗ್ಗ ಸಿರಬಿ ೧೪ . ಆ . . . ೨೦ . . .
²ನಂ ವನ . . . ಕಡೆಕಾ
³ ಮಸಂಕಗಲುಡನ

⁴ ಸಂಕಂಮ . . . ದೆಡೆ . . . ಹೋದನು
⁵ ಲು ೧ ಕಂಮಂಗಳಮಹಾ ಶ್ರೀ

25

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಯೆರೆಹಳ್ಳಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರದೇವಾಲಯದ ಪೌಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 10' × 2'8"

¹ಉಂನಮಾಶಿವಾಯ || ನಮಸ್ತುಂಗತಿರಚ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ ! ತ್ರೈಲೋಕ್ಯನಗರಂಭಮೂಲಸ್ತಂ
²ಒಭಾಯಶಂಭವೇ || ವೃತ್ತ || ಸೋಮಾಕ್ಷಾ ನಳಮಾರುತಾಂಬರಧರಾತೋಯಾತ್ಮರೂಪಂಕಳಾಧಾಮಾಳಂಕೃತಚಾ
³ಶಿರುಜಾಟನಭವಂಶ್ರೀರಾಮನಾಥಂಸುರಸ್ತೋಮಪ್ರಸ್ತುತನೀಗಿನಾಳ್ವಭುವನಿಷ್ಠಿಕೇತಗಾಡಂಗಿಳಾಪ್ರೇಮಂಗೂ
⁴ಬಿಜ್ಜಿ ಕತಧಾರ್ಮಿಕಂಗೆಪದಪಂದೀರ್ಗ್ವಾಯುಮಂಶ್ರೀಯುಮಂ || ಪರಿಧಾವನ್ಮತ್ಸ್ಯಪುಷ್ಪಾಹತಮಕರಕರಾಸ್ಥಳ
⁵ನೀನಾಭೀಳನಕ್ರಸ್ಥಿರತೋದ್ಯುಕ್ತಿಂಶುಮಾರಕ್ರಮಣಸಮುದಿತೋಚ್ಚಂಡವಾತಾಭಿಘಾತೋದ್ಧರವೀಚೀಕರಾಘಸ್ಥಿಗಿ
⁶ತನಿಖಿಳದಿಗ್ಧಂಡಳಂರಂಜಿಕುಂಭಃಸುರಜಂಬೂದ್ವೀಪಮಂಸುತಿ ಉದಖಿಳಧರಾಭೋಗಭದ್ರಂಸಮುದ್ರಂ || ವ ||
⁷ಆಸಮುದ್ರದಸುತಿಂಗೊಳಗಾಡಜಂಬೂದ್ವೀಪದಮಧ್ಯಪ್ರದೇಶದೊಳ || ವೃ || ಸುರವಿದ್ಯಾಧರದಂಪತಿಪ್ರಕರದಿಂಚಂ
⁸ದ್ರಾಕ್ಷ್ಯತಾರಾಗಣೋತ್ಕರಶಾಖಾಂಕಿತಮೇಖಿಳಾವಳಯದಿಸತ್ಕಾಂಚನೋದ್ವೀಪಬಂಧುರಗೋತ್ರಾಚಳದುನ್ನತಪ್ರತಿ
⁹ಭಯಿಂಕಲ್ಪಂಘ್ರಿಪಾರಾಮವಿಸ್ತರದಿಂರಂಜಿತಬುದ್ಧಿಜ್ಞೋಜ್ಜಿಹತಯಶಶ್ರೀಸುಂದರಂಮಂದರಂ || ಕಂ || ಆಮಂದ
¹⁰ಂರಕ್ಕೆ ದಕ್ಷಿಣಭೂಮಂಡಳಮೆಸೆವುದಲ್ಲಿಭರತಕ್ಷೇತ್ರಂಶ್ರೀಮಣ್ಣ ನಮೆನೆತೋಕ್ಕುಂಭೂಮಾನಿನಿಗಮದುಗನಿನಿದರ್ಶಕುಸ್ತಳ

55. ೫೫ ತನಂದು ಸಚ್ಚರಿತನನಾಪ್ತ ನಂಸ್ಥಿರನನೋಳ್ಗ ಲಿಯಂಬಿರಿದೀವದಾನಿಯಂಧರೆಪೋಳ್ಗಂ ಮನೋಮುದದನಾಳ್ವಭು
56. ೫೬ ವಂಸಲೆಕೇತಗಾಂಡನಂ || ಕಂ || ಇಂಬುಬಿರಿದೀವಂಶಿವವಾದಾಂಬುಜಭೃಂಗಂದಯಾನ್ವಿತಧೀರಂಧಮ್ನಾಂಬುಧಿ
57. ೫೭ ಚಂದ್ರನೆನಿಸ್ವಂಕಿಂಬುನಾನಾಸಕಳಗುಣಸಮೇತಂಕೇತಂ || ತದನುಜಂ || ವಿನಯಮೆಬೆಳಗಿಲಿವಿದ್ಯಜ್ಞನಸಂತೋ
58. ೫೮ ಪೂಮರಾಶಿಸತ್ಯಮೆಬಿತ್ತೆಂದೆನಿಸಿದಮಯ್ಯಯಸೆವ್ವೆಗಳನನಿರಿಯಿಂನಾಳಗಾಂಡನೆಸೆದಂಧೆಯೋಳ ||
59. ೫೯ ಆವಿಭುವಿನನುಜನಖಳಕಳಾವಿಭವವಿಳಾಸಂವಿನಯವಿಶ್ರುತಗುಣಸಂಭಾವಿತನೆನೆಗಳ್ಳಂ ಸಲೆಭೂವಳ
60. ೬೦ ಯದೋಳಮಳಕೀರ್ತಿಗಾಣ್ಡಂಜೊಮ್ಮಂ || ವೃ || ಸಂಗತಚಕ್ರವಾಕವಿಧನಸ್ತನಿಚಾಮಸರೋಜವಕ್ತ್ರಸನ್ಮಂಗಳಗಾ
61. ೬೧ ತ್ರೆಸಚ್ಚರಿತವಿಾನಸುಲೋಚನೆಸದ್ಭೀರತಾಂಗಂಗೆಯವೊಲುವನ್ತೆ ಸದುಗಂಗೆವಗಾಂಡನೆಗಳ್ಳೆ ವೆತ್ತಳುತ್ತಂಗಳಭು
62. ೬೨ ಜಪ್ರತಾಪನಿಧಿಕೇತಗವುಂಡನಕಾಂತಿ ಸನ್ಮತಂ || ಮತ್ತಂ || ಪತಿಹಿತತಾನೆಸಚ್ಚರಿತಾನೆಗುಣಾನಿತಿತಾನೆಸತ್ತ
63. ೬೩ ಲೋಜ್ಜಿತಮತಿತಾನೆಸೇವ್ಯವಿಭವೋನ್ನತತಾನೆವಿನೂತಸತ್ಯಸಂಯುತಸಲಿತಾನೆನಲ್ವಿನುತಕೇತಗವುಂಡನಧ
64. ೬೪ ಮೃಪತ್ನಿತಾನತಿಶಯವೆಂಬಿನೆಗಳ್ಳೆ ಮೃತಮೃತವೆಗಾಂಡಿಧಾತ್ರಿಯೋಳ || ಮಿನುತಂಶ್ರೀಪತ್ನಿಯೂರೆ
65. ೬೫ ಪ್ರಭುವೆನೆನೆಗಳ್ಳೀಕೇತಗಾಂಡಂಗೆಪುತ್ರಜ್ಞನಸೇವ್ಯಂದಾಸಗಾಂಡಂತದನುಜನೆಸೆದಂಮಾಚಗಾವುಂಡನಪ್ಪಾತನಂತಂ
66. ೬೬ ಮಂಜೀಯಗಾಂಡಂತದನುಜನತುಳಂರಾಮನುರ್ವೀಲಾಮಂವಿ ಬುಧನಿಧಿಸಮಧಾವಿಶ್ರು
67. ೬೭ ತಂತನಾಗಗಾಂಡಂ || ಅಲ್ಲಿಯಸ್ಥಾನಪತಿ || ಶ್ರೀ ಗಣನಧಿಗತಾಗಮ
68. ೬೮ ವಿದ್ಯಾಪಾರಗನಮಳತಪೋನಿಧಿಧಾರಿಣಿ ತದಸತ್ಯಂನುತಧ
69. ೬೯ ಮೃಪಕಾರ್ಯನಿರತಂಸಾಹಿತ್ಯವಿದ್ಯಾವಿಚಾರದನು ವಿಚಾರಕೋವಿದನೇಚಾಂ
70. ೭೦ ಬಿಕೆಯಾತ್ಮಜಂವಿನುತನತ್ಯಾದಾರ್ಯಸಂಪನ್ನನ ಶ್ರೀರಾಮನಾಥಾಚ್ಚಕ್ರಂ ||
71. ೭೧ ಕಂ || ಸಮನಿಪುದೈಹಿಕವಿಭವಂನಿಮಿರ್ದೆಸಗುಣೀರ್ತಿವಲ್ಲಿ ಮನ್ತವದಿಕ್ಕುಂಧಮೃತತ್ವ
72. ೭೨ ರಂಗರಿದುಂಬೇ || ಎದುಧಮೃಪಮನಭವಣ್ಣೀಸಲಾಧಮೃಪಮನಮುಖ್ಯಂಮಾಡಿ || ಸ್ವಸ್ತಿಶ್ರೀಮಂನಾಳ್ವಭುಹತ್ತಿ
73. ೭೩ ಪೂರಕೇತಗಾವುಂಡನಬಿಳಬಂಧುಜನಪರಿವೃತನಾಗಿದ್ದು ಶ್ರೀರಾಮನಾಥದೇವರಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂನಂ
74. ೭೪ ದಾದೀವಿಗೆಗಂನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂಜೈತ್ರಪವಿತ್ರಕ್ಕಂಮಾಪಕೂಟಕ್ಕಂಖಂಡಸ್ಥಿತಿಜೇಣ್ಮೋದ್ಧಾರಕ್ಕಂ ವಂಗಳೋಗರಂ
75. ೭೫ ಗಂಭೀರಕವೆಂದುಶಕವರ್ಪದ ೧೧೩೦ ನೆಯವಿಭವಸಂವತ್ಸರದಕಾಂತಿಕ್ಕಂ ೧೫ ಸೋಮವಾರವೃತೀಪಾತಸಂಕ್ರ
76. ೭೬ ಮೂದಂದುಹೆಗೆ ಹಿಪುಬಡಗಣಕೋಡಿಯಲ್ಲಿಮತ್ತರೊಂ [ದು] ೧ ಪೂರಿಂಪಡುವಣನಡುಕ್ಕಂಬದಲ್ಲಿವೊಗೆಮತ್ತ
77. ೭೭ ರೊಂದು ೧ ಐಕನಗಟ್ಟದಕೆಳಗಣಯೆರಮತ್ತರೊಂದು ೧ ಅನ್ನುಮೂಱುಮತ್ತರಂದೇವಗೆಧಾರಾಪೂರ್ವ
78. ೭೮ ಕಂಮಾಡಿಕೊಟ್ಟರು || ಕೆಹಿಗಿಹಿರಿಯಕೆಹಿಯತೆಂಕಣಕೋಡಿಯಲೆರೆಕಂಬಅಯ್ಯತ್ತು ೫೦ ಚಿಕ್ಕನಕೆಹಿಯ
79. ೭೯ ಣಿಮಕೊಂಡದೊಳಗಣಬಡಗದಸೆಯಕೆಂಗಳುಕಂಬ ೫೦ || ಅನ್ನುಕೆಹಿಗಿಮತ್ತರೊಂದು || ನಮಾತಿವಾಯ
80. ೮೦ ಆಹತ್ತಿ ಪೂರಹೊಲಸೀಮೆಯೆಂದೆಡೆಮೂಡಲಾಚಟ್ಟಪಯಾಲತಂಕಲಬಳ್ಳೆಗೆಹಿಯಕೋಡಿಯಮ
81. ೮೧ ತ್ತದೊಡವುಡುವಲಬಿಕ್ಕೆ ಯಮೊರಡಿಯತೆಂಕಣನೇಗಿಲಕಲ್ಲುಬಡಗಲನೇಗಿಲಕಲ್ಲುಕಾಶಾನಂದಲದು
82. ೮೨ ಗಿಯಬುವ್ಮನಕೊಳದಿಂಬಡಗಲಹೊಣ್ಣವರೆಯಕೊಳವೇರೆ || ಕಂ || ವಿರಚಿಸಿದನೊಪ್ಪಲಕ್ಷ್ಮೀಧರತನಯಂರಾಮದೇವ
83. ೮೩ ನೀಶಾಸನಮಂಬರದಂಪದುಮರಸಂಕಂಡರಿದನಿವತ್ತಿ ಯೋಜನೂರ್ಜಿತವಾಗಲೆ || ದಾನಂವಾಸಾಲನಂವಾಸಿ
84. ೮೪ ನಾಚ್ಚೇಯೋನುಪಾಲನಂ | ದಾನಾತ್ವಗ್ಗಮವಾಪ್ನೋತಿಮಾಲನಾದಚ್ಯುತಂಪದಂ || ಶ್ರೀರಾಮನಾಥರಣಾ
85. ೮೫ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನತೂಡುಬೆಳ್ಳಿದಣ್ಣಾಯಕನುಸುಂಕದಹೆಗ್ಗಡೆವಿರುಪಯ್ಯನಾಕಯ್ಯಂಗಳಸಹಿತ
86. ೮೬ ವಾಗಿದ್ದು ಶ್ರೀರಾಮನಾಥದೇವರಿಗೆಬಿಟ್ಟುಗಾಣ ೧ ಹತ್ತಿ ನವಕ್ಕಲದೆಹಿಪುಂಕವೊಂದಾಹುಡುಂಕೆದೆಹಿಸ
87. ೮೭ ಹಿತಯನಿತುವೆಂಬಿಟ್ಟರು ||

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ಅದೇ ದೇವಸ್ಥಾನದ ಪ್ರಕಾರದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ತ ಹಾಮಾಂಣ್ಣಿ ಕೇಸ್ವರಂಸಿಂಧ ಗೋವಿಂಧ ಸಿತಗರಗಂಣ್ಣಿ
- ² ಪಾತಾಳಚಕ್ರವರ್ತಿ ಅರಸಂಕ್ಷ ಕರಗಸಬಿರುದರಂಕುಸಮ
- ³ ಲಿಯತೂತ್ತ ದದು ವಮಲಪರೋಳುಗಂಡ್ಡ ಕದನಪ್ರಚಂಢ್ಣಿ ನಿಸ್ಸಂ
- ⁴ ಕ್ಷ ಮಲ್ಲಸುಭಲರಾದಿತ್ಯಮೂರ್ತಿ ನಾರಾಯಣಂಮಾಳಚೇದೇವಿಯ
- ⁵ ರವರಪುತ್ರನುಂಕೇಸವದೇವರದಿಬ್ರಹ್ಮಪಾದಪದ್ಮಾ ರಾಧಕನುಮಪ್ಪ
- ⁶ ಈಶ್ವರದೇವರಸರುಪಳಗವರ್ತಿ ಯನೆಲ್ಲವೀಡಿನೊಳಿದ್ದು ಎಡವಟ್ಟೆ ಬಳ್ಳವೆಮುದು
- ⁷ ವಲ್ಲಮೂ ೩೦ ನರಿವಳಿಗೆ ೪೦ ಸುಖಸಂಬಧಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯು
- ⁸ ತ್ರಿಸಕವರ್ಷದ ೧೦೯೩ ನಂದನಸಂವತ್ಸರದ ಮಾಘಸು ೧೪ ಆ ಸಾಂ
- ⁹ ತ ಗಿಯಾಅರಸುಸಿಂಗಿದೇವನುಧಾಳಿಯಾಗಬಿಡುಹತ್ತಿ ವ್ರೂರಿಜಿಬಿದು
- ¹⁰ ದನವಂಕೋಡುಹೋಹಲ್ಲಿದಾಸಗಲುಡ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ತ ಹಾಮಾಂಣ್ಣಿ ಕೇಸ್ವರಂಯಾಶ್ವರದೇವರಸರುಪಳಗವರ್ತಿ ಯನೆಲ್ಲವೀಡಿನೊಳಿದ್ದು ಬನವನಾಡಬಳ್ಳವೆ
- ² ಯಎಡವಟ್ಟೆನಾಡುಮುದುವಲ್ಲ ೩೦ ನರಿವಳಿಗೆ ೪೦ ಸುಖಸಂಬಧಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯು
- ³ ತ್ತಮಿರೆಯಿರೆ || ಸಕವರುಶದ ೧೦೯೩ ನಂದನಸಂವತ್ಸರದ ೧೪ ಆ ಸಾಂ ತಳಿಗೆಯನಾಡಅರಸುಸಿಂಗಿ
- ⁴ ದೇವನುಧಾಳಿಮಾಗ್ಗ ದಿಂಬಿಂಬದಹತ್ತಿ ವ್ರೂರಸೋರಟ್ಟೂರನಿಜಿಬಿದುತುಲುಂವಂಕೋಣ್ಣಿ ಹೋಹ
- ⁵ ಲಿಮತ್ತ ಲದಾಸಯನಮಗಚ್ಚಿಲಯ | ಮತ್ತ ಲಮಲ್ಲಯನಮಗಕೇತೆಯನುಯಿಂ
- ⁶ ನಿವರುಅಣ್ಣತ್ತಂಮಂದಿರುಕಂಡ್ಡ ಹೋಹಿಂಗದೇವರದಿಯಿ ತಾಗಿತ್ತಳ್ಳಿ ಜಿಬಿದೆಚ್ಚು ಜವನೊಕಿಲಿ
- ⁷ ಕಿದಂನೈ ಪಲಬರಂಕೊಂನು ಬಿಲ್ಲದಂಣ್ಣೆ ಗೋಡುರಣಕಿತ್ತು ಕುದುರೆಯಂತಿವಿದು
- ⁸ ತುಲುಂವಂಹಿನ್ತಿ ಕಿಸುರಲೋಕಪ್ರಾಪ್ತ ರಾದರು || ಅನ್ನೆಂನೈ ದಡೆಚಿಲಯಂಗಂಪೆಳವುಗ
- ⁹ ವ್ರೂರಿಗುಟ್ಟಕ್ಕು ದಿಯಿದ್ದಸುಪುತ್ರಕುಲದೀಪಕನುಗೋತ್ರಚಿನ್ನಾಮ
- ¹⁰ ಣಿಯುಮಪ್ಪಮತ್ತ ಲದಾಸೆಯನುನಿಲ್ವಿದಬೀರಗಲ || ಜಿತೇನ[ಲ]ಭೃತೇಲಕ್ಷ್ಮಿ ಶ್ರೀ
- ¹¹ ಮಿತ್ರೇನಾಪ್ಯಾಂಸುರಾಂಗಣಾಪ್ತನವಿಧ್ಯಂಸನೀಕಾಯಾ ಕಾಚೆನ್ನಾ
- ¹² ಮರಣೇರಣೇ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ವೀರಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ತ ಹಾಮಾಂಣ್ಣಿ ಕೇಸ್ವರಂಮಲ್ಲಿದೇವರಸರುಪಳಗವರ್ತಿ ಯನೆಲ್ಲವೀಡಿ
- ² ನೊಳುಯಿದ್ದು ಎಡವಟ್ಟೆ ಬಳ್ಳವೆಮುದುವಲ್ಲ ೩೦ ನರಿವಳಿಗೆ ೪೦ ಯಿನ್ತಿ ವನಾ
- ³ ಚುತ್ತ ಸುಖಸಂಬಧಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯುತ ಇರಸಕವರಸದ ೧೦೧೮
- ⁴ ಪ್ಪಂಗಳಸಂವತ್ಸರದವೈಸಾಖಸು ೧೦ ಆದಿವಾರದಂದ್ವು ನೈವಮಾಧೇವಿ

- ⁵ಕವುಡಿಸ್ತೋಯಲ್ಲಿಬೀಡಬಿಟ್ಟುಧಾಳೆಮಾಗ್ಗದಿಂಪಳಗವತ್ತಿಗಬಂದ್ವಕಾ
⁶ದಿಕಟ್ಟುಹೋಗುತ್ತ ಕತ್ತಗಿಯಲ್ಲಿದ್ದಟ್ಟು(ವ)ದನವಂಕೋಣ್ಣ ಹೋಪಾಗ(ನಾ)
⁷ನಾಡವರುಹುಯ್ಯಲಾಗಿಹರಿದುಬವರವಂಹಿದಲ್ಲಿವತ್ತಲ್ಲಿಮಲಯನ
⁸ಮಗಚೀಲಯನಕೂಡಹರಿದುಹೋಗಿಂದೆಹತ್ತಿ ಪೂರಮೂಡ
⁹ಣಮೆಯ್ಯವೊಡ್ಡ ನಕೆಜಿಯಕಳಗತಾಗಿತ್ತೆ ಉದಯವನೂಕಿಲಿಕಿದಂನೆ
¹⁰ಪಲಬರಂಕೊಂದ್ವ ಬಿಲಂದಂಡೆಗೊಂಡುಘೋಣಿತ್ತು ಕುದುರೆಯತಿದಿದು
¹¹ಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದ || ಅದೆಂದೆ ದಡೆಬೀಲಯಂಗಂಮಲ್ಲವೆಗವುಡಿಗಂ
^{*12}ಹುಟವದಯ್ಯದಸುಪ್ರಕುಲದೀಪಕನುಗೋತ್ರಚಿಂನಾ
¹³ಮಣಿಯುಮಪ್ಪಬೀರಯನುನಿಲ್ಲಿದಂಬೀರಗಲ ||

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ಆದೇ ದೇವಸ್ಥಾನದೊಳಗೆ ರಂಗಮಂಟಪದ ಕಂಭದ ಬುಡದಲ್ಲಿ.

- ¹ನಮಸ್ತುಂಗೇಶಶ್ವಂಭಿತದ್ರವ್ಯಾಪುರಾಣವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
²ಸ್ವಸ್ತಿಶ್ರೀಶಕ್ರವರ್ಷ ೧೬೧೦ ನೆಯ ವಿಜಯಸಂವತ್ಸರದವುಷ್ಕಸು
³೧ ಸೋಮವಾರದಂದು . ಶ್ರೀಯಾದವನಾರಾಯಣಾಂಭುಜಬಳ

⁶ ರಸರುವಿಜಯರಾಜ್ಯೋ
⁷ದಯಂಗೈಯ್ಯತ್ತಿ
⁸
⁹ಶ್ರೀರಾಮನಾಥದೇವರದೇವಾಲ್ಯದಜೇರ್ನೋದ್ಧರದಧರ್ಮಕ್ಕೆ ಆದೇವ
¹⁰ರಪ್ರದಿಷ್ಟಾದೀ ನಾಡಸುಂಕವನುಸರ್ವಮಾನ್ಯವಾಗಿಆ
¹¹ಸಿ ರುಬಿಟ್ಟಧರ್ಮಕ್ಕೆ ಆರುಚ್ಚಿದವರುವಾರ
¹²ಪಾಸಿಯಲಿಕವುಲಿಯಕೊಂದಯಿಟ್ಟುದೋಶಮಂಗಳಮ
¹³ಹಾಶ್ರೀಶ್ರೀ

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ಆದೇ ದೇವಸ್ಥಾನದ ಉತ್ತರಕಡೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6' x 2' 9"

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²ಸ್ವಸ್ತಿಶ್ರೀಮಂಸತ್ಯಾಶ್ರಯಪ್ರಭುವೀವಲ್ಲಭಮಾರಾಜಾಧಿರಾಜಸರಮೇಸ್ವರಭಟ್ಟಾರಕ
³ಕಾಕಳಿವಿಕ್ರಮಾದಿತ್ಯಪ್ರಭುವೀರಾಜ್ಯಂಕೆಯೆವಲ್ಲಸರಸವೆಸದೊಳೊಸೆದಡನ್ದು
⁴ತತುಆಕಡಿಗಳನ್ನೊಟ್ಟಿಲೇರಾಳ್ದನಂಸನ್ನಮಗುಸದಿ . ಅರಪಡೆಸಂ . ಮಾಯ್ತು
⁵ಕದ . ಕವೇಳದುದಮಗುಸದಿಯಾಮಾದಗಳು . ಕೊಟ್ಟನೆ . ನಿಱಿದುಸಗ್ಗಲಯ

(ಮುಂದೆ ಹೋಗಿದ್ದ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 2' 9"

¹ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಂದಗಳಾಯದ್ಧ ದುಳ್ಳರಸನ
²ನಂಬುಕೊಣ್ಣೆ ಡೆ ಇನಿರ್ಪದೊಪ್ಪೆ ಎನ್ನು ಪಂದಿಹುದುವನಿಜಪೆ

³ತುಸತುಸಗ್ಗಾಲಯನೇಱಿದೋನಮಗುಸದಿ . ಕದ್ದ ವಳ್ಳದನಗು

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಬೂದಹಂಪಿನ ಹೊಲದಲ್ಲಿ ಪಾಳ ಜೈನಬಸ್ತಿ ಬಳ ಬಿದ್ದಿರುವ ಭಿನ್ನವಾದ ಜಿನವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

¹ಸ್ವಸ್ತಿಶ್ರೀಮತು

² ಸಂಘನುಂ . . ದೇವರ

³ . . ಮಂನಾಳ್ಪುಭುಪು

⁴ಗೌಡನಪುತ್ರರುಸಾ ಪಾರ್ವತೀರ್ಥಂಕರಸ್ವಾಮಿಯ

⁵ಮಾಡಿದರು . . ವಾಗಿ . ಪ್ರತಿಷ್ಠೆಯನೂ . . ಮುದ್ದೋಜನುಂಗ . .

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ಅದೇ ಹೋಬಳಿ ಕತ್ತಿಗೆ ಗ್ರಾಮದ ತಳವಾರನೆ ಉಂಬಳಿ ಹೊಲದ ಮೇಲ್ಬಾಗಿಲಲ್ಲಿ.

ಪ್ರಮಾಣ 1' × 8"

(ಮೇಲ್ಬಾಗಿಲ ಹೋಗಿದ್ದ)

¹ . . . ಗಳು . .

²ಬ್ಬವಾಗಿಹೊನ್ನೊಜಿ .

³ ಲುಮಾಳಯಂಗೇಹೆಗ

⁴ಟಕೆಗೆಮುಗುಳಿಕೆಹಿ

⁵ಯಕೆಳಗೆಅರವತ

⁶ಲುಕೆಯವುಂಬಳಿಯ

⁷ಕೊಟರುಭೂಮಿಯು

⁸ಚಂದ್ರಾಕ್ಷುರಂಗಳನಮ

⁹ಗಳಮಹಾಶ್ರೀ

¹⁰ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದಾಸರಹಟ್ಟಿ ಸಮೀಪಾಯರ ಗೌಡರಂಗಪ್ಪನ ಮಗ ನಿಂಗಪ್ಪನಿಂದ ಬಂದ ತಾಮ್ರತಾಸನೆ.

¹ತಸಿಬನಿವ್ರಿತ್ತ ಪಧವೇಗತ್ತಿ ||

²ಕಲುಕೆರಾಂಗಾಸೋವಿಪಧವೇಗತ್ತಿ || ಹಪ್ಪಿ

³ರಾಂಗಾಸೋವಿಪಧವೇಗತ್ತಿ ||

⁴ರಾಜೇಶ್ವರಹಿರಹನುಮಪನಮಕ್ಕ ತ್ತುಲಕ

⁵ನುಮಪನಮಕ್ಕ ಯಿಂಮಡಿಹನುಮಪ

⁶ನಮಕ್ಕ ನಕೊಮಾರಾಕ್ಕೆ ಂಗಪನಮಕ್ಕ ಯಿತ್ತ

⁷ಘಟನವಪಆಧಬನವಕೊಮರರು ||

⁸ಚಂದ್ರಚಮರವೇನಮಸ್ತುಂನಿಸ್ತುಂ

⁹ಬಿತ್ತೇಲೋಕ್ಕೆ ವನಗರಾಂಬವೇಮುಲಸ್ತುಂ

¹⁰ವೇಶ್ರೀಮಂನೃಮತ್ತಸೊಸ್ತುಶ್ರೀಮಂನೃಮ .

¹¹ಶ್ರೀಜಯಸೈಲವಹನಕವರಕ |

¹²ಂಕ್ಷಿ ವರುತಾವಾ ವಂಗನಮಸಂ ||

13 ಚರಾಧಪಲುಗುಣಸು ೧೦ ಶಿವರಾ
 14 ಧಲು || ದಸರಾಹಸಿರಾಂಗನೋಯಿಪುಹಿ
 15 ಯೇಳುಗುಡಿನಲಿಕಳಧೋಡವಳಗುಣಹು
 16 ತ್ತಧವಳಗಿಯಿಧರಾಗನೋಯಿವುಧುಪಲ
 17 ರಧುನಿವರಾಡಪಕ್ಕ ಕಲಧಲಿಮು
 18 ಉತ್ತ ಗಳಿಗೆಯೆಲರಾವಚಂಧ್ರಮೆಂಬ
 19 ಲಿಕಳಲಿಮುರ್ಕದೊಳಗೆಹುಷಿಧಂತ್
 20 ರಾಂಗಾಸೋಯಿಯಸಲಿಗೆವುಡುಮಡಿ
 21 ಸಮರಾಯತಿಮಪನುಧಾನರಾಹುಷಿ
 22 ರಾಂಗಪಗುತಿಯಪಲಿಗುಹುಷಿರಾಂಗ
 23 ಸೋಮಿಯಸಮರಾಯಕ್ಕ ನವುನಮನ
 24 ಯನುಹೇಳಿ ತೀರಿಸಿಕೊಡಬೇಕುಎಂಧು
 25 ಹೇಳಿಕೊಂಡಲ್ಲಿಅವರುರಿತರಾವುಡಿರ
 26 ಲ್ಲಿನಿಮನೆಯಹಿಗಡದವೆರಾಧಾನೀವು
 27 ನೀವುಯಿತ್ತಂಡದವರುಕುಡಿದೇವರಾಮುಂ
 28 ಧಪಾವಡಮಡಿಧಲ್ಲಧೇವೆರಾಧಾಯೆಂ
 29 ದುಯಿಬಲಿಗುಹೇಳಿಯಿಧರಾವಳಗೆಗಿದವ
 30 ರಿಗೆಸಮರಾಯತನಕೊಡಬೇಕುಯೆಧು
 31 ಲಿಯಿಕಟ್ಟುಮಡಿಸೀವುಸುಂಮನಹೋಗ
 32 ಕೇಲಿಗಧಾನೀವುನೀವುಯಿತ್ತಂಡಕುಡಿವಲು

33 ವಲನಹೋಣಿಕೊಟ್ಟುಸೋತ್ತವರಿಗೆ ೧೦೦
 34 ಗೆಧವರಿಗೆ ೫೦ ಲ ಯಿರೀತಿಯಲುಹೋಣಿ
 35 ಕೊಟ್ಟುಹೋಗಬೇಕುಯೆಂದುಹೇಳಿದಲ್ಲಿಅ
 36 ಮತ್ತಿ ಗೆರಸರಾಹಟಸಮರಾಯರಾಂಗ
 37 ಪಗಿನೆಮತ್ತಿ ವುಜನಗಾವುಡಹೋಣಿವು
 38 ಡಮಡಿ ಸಮರಾಯತಿಮಪಗಿತಾನೆ
 39 ವಿರಿಗಾವುಡತ್ತಿ ಮಪನುಹೋಣಿಯಿರೀತಿ
 40 ಯಲುಹೋಣಿಕೊಟ್ಟುಬಧುಹುಷಿರಾಂಗಪ
 41 ನಗುಡಿಮುಂಧೆತಿರಮಲಿಧಾಸ್ಯೆಯನಸಿ
 42 ರಾಗಪಾವಡಮಾಡಿದಲ್ಲಿಧಿನ್ತಕ್ಕೆ ಪವ
 43 ಡಗೆಧರಸರಿಯೆಧುವಯಿಧಮಾಡಿದಲ್ಲಿ
 44 ಧಿನ್ತಕ್ಕೆ ಪವಡಗಧಿತ್ತು || ಪವಡಕ್ಕೆ ಕು
 45 ಡಿದಧಾನರಾಂನುಯಲ್ಲಸಮಸ್ತರುಕುಡಿ
 46 ತಾಗಮನಿಗೆಹೋದರು || ಗಾಳವರು
 47 ವಿತರಾಮಾಡಿದಲ್ಲಿಸೋತ್ತವರಾಯರಾಗೆ
 48 ಧವರುಯರುಯೆಂದುಹೇಳಿದಲ್ಲಿಕಂಡಂ
 49 ತ್ತವರುಧೇವರುಧಾನರಾಹಟಸಮರಾ
 50 ಯರಾಂಗಪನುಗೆಧನುವುಡುಮಡಿ
 51 ತ್ತಿಪಪನುಸೋತ್ತನು || ಯೆಂದುಹೇಳಿದರು
 52 ವಳಿತ್ತು ನೀವುಅಡಿದಪ್ರಕಾರಕ್ಕೆ ನಮಹಾಣ

ಹಿಂಭಾಗ

53 ವನುಕೊಡಿಎಂಧುಕೇಳಿದಲ್ಲಿಅವರಿ
 54 ಗೆತ್ತಂಮತಂಮಹಣವನುಪೆರಿಸಿದರು |
 55 ದೇವರುನಿಮಗೆವಂಧುಅರಿಮಡಿಕೊಳ್ಳು
 56 ತ್ತೇನೆಸಾನಗುಯೇಳುನುರುಮಧಿಗೆಕಚು
 57 ಬಿತ್ತು ಯಿಧಕ್ಕೆ ದೇವರಾಧಯಹರಾಧು
 58 ನನಗೆವಂಧುಗ್ರಾಮವನುಪಲಸಬೇ
 59 ಕುಯೆಂದುಹೇಳಿಕೊಂಡಲ್ಲಿಅವರಿಗೆವ
 60 ಳಿತ್ತು ಯೆಂಧುಧಾನರಾಹಟಿಯೆಂಬ
 61 ಗ್ರಾಮವನುಹುಕಿಕೊಟ್ಟರುಯಿಗ್ರಾಮಂ
 62 ನುಕಲಕಲಕ್ಕೆ ಗ ೫೦ ಕೆರುಕ್ಕ ಯಿಧಕ್ಕೆ
 63 ಯಿಧನ. ನೀನುನಿನಧಾನಲುಹವು
 64 ಂಡುಬರುವದುಯೆಂಧುಹೇಳಿದರು ||
 65 ನೀನುನಿಮರಿಗ್ರಾಮಮಡಿಕೊಂಡು

66 ಅನುಭವಿಸಿಕೊಂಬುಧುಧಾನರಾ
 67 ಹಟಿಸಾಮರಾಯರಾಂಗಪನುಧೇವ
 68 ರುನಮು . . . ಧಕ್ಕೆ ನಮಗೆವಂ
 69 ಧುಗುಲುತ್ತು . . . ಬೇಕುಯೆಂಧು || ಗೆ
 70 ಳಿಗೆಹೇಳಿಕೊಂಡಲ್ಲಿ . . . ಕುಹರಗಲ್ಲಿಯೆಂ
 71 ಧುಗ್ರಾಮಗ್ರಾಮ . . . ವಂಧುಪಾಲನಡ
 72 ವಹಗಲಿಸ . . ಪಲಿಸಿದರು || ನೇಮ
 73 ರೆಗೆಹಿಂಧೆಹ . . ಮರು ೩ ಅಡ ೨೦ ಬೀ
 74 ಜಂ || ಧೋಡಯ: ತ್ತಿ ನಹಳಿಕೆರೆಹಿಂಧೆಹ
 75 ಕಡಿ ೨೦ ಮರು ೩ ಬೀಜವರಿಅಲುಬರಕಂ
 76 ಕನಹಳಿಕೆರೆಹಿಂಧೆಅಕಡಿ ೨೦ ಮರು ೩
 77 ಬೀಜವರಿಅರುಬಳಧಾನಿ . . ಬಿಧರುತ
 78 ಟಹಿಂದೆಅಕಡಿ ೨೦ ಮರು ೩ ಬೀಜವರಿ

- 79 ಅರುಬಳಕಂಕನಹಳ್ಳಿ ಗಾಂಗನಕೋಟೆಯ
80 ವಿಗ್ರಮಹಟರಾಂಗನೋವಿಪು[ರ]ವರ್ಗಕ್ಕೆ ಗ್ರ
81 ಮಕೆಹಳ್ಳಿ ಂ ಕ್ಕೆ ಧಸರಿಗಲ . ಮಡಿಕೊಟ್ಟುಧು
82 ಖಂ ವಧುಕಂಡಗಧಪ್ರಕರಾಲಪ್ಪಣಿಕೊ
83 ಟರು || ಧನರಾಹಟಸಮರಾಯರಾಂ
84 ಗಪಗಿಸಮರಾಯಕನಡನರಾಜಧ
85 ವಿವರಮಳೇನಹಳಿಸೀಮೆಸೀಮೊಗ್ಗ ಸೀಮೆಯಿ
86 ಕ್ಕೇ ಸೀಮೆಬೆಳಗುತ್ತಿ ಸೀಮೆಯಿರಿಯಿನ್ನ
87 ನುಯಿರಾಂಗಪನುಅನುಭವಿಸಬೇಕು
88 ||ಯೆಂಧು . . . ಕೊಟ್ಟತ್ತಂಬ್ರದಶಾಸ
89 ನಸಹ || . . . ರಾಹಟಸಮರಾಯರಾ
90 ಂಗಪಮಡಿಧಪವಡಮನ್ಯ | ನುಬಂಧು
91 ತಾರಾಂಗಪ . ರು || ಗಳುಕುಧು . ಪಕ್ಕವು
92 ಸಹಕೊಟರು || ಯಿದಕೆಸಕ್ಷಿ ||

- 93 ನಡಿಗಲಕ್ಷಿಮಿ . . ಸಾಕ್ಷಿ . . ಮತಿವು
94 ಜನಗೊವುಡನಗೂಲಕುಲದೆ . ಸಕ್ಷಿ ||
95 ಬೆಳಗುತ್ತಿ ಗೊವುಡ . . ಪಧಕೋಲಮಲ್ಲ
96 ನೋರಾಸಾಕ್ಷಿ || ಸುಗಲಗೊವುಡಮಲಪನತೊ
97 ಲಸೆಗೇಲೋಕಸಾಕ್ಷಿ || ಚಟರಾಗೊವುಡ
98 ನಿಜಮುಡಿರಾಮಣನಕೊಲಸಟವಾರಾ
99 ಸಕ್ಷಿ || ಧಡಗೂರಬಸಪನಕೊಲಿಅಕ್ಕೆ
100 ರುಸಾಕ್ಷಿ || ಸಮಗೊಂಡನಹಳ್ಳಿಗೊವುಡಬೆಂ
101 ನಪನಕೊಲನವಂತ್ತೆ ಲೋರಸಕ್ಷಿಗೋವ
102 ನಕೋವಿಗೊವುಡಮಲಪನಕೊಲಕನಲೋರ
103 ಸಕ್ಷಿ || ಅನೇವೇರಿತ್ತಿ ಮಪನತೊಲಸಟ
104 ಲೋರಾಸಾಕ್ಷಿ ಕಂಕನಹಳ್ಳಿ ಮರಿಸಿಧಪನಕೊ
105 ಲಕುಲವೆನೋರಸಾಕ್ಷಿ || ಧೋಡಮತೇನಹಳ್ಳಿಗೊ
106 ವುಡಚೆನಿವೀರಾಪನಕೊಲಕೊಂನಲೋರಾಸಕ್ಷಿ

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ಬೆಳಗುತ್ತಿ ಹೋಬಳಿ ಬೆಳಗುತ್ತಿ ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾವಂಡಳೇಶ್ವರಂ ಮಲ್ಲಿದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂದರಾಜ್ಯಂಗೈಯುತ್ತಮಿ .
2 ಂಂ ನಿಯಪ್ಪ ವಂಗನವತ್ತರದಕಾತ್ತಿ ಕಬಹುಳಅಮಾವಾಸ್ಯಸೋಮವಾರದನ್ನ || ವಿತ್ತ || ಚಟ್ಟನೈ
3 ಪಾಳಕಂಪರಸುಪಾಂಡ್ಯನಮೋವದನೇಲಿವತ್ತಿ ಫಯಂತೊಟ್ಟನೆಪಾಯ್ದ ಜೀವಧನಮೆಲ್ಲಮನಾಗಳೆಕೊಂಡುಪೋ
4 ಗೆಜ್ಜೆನ್ನಟ್ಟತೆರಳ್ಳಿ ತಳ್ಳಿ ಟಿರುದುವರ್ವಡೆಯಂತುಉವಂಮಗುಚ್ಚಿ ತಾಂಚಟ್ಟಿಯನಾಯಕಂಪಡೆದುಮೆಚ್ಚಿ
5 ದಂಸುರಕನ್ನೆಯಕ್ಕುಳ || ಮಲ್ಲನಿಪಾಳಕಂಪೆಸಸೆವೆಗ್ಗ ಡೆಮಲ್ಲನಪುತ್ರನಾಜಿಯೊಳ್
6 ತಲ್ಲಳವಪ್ಪನಂಪಗೆಸಟ್ಟನೆಕ್ಕಿಲ್ಲ ಲಗಿಂತುರಂಗಮಂಬಿಲ್ಲಣಿಯಂಕುಣುತ್ತಿ ಟಿರುಚೆಚ್ಚಿ
7 ರವಾತುಉವಂಮಗುಚ್ಚಿ ತಾನಿಲ್ಲದೆಹಿಕ್ಕು ಚಟ್ಟನಮರಾಂಗನೆಯಕ್ಕುಳೊಳೊಲ್ಲ ಕೂಡಿದಂ ||
8 ಕಂಡದೊಳಿಂದಿಯಾಡಿಬಿಸುನೆತ್ತ ರೊಳೊಕ್ಕುಳುಕುಳಿಯಾಡಿವೆಚ್ಚಿ ಮಾಕೊಂಡೊಡ
9 ನೆಚ್ಚ ಪೂಣಿಗರಪಣ್ಣಿ ದಲೆಯಂಪೊಡೆಸೆಂಡನಾಡಿದೊಗ್ಗ ಂಡನಿಂದಲೆಂದೇಂಪೊಸಮುತ್ತಿ
10 ನನೇಸೆಯನಿಕ್ಕಿ ಕೂಡೆಕ್ಕೊಂಡೊಡನೊಯ್ದ ರಚ್ಚ ರಸಿಯಕ್ಕು ಲಿಚಟ್ಟನನಾಚಿರಂಗದೊಳು
11 ನಟ್ಟಿ ಪೊರದಾಳ್ದ ನಂಪಲೆವೆಚ್ಚಿ ಸಿತುಉವಂಮಗುಚ್ಚಿ ವಾಪ್ಪಡೆಯಂತಳ್ಳ ಚ್ಚಿ ಟಿರುದ
12 . . ಪುರಂಗನೊಚ್ಚ ತಮಂಕೊಂಡನಲ್ಲಿ ನಾಯಕಚಟ್ಟಂ || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾ
13 ಮಂಡಳೇಶ್ವರಂ ಮಲ್ಲಿದೇವರಸರುಂಕನ್ನ ಗಾವುಂಡನಬಮ್ಮ ಗಾವುಂಡನುಂಹಳ್ಳಿಯಮಾರಗಾವುಂ
14 ಡನುಂಗಂಜಿಯಮಾಕಗಾವುಂಡನುಂಉಬ್ಬ ರವಾನಿಯಸ್ಥಳದಗದ್ದೆ ಕಮ್ಮಂ ರಹೊಸಗೆ
15 ಟಿಯೊಳಗೆ . . ಕಂರಿಕಮ್ಮಂ ೨೫ ಅಲ್ಲಿನವಣೆಕಮ್ಮಂ ೫೦ ಚಟ್ಟಿಯನಾಯಕನ
16 ಮಕ್ಕಳುಮಕ್ಕಳು ವರಂಸಲಿಸುವರುಕಾ ಪ್ರಿತ್ತಿ ಯನಳಿದವಂವಾರಣಾ
17 ಸಿಯಲುಕವಿಲಿಯಂಬ್ರಾಹ್ಮಣಸ್ವಹಸ್ತ ದಿಂಕೊಂದಮಹಾಪಾತಕನಕು ||

36

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.)

¹ಸುಧ್ಧ ಅಪ್ಪಮಿಸೋಮವಾರ . . .²ನೋವದೆತಂತ್ರಪಾಳಬೈಚಿ . . .³೪೪ ಘನತರವಾರಿಯಿಂದಿಹು . . .⁴ರಲೋಕಮನೆಯ್ವಿ ದನಲ್ಲಿ ಬಿಲ್ಲೆಯ⁵ತಂತ್ರಪಾಳಬಿಲ್ಲೆಯ

37

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 6" X 2'

¹ಶ್ರೀಗೋವಿಂದಾಯನಮಃ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ²ಮಲ್ಲಿದೇವರಸರುಬೆಳಗವತ್ತಿಯೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂದಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿರೆ³ಶಕವರ್ಷದ ೧೧೧೧ನೆಯ ನಳಸಂವತ್ಸರಚೈತ್ರಬಹುಳವಿಕಾದಸೀಸೋಮವಾರದಂದು ||⁴ಕಂ || ತೊಟ್ಟಿನಲಮ್ಮಾ ಬಾಯಿಯಕಟ್ಟುಳ್ಳ ಕುದುರೆವೆರಸುತುಣುಗೊಳ ಕಟ್ಟುಗಟ್ಟಿಯನಾ⁵ಯಕನುಜದಿಹುದೊಟ್ಟುಜೆಯಿಂದಾಂತ ವಂವುಗುಟ್ಟಿದನಾಗಳ || ವಿತ್ತ || ಜೊಪ್ಪದೇವಿಸಮೇತವಿದ್ದು⁶ಪಸಸಲುಮಲ್ಲಕ್ಷಮಾಪಳನಿಂತೊಪ್ಪಂಪತ್ತಿ ದಿರಾಂತ ವೈರಿಬಲಮಂಜಂಕೊಂಡುತೀಬಾ⁷ಸಿಯಿಂತೊಪ್ಪಂದೋವದೆಪೊಯ್ದನೆಂಗರಿಕರೊಳುಬಲ್ಲಾಳ್ಳ ರಂಗಟ್ಟಿಯಂಬಾಪ್ಪಂದೀಧರೆಬಣ್ಣಿಸ⁸ಟ್ಟಿ ಪಡೆದಂಸ್ವರ್ಗಾರ್ಪವರ್ಗಗಳಂ || ಭರದಿಂತೊಲೆಯನಾಯಕಪ್ರಿಯಸುತಂಗಟ್ಟಿಯ್ಯ⁹ನುಗ್ರಾಜಿಯೊಳುತರಗಂಮುತ್ತಿ ದೊಡ್ಡಕ್ಕಿ ತತ್ತು ರಗಮಂಬಲ್ಲಾಳ್ಳ ಲಂಖಡ್ಗದಿಂಕರುಳುಂಕಂಡನು¹⁰ಮಾಲಿಸೂಸುವಿನೆಂಗ್ರೀರಂಗಗೋವಿಂದನುತ್ತು ರುತೇಜಂಪದೆದಪ್ಪರೋಗಣಯುತಂವೈ¹¹ಕೊಂತ ಮಂಘೋದಿದಂ || ಇನ್ನು ಕಾದಿಪಲರಂಕೊಂದುತುಣುವಂವುಗುಟ್ಟಿಯಂಗರಿಕಮಲ್ಲಿ ಯ¹²ನಾಯಕಮಾಚೆಯನಾಯಕರಮಂಗಟ್ಟಿಯನಾಯಕಸುರಲೋಕಪ್ರಾಪ್ತನಾದ ||¹³ಶ್ರೀಮತ್ ಮಲ್ಲಿದೇವರಸರುಸಮಸ್ತ ಪ್ರಧಾನರುಂಮೂಲಿಗಬಮ್ಮ ಗಾವುಂಡನುಂ¹⁴ಸಹಿತವಾಗಿದ್ದು ಗಟ್ಟಿಯನಾಯಕನಾಳುತನಕ್ಕೆ ಮೊಟ್ಟಿಯುಬ್ಬರಮಾನಿಯಲು¹⁵ಗದ್ದೆಕಂಬ ೧೦ ನೋವಬರಸಿಯಕೆಹಿಯಕೆಳಪದ್ದಲೆಕಂಬ ೨೦ ಸಲಿಸುವರೆ

38

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 2'

¹ನಮಃಶಿವಾಯ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಮಲ್ಲಿದೇ²ವರಸರುಬೆಳಗವತ್ತಿಯೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂದಾಜ್ಯಂಗೈಯ್ಯುತ್ತ

- ³ಮಿರಶಕವರ್ಪದ ೧೧೧೮ ನೆಯ ನಳಸಂವತ್ಸರದವೈಶಾಖಸುದ್ಧಪೂರ್ಣಮಿ
⁴ವಡ್ಡವಾರದಂದು || ಕಂ || ಉಪ್ಪಾಬಾಯಿಯಧಾಳಿಯದೊಮ್ಮೆಯೆಕವಿತಂದೊ
⁵ಡೆಯ್ವಿ ಸಂಗರದೆಡೆಯೊಳುವುಮ್ಮಳಿಯಪ್ಪಿನವರಿಬಲವಮ್ಮಿ ಕುಟ್ಟಿ ಉದನು
⁶ಉದನಾಯಕಮ್ಮಿಲಂ ||
⁷ವೃ || ತೊಡೆಕಡಿಯೊಪಿನಂಬರಿಯರಳ್ಳೆ ಲನೊಮ್ಮೆಯೆಚೆಕ್ಕು ವೊಪಿನಂನಡುಬೀಳೆವೊಪಿನಂತ
⁸ಲೆಕಣಕ್ಕೆ ನಲಾಗಳುರುಳ್ಳು ಪೊಪಿನಂತೊಡದ್ದರಣವದಂಗೆರುಕಮ್ಮಿಲೆಯನಾಯ
⁹ಕನಾತ್ಮಬಿಡ್ಗ ದಿಂಕಡುಗಲಿಪೊಯ್ದು ಪೊಯ್ದಿ ರದೆಮುಚ್ಚಿ ಸಿಪಂಸುರಕನ್ನೆ ಯಕ್ಕುಗಳಂ ||
¹⁰ಭಾಸುರಕ್ಕಿತ್ತಿ ಪೆತ್ತೆ ಸೆವಮಲ್ಲನೃಪಾಳಕನಂಗರಕ್ಕು ನಾಕೇಸವನಾಯಕಪ್ಪಿ
¹¹ಯಸುತಂಕಲಿಮ್ಮಿಲೆಯನಾತ್ಮಬಿಡ್ಗ ದಿಂದಾಸುರವಪ್ಪಿನಂರಿಸುತುರಂಗಬ
¹²ಲಂಗಳನಿಕ್ಕಿ ಗೆಲ್ಲವಂಸಾಸಿಗನೊಳ್ಳುವೆತ್ತ ಮರಕಾಮಿನಿಯಕ್ಕುಗಳೊಳೊಲ್ಲು ಕೂ
¹³ಡಿದಂ || ವ || ಅನ್ನು ಕಾದಿಪಲರಂಕೊಂದುತುಱುವಂಮಗುಟ್ಟು ಸುರಲೋ
¹⁴ಕಪ್ರಾಪ್ತನಾದ || ಶಿವಾಯನಮಃ || ಸಿದ್ಧೇಶ್ವರಾಯನಮಃ ||

39

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೫ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' x 1' 6"

- | | |
|---------------------------------------|--|
| ¹ ಕೂತಣದಂಡನಾಯ . . . | ⁶ . . . ಯೊಳುನು ೧೧೮ನೆಯ ಪಿಂ |
| ² ನೊಲ್ಲದೆಬೆಳಗವತ್ತಿ ಯ . . . | ⁷ ಗಳಸಂವತ್ಸರದ ರದಂದು . ನಲೇಂ |
| ³ . ಕೇತ . . . ದಾನ . . . | ⁸ ಕನಳಕೇತಂಕೂ ದಲಿ . ೧ |
| ⁴ ಕ್ಕುಳೊಳೊಲ್ಲು ಕೂಡಿ . . . | ⁹ ತಲ್ಲ ಉದುಪಲರಂ ವಾಯನಮಃ \|\| |
| ⁵ | |

40

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೬ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" x 3' 6"

- ¹ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಮಲ್ಲಿದೇವರಸರುಬೆ
² ಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತ ಮಿರಶಕವರ್ಪದ ೧೧೧೮ನೆಯ ನ
⁸ ಶಾಖಸುದ್ಧಪೂರ್ಣಮಿವಡ್ಡವಾರದಂದು || ಕಂ || ಭರದಿಂದುಮ್ಮಾಬಾಯಿಯತು
⁴ ವಧನಮಂಪೊಳುಗುಪರಿಬೆಚ್ಚು ಜೇಡರವ್ವಂಱುವಂಪಿನ್ನಿಕ್ಕಿ ಕಾದಿದಂತೆಚ್ಚು
⁵ ಉದಿರಾದಪೂಣಿಗರಪಣ್ಣಿಲೆಯಂಪಳಿಯಿಚ್ಚು ತೊಟ್ಟಿ ತತ್ತ ಉದಿರಾದಾ
⁶ ರಂಗಬಲಮಂಕಲಿಕ್ಕು ಲಗಿಂದೆಸೇನೆಯಂಪಳಿಯಪ್ಪಿನಂತವಿಜೇಡರ
⁷ ಮಯನೊಪ್ಪುಗಂಬಳಲೊಡಗಿಸುರಾಂಗನಾಜನದತೋಳೊಳವಂಸುರಲೋಕವೆಯ್ವಿ
⁸ ೦ || ಅವ್ವಿನವಂಪರಾರ್ಥಗನಿಧಿಯಪ್ಪನಿವಂಕಲಿದಾನಿಕೂಮ್ಮೆಯಿಂದಪ್ಪನಿವಂಪರಾಂಗನೆ
⁹ ಸುಚರಿತ್ರಗುಣಪ್ರಣೂತನಿಪ್ಪನಾವನೆಂದೆಸೆವಜೇಡರಸೋಮಯನಪ್ಪನಂ
¹⁰ ಪ್ಪಿತಂದೊಯ್ದು ವಚ್ಚ ರಸಯಕ್ಕುಳಿದೇಂಸುರಲೋಕಸೇವ್ಯನೋ || ಇನ್ನು ಕಾದಿಪಲರಂ
¹¹ ತುಱುವಂಮಗುಟ್ಟು ಜೇಡರಸೋಮಯನಮಗನಪ್ಪುಗಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ||

41

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 1' 10"

¹ಓಂನಮಃಶಿವಾಯ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಶ್ರೀ²ಮದೀಶ್ವರದೇವರಸರುಬೆಳಗವತ್ತಿಯೊಳು . . . ರಾಜ್ಯಂಗಿಯುತ್ತ³ವಿರಲೊಂದುದೇವಸಂಬೆ ಯೊ . . . ಮಲ್ಲಸೆಟ್ಟಿಯಮಗಂ⁴ಕಾಳಿಯಂಶಕವರ್ಪದ ೧೧೩೩ ನೆಯಯುವಸಂವತ್ಸರದ . . ಯುಜಬ ೧೦ ಸೋಮ⁵ವಾರದಂದು || ಕಾಳೆಗದೋಲೇಶ್ವರಕ್ಷಿತಿಪಾಳಂಬೆಸಸಲ್ವೆ ಪರಿದುಬಿ . . . ಕಕಾಳನವೊಲ⁶ಳುದುರ್ಕಾಳಂಬಾಳಂತಲುದುಡಕೊಂದುಸರ್ಗಕ್ಕೊಗೆದಂ || ಪರದವಿದ್ದು ದತ್ತ ಲುಂನೆತ್ತ⁷ರವೊನಲನ್ನೊಕ್ಕು ಕರುಳಾಸೂಪಿದಬಂಡಂ . . . ಪೊ ದ⁸ದ್ವೈತವಾಯ್ತು ಕಾಳನಿಜುದಾಹವದೊಳು || ಅನ್ನುಕಾದಿ ದು⁹ಪಲರಂಕೊನ್ನು ಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದಂ ||

42

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 1' 10"

¹ಓಂನಮಃಶಿವಾಯ || ಸಿಂದಕುಳಾಂಬರದ್ಯುಮಣಿಯಂಕಲಿಮಲ್ಲನ್ನಪಾಳಪುತ್ರನಂಮಂದರಧೈ²ಯ್ಯನಂವಿಬುಧರಕ್ಷಕನಂಘಣಿರಾಜವಂಶನಂ . . ಮುಕುಂದಪದಪಂಕಜಬ್ರಂಗಳನೀಜಗಜ್ಜನಂಕುಂದದಬಿ³ ಈಶ್ವರದೇವರಸರು⁴ ಬೆಳಗವತ್ತಿಯಮ⁵ ದಾನಂಪಡೆ , ಯು⁶ . . ಗ . . . ತೊಡರ್ . ಚ್ಚುವ || ಮತ್ತಿ ಬೆಳ⁷ಗವತ್ತಿಯಕೋಟೆಯನಾ . . ತದ್ಬಲಂಪತ್ತಿ ಡಿಗಳೆಂದದೊಳಪೊಕ್ಕ . .⁸ಬಗ್ಗ . ಮನಾರುತಿರಾಂತುಕಟದ ಕೊಂದು . ರೊ

(ಮುಂದೆ ಸವೆದು ಹೋಗಿದೆ)

43

ಅದೇ ದೇವಾಲಯದ ಪೂರ್ವಕಡೆ ನಟ್ಟಿ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ ೫' 6" X 2' 3"

¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಧೀವಲ್ಲಭಂಯಾದವನಾರಾಯಣಂಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಸಿಂಹ²ಳದೇವರವಿಜಯರಾಜ್ಯವಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಂಸಲುತ್ತುಮಿರೆ || ತತ್ಪದಪದ್ಮೋಪಜೀವಿಹೊನ್ನ ಬೊಮ್ಮಿ ಸೆಟ್ಟಿ

- ³ ಬಿನವನೆನಾಡಮೇಲಾಳಿಕೆಯಧಿಕಾರಂವಾಡುತ್ತಿರೆ || ಅರಸಂಕಕರಗಸಂಸಿಂದರದೇವಂವಾಳಚೀಪ್ರಸಾದಾನ್ವ
⁴ ಯನೀಶ್ವರಮಂಡಳೇಶತನಯಂಪರಾರ್ಥ್ಯನಿಧಿಕೇಶಣೀರ್ವಿಪಾಳಂನೇಗ್ಧಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಶ್ರೀಮನುಮಂ
⁵ ಡಳೇಶ್ವರಂಕೇಶವರದೇವರಸರುಬೆಳಗವತ್ತಿ ಯೊಳುಸುಖದಿಂದಾಜ್ಯಂಗಿಯುತ್ತಿರಲೊಂದುದೇವಸಂಹೊನ್ನ ಬಮ್ಮಿ ಸೆಟ್ಟಿಯಮೇ
⁶ ಲಿನಡೆದುಸೋವಿದೇವನಬಮ್ಮನಂಬಸನೆಶಕವರ್ಷದ ೧೧೫೩ನೆಯ ಖರಸಂವತ್ಸರಫಾಲ್ಗುಣಅದಿವಾರದಂದು
⁷ ಮುನಿಸಿಂದಂಹೊಂಬಂವತ್ತಂನಿಜತುರಗದಳಂಗೂಡಿಸೇನಾಸಮೂಹಂಘನಘೋಷಂಗೊಂಡುನೂಂಕಲ್ಪ
⁸ ತುಳಭುಜಬಳಕೇಶವೋರ್ವಿಪನಾಜ್ಞಾಪನದಂತಾನೇಱುವಾಣಾನ್ವ ರಿಬಲವನಿತಂಪೊಯ್ದು ಕೊಂ
⁹ ದಿಕ್ಕಿ ನೋಯ್ದೇವನತಮಂಬಮ್ಮನೊಲ್ಲಚ್ಚರಗಣಿಕೆಯ ರೊಳ್ಳೂ ಡಿಸ್ವರ್ಗಕ್ಕೆ ಸಂದಂ || ಅನ್ನು
¹⁰ ಕಾದಿತ್ತ ಟ್ಪಿದುಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ || ಒಂನಮಃಶಿವಾಯಃ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 6" × 2' 8"

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಧೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಂಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರ
² ಕ್ರವತ್ತಿ ಸಿಂಹಳದೇವರವಿಜಯರಾಜ್ಯಮಾಚಂದ್ರತಾರಂಸಲುತ್ತಿರತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನಾಯಿದೇವದಣ್ಣಾಯ
³ ಕರುಬಿನವನೆನಾಡಮೇಲಾಳಿಕೆಯಧಿಕಾರಂವಾಡುತ್ತಿರೆ || ಸಿಂದಕುಳಾಂಬರದ್ಯಮಣಿಯಂಕಲಿಮಲ್ಲನೃಪಾಳಪುತ್ರ
⁴ ನಮಂದರಧೈರ್ಯನಂವಿಭುಧರಕ್ಷಕನಂಘಣಿರಾಜವಂಶನಂಸಂದಮುಕುಂದಪದಪಂಕಜಭೃಂಗನನೀಜಗಜ್ಜನಂಕುಂದದೆಬ
⁵ ಣ್ಣಿ ಕುಂಧರೆಯೋಶ್ವರದೇವನನುಧ್ಯಪ್ತೋನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರ
⁶ ಧೀಶ್ವರದೇವರಸರುಬೆ ಸುಖದಿಂದಾಜ್ಯಂಗಿಯುತ್ತಿರಲೊಂದುದೇವಸಂ ಸ
⁷ ದು ಸಕವರ್ಷದ ೧೧೫೩ ನೆಯ ಯುವಸಂವತ್ಸರದ ಬ್ರಹ್ಮಸ್ವ
⁸ ತಿವಾರದಂದು || ೧೧ || ಸಾಯ್ತನದಟಧಾಳಿಟ್ಟು . ಜಯಂಬಿಟ್ಟಂದೋರ್ವ್ವ . ವಾಯ್ನಿಜ .
⁹ ದನಮಂಬಂದಿಕ್ಕಿ ತತ್ತೇನೆಯ ಳಾಗನೆತಾಗಿಕಾದಿಪಲರಂಪನ್ನಟ್ಟಿತ್ತೆ ದ್ವರ್ಗತೂಳ್ಳಟ್ಟುತಂತವೆಕೊಂಡುವಾಜಿನ
¹⁰ ಹಿತಂಪೊಕ್ಕಂಸುರಾವಾಸಮಂ || ಕಂ || ಗಲಿಯುಭಯಬಲಮೊಚ್ಚ ಲುತೂಳ್ಳಿ ಟ್ಪಿದು ಪೊಯ್ದ ತಾವಭವಸೇನೆಯ
¹¹ ಪಾಡಿ ಚ್ಚನಾವೆನಿಸಮುರಾರಿಸಾಯು . ದೊಳ್ || ಸೊಸಿದಸಿಂದಪೊಕ್ಕ . ತುಳಾಧಿ
¹² ವಾಗಬಿದ್ಧ ದಾನಿತಡೆದುತಳ್ಳ ಯನಾ
¹³ ಅನ್ನು ತಾಗಿಕಾದಿತ್ತ ಟ್ಪಿದುಪಲರಂಕೊಂದುಸುರಲೋಕ
¹⁴ ಪ್ರಾಪ್ತನಾದಂ || ಗೀಶ್ವರದೇವರುಕೊಟ್ಟು ಗೆ ಮು ೫ ಬೆಳಗವತ್ತಿ ಯಲುಗದ್ದೆನೊಲ ೩೧ ಬೆದ್ದಲೆಕಂಬ
¹⁵ ವಂಚಿತನು ಮಮ್ಮಯ್ಯಬಿಟ್ಟಂಗೈದುಮಕ್ಕಳುಮಕ್ಕಳುವರಂಸಲಿಸುವರು || ನಮಃಶಿವಾಯ ||

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಗೋಡೆಯ ಬಳಿ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 3' 6" × 2'

- ¹ ಸಮಸ್ತಂಗಳಿರಶ್ಚಂಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ .
² ಭಾಯಶಂಭವೇ || ವೈ || ಕಮತಾಧೀಶಘಣೀಂದ್ರದಿಕ್ಕಿ ರಿಗಲೆನ್ನತ್ತ ಮ್ಮಕೇಳೀವಿಳಾ . . .
³ ಸೇಪ್ರೀತಿಯೊಳೆ ಪ್ಪದಾಯತಮಹಾಭೂಭಾರವಂತಾಳ್ವ ವಶ್ರಮವೇಕಿನಿ

- 4 . . . ನ್ತಳೆಯಲಿನ್ನಾಲ್ವೇನೆ ಲೆಂಬನೆ ದುರ್ಧಮದೋರ್ಧ್ವಂಸದಂತಾಂಧದಂವಸುಧೆಯಂ
 5 ಬಿಲ್ಲುಗಳಭೂಪಾಳಕಂ || ಕಂ || ರತಿಗಂಭಾರತಿಗವರುಂಧತಿಗಮ್ಮಿಗಿಲೆನಿಸರೂಪು
 6 ಚಾತುರ್ಯಪತಿಬ್ರತಗುಣದಿನೊಪ್ಪಮಹಿಮಾನ್ವಿತಪದುಮಲದೇವಿಯಗ್ರ
 7 ಮಹಿಷಿಯೆನಿಸ್ಪಳ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ತೊಡಪಿಳ್ಳೆದಣ್ಣಾಯಕರುಬೆಳಗ
 8 ವರ್ತ್ತಿಯನಾಡಧಿಕಾರಂಗೈಯ್ಯತಮಿರೆ || ತೊಡಳಿಲ್ಲದೊಂದೆನುಡಿಲೋಭದೊಳೊಂದದಮ
 9 ನಮೊಡಂಬಡಿಲ್ಲದಚರಿತಂಮದವಿಲ್ಲದಸಂಪದವೆಂಬಿದುಸಾಜಂತೊಡಪಿಳ್ಳೆದಂಡಾಧಿಪನೊಳ ||
 10 ಅಜಳವರ್ತ್ತಿಯಮನ್ನೆಯರನ್ನೆಯವೆನೆ || ಅನ್ಯಪನುದಾರಚರಿತಂಮಾನಿತಮಾನ್ಯಂವಿನಿ
 11 ಜ್ಞೇತಾಹಿತಸೈನ್ಯಂಸೂನ್ಯತವಚನಂಧರೆಯೊಳ್ತಾನೆನಿಸಲ್ಪೆಂಪುವೆತ್ತ ನೀಶ್ವರಭೂಪಂ || ಅರಸಂ
 12 ಕಕರಗಸಂಸಿದ್ಧರದೇವಂಮಾಳತೀಪ್ರಸಾದಾನ್ವಯನೀಶ್ವರಮಂಡಳೇಶತನಯಂಪರಾತ್ಮನಿಧಿಮಾ
 13 ಲ್ಲಿದೇವನಾಳ್ವಂಧರೆಯಂ || ತದಪತ್ಯನಖಿಳಲಕ್ಷ್ಮೀಸದನಂಕದನಪ್ರಚಂಡನಪ್ರಮಿತಯಶಂ
 14 ವಿದ್ಯತರಿಪುಕುಳನಳೀಮದವದ್ವೇದಂಡರೂಪನೀಶ್ವರಭೂಪಂ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ||
 15 ಕನ್ನಗವುಂಡನತನಯಂಸನ್ನುತಮತಿಕಾಳಗೌಡನಾತನಪುತ್ರಮ್ಮನ್ನೆಗಳ್ದರಿನ್ನಿರಾರನಲುಂ
 16 ನತವಿಭುಬಮ್ಮಗೌಡನೆಸೆದಂಧರೆಯೊಳ || ಪರಹತನೆನ್ನುಸಚ್ಚರಿತನೆಂದುದಯಾಪರನೆಂ
 17 ದುಸಜ್ಜನೋತ್ಕರಪರರಕ್ಷಣಪ್ರಣಯನೆನ್ನುದಿತೋದಿತಭಾಗ್ಯನೆಂದುಸುಸ್ಥಿರಮತಿಸಿದ್ಧನಾ
 18 ಫಚರಣಾಂಬುಜ ವಿಸ್ತರದೊಳೆವಣ್ಣೀಕುಂಜಗಳನರ್ತ್ತಿಯಮೂಲಿ
 19 ಗಬಮ್ಮಗೌಂ ಸ್ತಗುಣಸಪನ್ನರಪ್ಪಮಲ್ಲಿಗೌಡನು || ತತ್ತನ
 20 ಯಂಸಕಳ ಸಾಜನ್ಯವಿಭವರತ್ನಾಕರನತ್ಯುತ್ತಮನೆನಿಸಂಧರೆಯೊಳವಿ
 21 ತ್ತಭುಜಂಕಾಮಗೌಡನಾಹವಂಶಾಂಡಂ || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಕುಶ್ವರದೇವ
 22 ರಸರುಂತಮ್ಮಮಾವನಲ್ಲವರಸನುಮಲ್ಲಿಯಗೌಡುಗಳುಮಿದ್ಧುರಕವರ್ಪದ
 23 ಂಕೃತಿಯನುನ್ಮಥಸಂವತ್ಸರದವೈಶಾಖಶುದ್ಧ ೧೧ ಬ್ರಹ್ಮಸ್ಥಿತಿವಾರವೈತಿ
 24 ಪಾತದನ್ನುಹೊಸಗೆಜಿಯಕೆಳಗಣಭೂಮಿಯಂಪ್ರತ್ಯೇಕಂಕಂಬ ೨೦ ತಮ್ಮಬ್ರ
 25 ಹ್ಮಪುರಿಯ ೧೦ ಬ್ರಾಹ್ಮಣರಕಾಲಂಕಚ್ಚಿದ್ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಸವ್ಯಬಾಧಾಪರಿ
 26 ಹಾರಂಮಾಡಿಕೊಟ್ಟರು || ಮತ್ತಂಮೂಡಣಬಯಲಕಾಳಿಯನಕೆಜಿಯತಂಕ
 27 ಣಕೋಡಿಯಲುಗದ್ದೆ ಕಂಬ ೧೦ ಗೋವಿಂದಭಟ್ಟಗ್ಗಂರಾಮದೇವಪಂಡಿತಗ್ಗಂಕೊಟ್ಟರು ||
 28 ಸೋಮೇಶ್ವರಭಟ್ಟಗ್ಗಂಕಾಳಿಯನಕೆಜಿಯೊಳಮೆಯ್ಯಲುಗದ್ದೆ ಕಂಬ ೫ ಕೊಟ್ಟರು || ಸ್ವ
 29 ದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಮನುನ್ಮರಾಂಪಟ್ಟವ್ವರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣು
 30 ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಒಂನಮಾಃಃವಾಯ || ನಾರಾಯಣಾಯನಮಃ ||

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ಆದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 1' 6"

- | | |
|---|---|
| 1 ಜಯನ್ತಿಸಿದ್ಧನಾಥಸ್ವಾಮಿದಂಕಜಪ . . . | 5 ಜ್ಯೋಗೈಯ್ಯತರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ ಸ್ವಸ್ತಿ . |
| 2 ಮತ್ತಭೃಂಗಾಂಗಸಂಗಿನಃ ಸ್ವಸ್ತಿಶ್ರೀಬ್ರಹ್ಮೀವಲ್ಲ . . . | 6 ಮಹಾಶಬ್ದಮಹಾಮಣ್ಣೋಶ್ವರಂಕರಹಾಟಪು . . |
| 3 ಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು . . . | 7 ಮಾಳತೀದೇವೀಲಬ್ಧವರಪ್ರಸಾದಾನಾಹಿತನಮ . . |
| 4 ಶ್ರೀಮೇಶಕೃತವರ್ತ್ತಿನೋಮೇಶ್ವರದೇವರುನುಖಸಂ . . . | 8 ಕಂವಿಜಯಲಕ್ಷ್ಮೀಕಣ್ಣೀಕುಂಡಳನೀಳಧ್ವಜವಿರಾಜ . . . |

- 9 ನೀನಮಲ್ಲಳಿ ತೂರ್ಯನಿಗೊಪ್ಪಿ ಪೋಗುಣರತ್ನ ಭೂ . . .
 10 ದಿನಾಮಾವಳಿ ವಿರಾಜಮಾನರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮ . . .
 11 ಲ್ಲಿದೇವರಸರು ಪಳಗವತ್ತಿ ಯನೆಲೆವೀಡಿನೊಳುಸು . . .
 12 ಗೆಯುತ್ತ ಮಿರೆ || ಕಂದ || ಅರಸಂಕಕರಗಸಂಸಿದ . . .
 13 ಮಾಳ ತೀಪ್ರ ಸಾದಾನ್ವಯ ನೀಶ್ವರಮಂಡಳೀಶತನಯಂ . . .
 14 ನಿಧಿಮಲ್ಲಿದೇವನದಟರದೇವಂ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ . . .
 15 ಆರಾಧ್ಯಂಗಿರಿಜಾಧಿಪಂಪತಿಮತಂಶ್ರೀಮಲ್ಲಿದೇವಂಜನ . . .
 16 ರಂಮಿಕ್ಕ ರಸಾಂದಿಪಂಡಿತನೆನಿಸ್ಪಂತಂದೆಹೊಂನಾವೆತಾ . . .
 17 ಭೀರಂತಾಂಪರಮಾಳುತನ್ನ ನುಜನಾಕಣ್ವಾಹ್ವಯಂಗೋತ್ರ . . .
 18 ಸ್ತಾರಂಪೆಪಿನಸುಂಕನೆಗ್ಗ ಡೆವಲಂದೇವಣ್ಣ ನುರ್ವ್ವೀನುತಂ . . .
 19 ನ್ತು ಮಲ್ಲದೆಯುಂ || ಮನುಮಾಗ್ಗಂ ಪ್ರಣುತತ್ರವಗ್ಗ . . .
 20 ಚಿತಂಸನ್ಮಾನಮುಂದಾನಮುಂಜನಸನ್ನೋಪಣವಿ . . .
 21 ಪೂಮುದಂಚಕ್ಕಿ ತ್ತಿ ಯುಂಮೂರ್ತಿ ಯುಂತನಗ್ಗಿಗುಣ . . .
 22 ಕ್ಕ ಲಾವಣವೆನಲುಗತ್ಪವನಂಮಲ್ಲಿದೇವನಹೆಜ್ಜುಂಕದ . . .
 23 ವರಾಜನೆವಲಂಧನ್ಯಂಪೆಹರ್ಧನೈರೇ || ಇನ್ನು ಪೊಗಳ್ಳೆ ವೆತ್ತ ಹೆ

- 24 ಜ್ಞಾಂಕದದೇವಣ್ಣಂಕರೆದುಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀಶ್ವರಂ . . .
 25 ಮಲ್ಲಿದೇವರಸರು ಶ್ರೀಮತ್ತಿದೈಶ್ವರದೇವಶ್ರೀಕಾರ್ಯಕೆಂದು . . .
 26 ತಮ್ಮ ಸಿವಜಡನೆಲುವಾಗಲಹಳ್ಳಿಯಂಮೂಡಲುಕೊರಡಿ . . .
 27 ಕೆಜಿತೆಂಕಲುಂದಿಗನೊಡವಿನಹಳ್ಳಪಡುವಲೆರಡುವ . . .
 28 ಟವಿಪ್ಪಬಡಗಲುಭ್ರಂಗಾರಿಯಹಳ್ಳವಿಂತುಚತುರಾಘಾಟ . . .
 29 ಶುದ್ಧವಾಗಿಶಕವರ್ಷದ ೧೦೦೦ ನೆಯಕೀಲಕಸಂವತ್ಸರದಪುಷ್ಯ . . .
 30 ಸುದ್ಧ ಅಪ್ಪಮಿಸೋಮವಾರವುತ್ತುರಾಯಣಸಂಕ್ರಮಣವೃತ್ತಿ . . .
 31 ಪಾತದಂದುಬಿಟ್ಟು ಅಲ್ಲಿಯುಸುಂಕಮಂಬಡೆನಲನೆ ಗೆಯ್ವನೆಂ . . .
 32 ದುಕಾರುಕದೆಜಿಗಾಣದೆಜಿಹುದುಕದೆಜಿಬೀರವಣವಿಪ್ಪತ್ತಿ . . .
 33 ನೊಕ್ಕ ಲುದೆಜಿಹೆಜ್ಜುಂಕಕೊಡವೀಸಹಂದರಹಣಸಹ . . .
 34 ತಂಶ್ರೀಮತೆ ಸಂಕರಾಸಿಪಂಡಿತರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂ . . .
 35 ವರ್ಷಕಂಮಾಡಿಕೊಟ್ಟರು || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಡ . . .
 36 ರೇತಿವಸುಂಧರಾಂಪಟ್ಟಿ ವರ್ಷಕದಸ್ರಾಣವಿಪ್ಪಾಯಾಂಜಾ . . .
 37 ಯತೇಕ್ರಿಮಿಃ || ಓನಮುಃಖವಾಯ || ಶ್ರೀಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಾಗಲ ಬಳ ನೆಟ್ಟಿರುವ ವೀರಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀಶ್ವರಂತ್ಯಲಪದೇವರುಬನವಾಸಿಸನ್ನಿ ಚ್ಚಾಸಿರಮುಂಬಳು . . .
 2 ವಲವರಡಲುನೂಮಂಸಾನ್ತೆಗೆಗಸಾರಮುಮಂಮಣ್ಣ ಲಿನಾಡುಮಂಹಾನುಂಗಲೈನೂರು . . .
 3 ಮಂತ್ರೇಭೋಗಾಭ್ಯಂತರನುಖರಾಜ್ಯಂಗಿಯುತ್ತು ವಿದ್ವಂಶ್ರೀಮತಾಳುಕೈವಿಕ್ರಮವರ್ಷದ ೫೫ ನೆಯಸಾಧಾ . . .
 4 ರಣಸಂವತ್ಸರದಕಾರ್ತಿಕಸುದ್ಧ ೨ ಸೋಮವಾರದಂದುತ್ಯಲಪದೇವರುಸ್ವಗ್ಗವೇಟಲುಶ್ರೀಮತೆ ಹನ್ನೆ ವರ್ಷಗಂಡ . . .
 5 ದಾಸರಸತಂತ್ರಪಾಳಹಂನ್ನಿ ವರ್ಷಮುಂನ್ನೆ ಯರತಂತ್ರಪಾಳಗಂಡಮಸಣಯ್ಯನತಮ್ಮ ಬೊಪ್ಪಣವೆಳೆವಾಳೆಯಂ . . .
 6 ನಿಲಿಸಿತ್ಯಲಹದೇವನಕೂಡೆಸ್ವಗ್ಗ ಸ್ಥನಾಗಲು | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೀಶ್ವರಮಯೂರವರ್ಷದೇವರುಮಂಡಲಿಕಮ . . .
 7 ಸಣಯ್ಯನುಶ್ರೀಕರಣಸಹಿತಸಮಸ್ತ ಪರಿಗ್ರಮುಮಿಲ್ಲ ಬೊಪ್ಪಣಸಮೆಯಜೋಳಕೆಕೊಟ್ಟಿಗದ್ಯಾಣಂನೂಮಂ . . .
 8 ಮಸಣಯ್ಯನಮಕ್ಕಳುಮಕ್ಕಳವರಸಲಿಸುವರು || ವಾಮದೇವಪಂಡಿತರುಸಮಸ್ತ ಗ್ರಾಫುಡಗಳುಮಿಲ್ಲ ಅತನಕಲುನಿಲಿಸಿದರು ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

- 1 ಓನಮುಃಖವಾಯ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾ . . .
 2 ಜಂಯಾದವನಾರಾಯಣಂಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಸಿಂಹಳದೇವರವಿಜಯರಾಜ್ಯವಾಚಂದ್ರಾರ್ಕಂ . . .
 3 ಬರಂಸಲುತ್ತಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಮಾಯಿದೇವದಣ್ಣ ಯಕರುಬನವಸೆನಾಡಮೇಲಾಳಿಕೆಯಧಿ . . .
 4 ಕಾರಂಮಾಡುತ್ತಿರೆ || ಸಿಂಹಕುಳಾಂಬರದ್ಯಮಣಿಯಂಕಲಿಮಲ್ಲನಿಪಾಳಪುತ್ರನಂಮಂದರಧೈ . . .
 5 ಯ್ಯನಂವಿಬುಧರಕ್ಷಕನಂಘಣಿರಾಜವಂಶನಂಸಂದಮುಕುಂದಪಾದಯುಗಸಂಕಜಭ್ರಂಗ . . .
 6 ನನೀಜಗಜ್ಜನಂಕುಂದದೆಬಣ್ಣಿ ಕುಂಧರೆಯೋಶ್ವರದೇವನುಧ್ವಪುಣ್ಯನಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರ

- ⁷ಶಸ್ತಿ ಸಹಿತಂತ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಕಾಶ್ವರದೇವರಸರುಬೆಳಗವತ್ತಿ ಯೊಳು
⁸ನುಖದಿರಾಜ್ಯಂಗೈಯ್ಯತಮಿರೆ || ಶಕವರ್ಷದ ೧೧೩೮ನೆಯ ಧಾತುಸಂವತ್ಸರದ
⁹ವೈಶಾಖ ಶು ೫ ಬ್ರಹ್ಮವಾರದಲೀಶ್ವರದೇವಂಚಿಣ್ಣೆಯಸಾಹಸಿಯಂಜಿಸನೆ || ಮಾದನಬಾಗಂಪೇಡಬೈದಿ
¹⁰ಸಿಪಾಯಿದಿರುತುಟುಗಳಂಕಯ್ಯೊಂಡಿಂಪೋದರೆನೆಯುಳಿದಜವನನ್ನಾ ದಂಪನ್ನ ಟ್ಟುಪಟ್ಟುಸಾಹಸಿಚಿಣ್ಣಂ || ಭರ
¹¹ದಿಂದಂಪರಿದೆಯ್ವಿಜೇಡವಡೆಯಂಕಂಡಾದ್ವುಪಂಕೋಂಡುತತ್ತು ರಗಂವಾಯುಜವಾಧಿಕಂಪರಿಯಿಸು
¹²ತ್ತಂಕುತ್ರಿ ಕೊಂದಿಕ್ಕಿ ತಚ್ಚಿ ರಮಂತಾಂಪೊಡನೆಂಡನಾಡೆಪದಮಿಂದಾಳಂಕರಂಮೆಚ್ಚ ಲಚ್ಚ ರಿಯಾಗಲ್ಪು ಉವಂಮಗು
¹³ಸ್ವಗ್ಗ ಪಗೆಯಂಪದ್ವಿಂಗೈಬಿದ್ದಿಕ್ಕಿ ದಂ || ನಂಗರರಂಗದೊಳ ತಿಧೀರಂಗುಣಿಜನಸೇವ್ಯನಿವನೊಳಾಸ್ಸರಿಚಿಣ್ಣಯ್ಯಂ
¹⁴ಗೇನಲೀಶ್ವರಭೂಪನಡಿಂಗರಿಗಂಸ್ವಾಮಿಕಾರ್ಯಹಿತರತಜೇವಂ || ಅನ್ನು ಸ್ವಾಮಿಕಾರ್ಯದಿಂಚಿಣ್ಣಯ್ಯಂ
¹⁵ಸ್ವಗ್ಗ ಸ್ವಗ್ಗ ನಾಗಡಿಂಗರಿಗವತ್ತಿ ಯಾಗಿಬೂತನಕೊಂಡಕೆಳಗೆಗದ್ದ ಮತ್ತ ೧ ಅತ್ತಿ ಕೆಪ್ಪಿಯಕೆಳಗೆಗದ್ದ ಲೆಮತ್ತ ೧
¹⁶ಮೊರೂರಲುಗ ೧ ವಂಕಾಶ್ವರದೇವರಸರುಚಿಣ್ಣೆಯನಮಗಂಗೆಆತನತಮ್ಮಯಂಕಯ್ಯನಮಕ್ಕಳುಮ
¹⁷ಶ್ವಗ್ಗ ಸಲಿಸುವರುಯಿದನಳಿಹದಂಮಹಾಪಾತಕನಕ್ಕು || ನಮಃನಾಯ ||

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ಎನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6' X 2'

- ¹ಓಂನಮಃನಾಯ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂತ್ರೀಮನ್ಮಹಾ
²ಮಂಡಳೇಶ್ವರಂಕಾಶ್ವರತ್ನಾ ಕರಂಕರಣಾಗತವಜ್ರಪಂಜರಂಆರಸಂಕಕರಗ
³ಸಂಬಿಲ್ಲೇಶ್ವರದೇವಸಾದಾರಾಧಕಂಪರಬಳಸಾಧಕರಪ್ಪಬೀರದೇವರಸರುಭು
⁴ಜಬಳದಿಂಪಳಗವತ್ತಿ ಯೊಳರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿರೆ || ಶಕವರ್ಷದ ೧೧೬೩ ನೆ
⁵ಯಕ್ರೋಧಿವರ್ಷದವೈಶಾಖ ಶು ೫ ಗುರುವಾರದಲೆಲಬ್ಬ ಉಪಾಳಕಲಿದೇವಂಧಾ
⁶ಳೆಟ್ಟುಹತ್ತಿ ವೂರಬವರದೊಳೆ || ಮುಳಿದಾಲಬ್ಬ ಉಪಾಳನಾಕುದುರೆಗಳ್ಳೆಟ್ಟು
⁷ಸೇನೋಚ್ಚಳಜ್ಜಳಧಿಧ್ವನದಿನುಣ್ಣಿ ಪೊಣ್ಣಿ ಬರಲಾಭೀತೋರ್ವಿ ಪಾಳೋಧ್ಯಮಂಡಳಿಕೋದ್ಯ
⁸ದ್ವಲಸಾಗರಂಪೊಳುಮಡುತಿ ಪ್ಪೇಸಕಂಮುಂಚಿತದ್ವಲಮಂಕಾದಿತೆರಳ್ಳ ಕೊಂಡು
⁹ಪಲಂವೈಚಿತ್ರದಿಂದೈಚುಗಂ || ಪರಿದಕರುಳ್ಳಿದುಳುಗಳೆಂನೊರನೆತ್ತ ರಪ್ಪೇನಲ್ಲಳಿಂ
¹⁰ದೇಕಂಡಕೆಪುಟಿಂಸಿರಮುರುಳ್ಳಮುಂಡದಿಂಭೀಕರವಾಯ್ತಂದೈಚನಿಖಿದಸಂಗರರಂಗಂ ||
¹¹ಸಿಡಿಲಸಿಪೊಡವತೆಹದಿಂಪಡೆಯಶ್ವಮನುರುಳೆ ಪೊಡದುಬಲಮಂಕೊಂಬಂಕಡುಗಲಿಯೈ
¹²ಚುಗನಂತಳ್ಳಿ ಡನಾಪೇಚರಿಯರೊಯ್ಯನಗ್ಗಂಪೊಕ್ಕಂ || ಗುತ್ತ ನಕ್ಕಳಿಯಕಾಳಯನತಂ
¹³ಮ್ತಂಲಂಕೈಚಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ ||

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ಅದೇ ದೇವಾಲಯದ ಹಿಂದೆ.

ಪ್ರಮಾಣ 7' 6" X 4'

- ¹ನಮ ಶ್ವಂಭವದ್ರವಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸವಾಯ ||
²ಜಯ ಸೃಪದವಂಕಜಮಂಸವಃ | ಸುರವಿದ್ಯಾಧರಾಧೀಶಮತ್ತ ಭೃಂಗಾಂಗಸಂಗಿನಃ || ಭೂತಂದ್ರಾಕ್ಷ್ಯ ಸವೀರಣಾ
³ನಮಿಯ ಸದಾಪಾರ್ವತ್ಯಾಸ್ತಿ ತಲೋನೇತ್ರಸುಖದಸ್ತೈಃ ತ್ರೈಲೋಕ್ಯಶೋಭಾಸ್ವದಃ | ಭಕ್ತಾ ಭೀಷ್ಮ ಫಲಪ್ರದಃಸುರ

- 4ಗಣಪ ಯಾದೀಶ್ವರಭೂಮಿಪಾಲಮಮಳಶ್ರೀಸಿಂದವಂಶೋದ್ಭವಂ || ನಮಃಸಿದ್ಧೇಶ್ವರಾಯಶಂಭವೇ ||
- 5ನವ್ಯವೇಗಾಭೀಳ ತುಳಸಿಕೃತಂಘಾಣ್ಣೀತಃಭೃಣ್ಣೀಪೂರೋಚ್ಚೈತಾವತ್ತಪ್ರಸೃತೃಪ್ರಚುರಜಳಚರಂವಿದ್ರಮೋದಗ್ರ
ಮುಕ್ತಾಘಳಶುಕ್ತಿವೈ ೧
- 6ಮುಕ್ತಕಂಬುಪ್ರತ ದ್ವಿಧ . . . ಸುತಿಜ್ಜಿದತಿಬಹಳಧ್ವಾನವಂಭೋನಿಧಾನಂ || ಅಜಂಬೂದ್ವೀಪರಾಜಂಗಮ ೨
- 7ಶಿಷ್ಯ ಸುರಸ್ತೋಮಧಾಮಾಭಿರಾಮಂಭ್ರಾಜತ್ತಾರಾಶಂಕದ್ಯಮಣಿಮಣಿಗಣಾಳಂಕ್ರಿತೋತ್ತಂ ೩
- 8ಚೈತ್ರಂಗ || ಕಂ || ಅಮಂದರಕ್ಕೆದಕ್ಷಿಣಭೂಮಂಡಳಮೆಸವೆದಲಿಭರತಕ್ಷೇತ್ರಂಶ್ರೀಮಣ್ಣನಮೆನೆತೋಕ್ಕುಂ ೪
- 9ಭೂವ ನದ . ದ್ವೀಪರಾಂಗನಾವಿರಾಜಿತಭುಜದೊಳುಸದುಂ ತಳೆದರನೇಕಮ್ನಾದದಿಂಚಾಳುಕೃಭೂ
ಪರ ೫
- 10ಪ್ರತಿ ದೋಳ || ವೈ || ಧರೆಯಂವಾರಿಧಿಮೇಖೋಲ್ಲಸಿತೆಯಂಲೀಲಾಲತಾಪಲ್ಲವಾಧರೆಯಂ ೬
- 11ವಿಸ್ತೃ ನಂದನಾಂವಿಳಸತ್ಪ್ರಗಪ್ರಕಾಂಡೋದ್ಭವಂಧರೆಯಂದೋವ್ವಳಚಕ್ರವತ್ತಿ ತಳೆದಂಶ್ರೀಬಿಜ್ಜಣೋ ೭
- 12ವಿಘ್ನೇನ ಇವಾರಿಧಿಬಾಡವಾನಳಂವಾಳವವಸ್ತದಾವಶಿಖಿಗೂರ್ಜರಪೋಷೆಮರುತ್ಸಮಗ್ರನೇಪಾಳ ೮
- 13ಕಮದ ಗಂಕಲಿಬಿಜ್ಜಣಭೂಮಿಪಾಲನಂ || ಕ || ಅವಿಭುವಿನನುಜನಖಿಳಕಳಾವಿಭವಂಪಂಪುವೆತ್ತ ಸದ್ಗುಣವ್ರಿಂದ ೯
- 14ಗಂಕ್ಷಾವಾಸ ಲೋಳಭುಜಾಂಘಾತಗೃತಾಹಿತಗಂಧಗಜೇಂದ್ರಕುಂಭಮುಕ್ತಾಯೆನಂದುನೀಳನವನೀರದ ೧೦
- 15ಗಂವಾಕಣ ಚಾತಕನಘದಿದಧಾಭೀವೆನಿಪ್ಪುದಚ್ಚರಿಯೆಮೈಳುಗಿದೇವನುದಗ್ರವಿಕ್ರಮಂ || ಕಂ || ಆತ
ನಮಮ್ನಾಂಭುವ ೧೧
- 16ನಸ್ರಾತ ಯನಿಧಿನೆಗಳ್ಭೂತಳದೊಳುಸಾಹಸಾಂಕನಪಗತಶಂಕಂ || ವೈ || ಶ್ರೀಯುವತೀಶನನಿಖಿಳಭೂವಳ
ಯಾಧಿವ ೧೨
- 17ಗನಿಸರೋಜ ಲಕ್ಷಿತಗಾತ್ರನನಯೋಪಾಯಸಮೇತನಂಬುಧವಿನೂತನಾಶ್ರಿತಪರಿಜಾತನಂರಾಯಮುರಾರಿ
ಯಂಪಡೆದುಬ ೧೩
- 18ಗಣಿಶ್ಚಿಪ್ರದೀಧರಸೋಯಿದೇ ಟನುದಾತ್ತವಿಭವಾಮರೇಂದ್ರನುದುವ್ರಿತಭುಜಂಸದಮಳಗುಣನೀಧರೆಯೋಳುತದನುಜನೆನೆಗಳ್ಳ
ನೆಸೆಯವಲ್ಲಗಿದೇವ || ವೈ || ಸು ೧೪
- 19ಗಮನೋಭೂಧರಕೀಳಿತಾಯ ಭಾರಮಂತಾಳ್ವಿದಶ್ರಮಮಂಮಾಣಿಪನೆಂದಿ ಕೂಮ್ನಾಘಣಭೃದ್ವಿಗುದಂತಿಗಳಾಗಂದೆಸಂಭ್ರಮ
ದಿಂ . . ಚಕ್ರವತ್ತಿವಿಜಯಾಳಂಕಾರನಿಂತೋ ೧೫
- 20ಗವೈಸಕಮದೇವಂತಳೆದಂಧರಾನಳೆಯವಂಪ್ರೋಚ್ಚೋದೋದ್ಧಂಢದಿಂ || ವಾರಿಧಿಯಂತಗಾಧಮಹಿಮಾಸ್ವದನುಂಬಹುರತ್ನ ಶೋಭೆ
ಯುಂಮೇರುಗಿರಿದ್ರದನೆ ಕನಕಾಂಘ್ರಿ ೧೬
- 21ಗತನುಂವಿಭು ನೂವಾರಿಜನಾಭನಂತಮಿತವಿಕ್ರಮನುಂಕಮಳಾಕ್ಷನೆಂಬುದೀಧಾರಿಣಿಸಂಕಮಾಂಕನರಪಾಳನನೂರ್ಜಿತಪುಂ
ಣ್ಯಜಾಳನ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ (ಭು) ೧೭
- 22ಗಾಭುವನಾಶ್ರ ಧ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಕಾಳಾಂಜಪುರವರಾಧೀಶ್ವರಂಸುವರ್ಣಾವೃಷಭಧ್ವಜ
ಡಮರುಗತೂರ್ಯುನಿಗೋರ್ಷಣ ೧೮
- 23ಗಕದನಪ್ರಚ ದಿತ್ಯಕಲಿಗಳಂಕುಸೇತಲದಂಕರಾವಂಶ್ರೀಮತ್ಕಳಚುರ್ಯುಭುಜಬಳಚಕ್ರವತ್ತಿ . . . ಸಂಕಮ
ದೇವರುಕಲ್ಯಾಣದನೆಲೇಡಿನೋ ೧೯
- 24ಂಳುಸುಖ ದಿಂರಾಜ್ಯಂಗೆಯುತ್ತಿ ರತತ್ಪಾದಸದ್ಮೋಪಜೀವಿಶ್ರೀಮ ಸೇನಾಧಿಪತಿಬಹತ್ತರನಿಯೋಗಾಧಿಪ
ತಿರಾಯದಂಢನಾಥಗಂಢವೆಂಡಾ ೨೦
- 25ಂರನುದ್ಧಂಡ ಸರ್ವಸ್ವಸೂಜಿಹಾಜಲಿಬಿರುದಮಂಡಿಕಮಸ್ತಕಶೂಲವಲ್ಲಾಳಚೋಳೆಯರಾಜ್ಯನಿಮ್ಮೂಳನಮೋ
ಯುಣದಿಶಾಪಟ್ಟಕೊಂಕಣಭಯಂ ೨೧
- 26ಂಕರನಿತ್ಯಾದಿ ಳೀವಿರಾಜಮಾನರಪ್ರಸ್ರೀಮತ್ಪಾಪನಯ್ಯದಂಢನಾಯಕರು || ವೈ || ಸತತಂವಿಶ್ರುತಸತ್ತ್ವಳಚತರನೇ
ಬ್ರಹ್ಮಾತ್ಮಜಂಭೂತಳಸ್ತುತಸಾಮರ್ಥ್ಯನೆ ೨೨

- 27 ಅಜ್ಜಿ ಕಾಂವೆಯುತಂತೇಜು ಬ್ರಾಹ್ಮಣವೇದಯಾದ್ಯತನೇತೇಜಜಕಮೂವನಗ್ರಜನುದಗ್ರಾಜನೇನಾಚಯೋನತಿಯಿಂದಿದ್ದ ನೆಸಂದಗ
ಸ್ತೌಕುಲಜಂದಂಡಾಧಿಕಂಕಾ ೨೩
- 28 ಅಜವಣಂ || ಕರವಾಳಾಹತಿಯಿಂದಪದಾತಿಬಲಮಂತತ್ವೈನಿಕಬ್ರಾಹ್ಮಣದಿಂತುರಗಸ್ತೋಮ ಪ್ರತಿಯ
ನು ೨೪
- 29 ಅಗ್ನಿಗ್ನಾಂತುತಂಭೀಮನೊಳುದೊರೆವೆತ್ತಂಕದನಪ್ರಚಂಡನೆನಿಸಲದಂಡಾಧಿಕಂಕಾವಣಂ || ವ || ತದನುಜನಸ್ವಯಾವತಾರವೆಂತೆಂದೊ
ಡೆ || ಕ || ಸಗರಾಹ್ವಯಜನಪದಲಕ್ಷ್ಮಿಗೆ ೨೫
- 30 ಅಜನ್ಮ ಸ್ಥಾನಮನಿಸಬಳಿಹಾಪೊಳುಸಂದಗಣಿತಮತಿಬಂಕರಸನೆಗಳ್ವಂಭೂತಳವಿನುತಂಕಾಸ್ಯಪಗೋತ್ರಂ . . . ಕ
ನವನೀವಿಶ್ರಾಂತದಾನಗುಣದೊನೆ ೨೬
- 31 ಅತಿಯಿಂದವಿಯರಸಂಭಾವಿವಡಾರವಿತನಯಂಗಚತುಗ್ಗುಣಂಪೂಜಗುಣಂ || ಅವಿಭುವಿನಾತ್ಮಜಸಂಭಾವಿತನಖೋರ್ವೀಕಳ್ಯಮಹಿ
ಜರಾಮಂತ್ರೀವಿಶದಾನ್ವಯ ೨೭
- 32 ಅನೇಳಿಯೊ . . . ಮನೆನೆಗಳ್ವನೆಸೆಯವಿಭುಬಂಕರಸಂ || ತತ್ತನೆಯಂದ್ವಿಜಕುಳಸಂಪತ್ತಿ ಸುಧಾವಾರ್ಧಿವರ್ಧನೋದಯಾಚಂದ್ರಂ
ವ್ರತ್ತ ಭುಜನೆನಿಸನೆಗಳ್ವನುದಾತ್ತಂಮಾದೇವದಂಡ ೨೮
- 33 ಅನಾಯಕನೆಳಿಯೊಳು || ರವಿಪುತ್ರಪ್ರಿಯಸೂನುಗೀವಗುಣವೇನಾಶ್ಚರ್ಯವೇಸಾಯ್ವದುತ್ಸವ ರತ್ನವೇಗಹನಮೆ
ಗಾರೀತನೂಜಂಗೆಭೂಭುವನಪ್ರಸ್ತುತಕೀ ೨೯
- 34 ಅಂತ್ರಿಯಪ್ಪುದರಿದೇವಾದೇವದಂಡಾಧಿಕವಿಳಾಸೋಚಿತಸತ್ತ್ವಳಾಪರಚಯಂಬ್ರಹ್ಮಾಗ್ರಜಂಗಗ್ಗವೇ || ವ || ಅಂತೆನಿಸಿದಮಾತ್ಮಸಂಪ
ತ್ತಿ ಪ್ರಮುಖನಿಖಿಳಕಳಚುರ್ಯು ೩೦
- 35 ಅಂಗರಾಜ್ಯಾಭ್ಯುದಯಕಾರಣವಾದಸಿಂದಾನ್ವಯಾವತಾರವೆಂತೆಂದಡೆ || ವೃ || ಕಿವಸಿಂಧುಪ್ರಿಯಸಂಗದಿಂದೋಗದನಂದೋರ್ವ್ಯಂಕುಮಾರಂಮ
ಹೋತ್ಸವದಿಂದಂಗಿರಜಾಮನೋರಮಾಣಂ ೩೧
- 36 ಅಂದವಸ್ತುತ್ವಮಸ್ತುತುಸ್ತಂಧವನೆ ದಿಟನೊಲ್ಲ ಪಸರಂತಾನಳ್ಳು ಟಿಂಧಾರಿಣೀಧವನಾಗೆಂದುರಗಾಧಿರಾಜವಿಳಸಂದಕ್ಷಾಸಮೇ
ತಂಭವಂ || ಕ || ಕದಕಲಿ . ಕುಂತ ೩೨
- 37 ಅನ್ನ ಸುತನೆನುತಂಗಾರೀಲನೇಶ ನಾಪಲನುಣ್ಣತಚ್ಚ ಶುಭಳದ || ವ || ಅಪರಮೇಶ್ವರಂತಂನಪುತ್ರಶ್ರೀಮಾಳತೀದೇ
ವಿಯಂಸಂಗ್ರಾಮಕ್ಕೆ ಸಹಾಯೆಯಾಗೆಂದು(ಪ) ೩೩
- 38 ಅಜಿಪಸನಿಡುದೋಳಸಿಂದನೆಂದೆಂಡೆನೆಯ ಪಡೆದು || ಕ || ಕರಹಡಮೆತನಗೆನೆಲೆಯಾಗಿರಲಹಿತರನೆಲೆದುಗೆಲ್ಲ ಭುಜಬಳಿದಿಂ
ತದ್ಧರಗಧಿಪನಾದನೆಂದು ೩೪
- 39 ಅನಿವ್ಯರಸಿಂದಕುಲಾವತಾರವಂಸಲೆಪೊಗಳ್ವಂ || ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಕರಹಾಟಪುರವರಾಧೀಶ್ವರವಾಳತೀದೇ
ವೀಲಬ್ಧವರಪ್ರಸಾದಾಸಾದಿತಸ ೩೫
- 40 ಅಮಸ್ತಮುಹೀಷಂಡಳಂವಿಜಯಲಕ್ಷ್ಮೀಕರ್ಣಕುಂಡಳಂ . . . ವಿಜಯಾನದಾನಕಾನೀನಮಲ್ಲಿತೋರ್ವ್ಯನಿಗ್ನೋರ್ವಣಂಗುಣರ
ತ್ನಭೂಶಣಸಿಂದಕುಳಕಮಳಮಾತ್ರಂಡವಿಜಯ ೩೬
- 41 ಅಜೋದ್ಧಂಡಘಣಿರಾಜವಂಸಸುಜನಾವತಂಸಬ್ರಾಹ್ಮಮಿತ್ರಗಲಾಂಜ್ಯನಂನಿಯೋಗಕಾಂಚನಶೌರ್ಯಪರಾಯಣಂವೈರಿನಾರಾಯಣಂಅ
ರಸಂಕಕರ(ಗ್ರ)ಸಂಬಿರುದರಂಕುಸವೈರಿವನದಾ ೩೭
- 42 ಅವಂಸಿರದರಿದೇವನಿಡುದೋಳಸಿಂದಂಕರಹಡನಾಃಸ್ವಸಿರವೊಳಗಾಗನೇಕದೇಶಂಗಳನಾಳ್ಯನಾತನವಂಶದೊಳನೇಕರಾರಾಜ್ಯಂಗೈಯಿದವ
ರೊಳು || ವೃ || ಅದಟರನಟ್ಟಮೆಟ್ಟರಿಪು ೩೮
- 43 ಅಗ್ನಿರರಬಿಂನಣವಂಕಳಲ್ಲಿ ಮಿಹುರಿದನುಭುಕ್ತುಳಂಪಜಿಯಪೊಯ್ದಿ ದಿಶಂಪರನಿಕ್ಕಿ ಬಿಡ್ಗದಂಡದಿನುಜದಾಜೆಯೊಳುವಿಜಯಲಕ್ಷ್ಮೀಗ
ಧೀಶ್ವರನಾದುದಾತ್ತಶೌರ್ಯದಕಣಿ ೩೯
- 44 ಅಂಯೆಂಬಿನಂಪಿರಿಯಚ್ಚಟ್ಟರಸಂಪೆಸರ್ವೆತ್ತನುರ್ವಿಯೊಳ || ಕಂ || ಶ್ರೀನಿಧಿವಿನೀತನಿಖಿಳಕಳಾನಿಧಿಸಾಭಾಗ್ಯಭಾಗ್ಯನಿಧಿಸೇಬೃಗುಣಾಂಭೋ
ನಿಧಿತತ್ಪತಿಪತಿಹಿತಮಾನಿಸಲೆ ೪೦
- 45 ಅಂದೋರಬರಸಿವೆಂಪನೆಗಳ್ವಂ || ತತ್ತನೆಯನೆಳೆಯನಾಳ್ದನದಾತ್ತಂಜೋಗರಸನಾತನಾತ್ಮಜನವನೀಭೃತಿ ಕಳನೆನಿಸನೆಗಳ್ವಂವೃತ್ತ ಭು
ಜವೆಂಪುವೆತ್ತ ಕಲಿಕಟ್ಟರಸಂ || ವಚನ || ೪೧

- 46 ತದನಂತರಂತದ್ವಂಶಮೋ || ವೃ || ಆತರೇತೀರ್ತೀಭೂಭುವನಮಂಧವೆಪ್ಪುದಳುವರ್ವದಾತೀಶಯಂಸುರದ್ರಮವನೇಪ್ಪದೊಂ
ದಸಂಗರಾಂಣೋತ್ಪತ್ತಿನಿಜಾಸಿಭೀತಿಯನ ೪೦
- 47 ಖಿದಿಗಾಡವೈಗೆಮಾಳ್ವದೆಂದೊಡತೀತನಿದೇಪ್ರತಾಪನಿಧಿಯೋಕಲಿಮಾಚನೃಪಾಳನುರ್ವಿಯೋ || ಕಂ || ಪಿಂದತುರಗವನೇಸಾಯಿಸಿನಂ
ದಣಿಸಿದವೈರಿಬಲಮನಾಜಿಯೊಳ್ ೪೩
- 48 ಖಲಿದಾಟಂದೊಡವಿತನಳ್ತಲಗಿಂದಂಸಲಗಿಟ್ಟಿದನುಃಪದಮಾಚನೃಪಾಳಂ || ಆನೃಪನನುಜನುದಾರಂವಾನಿತಮಾನ್ಯಂವಿನಿರ್ಜಿತಾಹಿತಸ್ಯ
ಸ್ಯಂಸೂನೃತವಚನಂಧರಯೋ ೪೪
- 49 ಖತಾನನಿಸಂಮಲ್ಲದೇವನದಟರದೇವ || ಗುರುಭುಜನಾತನತಮ್ಮಂಕರಕಳೆತನಿಜಾಸಿವೇಗಧಿಂದರಿನೃಪರಂಧರದೊಳ್ಳಿದಾತಂಗೆ . . ಹರ
ಸಂಪನರ್ವತ್ತೀ . . ಧಾತ್ರೀತಳದೊಳು || ೪೫
- 50 ಖಕಾಯಲುಪತ್ತಿಗೇಳ್ವುದನೀಯಲುಮಾನೃಪಸುತಂಸವತ್ಥನೆನುತ್ತರಾಯರಸನನಿಖಜನಂಜೀಯೆನೆಬಿಟ್ಟುಪ್ರದದತ್ತಕೀರ್ತ್ತಿಪ್ರಿಯ
ನಂ || ತದಪತ್ಯನಖಿ ೪೬
- 51 ಖಚಲಕ್ಷ್ಮೀಸ್ರದನಂಕದನಪ್ರಚಂಡನಪ್ರಮಿತಯಶಂವಿದಳೆತರಿಪುಕುಳನಳಿನೀಮದವದ್ವೇದಂಧರೂಪನೀಶ್ವರಭೂವಂ || ವೃ || ಈಗಡಲಂತೆ
ಪೆಂಪುಮುಂದೀಶ್ವರಭೂಪನಕೀರ್ತ್ತಿಯಂಕಳಂಕ ೪೭
- 52 ಖಗೇಡಗೊಂಡಚಂದ್ರಮನದೇಂಗಳಪೋಲ್ವನೆವೈರಿತುಂಗಸಾಧಂಗಳೊಳುವರ್ವಿದಕಟ್ಟುಂಕೆಗೆತನಯಲಕ್ಷ್ಮೀಮೇಚ್ಚುಗಂಲಂಗಿಸಿದಾಗ
ಳೊಂದಿಸುಪ್ಪೋಲ್ವಡಪೋಲ್ವೆಮದೇಳ್ಗಯೊ ೪೮
- 53 ಖಗ || ಮದವದ್ವೈರಿಕುಳಾಂನೃಕಂಗುರುಭುಜಂಶ್ರೀಪಾಂಡ್ಯದೇವಂಜನಾಭ್ಯುದಯಂಶ್ರೀನಿಧಿಮಲ್ಲಿದೇವನದಟಂದಾಯಂನಯೋಪಾಯಸಂ
ಪನ್ನಿನೀತೀವಿಜಯಂವಿನೀತವಿಜಯಾ ೪೯
- 54 ಖಂಳಂಕಾರನೆಂದೆಂದುಲೋಕದವರ್ವಣ್ಣಿಸೆ[ಸ]ತ್ತುಮಾರರಸೆದರ್ವಿಶ್ಯಂಭರಾಭಾಗದೊಳು || ವ || ಅನ್ನುಪೊಳ್ಳೆಗಂನೆಳ್ಳೆಗಂನೆಲೆಯೆ
ನಿಸಿದಕುಮಾರತ್ತನಗೆಪೆಸಕೆಯೊನಿಜವಿಜ ೫೦
- 55 ಖಂಯುಭುಜಬಳಿದಂಪೂರ್ವಪುರುಸರಿಂದುಪಾಜ್ಞಿಸಿದನಾಡುಗಳವಾನುವೆಂದೆಡೆ || ಎಡೆವಟ್ಟೆಯೆರ್ಪ್ಪತ್ತುಂ . . ಯಾಳೆಗನಾಲ್ವತ್ತುಬಳ್ಳವೆ
೨೦ ಹೊಳಲೂರು . . ಸುಂತೈಗೆ ೫೧
- 56 ಖಂಯಲ್ಲಿಮುದುವರ ೮೦ ಯೆಡಸುಲೆಯೆ ೨೦ ಕಡಂಬಳಿಕೆನಾಡೊಳಗೆಕೊಳ್ಳಿಗೆ ೨೦ ಐವತ್ತಾಉಬಾಳ್ ತೆ ೨೦ . . ೨೦
ಅರಕೆಪ್ಪಿ ನುಜನೊಳಲು ೧೦ ಅತ್ತಿ ೫೨
- 57 ಖಗೇರಿ ೧೦ ಎಳೆಜೇಱು ೧೦ ಅಂತ್ರೀನಾಡುಗಳರಾಜ್ಯಂತನೇಕಾಯತ್ತವಾಗೆಬನವಾನೀದೇಶಲಕ್ಷ್ಮೀಗೆವಿಳಾಸ . . . ಯೆನಿಸಪಳಗವ
ತ್ತಿಯನೆಲೆವೀಡಿನೊಳುಸುಖದಿ ೫೩
- 58 ಖಚಿನರಸುಗಿಯುತ್ತಮಿರಲು || ಕಂ || ಶಿವಪಾದಂಬುಜಭೃಂಗಂವೆವಚರಣಸರೋಜಭೃಲ ಸವಿದ್ಯಾಪ್ರವ
ರಂಮಲೆಯಾಳದೇವನೇಳೆಯೊ ೫೪
- 59 ಖಚಿನೇಗೆಳ್ಳಂ ದನಪಟುಕುಠಾರನೆನೆವೆಸರ್ವೆತ್ತಸಚ್ಚಾಸ್ತ್ರಾಂಬು
ಚ್ಚಗುಣ . ಮದೇವನೀವರದೇವಂ || ತತ್ತಾಪನತನೆಯಂಶಿವಚಿತ್ತನೆನ ೫೫
- 60 ಖಚಲು ವೃತ್ತಂತದೀಯಶಿವ್ಯನುದಾರ ಕರಹ . .
ತನಾಯತಿಪ್ರಹರಚರಣಧ್ಯಾನಪರಿಣತಾಂತಕರಣಂ ೫೬
- 61 ಖಚ ಪ ಧರಪೊಳಗಲುನೆಗೆಳ್ಳಸಂಕ ಯಾದ
ನೋಪದಪಿನಿವಿದ್ಯಾಧರಂವಣ್ಣಿಯಾದನೊಮೇಣಿಂದ್ರತನೊ ೫೭
- 62 ಖಚ ಕೊಂಡನೆ || ಸ್ವಸ್ತಿಯ ೫೮
ಸಿದ್ಧೇಶ್ವರಾಧಕಂ || ಸ್ವಸ್ತಿಯ ೫೮
- 63 ಖಚ ಣಾಯಾಮಪ್ರ ಶ್ರೀಮತುಸಂಕರಾಸಿಪಂಡಿತರಾಜ್ಯಪಂ
ಗೆಧಮ್ಮಾಮನಭಿವಣ್ಣಿಸೆ || ಕಂ || ೫೯
- 64 ಖಂ ವಂನಿಮಿ ಮರ್ದಿಕ್ಕಾಂಧಮ್ಮತ
ತ್ಪರಂಗರಿದುಂಕೇ || ವ || ಎಂದಾಧಮ್ಮಾಮನೆಮುಖ್ಯಂಮಾ ೬೦

- 65 ೬೦ ಭೃಗುಶ್ವರದೇವ ದೃಕ್ ಖಂಡಸ್ಥಿತಿಬೇಷ್ಣೋದ್ಧಾರಕ್ಕೆ ವೆಂಮಕವರ್ಷ
ದ ೧೧೦೦ ನೆಯ ಶಾವ್ಯರಸಂವತ್ಸರದಮೈಶಾಖಸುಧ ೪ ಸೋ ೬೦
- 66 ೬೦ ಮನಾರದಂದುಮ್ರಮನ್ತ್ರಹಾಮಂಡಳೇಶ್ವರ . . . ವರ . . . ಮೇಲಾಳ್ಕೆಯಮಹಾದೇವದಂಣ್ಣಾಯಕರುತನಕುಮಾರರಂಹೆಗ್ಗ
ಡೆಶಾಯಣ್ಣ ಹೆಗ್ಗಡೆಸೋಮಯ್ಯನುಂಹೆಗ್ಗಡೆಮಾ ೬೦
- 67 ೬೨೪ಯ್ಯನುಂಹೆಗ್ಗಡೆಬಮ್ಮಯ್ಯನುಂಮಿಂತೀಪ್ರಧಾನರುಂದಂಣ್ಣಾಯಕಮಧುವಣ್ಣನುಂಗೌಡುಗಳುಂಸಹಿತವಾಗಿದ್ದು ತನಪಳಗವರ್ತಿ
. ೬೨
- 68 ೬೪೪ಯ್ಯಹೆಗ್ಗಡೆಯಕಳಗಿಗಂಗನಗಳೆಯಲುಕೆಯಿವತ್ತರುಹದಿನಯ್ಯಂ ೧೫ ಸಂಕರಾಸಿಪಂಡಿತರಕಾಲಂಕಚ್ಚಿ ೬೪
- 69 ೬೫೪ಕೂಲಕ್ಕೆ ಸೀಮೆಯಂತೆಂದಡೆಮೂಡಲುಬೇಹಾರದಕೆಹಿಯಮೂಡಣಕೋಡಿತೆಂಕಲು ೬೫
- 70 ೬೬ಪೂರ್ವಸ್ತಳವಿತ್ತೀಶ್ರೀಮನ್ನಿಧೇಶ್ವರದೇವಗ್ಗಂದಾಸೇಶ್ವರದೇವಗ್ಗಂಮಠದಹೊಟ ೬೬
- 71 ೬೭ವ ೫೦ ಮತ್ತಂದಣ್ಣಾಯಕಮಧುವೈಯನಮಗಸೋಮಯ್ಯನಾತನ ೬೭
- 72 ೬೮ಮಾಡಿಸಿಕೊಂಡಾಕೆಹಿಯಬಡಗಗೋಡಿಯಲುಬಿಟ್ಟಬಿದ್ದಲೆಕಂಬ ೫೦ ೬೮
- 73 ೬೯ಡುತೆಲ್ಲಿಗರಾದೇವರನಂದಾದೀವಿಗಿಬಿಟ್ಟಗಾಣ ೬೯
- 74 ೭೦ಕಂ || ವಿರಚಿಸಿದನೊಪ್ಪಲಮ್ಮ ೭೦
- 75 ೭೧ಸ್ವತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತಿವನುಂಧರಾಪ್ಪಿವರ್ಷ ೭೧

(ಈ ಕಲ್ಲಿನ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು)

- 76 ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂವಲ್ಲಿದೇವನತಳಾಣಂ
- 77 ಬಿದಿಣನಮೊಪ್ಪೆಯನಾಯಕಂತನ್ನಾಳ್ ನಕ್ಕೆಯಲುಪಡೆದುಶ್ರೀಕೇಶವದೇ
- 78 ವಗ್ಗಿಗಿನ್ನಿಧೇಶ್ವರದೇವರಗದ್ದೆಯಂತೆಂಕಲುಬಿಟ್ಟಗದ್ದೆಕಂಮ್ಮ ೧೦ ಒಂದು
- 79 ಗಾಣದಹೊಂಗಿವಣವೊಂದಲೆಯೊಕ್ಕಲಸಾರಿಯಲೆ ೧೦೦ ತಿವಾಯನಮಾ ||

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ಅದೇ ಗ್ರಾಮದ ಚನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಪೂರ್ವದಿಕ್ಕಿನ ಗೋಡೆಯಬಳಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 6' X 2' 11"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂವಲ್ಲಿದೇವರಸರುಸುಖಸಂಕಥಾನಿನೋದದಿಂರಾಜ್ಯಂ
- 2 ಗೆಯುತಿ ರತಕವರ್ಷದ ೧೧೧೭ ನೆಯ ರಾಕ್ಷಸಸಂವತ್ಸರದಚೈತ್ರಶುದ್ಧ ೫ ಬ್ರಹ್ಮಸ್ಥಿತಿನಾರದಂದು || ವೃತ್ತ || ಮಲ್ಲನಿ
- 3 ಪಾಳಕಂಪಸನೇಮುಚ್ಚರದಿಂದಮೊಪ್ಪಿಸ್ಕೆಯಾಬಲ್ಲಣಿಯಂಕಣ್ಣುತಿ ಉದಿದಿಚ್ಚಿದರಂತವೆಕೊಂದುಸೇನೆಯೊಳತಲ್ಲಮಂತಗುಳ್ಳಿ
- 4 ಕಟಪಲ್ಲಟವಾಗಿರಪೊಯ್ದು ಮೈರಿಯಂಕಲ್ಲಿ ಯನಾಯಕಂಕರಮೊಪ್ಪಿಸಿದಂಸುರಕನ್ನೆಯಕ್ಕುಳಂ || ತರತರದಿಂದವಾದ್ವಿಗು
- 5 ವಪೊಯ್ದಿದುಪೋಕುವನೂಂಕುನಾಂಕೆಗೊಳ್ವರನಡಬಂಕಲುತಿ ಉದುಸಂಗರದೊಳಜವನೊಕ್ಕಿ ಲಿಕ್ಕಿ ದನ್ನಿರನೆಚ್ಚಿಮಾಡಿದಂ
- 6 ಲಕಕಲ್ಲಿ ಯನಾಯಕನಂಮಹೋತ್ಸವಂಪರಸಿದಿಗೊಂಡ
- 7 ರಚ್ಚರಸೆಯಕ್ಕುಳಿದೇಂಕಲಿಯೋವಿಳಾಸಿಯಾ || ಕರುಳತೊ
- 8 ಡಪ್ಪುಕೊಳ್ಳಿದುಳಜಾಹುಿಕೆಕಂಡದಕುಂಡತೂಳ್ ನೆತ್ತರಪೊನಲಟ್ಟಿ
- 9 ಯಟ್ಟುಳಿ . . . ಗಳತಿಂತಿಣಿಯಾದೇಂಜನಂಪಿರಿದಿಟಿ
- 10 ದಾವ ರನಾಯಕನಾಜಿರಂಗದೊಳಸುರಪುರವನ್ನೆಯ್ತಿ ಪಂನಿಜಘಜೋದ್ಧತ ವಾ
- 11 ರಣಂ || ಪಲಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದ || ಸಿದ್ಧೇಶ್ವರಾಯನಮಾ ||

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ಅದೇ ಹೋಬಳಿ ತೀರ್ಥರಾಮೇಶ್ವರದ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿದ್ದ ಜಿನಬಿಂಬದ ಪದ್ಮಪೀಠದಲ್ಲಿ.

¹ ಶ್ರೀಮೂಲಸಂಘಕಾಣೂರ್ಗಣಗುಡಿಯೊ

² ಡೆಯಕೇತಿಸೆಟ್ಟಿಯಮದವಳಿಗೆ . ತಿಯ

³ ವೆದಂಮೂಜಳಿಯವೊಬ್ಬರು . ಕರ್ಮದಿ

⁴

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ಅದೇ ತೀರ್ಥದ ಬಳಿ ನಾಗರಕಲ್ಲಿನ ಬಲಭಾಗದಲ್ಲಿ.

ನಾಗರಕ್ಷರ

¹ ಏಕಾರಿಸಂವತ್ಸರ

² ರದಶ್ರಾವಣಶುದ್ಧ

³ . . ಚೈತ್ರಂನವನಾ

⁴ ಯಕರುನಿಲಿಸಿದ

⁵ ನಾಗರಕಲ್ಲುಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಕುಳ್ಳಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯದ ಪಾತರ ಮರಡಿಯ ಬಳಿ ನಂಜಯ್ಯನ ಹೊಲದಲ್ಲಿರುವ
ವೀರಕಲ್ಲು.

¹ ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಭಿಚಂದ್ರಚಾಮರತಾರವೇತ್ಯೇಶೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತುಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ

² ಸಮಸ್ತಪ್ರ[ಕ್ರ]ಸ್ತ ಸಹಿತಂಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂಸತ್ಯರತುನಾಕರಂಶರಣಾಗತವಜ್ರಪಂಜರಂ

³ ಅರಸಂಕಕರಗಸಂಬಿರುದರಂಕುಸಂಮೂರ್ತಿ ನಾರಾಯಣಂವಿಳಾಸವಲ್ಲಭಂಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರದಿಬ್ಬ

⁴ ಶ್ರೀಪಾದಪದಮಾರಾಧಕಂಪರಬಳಸಾಧಕರುಮಪ್ಪಶ್ರೀಮತುಹರಬರದೇವರಸರುಕಲ್ಲಿನೆಯಲುಸುಖಸಂಕಥಾ

⁵ ವಿನೋದದಿಂದಾಜ್ಯೋಗಿಯುತ್ಪದಮಿದ್ಧಲ್ಲಿಸಕವರ್ಷ ೧೧೬೮ ನೆಯವಿಸ್ಸಾವಸುಸಂವತ್ಸರದಚೇಷ್ಠ ಶು ೧೩ ಶುಕ್ರವಾರದಂ

⁶ ದುಬೊಪ್ಪಲಸಮಸ್ತ ಸೇನಾನಾಯಕರುಸಮಸ್ತ ಸಂನಾಹಸಹಿತಕೂಡಲಿಯಮುತ್ರಿ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾ

⁷ ನಂಬಾಹತ್ತರನಿಯೋಗಾಧಿಪತಿಸಕಳಲಕ್ಷ್ಮೀಪತಿಸೇವುಣಸಂನಾಹಸಸಮೂಹನುಮಪ್ಪಶ್ರೀಧರದಂಣ್ಣಾಯಕರ

⁸ ಕೂಡೆತ್ತೆ ಜುದಿಕ್ಕ ತುಳದೊಳೊಕ್ಕಿ ಲಿಕ್ಕಿ ಕಾದುವಲ್ಲಿಮಹಾಪಸಾಯಿತಂಬಿಬ್ಬರಬಾಹಾಸೇತುವಿನಬಲಣವಾ

⁹ ಡಿದಪ್ರತಾಪವೆಂತೆಂದೊಡೆ || ಧಾರಿಣಿವೊಬ್ಬವೀರನರಪಾಲಕನೆಂದಿಬದಯ್ಯರಂತಹಣ್ಣಾರನೆಗೆತ್ತೆಯಂಕಡು

¹⁰ ಪ್ರಮಂಮನಮಂಮನವಾರನೋಡಿಸೆಂಮಾರಿಯೊಲಾಮಹಾಪ್ರಯಾಣೈರವನಂತೆವೀರೋಧಿಸೈನ್ಯಸಂ

¹¹ ಹಾರಕನಿಂಮಸೇತುಸೇತುವಿನಬಿಂಣೆಯವೊಬ್ಬನೆವೊಣ್ಣು ಮಾಡಿದಂ || ವೀರನಿಪಾಳಕೇಳುಕಲಿಗಳಂಕುಸನಿನ

¹² ಯರಾಯರಾಲುತಬೊರ್ಗೇರನಲೆ . ಮಾಮಲೆದಿಡಿಚ್ಚಿದವೀರವೀರೋಧಿಸೈನ್ಯಮಂಭೈರವನಂ . . ತಿ

¹³ ಬಸನಂ . . ನೆಂದುಪೂಣ್ಣ ನಂವೀರದಸೇತುಸೇತುವಿನಬಿಂಮೈಯನನೆಗಳ್ಳಂಜ

¹⁴ ಗತ್ರಯಂ ||

¹⁵ ಅನ್ನು ನಿಜಪತಿಗೆ . ರಂಪೂಣ್ಣಂತೆಕದಸದೊಳೆತಿವಿದುಪರಿವಾರಂಮುಯ್ಯಾಂತುರೆಸುರಿಯುಘಮ

¹⁶ ಳಯಿಂತುಸದಾಸವಪದಕೇಬೀರಮಂನಂದಂ || ನವೋಸ್ತು ಪರಮಾತ್ಮನೇ || ಸೇತುವಿನಬೊಂಮೆಯಗೆ

¹⁷ ಕೊಟ್ಟವೈತನುಹೆಂಡಿರುಮಕ್ಕಳಿಗೆಸಲಿಸುಕದಿಂಪಡೆವಾಪಲುಂಟು || ತಂಮವಜಿ

¹⁸ ಯಮನುಬೀರಗಲನಿಲಿಸಪ್ರತಿಪಾಲಿಸಿದನು || ಸಾನ್ನಿನಾಥ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರಂ ಸತ್ಯರತ್ನಾ ಕರಂ ಸರಣಾಗತವಜ್ರಪಂಜರನರಸಂಕಕರಗನ
² ಬಿರಿದರಂಕುಸಂಮೂರ್ತಿ ನಾರಾಯಣಂ ವಿಳಾಸವಲ್ಲಭಂ ಶ್ರೀಬಿಲ್ಲೇಶ್ವರದೇವರದಿಬ್ಬಶ್ರೀಪಾದಪದ್ಮಾ ರಾಧಕನುಮ
³ ರಬಲಸಾಧಕರುಮಪ್ಪಶ್ರೀಮತುಬೀರದೇವರಸರುಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ರಧೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತುಂಬಲಾಳಗೊಂ
⁴ ದಳಾಸ್ಥಾನವಾಗಿವಡ್ಡೊಲಗಂಗೊಟ್ಟಿದ್ದಲ್ಲಿ ಪಟ್ಟಸಾಹಸದಗಂಗಿಯಸಾಹಸಿಯೆ ಯವಿಚಯಕೊಟ್ಟಭಾನೆಯಂತೆ
⁵ ನೆಸರಬಳಸಮಸ್ತ ದಳಭಾರಂ ಸಹಿತಮುರವಣಿಸಿನೂಕಿದಲ್ಲಿ ರಾಜಾಧ್ಯಕ್ಷಂ ಹಿಡಿದು ಬಿಡೆ ಕಟಾರದಿಂಕುಟುಹಿನ
⁶ ಕುದುರೆಗಳಂ ಅವಿಕೆಯನಾಯಕರಂತಿವಿದು ಪರಬಳಮಂಕಳಕುಳಮಂಮಾಡುವೆನೆಂದಂ ಪಣಸತ್ತಿ ಗೆಯಂಪದೆದುಸು
⁷ ಬದಿ ನಿರ್ಘನಂ || ಶ್ರೀಮನುಮಹಾಮಂಡಳೇಶ್ವರದೇವರಸನುಂಚೇಳಂಗಿಯಬೀರಿಯನಾಯಕನುಂತಂಮಸಮಸ್ತ ದಳಭಾ
⁸ ರಂಪರಸುನೇಮತ್ತಿ ಯಬಯಲೊಳುಮೋಹರಿಸಿನೂಕಿದಲ್ಲಿ || ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಮದಿಮೆಯನಾಯಕನುಂ
⁹ ಶ್ರೀಧರದೇವನುಂಕೊಪ್ಪಲಸಮಸ್ತ ಪಾಡಿಸರಿವಾರಸಹಿತಂ ಮೋಹರಿಸಿನಡೆದುತಾಗಿಜವನೊಕ್ಕಿ ಲಿಕ್ಕಿ ದಂತಿರದ್ಭುತ
¹⁰ ಮಾಗೆಹೇಸಳಕೊಂಡುಬೆಂಟೆದ್ದಲ್ಲಿ ಪರಬಳದವನೆಲೆಯಮೋಹರಂಸಂಕಳಿಸಿಕೊಡಿಕೊಂಡುನೂಂಕಿದಲ್ಲಿ ಪಳ
¹¹ ನಂಬಿಟ್ಟಕ್ಕಿ ದುಗಳು || ಬೀರರಸಂಗಿಕೊಟ್ಟಹೊಸದೇಸಿಯಭಾನೆಯನೇನೆಂಬೆನಾವೆಲೆಯಮೋಹರಂಪ್ರ
¹² ಕಳಯವಾರಿಧಿಯಂತೆಲಯಾಗ್ನಿಯಂತೆಕಾಮಾರಿಯಮಾರಿಯಂತಿರಹಿಯದ್ದಿದೊಡೇ
¹³ ಚಣನಿಂದುವೈರಿಸಂಹಾರವನಿಕಟುರದೊಳೆಮಾಡುವೆನೆಂದಂ ತೆವಾಡಿ
¹⁴ ದಂ || ಪಲರಂಕುಟುಬಿಡುಬಿಡುಂ ಪಲರಂಸೀಳೊಟ್ಟ ಕಡಿದುದನೆವಲಿಗೆಯ್ದಂ ಪಲರಂಬಾಳ್ವಲೆ
¹⁵ ವಿಡಿಂಕುಲಿಚಲದಿಕಟಾರದಬೇಗಂರಣಧೀರಂ || ಕುಟುಹಿನ ಕುದುರೆಗಳಂ ಸಂದಹುಕೆ
¹⁶ ಯನಾಯಕರನಿಹಿದುಬಳಿದಂ ಮೆಚಿದಂ ನೆಹಿಗಲಿಕಟಾರದೇಚಂಕಟಿವಲವ್ಯಳಮೇಲೆಸುರಿಯಗ್ಗ
¹⁷ ಕೊಂದಂ || ಎಂದಂತಂಕೊಟ್ಟಭಾನೆಯಂಪೂರಯಿಸಿಶಕವರ್ಷದ ೧೧೭೯ ಪ್ಲವಂ
¹⁸ ಗಸಂವತ್ಸರದವೈಶಾಖಸು ೧೦ ಬ್ರಹ್ಮದರಸುಪರಿವಾರಂಮೆಚ್ಚಿ ದೇವಲೋಕಕ್ಕೆ ಸಂದರ್ ||

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ಇದರಬಳಿಯಲ್ಲಿರುವ ತುಂಡುಗಳಲ್ಲಿ.

(1ನೇ ತುಂಡಿನಲ್ಲಿ)

- ¹ ಚತುಪ್ಲವಂಗಳಂವತ್ಸರದವಯಿಶಾ
² ವಾರಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂಅರಸಂ . .
³ ದನಪ್ರಚಂಡಮಲೆಸರೊಳುಗಂಡ
⁴ ಡಗತ್ತುರಿಚೋಳರಾಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯಾಬೀ
⁵ ರಾಧಕಬೀರದೇವರಸರುಪಳಗುವತ್ತಿ

(2ನೇ ತುಂಡಿನಲ್ಲಿ)

- ⁶ ರೆಯರತೋಳೊಳೊಳುಗಿನಗ್ಗಂಬೊಕ್ಕಂ || ಕರಿಯತೈಲನಭಾವಂಕರಿಯಚೌಡಂ
⁷ ಪಲರಂಕೊಂಡುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ || ನಂಟಸಂತೆಯನಾಯಕ | ಬೀರಕಲ್ಲನಿರಿಸಿದಂ ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

(ಮೇಲ್ಭಾಗಹೋಗಿದೆ.)

- ¹ ರಸನುಂಜೆಳ್ಳಂಗೆಯಬೀರೆಯನಾಯ್ಕನುಂನೇಮತ್ತಿ ಗೆಧಾಳಿಯಿಟ್ಟಲ್ಲಿಆಳುಕು
- ² ದುರಭೋರನೆಯಂಬುಧಿಮೇರೆದಪ್ಪಿದಂತುಕ್ಕಿ ಬರೆಮಂಡಳಿಕಬೀರನ್ನಿ
- ³ ಪಾಳನಲೀಂಕಗೋಳಿಗೋಡಬೋಗಜ್ಜ ನಂಬಿಲ್ಲಾ ಸುನಾಗಗಲುಡನಮ
- ⁴ ಗಗೋಳಿಗೋಡದುಗ್ಗ ಲೆಕಿಸದಂತಿಱಿದುಖಣಿಲುಖಡಿಲೆಂದುಕಿಡಿ
- ⁵ ಎಳೆಪೊಯ್ದು ಕೊಂದೊಕ್ಕಿ ದರಣಾರ್ಚನೆಗೆಹತ್ತು ತುರಂಗಮನೊಂದೆಘಾಯದೊ
- ⁶ಳು || ಅಜ್ಜ ರಿವಡೆಯಲುಉಭಯಬಲಮಂಜ್ಜ ಲುತಳುತಿಱಿದುಕಾದಿಸ
- ⁷ ಲರಂಕೊಂದಂನಿಜ್ಜ ಟಕವಿದುಗ್ಗಂತಾನಜ್ಜ ರಗಣಿಕರತೋಳಸಂಗಂಬೊಕ್ಕಂ || ಗೋಳಿಗೋಡದುಗ್ಗಂ
- ⁸ ಸುರಲೋಕಕ್ಕೆ ಸಂದಂ ||

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೩ನೇ ವೀರಕಲ್ಲು.

- | | |
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| ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರ[ಸ್ತ] ಸಹಿತಂತ್ರೀಮ್ನಾಹಾಮಂಡಳಿಸ್ವರಂಸತ್ಯ | ⁷ ಗಿಬೀರೆಯನಾಯ್ಕ ನುಂಮತ್ತಿ ಗೆಧಾಳಿಕಟ್ಟಲಿಯಾಳುಕುದು |
| ² ರತ್ನಾ ಕರಂಸರಣಾಗತವಜ್ರಪಂಜರಂಅರಸಂಕಕರ | ⁸ ರಭೋರನೆಯಂಬುಧಿಮೇರೆದಪ್ಪಿದಂತುಕ್ಕಿ ಬರೆಮಂಡಳಿಕವೀ |
| ³ ರಗನಂಬಿರಿದರಂಕುಸಂಮೂರ್ತಿ ನಾರಾಯಣಂಶ್ರೀಬಿಲ್ಲೇಸ್ವ | ⁹ ರನ್ನಿ ಪಾಳವಗ್ಗ ವಿಂಡಿಗೆಯಳಬವ್ವರಬಾಹುಸಪ್ತ ನುಲೊಕ್ಕಿ . |
| ⁴ ರದೇವರದಿಬ್ರೂಪಾದಾರಾಧಕರುಮಪ್ಪವಂಡಳಿಕಬೀರರ | ¹⁰ ದಂತುತ್ಯ ಟಿದೀರಣಾಜ್ಜ ರನಗೆಹತ್ತು ತುರಂಗಮಂಕೊಂದುಸು |
| ⁵ ಸರುಪಳಗವತ್ತಿ ಯಾರಾಜ್ಯವನಾಳೆಸಕವರುಸ ೧೦೬ ನೆ | ¹¹ ರಲೋಕಕ್ಕೆ ಸಂದಬಿಟಮೆಯಜಕ್ಕ ಬೆಯಮಗಸತ್ತ |
| ⁶ ಯಪ್ಪ ವಂಗಸಂವತ್ಸರದಮೈಶಾಖಸು ೧೦ ಬ್ರ ದೇಕರಸನುಂಜೇಳಂ | |

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ಅದೇ ಹೊಲದಲ್ಲಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ.

(1ನೇ ತುಂಡಿನಲ್ಲಿ)

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|--|---|
| ¹ ಷ್ಟೈ ಪೈಷ್ಠೈ ದುಭೂತುಬರಲಿತ್ತ . . . | ⁴ ದನುಸಾಹಸಾದಿಹರಿ |
| ² ತವೆತಪ್ಪಿನಂಕದನಕ್ಕು ಜ್ವಗ . . . | ⁵ ಜ್ವರಂ ತಲೆಪಱಿದುಕಂಡಜರಿಯಲು . . |
| ³ ಲೆಲಿತ್ತಿ ಟಿತ್ತ ಲೆಂದಬೀರಾ . . | ⁶ ಕಡಿಯಪೊಯ್ದು . . |

(2ನೇ ತುಂಡಿನಲ್ಲಿ)

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| ⁷ ಕಾದಿಪಲರಂಕೊಂದಂನಿಜ್ಜ ಟಗಲಿಹೈವಂತಾನಜ್ಜ ರಿಯರತೋಳೊ | ⁸ . ಚೋಕದುಗ್ಗ ಣನತಮಂಗೋಳಿಗೋಡಿನಹೈವಂಸುರಲೋ |
| . . . | ಕಪ್ಪಾಪ್ತ ನಾದ |

(3ನೇ ತುಂಡಿನಲ್ಲಿ)

- | | |
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| ⁹ . . ರಹರಿಜಂ ಕಲಿದೇವಲಬ್ಬ ಪಾಳನಬಲವಂತವೆಕೊಂ | ¹¹ . . ಭಿಕಂಕಲಿಸಾಹಣಿಕರಚನೆಸವಸ್ವಗ್ಗದೊ |
| . . ಭೂತಶಾಕಿನಿಯರುಮಂಸಲೆತಣಿಮಾಡಿದ | ¹² . . ದ್ವಂ |

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ಅದೇ ಹೋಬಳಿ ಸಾಳಂಗ ಗ್ರಾಮದ ದಕ್ಷಿಣ ಶಿಕಾರಿಪುರದ ರಸ್ತೆಯ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' × 2'6"

¹ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕವರು²ಷಗ ೧೫೯೩ ನೆಯ ಪ್ರಜಾಪತಿಸಂವತ್ಸರದ ವೈಶಾಖ ೧೩³ನೋಮವಾರದ ಲುಕ್ರಮನ್ತಹಾಮಂಡಳೇಸ್ವರಂಗವ⁴ರಾಜಯನವರುತಂಮತಂದೆವೆಂಕಟಾದ್ರಿರಾಜಯನವರು⁵ತ್ತ ರಕ್ರಿಯಮಾಡುವಾಗಲುತಂಮತಂದೆಗೆವುಂಟಾಗಬೇಕೆಂದು⁶ಅನೆಗೊಂದಿಮಠದವಿಜೇಂದ್ರವೊಡೆಯರಮಠಕ್ಕೆ ಧಾರನೆಹದ⁷ಸಾಳಂಗದಗ್ರಾಮಕ್ಕೆ ಶುಭಮಸ್ತು

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ಅದೇ ಗ್ರಾಮದ ಆರಾಧ್ಯಮಠದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" × 1'

¹ಹಲಾಸಿದಪರು²ಆರಾಧ್ಯಸ್ತಳಕೆಜ³ಯಗಂವತ್ಸರವಮಾ⁴ಗ್ರೀಕರಶು ೧ ಲೂಯ⁵ತ್ತವಳ್ಳಿಯಸಿದಂಣ⁶ನೂಆರಣಯಪದೇವರಿ⁷ಗಪ್ರತಿವೈಮಾಡಿನೆಟ್ಟ⁸ಸಾಸನ

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ಅದೇ ಗ್ರಾಮದ ಪತ್ರಿಕಟ್ಟಮಠದ ಬಳಿ ನೆಟ್ಟಿರುವ ನೀರಕಲ್ಲು.

¹ . ಮಾದೇವಿ ರಾಜ್ಯಗೆಯ್ವಲ್ಲಿ²³ . . . ಮದುವರನಾಡನೀರಿಕಟ್ಟದಆರಂಭವನಳಿ . . ಶ್ರೀಮಹಾಜನಂ⁴ಮಾಡಕೆಜಿಕೆಗವಳಿಯರನ್ನು ಗುಣದೆಬೆಳಗವನೈಯನಮ್ಮಿದಾನ . . .⁵ . . . ಕನಿಜಕಲಗ

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ಅದೇ ಗ್ರಾಮದ ಕೆರೆಯಮೇಲೆ ತೂಬಿನ ಬಳಿ.

ಪ್ರಮಾಣ 1' 6" × 3'

¹ಶ್ರೀಮತುಪ್ರಬುವಕಂವ್ರತ್ಸರದಲೂಯಾರಣಬದ್ರ²ಣನುಕಟ್ಟಿದಕೆರೆಯತೂಂಬೂ³ನೋಳಂಗದಗಲುಡಯೀರಂಣಭದ್ರಂಣನು⁴ಕೊಟಹಾಳಗಡಿಯತೆಕೊಂಡುರುಮೂಟ⁵ದಹಣಿಲುವಿಂದನಡುವಿಂದ . ತಿಂಮ⁶ಮುಟದಹೊಂನುಗ ೫೫೫

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ಅದೇ ಹೋಬಳಿ ನ್ಯಾಮತಿ ಗ್ರಾಮದ ಬೇಡರ ಕೇರಿಯಲ್ಲಿ ವೀರಭದ್ರದೇವರ ಗುಡಿಯ ಹಿತ್ತಿಲನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' × 1' 8"

¹ಸ್ವಸ್ತಿ ಶಕಕಾಲಮೇಷ್ಟ್ರನೂಋಣಂಭತ್ತಯ್ಯನೆಯಶ್ರೀ
²ಮುಖಸಂವತ್ಸರಾಂತಗ್ಗತಪಾಲ್ಕುಣಬಹುಳಪಂ
³ಚವಿಂಬಾಹಪ್ಪತಿವಾರಮುಂಶಂಕ್ರಾಂತಿಯನ್ನನೆಲ್ಲಜೈ
⁴ಯಕಮ್ಮರಬೀದಿ . ಎರಡುಕನ್ನೆದಾನಂಗೊಟ್ಟಂಪನ್ನೆರಡುಕ
⁵ವಿಲೆಯಂದೇವಗ್ಗಂವಿಟ್ಟಂಕೆಪ್ಪಿಯನಗಣಿಸಿದೊಂ

⁶ . ಣಜ್ಜೆಮೆಯ್ದಿ . . ಟ್ವದೊಳುಬೆಳೆಮತ್ತರು
⁷ಕಕ್ಕರನಚಲ್ವ
⁸ಕೈಳದೇವುಗಂ
⁹ಬೆನ್ನಗ್ಗಿಯಾ
 (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟು ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2' 3"

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮಾಚಾಳುಕ್ಕುವಿಕ್ರಮಕಾಲದ ೫೦ ನೆಯವಿಸ್ವಾಮಸುಸಂವತ್ಸರದಭಾದ್ರಪದಸು
²ದ್ಧ . ಅದಿನಾರದಂದುಶ್ರೀಮದಗ್ರಹಾರಂನೇಲವತ್ತಿಯತುಣುವಂಜಳಗವತ್ತಿಯದೆ
³ಸೆಯಂಕೊಂಣ್ಣುಪೋದಲ್ಲಿಚಿಟ್ಟಿಗಪದ್ಧನಮಗಚಿಕ್ಕತುಣುವಂಪಿನ್ನಿಕ್ಕಿ ಕುದುರೆಮೇಲಾಳಾಗಿ
⁴ಪುದುಸತ್ತು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂದೇಸವಃಪಾಪನಂಗಳೆಚ್ಚಿ ಪದ್ಧಂಗನೆತ್ತರುಗೊ
⁵ಡಗೆಯ್ಯಾಗಿಚಿಟ್ಟಿಬೆದ್ದಲಿಗಳೆಯಮತ್ತಲೊಂದು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನೆಟ್ಟು ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'

¹ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಸ್ತ್ರಯಶ್ಯಪೃಥ್ವೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇ
²ಸ್ವರಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಂಚಾಳುಕ್ಕಾಭರಣಂ
³ಸ್ಮಾಮತ್ಯಭುವನಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿ
⁴ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋ
⁵ಪಜೀವಿ || ಶೃಂಗಾಚಾಳುಕ್ಕುವಿಕ್ರಮವರ್ಷದ ೨೮ ನೆಯಸುಭ . . . ಸಂವತ್ಸರದಆಸಾ
⁶ಡಬ ೧ ಬೃಹವಾರಂವೃತೀಪಾತದಕ್ಷಿಣಾಯನಸಂಕ್ರಮಣ . . . ಸ್ವಸ್ತಿಯಮ
⁷ನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌನಾನುಷ್ಠಾನಾಜಪಸಮಾಧೀ
⁸ಲಸಂಪನ್ನರುಸುಜನಪ್ರಸನ್ನರು ಶೃನಾರಸಿಂಹದೇವಲಬ್ಧಿವರಪ್ರಸಾ
⁹ದರುಮನೇಕತಕ್ಕಸಾಸ್ತ್ರವ್ಯಾಕರಣಚೈದೋಳಂಕಾರಕಾವ್ಯನಾಟಕಂಗಳೊಳು .
¹⁰ . ತರುಂಸಮಸ್ತಜನಪೂಜಿತರುಗೋತ್ರಪವಿತ್ರರುಂಚಾರುಚಾರಿತ್ರರುಂ
¹¹ . ಗ್ವೇದಚೂಡಾಮಣಿಗೆ . . ಬಾಂಧವಜನರಕ್ಷಾಮಣಿಗಳಸರಣಾಗತವಪ್ರಪಂ

- 12 ಜರರುನಡೆಗೋಂಟೆಮಲ್ಲರೂಚಾತುಯ್ಯ ಕಾನೀನರುಂದ್ವಿಜನದಾರಿದ್ರಾ
 13 . . ಜರುಸುಕರಸುಕವಿಪಿಕನಿಕ . . . ಕಾರರುಂಬಹುಶೀಳಾಧಾರರುಮೇ
 14 ಕಾಂಗವೀರರುಬ್ರಂಹ್ಮವಂಸವರ್ಧನರುಮಾಸೃತಜನಚಿಂತಾಮಣಿಗಳುವಿದಗ್ಧವಿ
 15 ದ್ವಜನಪೂಜಾಗ್ರಾಣಿಗಳುಂದೆಪ್ಪಿತಾರಾತಿಮದನಿವಾರಣರುಚತುಸ್ಸಮುದ್ರ
 16 ಪರ್ಯಂತಯಸೋಭಾಗಗಳುಮೆನಿಪ್ಪಶ್ಯಮದುತ್ತಮದಭತ್ತನಿಮೆಯಗ್ರಹಾ
 17 ರಂನಿಲವತ್ತಿಯಸಾಸಿವ್ವರಂಮಹಾಜನಮುಮಿದ್ವಕಾಶ್ಯಪಗೋತ್ರಾಧಾರಂವೂಧವ
 18 ಸಳಂಗಿಕೇಸವಯ್ಯನಪುತ್ರಗೋತ್ರಪವಿತ್ರಬಿಟ್ಟಿವಯ್ಯಂಗಿಕಾರಣ್ಯಂಗಿಯಪಾ
 19 ದಪೂಜೆಯಂ ಕೊಟ್ಟುಬಿಟ್ಟಿ ಕದಧಮ್ಮಕೆಕೊಡಸಿಗೆಯಲು ೧೬ ಕಮ್ಮತೋಟಮಂಸ
 20 ವ್ವಳಾಧಾಪರಿಹಾರಂಮಾಡಿನಡೆಯಿಸವರಿಂತೀಧಮ್ಮಮಂಮುಂದಾಗಿವರ್ಷಂಪ್ರ
 21 ತಿನಡಯಿಸಿದವರುಕುರುಕ್ಷೇತ್ರವಾರ ಯಲುಸಾಸಿರಕವಿಲೆಯಂ
 22 ಸಹಶ್ರಬ್ರಾಹ್ಮಣಗದಾನಂಗೊಟ್ಟ ಕವಿಲೆಯಂಕೊನ್ನದೋ
 23 . . . ಪರಹಿತನೆನ್ನವಿಪ್ರ ಯೆನ್ನಮ ಮೈ
 24 . . . ಜನೋತ್ತಮನೆಂ ತರತೇಜ ನಿ . . .
 25 . . . ನೆನ್ನುಸಾಗರವೈ ಸುತಿಪ್ಪ ಮೂ
 26 ಸೇತುರ್ನ್ಯ ಲೇಪಾ
 27 ಭಾಗಿನಃಪಾರ್ಥಿವೇಂದ್ರೋಭೂಯೋಭೂಯೋ
 28 : || ಸ್ವದತ್ತಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂ
 29 ಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ(ಕ್ರಿಮಿಃ) ||

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ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರಕಡೆ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1' 8"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಪ್ರಧ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾ
 2 ಧಿರಾಜಪರಮೇಸ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯಕು
 3 ಚತಿಶಕಂಠಾಳುಕ್ಯಾಭರಣಂಪ್ರೀಮತೃಭುವನಮಲ್ಲದೇವ
 4 ರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾ
 5 ನಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂಸಲುತ್ತಮಿರೆ || ತತ್ಪಾದಪದೋ
 6 ವಜೀವಿ || ಚಾಳುಕ್ಯವಿಕ್ರಮವರ್ಷದ ೨ ನೆಯಸಃಭಾ
 7 ನುಸಂವತ್ಸರದಆಡಬ . ಬೃಹವಾರಂವೈತೀಪಾತ
 8 ದಕ್ಷಿಣಾಯನಸಂಕ್ರಮಣದನ್ನ ಸ್ವಸ್ತಿಯಮನಿಯು
 9 ಮಸ್ತಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನಾನುಷ್ಠಾನಜಪ
 10 ಸಮಾಧಿಸೀಲಸಂಪನ್ನರಪ್ಪ . . . ಪ್ರಸನ್ನ ರುಂಶ್ಯನಾ

- 11 ರಸಿಂಹದೇವಲಬ್ಧವರಪ್ರ ಬ್ರಂಹ್ಮವಂ . .
 12
 13 ನೇಕತಕ್ಷಣಾಸ್ತ್ರವ್ಯಾಕರಣಭಂಡೋಳಂಕಾರಕಾವ್ಯ
 14 ನಾಟಕಂಗ ರುಸಮಸ್ತ ಜನಪೂಜಿತರು . . .
 15 ವಿದಗ್ಧವಿದ್ವಜ್ಜನರಕ್ಷಕರುಮುರ್ವ . . . ಸಿಕ್ಷಕರು
 16 ಸಪ್ತೋಷ್ವಜ ವಜ್ರರುಸಮಸ್ತ ಜನಪೂಜಾ
 17 ಗ್ರಂಥ್ಯ ಣಾತವಜ್ರಪಂಜರರುಚತುಸ್ಸಮು
 18 ದ್ರಪರ್ಯಂತ ನಿಪ್ಪಶ್ಯಮದುತ್ತಮ . ಬೆ
 19 . . . ಯಗ್ರಹಾರಂನಿಲವತ್ತಿಯಸಾಸಿವ್ವರಂಮಹಾಜನಮು

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

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ಅದೇ ದೇವಾಲಯದ ಅಂಗಳದಲ್ಲಿ ಪಶ್ಚಿಮ ಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿಶ್ರೀಮನು . . . ಪಿಠ್ವೀವಲ್ಲಭಂಮ

² ಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀ

³ ರಪ್ರತಾಪಹರಿಹರಮಹಾರಾಯರಕುಮಾರ

⁴ ರಶ್ರೀವಿರಪ್ರತಾಪ . . . ಸಯರಾಯಮಹಾರಾಜರು ವಿಜಯನ
ಗರಿಯ

⁵ ನೆಲವೀಡಿನಲಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯುತಿ ಭೃಗಂ

⁶ ದುದವಸಂವಾರಪಯರೊದ್ದದಗೋವನಿಗಳಂಕಮಲ್ಲಖಿಡ್ಗ .

⁷ ಮೊಳಹಿತರಕೊಲ್ವಾಅಱುವತ್ತಾಱುಮಂಡಳಿಕರಗಂಡಕತಾ

⁸ ಘಕ್ಯಬಮ್ಮನೆಂಬರಾಯಂನಾ . ಮದ್ದರಾಜನಕುಮಾರಬನಳ
ರಾಜಂ

⁹ ಬಳ್ಳಿಯನಾಡನೆಲವತ್ತಿಯ . . . ಱುತ್ತಮಿದ್ಧಗಲ್ಲಿಕವರುಕ.

¹⁰ ೧೩೩೦ . . . ನು

(ಮುಂದೆ ಬರವಣಿಗೆಇಲ್ಲ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು ತುಂಡಿನಲ್ಲಿ.)

¹ . ತುಚಾಳುಕ್ಯಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರದೇವರಕವ .

² ದಚಯತ್ರಸು ೧ . . . ವಾರದಲಗ್ರೀ

³ . ಯಗ್ರಹಾರಂನೆಲವತ್ತಿಯ . . .

⁴ . . . ಗೋಣಿಯಮಲೆಯನೂರ

(ಮುಂದೆ ಬಡೆದು ಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಯರಗನಹಾಳು ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ಗರುಡಕಂಭದ ಮೇಲೆ.

¹ ಕೀಲಕಶಾವಿತ್ತದ

² ಮಗಮಕದಲಿ

³ ಹೊಸಕೊಪದಗೌಡ

⁴ ಕೆಂಗವೀರಣನ

⁵ ಪ್ಪಣ್ಣೀನಿಂ

⁶ ಗಾವನ

⁷ ಮಗಕೆಂಚವೀ

⁸ ರಣಕಂಬನಿಲಿ

⁹ ದೋನುಗೌಡಹುಚಣ

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ಅದೇ ಹೋಬಳಿ ಸುರಹೊನ್ನೆ ಗ್ರಾಮದಲ್ಲಿ ಪಟ್ಟೇಲಿ ಸಿದ್ಧ ಬಸವಪ್ಪನ ಮಗ ಶಿವಲಿಂಗಪ್ಪನ ಹಿತ್ತಲಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'2" 2"

¹ ನಮಸ್ತುಂಗಕಿರಶ್ಚಂಭಿಕಂದ್ರಚಾಮರಚಾರವೇತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭಂಮೂಲಸ್ತಂ

² ಭಾಯಸಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಭುವನಾಸ್ರಯಂಶ್ರೀಪಿಠ್ವೀವಲ್ಲಭಂಶ್ರೀಮನ್ಮಹಾರಾಜಾ

³ ಧಿರಾಜರಾಜಪರಮೇಶ್ವರಪೂರ್ವಪಶ್ಚಿಮದಕ್ಷಿಣಸಮುದ್ರಾಧಿಪತಿಅರಿಯವಿಭಾಡಅ

⁴ ಪ್ಪದಿಕ್ಕು ರಾಯವ.ನೋಭಯಂಕರಶ್ರೀವೀರಹರಿಹರಮಹಾರಾಯರುಹಸ್ತಿ ನಾವತಿಯ

⁵ ದುಗ್ಗದವಿಜಯನಗರಿಯನೆಲವೀಡಿನೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗಿಯು

⁶ ತ್ತಮಿದ್ಧಗಲ್ಲಿತತ್ಪಾದಸದ್ಮೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನತುರಕದ ವಿಭಾಡನಪ್ತಕೊಂಕಣ

⁷ ಧೋಪಟ್ಟಕದಂಬನೊಟಿಕಾಟಕದಂಬಪುರಜನಪ್ರತಿಸಾಲನಗೋವಾಪುರವರಾಧೀಶ್ವರಶ್ರೀವೀರ

⁸ ವಸಂತಮಾಧನರಾಯರಕುಮಾರಶ್ರೀಮನ್ಮಹಾಮಂತ್ರೀಶ್ವರಂರಂಗೀಶ್ರತಾಸಗಿರುದ್ಗಮ

⁹ ಳ್ಲಕೊಂಕಣಪ್ರತಿಷ್ಠಾಚಾರ್ಯಾಆತ್ಮೀಯಕುಲೋದವನಪ್ಪಚಂಕರಾಯರುಗೋವಾಪುರವ

- 10 ರಂಧೀಶ್ವರಕದಂಬರಾಜಸಿಂಹಾಸ್ವನಾಧಿಷ್ಟಿತನಾಗಿ ಸುಖಸಂಕಥಾವಿನೋದದಿಂದ ರಾಜ್ಯಂಗೆ
 11 ಯುತ ಮಿದ್ವಲ್ಲೀಕಂದ್ರಗುತ್ತಿ ಬನವಸೆ ಕೊಂಕಣತಲಗಿಣಿವೊದಲಾದ ಸಮಸ್ತ ರಾಜ್ಯವನೊ
 12 ಪ್ರತಿಪಾಲುತ್ತಂವಿದ್ದ ಲ್ಲಿತತ್ವದ ಸದ್ವೋಸಜೀವಿಕಾಶಿಕವಿಶ್ವಮಿತ್ರಗೋತ್ರದ ನಂದಾಬರದ ಸುಂ
 13 ಕದ ಬೊಲ್ಲರ ಸರಮಗ ಅನಂತಪ್ಪಗಳ ಪಾಂಡ್ಯನಾಡ ಬಳಗಣಹೊಳಗುಂಡಿಯ ಪುರದ ಬಾಳಿನಾ
 14 ಥದೇವರ ಅಮೃತಪಡಿಗೆ ಆಬಾಳಿನಾಥದೇವರ ಅಧಿಷ್ಠಾಯಕರು ರಾಯರಾಜಗುರುಬಂ
 15 ಡೆಯ ರಾಯ ಬಳೇಶ್ವರದೇವರ ಅಯ್ಯನವರ ಸದಪ್ರಜ್ಞಾಲ್ಯವಂ ಮಾಡಿ ಹಿರಣ್ಯುಡಕಸ
 16 ಹವಾಗಿ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಧಂವ್ಮ ಸಾಶನದ ಕ್ರಮವೆಂತೆಂದರೆ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾದ್ಯು
 17 ದಯಶಕವರು ಸಂವಿರದ ಮೂ ನೂಟಹದಿನೆಂಟು ಸಂದುವತ್ತ ಮಾನಹತ್ತೊಂಭತ್ತ ನೆಯ
 18 ಧಾತುಂವತ್ತರ ದಶಶಾಡಸು ೧೫ ಬುಧವಾರದ ಸೋಮಗ್ರಹದ ಪುಂಜ್ಯ ಕಾಲದ ಲುಚ
 19 ಬಾಳಿನಾಥದೇವರ ಅಮೃತಪಡಿಗೆ ನಂವ ಸುಂಕಕೆ ಸಲು ವಗುತ್ತಿ ಯವೇಂಠೆಯ ಕೆಸಲು
 20 ವಬಳಿಯ ನಾಡ ಬಳಗಣನೇ ಮತ್ತಿ ಯಗ್ರಮದ ಕಾಲು ವಳಿಸುರ ಹೊಂನೆಯ ಪುರದ
 21 ಲುನಂವ್ಮ ಸುಂಕಕೆ ಸಲು ವಗ್ರಮಗ ದ್ಯಾಣಪಂಚಗಾರುಕ ಮಗ್ಗ ದೆಜಿ ಮುದ್ರೆ ಧನಮಾಣು
 22 ಮದುವೆ ದೆಜಿ ಗಾಣದೆ ಜಿ ಹುಡಿಕೆ ದೆಜಿ ಕುಲುಮೆ ದೆಜಿ ಸಾವಂತಿಕೆ ಮುಂತಾದ ಯೇನು
 23 ಜ್ಞ ಸುಂಕವನು ಆಬಾಳಿನಾಥದೇವರ ಅಮೃತಪಡಿನಂದಾದೀವಿಗೆ ನಂವ್ಮ ಸ್ತ್ರೀ ಪು
 24 ತ್ರಗ್ಲಾ ತಿಸಾವಂತದಾಯಾದ್ಯರ ನುಮತಸರು ಶ್ರವಾಗಿ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಧಂವ್ಮ
 25 ಸಾಶನೆಯ ಧಂವ್ಮ ವನು ಆವನಾ ನೊಬ್ಬ ರುಗಳು ಪಾಲ್ವಿದಂಥವರು ಗೆಗೆ ಗೆಂ
 26 ಗೆವಾರಣಾಸಿಕುರಕ್ಷೇತ್ರದ ಲುಶತಸಹಸ್ರಬ್ರಹ್ಮಣೋತ್ತ ಮರುಗಳಿಗೆ ಸಲಂಕಾರ ಸಹಿತ
 27 ವಾಗಿ ಕಂಠ್ಯಾದಾನ ಶತಸಹಸ್ರಗೋದಾನಂಗಳ ಕೊಟ್ಟ ಫಲಂಗಳ ಕ್ಕು ಯಿಧವ್ಮ ವನೊಚ
 28 ವನಾ ನೊಬ್ಬ ರೂ ಅಳುಪಿದವರು ಗೆಗೆ ಗೆಂಗೆವಾರಣಾಸಿಕುರಕ್ಷೇತ್ರದ ಲುತಮ್ಮ ವಾ
 29 ತಾಪಿತ್ರಗಳ ನೂಶತಸಹಸ್ರಬ್ರಹ್ಮಣೋತ್ತ ಮರುಗಳ ನೂಶತಸಹಸ್ರ
 30 ತಪಶ್ವಿಗಳ ನೂಶತಸಹಸ್ರಗೋಲುಗಳ ನೂತಂ ಮಕೆಯಿ ಯಾರೆ ವಧಿಸಿದ ಕುಂಭೀಪಾತಕನರ ಕಕ್ಕೆ ಯಿಳಿವರೂ ||
 31 ಸುರುಚಿರಪಟ್ಟ ಗಬ್ಬ ಸಿರಿವಲ್ಲಭಮಂಗಳ ನಾಮಧೇಯ ಸದ್ವರಮುನಿಬ್ರಂದವಂದಿತಜಗತ್ರಯ
 32 ಶಹ್ನಕ ಕಂಜಜಾಹ್ನಭೂವರಸುರನಾಥವಂದಿತಪದದ್ವಯ ಪಾವನಮೂರ್ತಿ ಮಂದರಾಧರವರನಾರಸಿ
 33 ಹೃಪೊರಬೊಲ್ಲರಸಾತ್ಮ ಅನಂತರಾಜನಾ || ಹೊಂನಕೆಯಿ ಬೊಲ್ಲರಾಜನು ನಿನ್ನಾಮವೆಯಾದನೆಂ
 34 ದುಪಾಶಕನಿಕರಂನಿನ್ನ ನೆಪಾರುತಿ ದ್ವರರು ಸಂನ್ನು ತಗುಣ ಅನಂತರಾಜ ಬಡವರ ಭಾಗ್ಯಂ || ಸ್ವದ
 35 ತ್ತಂವ್ಯಾಪರದತ್ತಂವ್ಯಾಯಾನಿತತ್ತ್ಯವಸುಂಧರಾಶಿಷ್ಟವ್ಯವರು ಶಸಹಸ್ರಾಣಾಂ ಯಿಷ್ಟ್ಯಾಯಾಂಜಾ
 36 ಯತೇಕ್ರಿಮಿ || ಸ್ವದತ್ತಂ ದಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನೇ ಪರದತ್ತ ನು
 37 ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಘ್ನಲಂಭವೇತು || ಅಕ್ಷಯಮಾಗಿರಧಮ್ಮ ಮನಿರೀಕ್ಷಿ ಸಿರಕ್ಷಿಸಿದ ಪುಣ್ಯ
 38 ಪುರುಷಗ್ಗ ಕ್ಕುಂಭಕ್ಷಿಸಿದಾತನ ಸಂತಾನಕ್ಷಯ ಆಯುಶಕ್ಷಯ ಕುಲಕ್ಷಯ ವಿನಾಶ
 39 ನಮುಕ್ಕುಂ || ಶ್ರೀ

72

ಅದೇ ಹೋಬಳಿ ಕಂಚಿಗನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ಪಾಳುಬೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟ
ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 6" × 2' 6"

- ¹ ಶ್ರೀಮತುಸಕವರುಪಸಾವಿರದಮುನೂಯಿಪ್ಪತ್ತ ಯರಡನೆಯಪೊರುಪವಿಕ್ರಮಸಂವತ್ಸರದ . . . ಬಹುಳ
 - ² . . ಮಂಗಳವರದಲ್ಲಿಯನ್ನೆವಿನಬಯಿರಯನಯಕನಮೇಲೆ
 - ³ . ಮ . . . ಚಿಯನಯಕನುಬುವನುಚಿಯ . . ಉ . . ಬಳ್ಳಿಯನಾಡಅಖಿತು ಉರನ
 - ⁴ . . ನುಕೊಂದುತಾ ಸನವನುನುಡಿಸಿದಾತನುಆನಂ ನಯಕನುಬಾವಿಲ . . .
- (ಮುಂದೆಹೋಗಿದೆ)

73

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಕಡೆ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

- | | |
|--|---|
| <ol style="list-style-type: none"> ¹ ಸ್ವಸ್ತಿಶ್ರೀಮತುವೀರಬಲ್ಲಾ ² . . ಗಂಧನೆಯದುಮ್ನುತಿ ³ . . . ಆದಿವಾರದಂ ⁴ . . ಲೂರಕೆ . . ⁵ . . . ನಯಕಮ . . | <ol style="list-style-type: none"> ⁶ . . ಬಲ್ಲಣಿ . . . ⁷ . ಂಚನ್ನಿಹಳ . ಂಕರಮೆಮುಕ್ಕ . . ⁸ . ವೆತವೆಕೊಂದುಸಿಂಗಾಸಿನೂರಳಿ ⁹ ವಿನಲಬೀಪೋಜಂಬಲ್ಲಳಿಯಂತ ¹⁰ ಗಳ್ಳಚ್ಚು ಮೆಚ್ಚಿಸಿದಂಸುರಕನ್ನೆಯರ್ಕ್ಕಳ \|\| |
|--|---|

74

ಅದೇ ಹೋಬಳಿ ಚಟ್ಟಹಳ್ಳಿ ಗ್ರಾಮದ ಶಂಕರಲಿಂಗ ದೇವಸ್ಥಾನಕ್ಕೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" × 1' 3"

- | | |
|--|--|
| <ol style="list-style-type: none"> ¹ ಅಂಗೀರಕನಂ ರಾಜೇಶ್ವರ ಮುರಿಗಾ ² ಗುರುಸಿದ್ಧಶ್ಯಮಿಯವರಗದ್ದಿಗೇಮತಕ್ಕೆ | <ol style="list-style-type: none"> ³ ಕೆಳದಿಬಸವನಯಕರಬತ್ತಿ |
|--|--|

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ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ಅರಳೀಕಟ್ಟೇ ಬಳಿ.

¹ ಸರನಾಡಗಾಡ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ವೀರಭದ್ರನ ಸಾಗುವಳಿ ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1' 9"

- | | |
|--|---|
| <ol style="list-style-type: none"> ¹ ಶ್ರೀನಮಸ್ತುಂಗಸಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾ ² ರವೇಶ್ವರೇಶೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂ ³ ಭಾಯಶಂಭವೇತು ಸ್ವಸ್ತಿ | <ol style="list-style-type: none"> ⁴ . . . ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಶೋಳರಾಯಸ್ತುಪನಾ ⁵ ಚಾರ್ಯಪಾಂಡ್ಯರಾಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯಮಗರಾ ⁶ ಯಮಸ್ತುಕಾಶೂಲಕಾಡವರಾಯ . . ಕ್ಷುಅರಾ |
|--|---|

- 7 ಯಗಜಕೇಸರಿರಾಯಮುಖರಾಯಗಂಡಬೇರುಂಡಸರೀರಸ
- 8 ಪತ್ತಿ ಗೊಸೆಮಾಡುವರಾಯರಗಂಡಮೊಯಿಸಣಭುಜಬಳಸ
- 9 ತಃಪಚಕ್ರವತ್ತಿ ಫ್ರೀವೀರಬಲ್ಲಾಳದೇವರುಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗಿಯು
- ತ್ತಿಹ
- 10 ಲ್ಲಿಕಕವರುಪದ ೧೬೦೩ ಆನಂದಸಂವತ್ಸರದಮಾಗ್ಗ ಗಿಸಿರಬಿ ೩
- 11 ಗುರುವಾರದಲಸ್ವಸ್ತಿ ಪ್ರೀವ.ತುಸೆಳೆಯನಾಡಬೆಳಗವತ್ತಿ ಯ
- 12 ಸಂತಾನಮನೆಯ್ರೀಮದನಾದಿ
- 13 ರಂನೇಮತ್ತಿ ಯ್ರೀಮದಬೆವ.ಹಾಜನಂಗಳಬೆಳಗವತ್ತಿ ಯಮೂ
- 14 ಲಿಗನಾಗಗಣದಹತ್ತಿ ಪ್ರಾರಬೀಚಗನೃಡಸುರಟೂರಜಾವಗವೃಡಬಿ
- 15 ಡುಗೂರನಾಡವೊಂನಾಯಿರಾವಗವೃಡಹರಬೆನೂ
- 16 ಗೂರನಾಳಿಂದಗಲುಡಗೊಳಹಳ್ಳಿಯ . . ರೊಡೆಯಹ
- 17 ರಿಯಂನೂ ಗೋವನಹಳೆಯಚಿಕ್ಕ ಗವೃಡವಾದನಬಾವಿಯ
- 18 ಸಿರಿಪಗವೃಡಮುಖ್ಯವಾದನಮಸ್ತ ಗವೃಡಗಳುಸನುಮತದಿಂ

- 19 ಎಂವೊಳೇಕಸ್ತ ರಾಗವಿಂಮನಾಡಚಟ್ಟನಹಳೆಯನುಚೆನೆ
- 20 ಯನಾಯ್ತ ನಮಗಕಲ್ಲಪ್ಪನಮಗಸಂಕಪ್ಪಂಗೆಗವೃಡಿಕೆಯ
- 21 ನುಕೊಡುವದಕ್ಕೆ ಅಸಂತಾನಮಹಾಜನಗವೃಡಗಳು
- 22 ಅಕಲಪ್ಪನಮಗಸಂಕಪ್ಪನಕಯಲಿತತ್ವ ಲೋಚಿತ
- 23 ಕ್ರಯದ್ರಬ್ಬವನುಕೊಂಡುಅಕಲ್ಲಪ್ಪನಮಗಸಂಕ
- 24 ವಂಗಿಅಚಟ್ಟನಹಳ್ಳಿಯಗವೃಡಿಕೆಅಪ್ಪಭೂಗತೇಜನಾಂ
- 25 ಮ್ಯವೊಂಬಳಿಕೆಹಿಯೆಕೆಳಗೆವೊಳಗಾಗಮುಮಂಣ್ಣು ಸಹಿ
- 26 ತವಾಗವೊಂಬಳಿಮತ್ತರು ೩ ದಂಡಿಗೆಮರು ೨ ನಡುವಟ್ಟಕ್ಕೆ ಕ
- 27 ನಿಸಕ್ಕೆ ತೆಣುವುದುಅಚಂದ್ರಾಕ್ಷಿ ಫ ತಾರಂಬರಂಸಲುವಂತಾ
- 28 ಗಿಧಾರಾಪೂರ್ವಕಮಾಡಿಕೊಟ್ಟರುಯಿಂತಪ್ಪುದಕ್ಕೆ ಅಸಂ
- 29 ತಾನವ.ಹಾಜನಗವೃಡುಗಳವೊಪ್ಪ್ರೀಚಂನಕೇಶ
- 30 ವನಾಥ್ರೀಹಂಮಲಕೋನಿಬಳಗವತ್ತಿ ಯ್ರೀಸಿದ್ಧ ನಾಥಮಂ
- 31 ಗಳಮಹಾಪ್ರೀತೀಪ್ರೀತೀ

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ಅದೇ ಹೊಲಬಳಿ ಕುಂಕೋನಾ ಗ್ರಾಮದ ಗಾಯದ ಸಂಣಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 6" × 10'

- 1 ದುಂದುಭಿಸಂವತ್ಸರ
- 2 ದಮಾಗಣಿರಬಿ ೧೦ ಲು
- 3 ಆಯನೂರಹಾಲಿನಧಪ
- 4 ಗೌಡರು ಕುಂಕೋನೀ

- 5 ರಭದ್ರದೇವರದೇವಸ್ತ
- 6 ನಕಟುಸುತಿದಲಿಕುಂಕೋ
- 7 ಬವಕಲುಮಗಗಾಯದದೇವ
- 8 ಣನಮಗರಾಮಗನಮೇಲೆಕಲು

- 9 ಬದುಂವಾಧಿನವಾದಸಮಂಧವಾ
- 10 ಹಿಫತವಾಗಿನಿಲಾಸ್ತಾ ಪಿತನಮಾ
- 11 ಡಿಕೋಟಭೂಮಿ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ರುದ್ರದೇವರ ಉಂಬಳಿ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2' × 1 6"

- 1 ವರುಸದೆ ೧೬೩೩ನೆಯರು
- 2 . . ಸಂವತ್ಸರವೈಶಾಖಸು . . .
- 3 . . . ನುಮಹಾಮಂಡಳೇಶ್ವರಂತ್ರಿಭುವನ
- 4 ಳೆಯಂಪ . ಯರಮಕ್ಕಳುಚೆನೆಯ
- 5 ನಾಯ್ತ ನಕಲ್ಲಪನವರುಸುಬಸಂಗತಾವಿನೋ
- 6 ದದಿಂರಾಜ್ಯಂಗಿಯುತ ಮಿರೇವರಅಂಣವೀ

- 7 ರಯಬಯಿರಂಣನವರುಶ್ವಗ್ಗ ಸ್ತ ರಾದ್ವಲ್ಲಿಅಕಲ್ಲಪ
- 8 ನವರುಅಹಿರಿಯಅಂಣ್ಣ ನಸಲವಾಗಿಕುಂ
- 9 ಕುವದವೀರೇಶ್ವರದೇವರಿಗಲಿಮಿತ್ರಸಡಿಗಿಬಟ್ಟಕೆ .
- 10 ೨೦ ಕಂಬಸ . ಧಾರಾಪೂರ್ವಕವಾಗಬಟ್ಟಕಲ್ಲ
- 11 ನಿಟ್ಟುಕೊಟ್ಟರುಮಂಗಳಮಹಾಪ್ರೀತೀ

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ಅದೇ ಹೋಬಳಿ ಗುಂಡೀಚಟ್ಟು ಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ಜಂಗಲಲ್ಲಿ ಕರವಿನ ಕಾವಲಲ್ಲಿ ಪಳುದೇವಸ್ಥಾನದ ಬಳಿ.

ಪ್ರಮಾಣ 3' × 1' 10"

¹ ಸ್ವಸ್ತಿ ಪ್ರೇಮತುಮಾರಬಮ್ಮ ರಸರವಿಜೆಯರಾಜ್ಯ

² ಮುತ್ತ ರೋತ್ತ ರಾಭಿಪ್ರವರ್ಧಮಾನಂಯಾಚಂದ್ರಾರ್ಕ

³ ತಾರಂಬರಂಸಲುತ್ತುಮಿರೆ || ವಿಶ್ವವಸುಸಂವತ್ಸ

⁴ ರದಮಾರ್ಗಸರಸುಧಸಪ್ತ ವಿ. ಸೋಮವಾರದಂ

⁵ ನ್ನಯಾಸೂರಕಾಲ್ಪಯಪ್ಪಹಿರಿಯಚಿಗರಸಿನಜೆಡ್ಡ

⁶ ಗೌಡ ನಾದಡೆತನಮಗತ್ಯಲ

⁷ ಗೌಡನ . . . ರಿಗೆ . . . ಜೆಡ್ಡೇಸ್ವರದೇವರಿಗೆಕಂಡು

⁸ ಬಿಟ್ಟುನಿಲ್ಲಿದನಿಸದ್ಧಿಮಂಗಳಮಹಾಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 8" × 1' 6"

¹ ಜೆಡ್ಡೆ ಗೌಡನಅಕ್ಕ ಕಾಳಗೌಡಿಗೆನಿ

| ² ಲ್ಲಿದನಿಸುದ್ಧಿಶ್ರೀಶ್ರೀ ||

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ಅದೇ ಹೋಬಳಿ ಜೋಗದ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ೨೯ನೇ ಸರ್ವೇನಂಬರ್ ತರೀಜವಿನಾನಲ್ಲಿನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 3" × 1' 1"

¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಧೀ

² ವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಸರಮ

³ ಮಹೇಸ್ವರಸರಮಭಟ್ಟಾರಕಸತ್ಯಾಸ್ರ

⁴ ಯಕುಳತಿಳಕಂಚಾಳುಕಾಭರಣಂಶ್ರೀಮತಿ

⁵ ಭುವನೈಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತರೋ

⁶ ತ್ತರಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನಂಚಂದ್ರಾರಕತಾರಂಬರಸ

⁷ ಲುತ್ತಮಿರತತ್ಪದಸದ್ವೋಪಜೀವಿಗಳಪ್ಪಸ್ವಸ್ತಿಯಮ

⁸ ಯ್ಯಸ್ವದಧೈಯಾಧರಣಮಾನನುಷ್ಪಣಜಸಸನಾಧಿ

⁹ ಸಂಪನ್ನರಪ್ಪಶ್ರೀಮದಗ್ರಹಾರಕುಸವರದಮ

¹⁰ ಹಾಜನಂಸಸಿವ್ವರುಮಿಲ್ಲು ಸಕವರ್ಪರ್ಪರ್ಪ

¹¹ ಯಸಾಧಾರಣಸಂವತ್ಸರದಸವೃಶ್ಯಬಹುಳ ಚ

¹² ಅದಿವಾರಉತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯಂದುಬೆ

¹³ ಳ್ಲಂದೆದಲೊಕ್ಕಗವುಣ್ಣನಮಹದೇವಗ್ಗಿಸ್ತನ

¹⁴ ನಿವೇದ್ಯಕ್ಕೆ ಹೆಕು ಲ್ಲಿಯಕೆಹಿಯಬಯಲಲ

¹⁵ ಗತ್ತೆಗಳಯಮುತ್ತ ೧ ಬೆಲ್ಲುಲಿಯಮುತ್ತ ೨ ಇ

¹⁶ ನಿಧಮ್ಮಮನಾರೋವ್ವರುಪ್ರತಿಪಾಳಿಸಿದ

¹⁷ ರಪ್ಪಡೆಕುರುತ್ತೇತ್ರವಾರಣಿಸಪ್ರಯಾಗೇ

¹⁸ ಗ್ಗಿತಿತ್ಥದೊಳಸಾಸಿರ್ವರುಬ್ರಹ್ಮಣಗ್ಗಿಸಾಸಿರ

¹⁹ ಕವಿಲಿಯಕೋಡುಂಕೊಳಗುಪ್ಪೇನ್ನಲುಕಟ್ಟಿಸಿದಾ

²⁰ ನಗೆಯ್ದಫಲಮಕುಳದನಾರೋವ್ವರುವಕ್ರ

²¹ ಸ್ತರದಡಬ್ರಾಹ್ಮಣರುಮಂಕವಿಲಿಯಮಂಕೋನ್ನ

²² ಲಿಂಗಭೇದಗೆಯ್ದನಿಸುದಸ | ಸ್ವದತ್ತಂಪರದತ್ತ

²³ ಯಾಹರೇತಿವಸುಂಧರಾಶಿಷ್ಯವ್ಯವಸಹಶ್ರಾಣಿ

²⁴ ಪ್ಪಾದ್ಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||

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ಅದೇ ಹೋಬಳಿ ಚಿನಿಕಟ್ಟೆ ಗ್ರಾಮದ ದಕ್ಷಿಣಕ್ಕೆ ಕಲ್ಲುಮಠದ ಕಂಭದ ಮೇಲೆ.

ರುದ್ರಸ್ಯಮಿಗಳು

¹ ಶ್ರೀಯವಸಂವತ್ಸರದಕರ್ತಿಕ

² ಸುಧಪಾಡ್ಯದ್ವಯ | ಪ್ರತ್ಯಮಚಿಣಿ

³ ಕಟ್ಟೆಯವಿರತ್ತ ಮಾರದವೀರಮ

⁴ ಹೇಶ್ವರರದಅನಂದಾಶಿಷ್ಯಮಿಗಳಿ

⁵ ಗೆ | ಸಂಜನಸುಧನಿವಾಚರಸಂಪನ್ನರಾ

⁶ ದಹಾಚಾರುಪ್ರದಾನೀರಬದ್ರಂಪ್ಪ

⁷ದೇವರಬತ್ತಿಯ ಕಲ್ಲಮಠದಶ್ರೀ | ⁸ಅವರಪುತ್ರಗುರಪ್ಪದೇವರಭಕ್ತಿ | ⁹ಯಕಲ್ಲಬವಿ | ¹⁰ವಿಕ್ರಮಸಂವತ್ಸರದಸ್ಯ
¹⁰ವಣಸುಧಪಾಡ್ಯ

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ಅದೇ ಹೋಬಳಿ ವಡೇರಹತ್ತೂರು ಗ್ರಾಮದ ಗುರುಬಸಯ್ಯ ಬೀ ಮಲ್ಲಪ್ಪ ಮುದಿಮಲ್ಲಪ್ಪನ ತಾಂಮು
 ಶಾಸನ.

ಮುಂಭಾಗ

- ¹ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರೂಪಾ
- ²ರವೇತ್ರೈಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- ³ಯಕಂಭವೇಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿನಾ
- ⁴ಹನಕವರ್ಪ ೧೫೫೫ ನೆಯ ಆಂಗೀರಸಸಂ
- ⁵ವತ್ಸರದಚೈತ್ರಶು ೧ ಲ್ಲಾಭ್ರೀಮತುಯಿಕ್ಕೇರಿ
- ⁶ಹೊಸವೇಲೆಯವಳಗಣಮೈಲಾರದೇವರದೇ
- ⁷ವತ್ತಾ ವೆಚ್ಚ ಕೆವಿಡವಮುರಾರಿಕೋಟೆಕೋಳಾಹಳ
- ⁸ವಿಶುಧವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪಕಶಿವಗು
- ⁹ರುಭಕ್ತಿ ಪರಾಯಣರಾದಕೆಳದೀವೆಂಕಟಪ್ಪನಾ
- ¹⁰ಯಕಪಾತ್ರರಾದಭದ್ರಪ್ಪನಾಯಕರಪುತ್ರರಾ
- ¹¹ದವೀರಭದ್ರನಾಯಕರೂಕೊಟ್ಟಧರ್ಮ ಶಾಸನದ
- ¹²ಕ್ರಮವೆಂತೇದರೆಯಲಗಳಲಿಸೇಮೆವಳಗಣ
- ¹³ಯಲಗಳಲಿಗ್ರಾಮದಲ್ಲಿಗೊಗ್ಗೊ ಡಿಗಿಗದಬೀಜ
- ¹⁴ವರಿಖ ೮ ಕೆಕುಳಗ ೫ ಕೆಹೊಳೆಹರಿದಬೀಜವರಿ
- ¹⁵ಖ ೧ ಲೂ ೩ ಕೆ ಗ ೧ || ಲೆಶುಧಬೀಜವರಿಖ ೬||೧ ಕೆ

- ¹⁶ಕುಳಗ ೩೮೦೦|| ಕೆಕುಳಗ ೧ ಕೇರೇಖೆಗೆ ೧||೩|| ಲ್ಲಾ
- ¹⁷ಗ ೧೦ ಬಿವಾಡದಿಂದಸುಂಕದುರ್ಗ ಭತ್ತಗೆ ೮೦೦ ವೆಚ್ಚ
- ¹⁸ಬಿರಾಡಗ ೮೦೦ ಉಭಯಂಗ ೮೦೦ ಲೂಗ || ೩ || ಉ

ಹಿಂಭಾಗ

- ¹⁹ಭಯಂಗ ೧೦||೩|| ಕೆನಿಲಿಸಿದಬಿರಾಡಗ || ೩ || ಲೆ
- ²⁰ಶುಧಗೆ ೧೦ ಹಂನೇರಡುವರಹನಭೂಮಿಯನು
- ²¹ವಾರ್ಪಿತವಾಗಿಕೊಟ್ಟವಾಗಿಆಭೂಮಿಗೆಸಲು
- ²²ವಸರ್ವಸ್ವವ್ಯವನುಪ್ರಾಕುಮರಿಯಾದೆಯಲ್ಲಿ
- ²³ಆಗುಮಾಡಿಕೊಂಡುದೇವತಾವೆಚ್ಚಕೆಕಾಲಪ್ರ
- ²⁴ತಿಯಲೂನಡದುಬಾಹಬಗೆಕೊಟ್ಟಧರ್ಮಶಾಸ
- ²⁵ನಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲ್ಪದ್ವಾರಾಭೂಮಿ
- ²⁶ರಾಪೋಹೃದಯಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಯಿಭೇ
- ²⁷ಚಕಸಂಧೇಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯಉತ್ತೇ ಶ್ರೀ
- ²⁸ವೆಂಕಟಾದಿ

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ಅದೇ ಹೋಬಳಿ ಈಸರಾಪುರದ ಗ್ರಾಮಕ್ಕೆ ನೈರುತ್ಯ ಹುಣಿಸೇಹಾಳಹರುವಿನಲ್ಲಿ ಮಲ್ಲಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 6' x 1' 6"

- ¹ಸ್ವಸ್ತಿ ಸ್ವಾಗತಮರ್ತ್ತಿನೇಕ್ರತು
- ²ಧಿಮತಾಂ . . ವಿನಿಯಮಾತ್ರಾಮಯೇವಿಕ್ರಮ .
- ³ತ್ರಯಿಸದಂದತ್ತಂಜಲಂಬಾಧ್ಯತಾಂ
- ⁴ಮಾದೇಹೀತ್ಯುಶನಾಹರಿಂಹರಿಯಂಪುತ್ರಂಕ[. .]ಸೌಧ
- ⁵ಪಕಂ | ಯಿತ್ಯೇವಂಬಲಿನಾಚ್ಚಿ ತೋಮುಖಮುಖೇಪಾ
- ⁶ಯಾತ್ಸನೋವಾಮನಃ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವ
- ⁷ನಾಶ್ರ[ಯ]ಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾ
- ⁸ಜರಾಜಪರಮೇಶ್ವರಂಪೂರ್ವಪ(೩)ಶ್ಚಿ ಮದಕ್ಷಿಣಸ
- ⁹ಮುದ್ರಾಧಿಸತಿಲಿರಾಯವಿಭಾಡಂಅಪ್ಪಾ

- ¹⁰ಧಿಪಮನೋಭಯಂಕರಭಾಷೆಗೆತಪ್ಪುವರಾಯ
- ¹¹ಕರಗಂಡಶ್ರೀಹರಿಹರರಾಯರುಹಸ್ತಿನಾಮತೀ .
- ¹²ಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂದಿರಾಜ್ಯಂಗಿಯಿಲು
- ¹³ತ್ತಮಿದ್ದಲ್ಲಿ || ಆಹರಿಹರರಾಯನಕುಮಾರನಶ್ರೀ
- ¹⁴ಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಚಿಕ್ಕ ರಾಯವೊಡೆಯರು
- ¹⁵ಆರಗದಲ್ಲಿಮೂವತ್ತಾ ಉಂಕಂಪಣವನೂಮಲೆರಾಜ್ಯ
- ¹⁶ದಪಟ್ಟಣಆರಗದಲ್ಲಿಚಿಕ್ಕ ರಾಜವೊಡೆಯರುಂ
- ¹⁷ಸುಖಸಂಕಥಾವಿನೋದದಿಂದಿರಾಜ್ಯಮಾಡುವಕಾಲದಲ್ಲಿ
- ¹⁸ತತ್ಪಾದಪದ್ಮೋಸಜೀವಿ | ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ | ಅರಿಯಾ

- 19 ಭಯಂಕರಂ | ಮೂವರಾಯರಗಂಡ | ತುರುಕದಳವಿಭಾಡ
 20 ವೈರಿಯಮಸ್ತು ಕಶೂಲ | ದಿ . ಬಂದಿನಿವೋಚನದುಷ್ಯನಿ
 21 ಗ್ರಹಸ್ವಪ್ರತಿಪಾಲಕ | ದೇವಬ್ರಾಹ್ಮಣಜನದಂವೋ
 22 ದ್ವಾರಕಶರಣಾಗತವಜ್ರಪಂಜರವೀರವಸಂತಮಾಧವರಾಯ
 23 ಯನುಆರಗಗುತ್ತಿ ಮೂವತ್ತಾಉಕಂಪಣವನೂಆರಗದಪ
 24 ಟ್ಟಣದಲ್ಲಿಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯನಾಡು
 25 ವಕಾಲದಲ್ಲಿತತ್ಪಾದಪದ್ಮೋಪಜೀವಿರೊಡ್ಡದಗೋವಿನೀ
 26 ರಣಂಕಾಱ | ಸುಭಂಟರಾಹವಸರನಾರೀನಹೋದರಲ
 27 . . ಸಹಸ್ರ . . ದರಬಿದರಂಕೊ . ಅಯಿವತ್ತಾಉ
 28 ಮಂಡಳಿಕರದಲುಗೊಂಡಗದಬಸವಸ್ವಗಳಮಗ
 29 ಮ . . ಗಳತಂತ್ರಪೈರಪ್ಪನಾಯಕರತಂ
 30 ಮ್ಮ . . . ಪ್ಪನಾಯಕರಮಗಬಸವಪ್ಪನಾಯ
 31 . . || ಸ್ವಸ್ತಿಪ್ರೇಜಯಾಬೃದಯಶಾಲಿವಾ

- 32 ಹನಶಕವರ್ಷಗಳಸಾವಿರದಮೂನೂಬಂದನೆ . .
 33 ಧ್ವರ್ಧಿ ಸೇವತ್ಸರಭಾದ್ರಪದಬಹುಳಸಟ್ಟಿ
 34 ಮಂಗಳವಾರ | ಸ್ವಸ್ತಿಪ್ರೇಮತುವೇದಮಾರ್ಗಪ್ರ
 35 ತಿಷ್ಠಾಚಾರ್ಯಅಭ . . ರಾದನಾರಾಯಣ
 36 ಶರಣಾಗತವಜ್ರಪಂಜರದುಷ್ಯನಿಗ್ರಹ
 37 ಶಿಷ್ಯಪ್ರತಿಪಾಲಕಪಡುದರ್ಶನಸ್ಥಪನಾ
 38 ಚಾರ್ಯಗಳಣವೀರೋದಯಸಬಿನಾವಿದ್ಯ
 39 ವಿಳಾಸರಾ . . ರಪ್ಪಪ್ರೇಮನ್ತ . .
 40 ಪ್ರತಿನಾಭಿಯಂಕರಸರಮವೈಷ್ಣ
 41 ವಸಾರಿಜಾತಮಾಯಾವಾದಿಕೋಳಾ
 42 ಹಳಮಂತ್ರವಾದಿಭಯಂಕರಪ್ರ
 43 ಯಾನಳದೇವಬ್ರಾಹ್ಮಣವೀರೋಧಿ
 44 ದೂಷಕಸಿರತ್ನೇದದ

(ಮುಂದಕ್ಕೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

85

ಸಾಸುವೆಹಳ್ಳಿ ಹೋಬಳಿ ಸಾಸುವೆಹಳ್ಳಿ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಶಾನಭೋಗ ಸಿದ್ಧಪ್ಪನ ಅಂಗಳ
 ದಲ್ಲಿ ನೆಟ್ಟ ವೀರಕಲ್ಲು.

- 1
 2 ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರಕುನಿಗನಗಟ್ಟ
 3 . . . ರಾಜಿನಿ || ಯಮನಂದುಗ್ಗಣನಿಜದೆ ವಿಸ್ತಾರಮೆಂದಡೆ ||
 4 ಸಮಸ್ತ
 7 ದುಗ್ಗನುಂ | ಪರದುಸುರಸಸ್ತ್ರಗಳ
 11 . . ದಾರನೊಸುರಪುರಸನ್ನಿದನೆದುಮಮನಿತ್ತಗಳಿಗೆ . ಎನೆಂದುಪೋದನೊ
 12 ಸುಗುಣಿಕಾಮನೋಹರರತೋತ್ಸವದಲೈಯನೊಲ್ಲ ಪೋದನೊಪಿರುದುನೊನಲ್ಲಿ ತೊ
 13 . . ನಾಕಮನೆಯ್ನಿ ದನೆಂದುಗ್ಗಣಂ || ಉತ್ಪಲಮಾಲೆ || ಹೊಡದಂಪಿಂಡದಿ
 14 . . . ಶಾಕಿನಿಯಗ್ಗನಿಜಖಡ್ಗಕಾಳಯಂ . ಣ್ಣಗರುಳ್ಳೆಂದನಲ್ಲಿ ವೈರಿರೋತ್ಸವ
 15 ಮಾಳೆಯಿಂದವಾದಂಕಿಕೆಯಿಂಕಿರನ್ನಾಜಟಹರಿಯಣ್ಣನತಮ್ಮದುಗ್ಗನೊಳ್ಳಣ್ಣ
 16 ಕಲಿದೋರಗಂಡನೊಲಿದೊಸೆದಂಧುರದೊಳ್ಳುರಕನ್ನೆಯಕ್ಕಳಂ || ಚಂಪಕಮಾಲೆ || ಕರು
 17 . ದರ್ಪ
 18
 19 ಪ . . . ವೆತ್ತರಸದುಗ್ಗನಾದ್ದಿ ಉದಾಹವಾಂಗಣಂ || ಬಟ್ಟೆಯಕಾಳಗವಿದಸೈ
 20 . . ಹಸಗ್ಗಮೆಜಿವೆಂಗೆಂದಿಹಿದೊಟ್ಟಿಟ್ಟುಕಿನೊಟ್ಟಿರಿಪುಸಂಮೆಟ್ಟಿದಿವಕಡರ್ಪನಲ್ಲಿ ಯ

²¹ಯರದುಗ್ಗಂ || ಶಕವರ್ಷ ೧೧೧೧ ಸಂವತ್ಸರದವರದಮಾಗ್ಗಂ ಶಿರಶುದ್ಧಯೇ

²²ಕಾದೇವಿತಿವಾರವ್ಯತಿಪಾತದಂದ್ರಾವತ್ ರಾಜಸೆಟ್ಟಿಯರಮಗದುಗ್ಗಂ

²³ಹರಿಹರಕ್ಕೆ ಹೋಗಿಬರುತ್ತಿದ್ದಲ್ಲಿನಿಟ್ಟುರಹಾರಿವಾಳದೇಯಣಗೊಡ್ಡಿ ಸಾಲದಲ್ಲಿಬಟ್ಟೆಯಕಳ್ಳರಂ

²⁴ತಾಗಿತ್ತೆ ಟಿರುಪಲರಂಕೊಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಂ || ನಮಃವಾಯ ||

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ಅದೇ ಹೊಲದ ಬದಿನಲ್ಲಿ.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮೂಲಸಂಗಕೊಂಡಕುಂದಾನ್ಯಯ .

²ಸಿಯಗಣಪುಸ್ತಕಗಣನಾಗಚಂದ್ರಭಟ್ಟರಾ

³ದೇವರಂಪ್ರಸಾದ . . ಣೀತಿ ದೇವರಗುಡ್ಡ ಅಜ್ಜಗಹರಿ

⁴ಯನ್ನ ನಮಗತಿಟ್ಟುಸೆಟ್ಟಿಯನಿಡಿಯಕಲ್ಲು .

87

ಅದೇ ಹೊಲದ ಮೂಲಸಂಗಕೊಂಡ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗಾಣಿಗರ ರಾಮಣ್ಣನ ಹೊಲದಲ್ಲಿರುವ ಲಕ್ಷ್ಮೀನರಸಿಂಹ ದೇವಾಲಯದ ಬಾಗಲ ಮೇಲೆ ಚಪ್ಪಡಿಹಲ್ಲಿನಲ್ಲಿ.

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಶ್ರೀವಿಷ್ಣು ವರ್ಧನಯಾದವಕುಳಂಬರವಂಸಲೇವಿಯನಾರಸಿಂಹವೇವನರಾಜ್ಯದಲ್ಲಿ

²ಶ್ರೀಲಕ್ಷ್ಮೀನರಸಿಂಹಾಯನಮಃ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಪಾಂಡ್ಯನಾಡೊಳಗಣ್ಣ ಮದನಾಡಿ ಅಗ್ರಹಾರಂಕೊಳ್ಳಿನಘಟ್ಟದಶೇಷಮಹಾಜನಂಗಳೆ ಸನು

³ಮತದಿಂದಲಕ್ಷ್ಮೀನರಸಿಂಹದೇವರಪ್ರದಿಷ್ಟೆಯಂಮಾಡಿಕೊಂಡುಅಕೊಳ್ಳಿಗನಗಟ್ಟದಹೆಬ್ಬರುನದೇಯದಂಡನಾ

⁴ಯಕನಪ್ಪದೇವಪ್ಪಂಗಳುಕೊಳ್ಳಿಗನಗಟ್ಟಹ ಮೂವನಕೊಂಡಿಯಹೊಲಕೆತುಂಗಭದ್ರಾಯತ್ತರದಲಿಬಂದುದಂತಲಾಭಾಮಿಯು

⁵ಅಸೇಷಮಹಾಜನಂಗಳ ಕಯಲಿಧಾರಪೂರ್ವಕಂಮಾಡಿಸಿಕೊಂಡನುಬನುಸವಕರದಚೈತ್ರಮಾಸದಸುದ್ದದನವಿಸೋಮವಾರಪುನರ್ನಕ್ಷತ್ರ ಮುಮಂ

⁶ದಿನಆಸನದಲಿಅಲಕುಮಿನಾರಸಿಂಹದೇವರಪ್ರದಿಷ್ಟೆಯಂಮಾಡಿದರಾದದೇವರನಿತ್ಯನೈಮಿತ್ತಿ ಕೋತ್ಸವಪೂಜಾವಿಧಾನಂಗಳೆಗಿಬರದುಕೊಟ್ಟುಧೆ

⁷ಮಂಗಳಮಹಾಅಗ್ರಹಾರದಉಂಟಾದಭಾಮಿಯಲ್ಲಿಗೆದೇವಲೇಖಗಿಬಂದುಮತ್ತು ಅಭಾಮಿಯಂತುಕುಸುಗುರಕೆ

⁸ಜಿಯತೆಂಕಣಕೋಡಿಯಭಾಮಿಯಲಿಬಂದುಮತಲೆಬುಮಿಯಂತುಕುಮಿನಾರಸಿಂಹದೇವರಪುರದಕೆಜಿಯಮುಡಣಮಿಯಸಾಕವಿಹಳೆ

⁹ಹೊಲದಆಚಕಲುಡಕಲುಗಡೆಮೂಡಲುಅಳುವಣನಕೆಜಿಬಳಗೆಗಡಿಯಗಿಮುವತಾಪಕಂಬಕೆಯಂಅಳುಮತಲುಎರಡುಮುವತೊಂಡು ಕಂಬಬಾಮಿ

¹⁰ಯಾಸವ್ವನ[ಮ]ಸವಾಗಿಸೇಸಮಾಜನಗಳುಲಕುಮಿನಾರಸಿಂಹದೇವರಪ್ರಹತದಲಿಧಾರಪುಕ

¹¹ಮಂಗಳಮಹಾ || ಶ್ರೀಶ್ರೀಮಂಹೆಬರುನದೇವಣ್ಣನುಹೊಡನಣವೀರವಿಜಯನಸಿಗದೇವರ . . .

¹²ದೇನಿನಕರರುಸಮಕಂಮಸ್ವರಂಸಮಕಂಬಲಮುನೂಬ್ಬರಸಮಕಂ . ಸ್ರಯ

¹³ಮೊದಲಾಗಿದನೆಂಟುಸವೆದವರಿಗಂಕಲದೆಯಾಗಿಕೊಟ್ಟರೂಷಪ್ಪಕಂಪರಿಸಾಲಿನದನರುಹದಿಂ

¹⁴ಟುಸಮಕಂದೊಹಿವೀಸಕನನುರಿದಾಯ

- 21 ಸ್ವತ್ರಪಾತ್ರಿಕಂ || ಸ್ವದತ್ತಂಪರ
 22 ಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ . . . ಸದವರು . .
 23 ಯಾದಂನ್ಯು ವಾಠರಾನುಅಃ ತಡಿಯಲುಕವಿಲಿ
 24 ಯಂಬ್ರಾಹ್ಮಣವಧಿಸಿದ ಮಂಗಳಮಹಾಪ್ರೀತಿ

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ಅದೇ ಗ್ರಾಮದ ಗುರುನಂಜಪ್ಪನ ಹೊಲದಲ್ಲಿರುವ ಕಂಭದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 6' 9"

ಪಶ್ಚಿಮಮುಖ

.

- 4 . . ಕಲ್ಲೀಶ್ವರ || ಸ್ವಸ್ತಿ
 5 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿ
 6 ಪರಮೇಶ್ವರಂಪರಮಾಭ .
 7 ರಾಯರ
 8 . ಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿ
 9 . . . ಪ್ರತಾಪಚಕ್ರವರ್ತಿ
 10 . . ವೀರಬಲ್ಲಾಳದೇವರಸರುಸು
 11 ಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
 12 . . . ವಿಗ್ಧಂಶಕವರ್ಷ ೧೧೩೩
 13 ನೆಯ ವಿಶ್ವಾವಸುಸಂವತ್ಸರದ . .
 14 ಸ್ರಾವಣಚತುರ್ಥಿಬ್ರಹ್ಮವತಿ
 5 ವಾರದಂದುಶ್ರೀಸ್ವಸ್ತಿಯ
 16 ವನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನ
 17 ಮಾನಾನುಷ್ಠಾನಪನಮಾ
 18 ಧೀಲಗುಣಸಂಪನ್ನ ಪೋಷಕ .
 19 . . . ತ್ರದ್ವಿಜಗುರುದೇವತಾ
 20 ರೇಶ್ವರರು . . .
 21 ಸ್ವಜ್ಞಾತರ್ಕ್ಕ . . ಕರುಂಟನೇಕಯ
 22 ಜ್ಞ ನೂನಪವಿತ್ರ
 23 ಕರುಂರುಗೃಜಾಸ್ನಾ . .
 24 ಣರುಮನೇಕಸಕಳರಾಸ್ತ್ರ

- 25 ವೀಣರುಂ . ಣಕುಣ್ಣಳಾಭ
 26 ರಣಭೂಷಿತರುಂಟಪಶಬ್ದ
 27 ವರ್ಜಿತರುಂಟಪಶಬ್ದವದ . ಪ್ರ
 28 . . . ಹಿಚ್ಚುತಾನ್ವಿತರು
 29 ಮಪ್ಪ್ರಮದನಾದಿಗ್ರಹಾರಂ
 30 . . . ಆಯಾಸಗಳಿಗೆತಾಳಮಳಗೆ
 31 ಯನವದ್ವಾರಾವತಿನಾಲ್ಪದಿಶಾ .
 32 ವರದಸಮಸ್ತ ನಾನಾದೇಶಗಳಿಗಾ
 33 ಶ್ರಯಮಾಡಕೋಳಿಗಣಭಟ್ಟದಾಟುಂ
 34 ದ್ರಾವಿಳದಾಸರಪ್ಪಪಿರಿಯಾಂ
 35 ಡಕೆಯ್ಯರುವಪ್ರವಂಖವಾದಶೇಷ
 36 ಮಹಾಜನಂಗಳುತಂಮ್ನುಸ್ಥಳಮರಿ
 37 ಯಾದೇಯಮಹಿಮೆಯ ಪ್ಪುದಕೆ
 38 . . ಉದಯಾದಿಪಡುವಲ . . ತೆಂಕ
 39 ಕಬಿಡಗಹಿವಂವಂತಪರಿಯಂತಸ
 40 ಲುವಂತಾಗಿವಸ್ವಸ್ತಿ ಸಮಸ್ತ ಸು
 41 ವರ್ಣಾಭಾಷ್ಣೀತಾನ್ವ ವಸಂಕಶತವೀರ
 42 ಶಾಸನಲಬ್ಧ ನೇಕಗುಣಗಣಾಲಂ
 43 ಕ್ರಿಶನತ್ಯಶಾಚಾರಚಾರಿತ್ರನಯವಿ
 44 ನಯವಿದನವೀರಬಣಂಜಾದಂಮಾರ್ಗ .
 45 ವಿಶುದ್ಧಗುಡ್ಡಧ್ವಜವಿರಾಜ
 46 ಮಾನಕಾಹಸಮಾಲಿಂಗಿ
 47 ತವಕ್ಷಸ್ಥಳಭುವನಪರಾಕ್ರಮೋನ್ನತ
 48 ಯಂಬಲದೇವವಾಸುದೇವಖಂಡಿಮೂ

ದಕ್ಷಿಣಮುಖ

-
- ⁹¹ ಜನಂಗಳೆನ್ನಾಲ್ಪುಂನಾಡಿಂಗೆಕೊಟ್ಟುತಾನನದಿಂ
- ⁹² ಶಾಸನವರಿಯಾದೆಯಂವಿಣ್ಣಿದೇನಾ
- ⁹³ ದಡೆಸಮಯದೊಳಿಗಳುಬಣಂಜಗೊಂ .
- ⁹⁴ . ರುನೆತ್ತರುಗೈಯರುಆಗಡಿಗೈಯುಂ .

- ⁹⁵ ಗಾಣಿಕೆಯುಂಮಗ್ಗ ಕೈಯುಂ . . .
- ⁹⁶ . . ಸಹಿತಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ
- ⁹⁷ ಶ್ರೀಗವಣೀಶ್ವರದೇವಂಗಳೇಷಮಹಾಜನಂ
- ⁹⁸ ಗಳುನೈವೇದ್ಯಕ್ಕೆ ಕೊಟ್ಟುಕಂ . . .

(ಮುಂದೆ ಸುತರಾಂ ಕಾಣುವದಿಲ್ಲ.)

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಹಾಲಿವಾಣದ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ೨೯ನೇ ನಂಬರು ಜಮೀನಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

- ¹ ಶ್ರೀಹರಿಹರಾಯನಮಃನಿರ್ವಿಘ್ನ ಮಸ್ತು
- ² ಮಂದಗಾಮುಂಡನೋಯನಮಗಂವೀರನರನಾವಾದಿವುಂವಾನಪೊಂಮನಾಯಕ
- ³ ಮಗಳುಕಾಳದೇವಿಸಹಗಮನಮಾಡಿದಳುಮಂಗಳಮಹಾ.

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ವೀರಕಲ್ಲು.

- ¹
- ² ಚಿತ್ರಭಾನುಸಂ | ಮಾಘಬ ೧೪ ನೋ || ಸಜಂಡಳಣತಚಿಕ್ಕ ರಸಗಂಬಾಯಿಸಹ
- ³ ಗಮನವಮಾಡಿದಳು

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ನೇ ಕಲ್ಲು.

- ¹ ಬ್ರಹ್ಮನಿಸರಗಂಡ . . . ವಮಲ್ಲನರಗಳವಃಪಿಯೊಕ್ಕ
- ² ಮಲಾಯತಾತ್ಮಳದ
- ³ . . . ಮಂಡಳಿಕರಗಂಡಗಂಡರಗಂಡಹಾಲಿವಾಳದ . .
- ⁴ ನಾಯಕರಮಗರಾಮಂಣನೂ . . . ಚಿತ್ರಭಾನುಸಂ | ಮಾಘಬ ೧೪ ನೋ
- ⁵

95

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ನೇ ವೀರಕಲ್ಲು.

- ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತೈಲೋಕ್ಯ
- ² ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದ

³ಯಶಕವರುಷ ೧೩೩೦ನೇಚಿತ್ರಭಾನುಸಂವತ್ಸರದಮಾಘಬ ೧೩ ಸೋ || . . . ಕುರಣಿ

⁴ವಕ . . . ಮಗ . ಶಕಂಞಜತನಮದವಳಿಗೆದೇವನಾಕಿತ್ತಿ ಸ್ವರ್ಗಸ್ಥರಾದರು . . .

96

ಅದೇ ಹೋಬಳಿ ಸಿಂಗಟೆಗೆರೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಬಸವನಗುಡಿಯಬಳಿ ದಕ್ಷಿಣಕಡೆ.

²

³ ೧೩೩೩ ಸಂದ

⁴ಧಾತುಸಂಚಸ್ವಯುಜಸು ೧ ಸುಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ

⁵ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪ್ರಹರಿಹರರಾಯ

⁶ಪ್ರಧೀರಾಜ್ಯಂಗಿಯುತಿರೆ ರಾಮನಕೆ

⁷ಜಿರಿಯೊ ಗೆರೆಕಾಲುಮೆಹಂದುಶ್ರೀಮಂನುಸೋಯ

⁸ನಾಯ್ಕ ಕನೈಯಕಾಲಂಕ . . . ನಾಯ್ಕನವಗನಾಗೆಯಂಣನು

⁹ಮಲಸಗಾನಗ . ನೈಕಂಞರಸರಕುಮಾರನಾಗಂಗಳೊ

¹⁰

97

ಅದೇ ಹೋಬಳಿ ಬೇಲಿಮಲ್ಲೂರು ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಪೂರ್ವಭಾಗಲ್ಲಿ ೧ನೇ ಕಲ್ಲು.

(ಪೂರ್ವದ ಹಳಗನ್ನಡಪ್ರಕರ)

¹ಸ್ವಸ್ತಿ ದಸಳಿರಭಿ

² . . . ಲಣಲ . ಮಲಗೂರ . ನೆರಡು . .

³ . . . ಯುಬಮನೆಯದರಾಅರದಯರಾಳಲ . .

⁴ಮುಹವನೆತತುಮಿಲಕಟ್ಟಿದು

⁵ . . . ಮಣ್ಣು ಬಡಿಸಿದಂಚಿಕ್ಕನವಹು . . .

⁶ . . . ವಾರಣಾಸಿಯುಕವಿಲಯಾಲತಿ . . .

⁷ . . . ಪಮಗಳುಮಲ . ದೇವರ

⁸ . . . ಕೆ . ಪಕೆಮಲ್ತ

98

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1' 10"

¹ಶ್ರೀಸ್ವಸ್ತಿ ಪ್ರಮತುಯಾದವನಾರಾಣಂಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊ

²ಯಸಣವೀರನಾರಸಿಂಗದೇವರಾಜಾಭ್ಯುದಯವಿಕ್ರಮವರ್ಷ

³ದ ೧ ಬ್ರಹ್ಮಸಂವತ್ಸರದಘಾದ್ರಪದಬ ೧೦ ಬ್ರಹ್ಮವಾರದಂದುಶ್ರೀ

⁴ಮತುಮಹಾಮಂಡಳೇಶ್ವರಂಸಿಂಧಗೋವಿಂದಸಿತಗರಗಂಡಪಾತಾ

⁵ಳಚಕ್ರವರ್ತಿಯಾಶ್ವರದೇವರಸರಾಅರಕೆಹಿನಾಡಿಗೆಮುನಿದು
ಧಾಳಿ

⁶ಯಹೇಳಿದಡೆಮಲಿಸ್ತಾರನಿಶೆದುಹಣ್ಣಿಗೆಯಂಗೊಂಡುಹೋಡಾಗ
ಶ್ರೀ

⁹ಮನುಮಹಾಪಸಾಯಿತರುಮವ್ವವೀರನಾರಸಿಂಗದೇವರಕಟ್ಟಿದಲ
ಗಿ

¹⁰ನಮಕ್ಕಳಂದಂಡದಮುಂದೆಅಕಸಾಲರಾವೋಜನವಗಕಾವೋಜಂ

¹¹ಕಂಡುಹರಿಗೆಕಕ್ಕೆಡೆಯಂಕೋಂಡುತಾಗಿತ್ತಿಹಿದುಪ್ರಜ್ಞಾನಂದದೇ
ವರ

¹²ಪ್ರಪಾದಸರಣಿಸುತಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

99

ಅದೇ ಸ್ಥಳದ ೨ನೇಗೇ ವೀರಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 1' x 1' 2"

¹ಕಾಣಬೋವಚಮಗಮಾರಮುಸು²ದುಬೊಂಮನಕೊಂದಕೆ . ಕೆ . . ನ್ನಗಳು³ಳಗಡಬಟ್ಟಕೆಯಿಕಂಬ ೫೦ ಗ್ರೇ⁴ರಾಮೋಜ

100

ಅದೇ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯ ದ್ವಾರಬಂಧದ ಕಲ್ಲಿನಲ್ಲಿ.

¹ಪ್ರೀರಾಮೇಶ್ವರದೇವರದಾಸಜೀಯರನಬಕೇಶ್ವರದೇವರಪ್ರತಿಷ್ಠೆ
ಸಿದಸೇ³ಜನಜೇಣ್ಣ . .²ನಪೋವಜೊಪ್ಪಂಣ್ಣಂಗಳೆ || ಅಭಿನವವಸ್ತ್ರರೂಪಾರಿಬಾಪೋ

101

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಗೋಣಿಗರೆ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಕೈಸಾಲೆಯಲ್ಲಿ ಪೂರ್ವಕಡೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5' x 2'

¹ಪ್ರಮಾದಿಸಂಪನ್ನ[ರ]ದಮಾಘ²ಕುಧ ೧೧ ಸೋಮವಾರದಲೂಕ್ರಮತು³ಗಜನೂರಕರಖಿಗಾಡತಿರುಮಲೆ⁴ದೇವಿಯಪಟಣದಲಿನಿವಾಸಿಮತವ⁵ಕುಟಕೊಂಡುಯಿದಸುರಗಿವೊಡೆಯ⁶ಗಿಗನಾಲುಕೊಟಪ್ಪರವರ್ಗದವಿಸರಪ್ಪ⁷ಕ್ರಿಷ್ಣ ರಾಯಮಹಾರಾಯರುನಮಗೆಲುಂ⁸ಬಳಿಯಾಸಾಲಿಸಿದವಾವೂರಸೀಮೆಯೊಳಗೆ⁹ಣಬಕಗೋಳಿಗರೆಯಂಬಗ್ರಾಮವನುನಂ¹⁰ಮತಂದತಾಯಿಗೆಪ್ರಣ್ಯವಾಗಬೇಕುಂ¹¹ದುಃಖನಾರ್ಪಣವಮಾಡಿಬೆಲುವು . . ಕೆಬೇಡಿಗೆ¹²ಬರಾಡಕಾಣಿಕೆಗುಂಕತಳವಾಡುಕೆಬಿಳಿ¹³ಅನ್ಯಾಯನಿಧಿನಿಜ್ಜೇಪಜಲಪಾಶಾಣಿ¹⁴ಕ್ಷೀಣಿಗಾಮಿಯ . ತಂನಾಳನಂಮು .¹⁵ಕಲಿಸರಿಯಂತ . . ವರುಯಿ¹⁶ಅವನಾನೊಬನುಅಳುಂದ್ರವೇದಪುರಕೆ¹⁷ಳುಂದವಯಿಹಲೋಕವಿಟ್ಟಪರಲೋಕವಿಟ್ಟವಿಳೂ¹⁸ತಿರು. ದ್ರಾಕ್ಷದೇವಲೋಕಮರ್ತಲೋಕಕೆಬಿಟ್ಟ¹⁹ರುತಾಳುತಂಮತಾಯಿತಂದೆಯನುನಾ²⁰ರಣಾಸಿಯಲಿಕೊಂದಮಾಸಕೆಹೋಹರು²¹ದೇವರ. ಬ್ರಾಹ್ಮರುಗೋವಕೊಂದಮಾಸಕೆ²²ಹೋಹರುಪ್ಪ ಕೆನಾಳುನಂಮನನುಮತಿ²³ಯಿಂದವೊಂದಂಬಟುಕೊಟಧರ್ಮ ಸಾಕನ

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ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' 4' × 2' "

-
 5 ಸಕವರ್ಷ
 6 ಪದನುದ್ದ ೧ ಅಡಿತ್ಯವಾರದಂದು
 7 ಗವುಣ್ಣು ನುಅತನಮಗಂಮುಪ್ಪಣ್ಣು ನುಂತುಲುಗಳಲ್ಲ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

- 8 ತ್ತಗುಡಿಯ . ಮಲ್ಲನುಡಿದನ್ನು . . ಪರನಾರೀಪುತ್ರಂಗೋತ
 9 ಪವಿತ್ರಂಚಲಕ್ಕೆ ಬಲ್ಲಣ್ಣು ನುಡಿದನ್ನು ಗಣ್ಣಂಚವಮಾ
 10 ದಶೇಕರಂಗಾವಣಿಗಕುಲತೀಲಕ್ಕೇ

103

ಅದೇ ಹೋಬಳಿ ಕ್ಯಾಸನಕೆರೆ ಗ್ರಾಮದ ಗೌಡ ಚೆನ್ನ ಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 2 × 1 2"

- 1 ಶ್ರೀಮತುಬಿಜಯ . .
 2 ದಣ್ಣಾಯ್ತು ರುಕಾಳಿಗವು
 3 ಡ . . ಬೊಂಮಗವುಡಂಗಿ
 4 ಉಂಬಳಿಹಿರಿಯಕೆ

- 5 ಜಿಯಕೆಳಗೆಮತ್ತರು
 6 ಕಂಬ ೧೦ ಶ್ರೀಶ್ರೀ
 7 ಶ್ರೀನಂದಿನಾಥ

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ಅದೇ ಹೋಬಳಿ ಚೆನ್ನವಾಂಬಾಪುರದ ಹನುಮಂತ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1' 1"

- 1 ಶ್ರೀನಾಮನದೇ
 2 ವರಮುದ್ರಿಕಲು
 3 ನಮಸ್ತುಂಗಚರಸ್ತುಂ
 4 ಬಿಚಂದ್ರಚಾಮರೂಪಾರವೇ ತ್ರೈಲೋಕ್ಯ
 5 ನಗರೀರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭ
 6 ವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿನಾಹನಶ
 7 ಕವರ್ಷ ೧(೦)೬೦೭ ಕ್ರೋಧನನಂ ಮಾರ್ಗಶಿ .
 8 ಶುಂ ಉಭಾಗಾನಗರದಮತುಕಾಹಜಿ . .

- 9 ದುರುಕಾಹಜಿ . ಬೀರಯನಗಣಾಹ . . .
 10 ವಳಗಣಚೆನಂಮಾಂಬಾಪುರ .
 11 (.) . ಅಗ್ರಹಾರಕ್ಕೆ ಕೊಟುನಿರೂಪವಲಿ . .
 12 . ನಿರೂಪ . ಹಣಲು . . ಪ್ರಧಾನಿರಾ . .
 13 ಶಾಸನಮಾಡಿಕೊಟ್ಟುಚತುಶೀಮ
 14 ವಾಮನಮುದ್ರಿಕೆಲಾಸ್ಥಾಪನೆಯನು . . .
 15 ಟನು ||

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ಅದೇ ಹೋಬಳಿ ಕುಂದೂರು ಗ್ರಾಮದ ಪೂರಬಾಗಿಲ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1 3"

- 1 ಕುಂಭಮಸ್ತು
 2 . . ದಿಸಂವತ್ಸರ . .

- 3 . . . ಯಲುಶ್ರೀ
 4 . . ಪ್ರತಿಷ್ಠಾಪಾಯ್ಕ .

⁵ತಿರುವೆಂಗಳನಾಥ .

⁶ . ದಾಸನಾಯಕರುಕೊ

⁷ಟಸಾನನ

⁸ಕುಂದೂರಗ

⁹ತಯಗೆಅದರ .

¹⁰ರುವಿನಯ

ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ

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ಅದೇ ಹೋಬಳಿ ಮುಕ್ತೇನಹಳ್ಳಿ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 2'6" × 1'6"

¹ಸಿಧಾರ್ಥಿಸಂವತ್ಸರ

²ದಶಾವತಾರಶುದ್ಧ ೧೦ ಲುಕ್ರೀ

³ಮತುಮಲುಕನಿರಂನವಡೆಯ

⁴ರಕಾರ್ಯಕರ್ತಕಾರ್ತರಾದಗೋ

⁵ಪಾಲದಾಸರೈಯನವರು

⁶ಮುಗತೆನಹಳಿಯಅನಗ

⁷ರಚದೆಯನಮಗ . ಪೈಗೆಹಾಕಿದ

⁸ಶಿಲಾಶಾನನ . ಹಂಪಲೂ

⁹

¹⁰ . . ಹಾಕಿದಶಿಲಾಶಾನನ

¹¹ಯಿವರುಬ್ರಂ

¹²ಹೃಹೋ

¹³ಹ

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ಅದೇ ಹೋಬಳಿ ಅರಕೇರಿ ನಾಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' × 2'1"

¹ಶ್ರೀಸ್ವಸ್ತಿ ಸಕಳಜಗತಿ . . ಚರಿತಮಹಾರಾಜಾಧಿ

²ರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಿ

³ಕಟಾಳುಕೃಪವಂಶೋದ್ಭವಶ್ರೀಮತ್ತೈಳೋಕೈಮಲ್ಲದೇವರಾಜ್ಯ

⁴ ಚನ್ನಾಕ್ಷರತಾರಂಬ

⁵ರಂಸಲುತ್ತಮಿರೆ ! ಸ್ವಸ್ತಿ ಸವಧಿಗತಸಂಚಮಾಕೃಪ್ಪಪಲ್ಲವಾ

⁶ಸ್ವಯಶ್ರೀಪ್ರಧ್ವೀವಲ್ಲಭಪಲ್ಲವಕುಳತಿಳಿ ಕನವೋಘವಾಕ್ಯಂ

⁷ಕಾಂಚೇಪುರ ತ್ರೈಲೋಕೈಮಲ್ಲನನ್ನಿ . .

⁸ಬಪಲ್ಲವಪೆ ರಮುಂಕೊಗಳೆ

⁹ಅಯ್ಯೂರು ಪುರ . ಎಲ್ಲ

¹⁰ತುಪಗ್ರಾಮಮನಾಳುತ್ತಮಿರೆಸೆಕರ್ತನೆ

¹¹ಯಸರ್ವಜಿತುಸಂವತ್ಸರದಪ್ರಪ್ಯಸುದ್ಧಸಂಚಮಿಬ್ರಹ

¹²ಸ್ವತಿವಾರಮುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿಯನ್ನು ಅರಕೆ

¹³ಪ್ರಿಯಲೂರೊಡೆಯಕೇಸಿಮಯ . . . ಭೋವವಜ . . ಪ

¹⁴ಣ್ಣಿತರಕಾಲಂಕಟ್ಟೆ ಧಾರಾಪೂರ್ವಕಂನಾಗೇಶ್ವರದೇವ

¹⁵ಗೃಹದೇಗುಲದಪಡುವಕ್ಕಮ್ಮ ೩||೦ ಮುಟ್ಟಕ್ಕೆ ತೆಂಕಣಕೆದಿ .

¹⁶ತಿಕ್ಕಮ್ಮ ೩||೦ ಅನ್ನು ಗಟ್ಟಿಮತ್ತ ೧ ಊರಿಂಹೊರಬದ್ದಲೆಮತ್ತ . . .

- 17 ರ್ಗಹಡುವರ್ಗಂಪಹಿತಿಹಿತಿಗೇತಂಕಣಕೋಡಿಯಲಿಗಪ್ಪೆ
 18 ಮತ್ತರ್ ೧ ಬೆದ್ದಲೆಮತ್ತರ್ ೫ ಇಧಮ್ಮಂಚನ್ನಾಕ್ಷತಾರಂಬರಂಸ
 19 ಲ್ವದುಇಧಮ್ಮವಂಪ್ರತಿಪಾಳಿಸಿದರ್ಗಕುರುತ್ತೇತ್ರಂವಾ
 20 ರಣಾಸಿಪ್ರಯಾಗೆಯಲುಂಸಾಯಿರಕವಿಲೆಯುಂಸಾ .
 21 ವ್ಯಬ್ರಾಹ್ಮಣರ್ಗಗೊಟ್ಟುಅಶ್ವಮೇಧಂಗೆಯ್ದಫಲಮಕ್ಕು
 22 ಇಧಮ್ಮವನಳಿದಂಸಾಇರಕವಿಲೆಯುಂಸಾಯಿರಬ್ರಾ .
 23 ಣರುಂಆತೀಳ್ಳಿದಲಳಿದಪಾಪವನೆಯ್ದವರ್
 24 ಯಸ್ಯಯಸ್ಯಯದಾಭೂಮಿತಸ್ಯತಸ್ಯತದಾಫಲಂಸ್ವದತಂ
 25 ಪರದತಂವಾಯೋಹರೇತವಸುಂಧರಾಪ್ಪಿ ವರ್ವಪನ
 26 ಹಸ್ರಾಣವಿಪ್ರಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ಶ್ರಿ

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ಅದೇ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 4'4" X 2' 2"

- 1 ಶ್ರೀನಾಗೇಶ್ವರದೇವರ . . . || ನಮಸ್ತುಂಗೇಶ್ವರಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯುಳೋಕ್ಯನಗ
 2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಶ್ರೀ ಮಣಪ್ರಣುತಮಹಿ .ಂಶ್ರೀ .
 3 . . . ದೇವಬ್ರಂ ಕಾಶಿ . ರಸ್ತಳನ
 4 ಬ್ರ ಸಂಭವಸುತಂಶ್ರೀನಾಗನಾಥಂಜ . ಕಾ ನಮ ಸುಭಮಂಚಂದ್ರಾಕ್ಷರಂಜನೇ
 5 ಗಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಶ್ರೀಬ್ರಹ್ಮವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಂ
 6 ಪರಮಭಟ್ಟಾರಕಂ ಚಿಂತಾಮಣಿಸ್ಸಂಕಪ್ರತಾ
 7 ಪಚಕ್ರವರ್ತಿ ಹೋಯಿಸಳವೀರಬಲ್ಲಾಳದೇವವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವ್ರಿದಿಪ್ರ
 8 ವರ್ಧಮಾನ(ಮಾನ)ಮಾಚಂದ್ರಾಕ್ಷತಾರಂ
 9 ಬರೆ
 10 ಕರಗಸಗಗಳವಂಕು
 11 ಗ್ಗಣವನಾಂತಿಹಿವಂತವೆಕ್ಕೊಂಡು
 12 ಗ್ಗಣೆಯನೆವೀರ
 13 ಸಾಯಿರನೋಂಬವಾಡಿ
 14 ನಾಡೊಳಗಣ ದಪ್ಪನಿಗ್ರಹ
 15
 16 ಗತಮಾಳತಾಳವಕ್ಕುಳು

 19 ಶಂಕರದೇವನವಂಶಾವತಾರವೆನ್ನೆ

 37 . . . ವರ್ಗಡಿ . . . ದೇವನ . . . ನೆಲವೆತ್ತ ನೂರೊಡೆಯನಾಗನಪ್ರಣ್ಯದಪ್ರಂಜಮೆಂಬಿನಂ || ಅನ್ನು

- 38ಮಲ್ಲಿದೇವನಿಂದೊಳ್ಪವೆತ್ತ ಮಹಾಪ್ರಭುನಾಗರಸ್ರೀನಾಗೇಶ್ವರದೇ
39ಪ್ರತೀಪ್ತಿಯಮಾಡಿದಲ್ಲಿಯಸ್ಥಾನಾಚಾರ್ಯರವ್ವ....ತಿಪತಿಯಮಹಿಮೆನೆ
40 || ನೆವೈ || ಶಿವಧರ್ಮೋತ್ತರನೋಮುಖವನಧೂತಯೋಗಸಂಚಾರೋಪ್ರ...ದ್ಯಾಗಮಕೋನಿದಂ
41 ಕ...ತಾಚಾರ...
42 ನುಮತ...ಶೈವಾಗಮಾಚಾರದೊಳ್ || ಕ ||
43ರಮೆಂಬುದಿಲ್ಲಬೈರವಯತಿತನು.....
44
45 ವಡೆಯ || ಶ್ರೀನಾಗೇಶ್ವರದೇವರಂಗಭೋಗನಿವೇದ್ಯಕ್ಕುಂನಂದಾದೀವಿಗೆಗಂಬಂಡಸ್ಥುತತಜೇಷ್ಠೋದ್ಧಾರಚೈತ್ರಪವಿತ್ರ
46 ...ಸಕವರ್ಪ ೧೧೦೫ ನೆಯದುಂದುಭಿನವತ್ಸರದಮಾಘದಮಾವಾಸ್ಯೆನೋಮವಾರವೃತ್ತೀಪಾ
47 ತಸಂಕ್ರಮಣಸೂರ್ಯಗ್ರ[ಹ]ಣದದಿವ್ಯತಿತಿಯಲ್ಲಿಯರಿಯನೋವಾಚಾರ್ಯರವ್ವಬೈರವಯತಿ
48 ಗಳಕಾಲತೊಳೆದುಧಾರಾಪೂರ್ವಕಮಾಡಿಬಿಟ್ಟಭೂಮಿಗೆ . ನಘಳೆ ೧ ! ಮಾಣುಪೊತ್ತೊಳಗಡಿಬದಲಗಟ್ಟ
49 ಹಿರಿಯಕೆಪಿ ಮತ್ತಗದ್ದೆ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಹಂದಕಂಬ ೪ ಊರಂ
50 ಪಡುವಲಿಮಣಲಿಗದ್ದೆಕಂಬ ೧೫ ಬದ್ದ . ಬೇವಿನಕಟ್ಟೆಯಬಡಗಲೆಮತ್ತರೆ ೧ ಮತ್ತಂಊರಿಂಬಡಗಬೊಂದುದೇವ
51 ನುಬದಲಿಮತ್ತರು ೧೦ ದಣ್ಣಲಿಕೆಯಹೊಳೆಟಡಿಬಹುಣಸೆಯಲಿಮಲ್ಲಿಕಾರ್ಜುನದೇ
52 ವರಿಗಬದಲೆಕಮ್ಮ ೬೦ ಭಿಲ್ಲೇಸ್ವರದೇವರಿಗದ್ದೆಕಮ್ಮ ೫ ಕೊಡಿಯಶಂಬರದೇ
53 ವರ್ಗದೇವರಿಂಪಡುವಮುದುಗಿಹಿಯಗಡಗದ್ದೆಕಮ್ಮ ೮೦ ಹಿರಿಯಕೆಪಿಯೊಳಗೆನಾ
54 ರಿಯಹಳ್ಳದಿಂಬಡಗಬದ್ದಲೆಕಮ್ಮ ೬೦ ದೇವರನಂದಾದೀವಿಗೆಸರ್ವಾಬಾಧಪರಿಹಾ
55 ರವಾಗಿರಲುಸುವಗಾಣನೊಂದುಮುಂದುರಿಂದಂಗಳುಬಿಟ್ಟದಾಯನಂತೆಯ
56 ದಾಯಕೊಡಾಕೆಅರವನೆಣ್ಣೆ ಹೇಳಿಂಗಿನೊಪ್ಪಿಲೆಹೊಪ್ಪಿಯವತುಹನುಬೆಗಿಅಡಿಕೆ ೮೦
57 ಭತ್ತಕೆನೊಡಿಗೆಭತಯಿಂತೀಧರ್ಮವಂಪ್ರತಿಪಾಳಿಸದವರಿಗವಾರಣಾ
58 ಸಿಯಲುಕೋಟಕವಿಲೆಯನುಕೋಟೆಬ್ರಹ್ಮಣ...ನವಂಕೊಟ್ಟಫಲಯಿಧರ್ಮ
59 ವನನಿವನಂಗಿಕೋಟೆಬ್ರಹ್ಮಣರಂವಾರಣಾಸಿಯಲಿದ.....

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ಅದೇ ಪ್ರಾಕಾರದಲ್ಲಿ.

ಪ್ರಮಾಣ 44" X 22'

- 1 ಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀಬ್ರಹ್ಮೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜ
2 ... ಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳ ಕಚಾಳುಕ್ಯಾಭರಣಶ್ರಿ
ಮತ್ತಿ
3 . ರವಿಜಯರಾಜ್ಯಾಭಿವಿಧಿಪ್ರವರ್ಧಮಾನಮಾಚಾರ್ಯಾರ್ಕ
ತಾರಂಬರಂಸ

7 ಸಂವತ್ಸರದಜೇಷ್ಠಸುದ್ಧ.....

ಇಧರ್ಮ.....

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ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇರುವ ೧ ನೇವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' X 2'

¹ ಸ್ವಸ್ತಿಶ್ರೀ... ..

² ಆರಕೆಪ್ಪಿಯತುಟುವನು... .. ಆರಗಿಲುಕಾ..

⁴ ಪೋವನತಮಮಾದೆಯನಾಯ್ಕ ನುಕಾದಿಬಿದ್ದ ಲಿಆಕಲೆನಾಯಕ

⁵ ಸೆಟ್ಟಿಯಚಿಕಂಟಬಂದಾ... .. ಷುನೆತ್ತರು

⁶ ಕೊಡುಗೆಭೂಮಿಪೂರಪಡುವಣಹೊಲನೊಳಗೆಕಂ ೧೦

⁷ ಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' X 1' 6"

¹ ಸ್ವಸ್ತಿಶ್ರೀಮತುಹೊಯ್ಸೇವೀರಬ

² ಲ್ಲಾಳದೇವ... .. ಸಂವತ್ಸರದ... ..

³ ರ... .. ಕಲೆಯನಾಯ್ಕ ನುಅರಕೆಪ್ಪಿ

⁴ ತುಟುವನುಕಳರುಕೊಂಡುಹೋಹಲಿಆರಕೆಪ್ಪಿಪೊಡ... ಮಗಳ

⁵ ಪೋವನತಮಮಲ್ಲಯನಾಯಕ . ಬಿದ್ದ ಲಿನೆತ್ತರುಗೊಡೆಗೆಆಕಲ್ಪೆ

⁶ ನಾಯ್ಕನು... ..

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೩ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 1' 6"

⁵ ಆರಕೆಪ್ಪಿಯ. ಬಂಮೈಯಂನಾಯ್ಕ ಮಾದೆಯನಾಯ್ಕ

⁶ ಆಪೂರಾಳಿಕೆಯಲಿತ. ಟುಹರಯ . ಬಿದ್ದ ತಟ

⁷ ಲಬಯಿಚಂಗೇಬಟ್ಟನೆತ್ತರಾಗೊಡಗಿನಿಕ್ರಮ

⁸ ಸಂವತ್ಸರಚೈತ್ರಬ ೫ ನೋ 1 ಪೂರವಕಲಾನಾಯ

⁹ ಮೂಡಣಕಡೆಯಲ್ಲಿಕಂಬ ೨೦ ನಡ

¹⁰ ಸುವಂತಾಗಮಂಗಳಮಹಾಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೪ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 1' 7"

¹ ಸ್ವಸ್ತಿಶ್ರೀಮನುಮ . . ಮಂಡಳೇಸ್ವರಂಸೋಮ

² ಸ್ವರರಾಯನ . . ನಾರಸಿಂಹದೇವ... ..

³ ರಾಯರಸೋಮಯದಂ

⁴ ಣ್ಣಾಯಕ... ..

(4 ಪಂಚ್ಚಿಗಳು ಹೋಗಿವೆ.)

⁹ . . ಪೂರಿಂಬಡಗಲುಆರಕೆಪ್ಪನಲಾವಿ

¹⁰ ಕ್ರಮಸಂವತ್ಸರದಚೈತ್ರಬ ೫ ನೋದಂದು

¹¹ ಬಿಟ್ಟಕೆಯಿಕಂಬ ೨೫ ನಡಹುವು

¹² ದುಮಂಗಳಮಹಾಶ್ರೀ

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ಅದೇಸ್ಥಳದಲ್ಲಿ ೫ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1' 6"

- 1...ಶಕಸಾಸಿರ ೧೧...ವಸುಸಂವತ್ಸರ
- 2..ಚೈತ್ರನು ೧೦.....
- 3..ತುಣುಹರಿಯಲು...ಮಂತ್ರಿಸೋಮೈಯ

- 4.....ಕಬಿಟ್ಟುಕಲಾಅರೆವತ್ತರು
- 5ಶ್ರೀನರಸಿಂಗದೇವನಕಾಲದಲಿಆರಕೆಜಿಯ
- 6ಬಡಗಣಹಾನಹಾದರಿಯಹಕ್ಕ
- 7ಲು

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ಅದೇ ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' 6" × 1' 6"

- 1 ಶ್ರೀರಾಮನಾಥದೇವಸರಣ
- 2 ನಮಸ್ತುಂಗ.ರಶ್ಮಿಬಿ
- 3
- 4 ಚಂದ್ರಚಾವುರಚಾರವೇ ! ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
- 5 ಭಮೂಲಸ್ತಂಭಾಯಗಂಭವೇಜೀಯಾತ್ರೈಲೋ
- 6 ಕೃನಾಥಸ್ಯಶಾಸನಂಧರ್ಮಸಾಸನಂ || ಸ್ವಸ್ತಿ ಯ
- 7 ಮನಿಯಮಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೌ
- 8 ನಾನುಪ್ಪಾಣಸಾರಾಯಣಜಪಸಮಾಧಿ
- 9 ಸೀಲಗುಣಸಂಪನ್ನರುಂಸಕಳಸಾಸ್ತ್ರಪರಿಣ
- 10 ತರುಂಚತುರ್ವ್ಯೇದಪೂರಗರುಂಸಿವಧರ್ಮಪ್ರೀ
- 11 ತರುಂಸಕಳಗುಣಸಂಪನ್ನರಪ್ರೀಮದನಾದಿಯ
- 12 ಗ್ರಹಾರಂಕೋಟಿಗನಪುರದಹೆಬ್ಬಾರುವವೊಜಿ
- 13 ಗೋವಿಲ್ಲಿದಾಸರುಮುಖ್ಯವಾಗಿಅಸೇಷಮಹಾ
- 14 ಜನಂಗಳತಮ್ಮಪ್ರೀಹರದಕೊಲುವಳ್ಳಿಹೊಸವಳ್ಳಿ
- 15 ಶ್ರೀರಾ..ದೇವರಖಂಡಸ್ಥಿತಿಜೇನ್ನೋಧಾರಕ್ಕಂ
- 16 ದೇವರನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂತಪೋಧನರಗ್ರಾಸಕ್ಕಂ

- 17 ಅಸೇಷಮಹಾಜನಂಗಳಿಗೆಬಿನ್ನಹಂಗೆಯಿದುಕೂ
- 18 ಡಿತವಗೌಡುಗಳಗಂಡರಾಮಗಾವುಂಡನುಂಜೀ
- 19 ಲೂರಗೋಗ್ಗ ಗಾವುಂಡನುಂಬಾಸೆಗಾವುಂಡನುಂವಲ್ಲಿ
- 20 ಕಾಜ್ಜುನಸಂಧಿತರಕಾಲಂಕಚ್ಚಿ ಧಾರಾಪೂರ್ಬುಕೂ
- 21 ಮಾಡಿಬಿಟ್ಟುಲಿವೆಮಳಸಗೋಳನೀರೊಡಲುಕಮ್ಮಿ
- 22 ಹೂವಿನತೋಟದಿಂದುಡೂಣಿರಕಮ್ಮಿ ಏಳಿ ಚಕ್ಕಿ
- 23 ಗೌಡಗದ್ದೆಯಕೆಳಗೆಗದ್ದೆಕಂ ೫ ಹನಗವಾಡಿಯ
- 24 ದಾರಿಯಿಂಹಡುವಣ...ಕಮ್ಮಿ.ಯಿನ್ನೀ
- 25 ಧರ್ಮಮಂಪ್ರತಿಸಂಜೆಸಿದವರಿಗವಾರಣಾಸಿಯ
- 26 ಲುಚತುರ್ವ್ಯೇದಪೂರಗರವ್ವಬ್ರಾಹ್ಮಣರಿಗಕವಿ
- 27 ಲಿಯುಸುವನ್ನಾಳಂಕಾರಂಭರಸಿದಾನಂವಾ
- 28 ಡಿದಯಿಧರ್ಮಮನದಮಹಾಸಾತಕನನಿ .
- 29 . ಕವಿಲಿಯುಮನನಿಬರುಬ್ರಾಹ್ಮಣರುಮ
- 30ಮಹಾಸಾತಕನಕ್ಕ

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ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವಕಡೆ ಬಿದ್ದಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 7' × 1' 9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಲಿಂಗಸೋಮನಾಥಾಯನ . ಶಕವರುಶದಂ...ನೆಯ
- 2 ಸಾಧಾರಣಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುದ್ಧ
- 3 ೧ ಮಂಗಳಬಾರದಂದು.....ದೋರಸಮುದ್ರಕೆ
- 4ಯಸಾಮಂತಕ...

- 5ಮೊ
- 6 ಡನೆಬೊಂದುನಾಯಕನು. ತುರಕಡಿಯ
- 7 ಕೂಡಿಕಾಡಿಸೆಜಿತಿತು...ಬಿದನು
- 8 ಶ್ರೀಮಸೋನಾಥನಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹನೆಗನಾಡಿ ಗ್ರಾಮದ ಪಂಚಲಿಂಗೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' X 2' 6"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕವರುಷದ ೧೨೪ ನೆಯಕಾಳಯಾಕ್ಷಿ ಸಂವತ್ಸರ ಪುಷ್ಯಮ ೧೦ ನೋವಾರದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀ
- ² ಮತ್ತು ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯಿಸಾಣೀವೀರಬಲ್ಲಾಳರಾಯನಹಿರಿಯಮನೆಯಪ್ರಧಾನಿಪೈಚೆ
- ³ ಯದಂತ್ನಾ ಯ ರಮಯಿದುನಸಂಕಿಯಸಹಾಯರುಘಟ್ಟದಕೆಳಗಣಚಂದಾವು
- ⁴ ರಬಸವದೇವನಮೇಲಿನಡದಲ್ಲಿಚಂದಾಬುರವನೂಕಿಡಿಸಿಮುಟ್ಟ . ನಡದುಕಾದಿದಲ್ಲಿಶ್ರೀಮನು
- ⁵ ಮಹಾಸಾವಂತಸಾವಂತಾಧಿಪತಿಗಂಡರಗ್ಗ ವಮೊಹರಮುರಃ . . . ಕೊಟ್ಟುಕುದುರೆ
- ⁶ ಯಕಟುವಮಂಡಳಿಕರಗಂಡಮ . ಯಮಂಡಳಿಕರಗಂಡಕಾರೆಯಯಿಬ್ಬ ರನಾಯ್ಕ ನಕೊಮಾ
- ⁷ ರಸಂಗಿಯನಾಯ್ಕ ರುಪಘಟ್ಟದಕಾಳಗದಲ್ಲಿದ್ವಿಬಳದಕೂಡೆಕಾದಿತುಳುವರಕೆ
- ⁸ ಓಸಿದಾನಾದಾನತೀರ್ಥ್ಯಂಮಿದುವಯಕುಂರಲೋಕನಾಸಕ್ಕೆ ಪ್ರಾಪ್ತ ನಾದನು ||
- ⁹ ಯಾಬೀರಗಲ್ಲಪೂಜೆಪುನಸ್ಕಾರಕೆಊರಿನಮೂಡಣ ಬ್ರಹ್ಮಪುರಿಯಕೆ . .
- ¹⁰ ಪಡುವಲುಪಂಚಲಿಂಗದೇ ಬಡಗಲುಕಂಬ ೧೨ ನೂಸಂಕಿಯಸಹ
- ¹¹ ಣಿಯರುಬಿಟ್ಟಧರ್ಮಯಾ ನುಅಳಿಸಿದವರುನಾರಣಾಸಿಯಲಿಕವಿಲೆಯ
- ¹² ಕೊಂದವರು . ಪ ಕಲುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

118

ಅದೇ ಹೋಬಳಿ ಮಾವಿನಕೋಟೆ ಗ್ರಾಮದ ಗಾಣಿಗರ ಹೊಲದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 1' 3' X 8"

- | | | | | | |
|--------------------|------------------------|--|---------------------|--|-----------------|
| ¹ ಸಂಗಣನ | ² ದರಾಂಕೃಷ್ಣ | | ³ ಭಟರಾಹೊ | | ⁴ ಲಾ |
|--------------------|------------------------|--|---------------------|--|-----------------|

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ಅದೇ ಹೋಬಳಿ ನೆರಳಗುಂಡಿ ಗ್ರಾಮದಲ್ಲಿ ಹುರಳಹಳ್ಳಿಗೆ ಹೋಗುವರಸ್ತೆ ಬಳಿ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದುಗಡೆ.

ಪ್ರಮಾಣ 3' X 1' 4"

- | | |
|--|---|
| ¹ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ | ⁹ ಸಬ್ಬ ಪಲ್ಲವಾನ್ವಯಶ್ರೀಪ್ರಧೀವಲ್ಲಭಂಪಲ್ಲ |
| ² ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂ | ¹⁰ ವಕುಳತಿಳ[ಕ]ನೇಕವಾಖ್ಯಶ್ರೀಮತ್ತೈಳೋಕ್ಕು |
| ³ ಪರಮೇಶ್ವರಪರಮಭಟ್ಟರಕಂಸತ್ಯಶ್ರ | ¹¹ ಮಲ್ಲನೋಂಬಪಲ್ಲವವೆನ್ನಾ ನಳಿದೇವರ |
| ⁴ ಯಕುಳತಿಳಕಂಕಾಳುಕ್ಯಾಭರಣಂಶ್ರೀ | ¹² ದದಿವ್ವಾಣಿಗೆಸಾಸಿರವುಂಬಲ್ಲಕುಂದಮೂ |
| ⁵ ಮತ್ತೈಳೋಕ್ಕುವಲ್ಲದೇವರಚತು | ¹³ ನೂಱುಂಕೊನಡಿಯೂಱುಮಂಸುಖಸಂಖ |
| ⁶ ನೈಮುದ್ರಸರ್ಯುನಂತಂಬರಸುಖಸಂಕ | ¹⁴ ತಾವಿನೋದದಿರಾಜ್ಯಗೆಯ್ಯುತ್ತಮಿ |
| ⁷ ಥಾವಿನೋದದಿರಾಜ್ಯಗೆಯ್ಯುತ್ತಮಿರೆ \| ತ | ¹⁵ ರತತ್ವಾದಪದ್ಮೋಪಜೀವಿಸಮಸ್ತ ರಾ |
| ⁸ ತ್ವಾದಪದ್ಮೋಪಜೀವಿಸಮಧಿಗತಪಂಚಮಹಾ | ¹⁶ ಜ್ಯಾಭರನಿರೂಪಿತಮಹಾವಾತ್ಯಸ |

- 17 ದವೀವಿರಾಜಮಾನಮಾನೋನ್ನತವು
 18 ಭುವಂತೋತ್ರಾಹಸಕ್ತಿತ್ರಯಸಂಪ
 19 ನ್ನಸಿವಪಾದಸಖರರುತಿಹಿತಗಮಾ
 20 ಂನಾಮಾದಿಸಮಪ್ರಸಸ್ತಿಸಹಿತ
 ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ
 21 ಕ್ರೀವ.ತ್ರೈಲೋಖ್ಯಮು
 22 ಲ್ಲನೋಳಂಬವರ್ವಾಡಿ
 23 ರಾಜಾನುಬವಿಸಿತಮಿ
 24 ರಸಕವರಿಸ ಂ
 25 ಜಯಸಂವತ್ಸರದ
 26 ಹೆಯನೇಟಿಲುಗುಣ್ಣಿ
 27 ಯ್ಯವೇರೊಡೆಯಹಿಟ್ಟ
 28 ಮಯ್ಯನೂಯ್ಯಗ್ರಹಣ
 29 ದಲಮಲಿಕಜ್ಜುನದೇವ
 30 ಗ್ಗಗದ್ದೆಕ ೪೦೦ ಬದ್ದಲಿ
 31 ಮ ೪ ಮ . ಲಿಕಬೆಯ್ಯ

- 32 ಕಲಕಚಿದರಪುಬ್ಬಕ
 33 ಮಾಡಿಕೊಟ್ಟಗೇನ
 34 ಸನಕಾಧಮ್ರವಪು
 35 ತಿಸಳಸದ್ಬಡೆಕ
 36 ವಿಲೆಯಬಣರಸಿಯ
 37 ಅಳಿದ || ಸುರದತ್ವಪರ
 38 ದತ್ವಯೋಹರೇವತಿವಸುನ್ಧ
 39 ರಸಟ್ಟವರಿಸಹಾಪ್ರಣಿ
 40 ವಿಪ್ರಯಾಂಜಾಯತೇ
 41 ಕ್ರಮಿಃ
 42 ಮಲ್ಲಿಕಜ್ಜುನಮಾಡಿಸಿದದೇಗುಲ
 43 ಪಕ
 44 ರದ ..
 (ಮುಂದೆ ಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಕೂಲಂಬಿ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ.

ಪ್ರಮಾಣ 5' X 1' 6"

(ಮೇಲ್ಭಾಗದಲ್ಲಿ ೧೩ ಪಂಚಿಗಳು ಸುತರಾಂ ಸವಿದು ಹೋಗಿವೆ)

- 14 ಸನತಪ್ಪಿದೇವಾನಾರಾಸಿಯಸಾಯಿರಕವಿ
 15 ಲಿಯಸಾಯಿರ
 16 ಬ್ರಾಹ್ಮಣರುಮಂಸಾಯಿರಲಿಂಗವ್ರಮಂವ
 17 ಭಿಸ್ತಸ್ತದತ್ತಂಪರದತ್ತಂನಾಯೋಹರೇತಿವ
 18 ಸುಂಧರಾಪಟ್ಟಿವರ್ವರ್ವಸಹಸ್ರಾಣಿವಿಷ್ಣು

- 19 ಯಾಂಜಾಯತೇಕ್ರಮಿ || ಸರ್ವಾನೇತಾನ್ಘ್ರ
 20 ಗಿನಪತಿರ್ವೇಂದ್ರಾನ್ಘ್ರಯೋಯಾಚತೇರಾ
 21 ಮುಚಂದ್ರೇಜಿ.....
 22 ತ್ಸರ್ವತ್ರ.. ಮಾನಾದಿ.....
 (ಮುಂದೆ ಹೋಗಿದೆ)

121

ಅದೇ ದೇವಾಲಯದಲ್ಲಿ ನವರಂಗಮಂಟಪದ ನಲದ ಮೇಲೆ ಹಾಸಿರುವ ಕಲ್ಲು.

1 ಬಸವಾಪಟಣದ | 2 ಹೊಸಹಳೇನೀ | 3 ಲಕಂಠನಪುತ್ರ | 4 ಗಂಗಾಧರಾ

122

ಅದೇ ಶಾಸನದ ಉತ್ತರ ಪಾರ್ಶ್ವದಲ್ಲಿ.

1 ಬಸವಾಪಟಣದ | 2 ಹೊಸಹಳೇರಾಮಂ

123

ಅದೇ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಂಭದ ಮೇಲೆ.

1 ಸ್ವಪ್ನಕ್ರಿಸ್ತ. ರಾ | 2 ಲಯಮಗ | 3 . ಸಮಿಶ್ರೋ ||

CHANNAGIRI TALUQ.

ಚನ್ನಗಿರಿ ತಾಲೂಕು.

1

ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ಬೆಳಗೆರೆ ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 1'6"

.....	⁷ ಶಾಸಿಯಲಿಬ್ರಾಹ್ಮಣನಕೊಂ	¹² ಯನವೊಪಿತಾಯಿತೊಪಿದವೊ
³ ಶುಭಮಸ್ತು ಬೆಳಲ	⁸ ದಸಾತಕಕಹೋಜೆಲು	¹³ ಕಲಿಗೆಹೋಹೋವರಿಗೆಸಿಕು
⁴ ಗಿರಿಯಲ್ಲಿಹಂಬಿಳೆಸಾ..	⁹ ಬ್ರೀಹರಹರದೇವರಿಗೆ	¹⁴ ತಾಕುಯಿಲ್ಲಾ ಹೊ.....
⁵ ಗೆ.ಖ.೧೬೦ ಕೆನೂ..	¹⁰ ತೊಪಿದ | ಬ್ರೀವೀರಭದ್ರದೇ	
⁶ ಅದಕೆತಪ್ಪಿದರೆನಾರ	¹¹ ವರಿಗೆತೊಪಿದುಕೊಂಚಸಾಮ	

2

ಅದೇ ಹೋಬಳಿ ಹಳೇಕತ್ತಲಗೆರೆ ಹನುಮಂತ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಕಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 1'6"

¹ ಬ್ರೀಹರಹರಾಯನಮಃ | ಸ್ವಸ್ತಿಶ್ರೀಶಕವರಪ	⁹ ಸಮಂಸ್ವಿತ . ಸಹ.....ಹಾರವಾಚಂ
² ೧೧೯ ನೆಯಯಾಶ್ವರಸಂವತ್ಸರದಜೇಷ್ಠಮ ೨ ಗು	¹⁰ ದ್ರಾಕ್ಷ್ಯ ಸ್ಥಾಯಿಯಾಗಿದಾರಾಪೂರ್ವಕಂವಾ
³ ಯಾದವನಾರಾಯಣಂಭುಜಬಳಪ್ರಾಧಸ್ರ	¹¹ ಡಿ.....ತ್ತಿಯಲ್ಲಿ..ಪುಣ್ಯಂಪಡದು
⁴ ತಾಪಚಕ್ರವರ್ತಿಶ್ರೀರಾಮಚಂದ್ರಾಯರಾ	¹² ಕೊಂಡನು | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
⁵ ಜ್ಯೋದಯೇಶ್ರೀಮತುರಾಯರಾಜಗುರುರೇಣು	¹³ ರೇತಿಸಮಂಧರಾ | ಶಿಷ್ಯವ್ಯರುಶಹಸ್ರಾ
⁶ ಕದೇವನುಬ್ರೀಹರಹರದೇವರಾಂಗಳೋಗ	¹⁴ ಣಿವಿಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||
⁷ ರಂಗಳೋಗ.....ಳಗಣಕತ್ತ	¹⁵ ವಂಗಳಮಹಾಶ್ರೀಶ್ರೀ
⁸ ತಿಗೆಜಿದು.....	

3

ಅದೇ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' x 2'

- ¹ಬ್ರೀಹರಹರಾಯನಮಃನಮಸ್ತುಂಗಳಿರಕ್ಕುಂಬಿಚಂದ್ರ
- ²ಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಂಭಮೂಲಸ್ತಂಭಾಯ
- ³ಶಂಭವೇ || ಅಭಿಪ್ರೇತಾರ್ಥಸಿದ್ಧಿಪ್ರಾರ್ಥಾಂಪೂಜಿತೋಯಃಸುರೈರಃ |
- ⁴ಸರ್ವವಿಘ್ನಜಿತೇತಸ್ಮೈಗಣಾಧಿಪತಯೇನಮಃ || ಸ್ವಸ್ತಿ ಸ

- 5ಮಹಾಮಂಡಳೇಶ್ವರಂ ಉಚಿತಂ
- 6ತ್ಯಗುಣಸಂಪನ್ನನುಡಿ
- 7ವಿನೋದಮನುಜಮನೋ
- 8ವಣಿರಮಣೀಯರಂ
- 9ರವಂ || ನಾ
- 10ಮನುಮಹಾಮಂಡ...
- 11ಬಳಿಕೆ... ಮುನ್ನೆ
- 12ಶಿಷ್ಯಪ್ರತಿಪಾಳನಂಗಿಯೆ
- 13ಮಿರೆತತ್ವದಸ
- 14ಶ್ರೀಮನ್ಮಹಾ
- 15ಯಕರಕಯ್ಯ

(ಮುಂದೆ ಹೋಗಿದೆ)

4

ಅದೇ ಗ್ರಾಮದ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದಿನ ಗೋಡೆಯಲ್ಲಿನ ಕಲ್ಲು.

- 1 ನಮಃಸಾಯ || ಸ್ವಸ್ತಿ ನಮಸ್ತುಭುವನಾಶ್ರಯಶೀಘ್ರವೀವಲ್ಲಭನು ಹಾರಾಡಾಧಿರಾಜ ..
- 2 ಮಹಾದೇವರಾಯ
- 3
- 4
- 5 ಗೂರ... ಕತ್ತಲಗಿಜಿಯ ಶ್ರೀದೇವ...
- 6 ... ನಂದಾದೀವಿಗಿಗಿಸಲುವಂತಾಗಿ ಬಿಟ್ಟು ಭೂಮಿಹಿರಿಯಕೆರೆಯ
- 7 ಕೊಳಗವದೇವ ಮಣ... ಗನಕಂಬ, ಯಿಧಮ್ಮ ಮಂಪ್ರತಿ
- 8 ಪಾಳಿದವರು ವಾರಣಾಸಿಯ ವಿಶ್ವೇಶ್ವರದೇವರಿಗೆ ಅಮೃತ ಪಡಿಗೆ ಸಲಿಗೆಕಂಬ
- 9 ಪಿದವರುತಮ್ಮ ಅಸ್ವತಾಯಿತಮ್ಮಯ ಪಿತ್ರಗಳಂತಾನುನರಕಕ್ಕೆ ಬೀದು
- 10

5

ಅದೇ ಹೋಬಳಿ ಕಾರಿಗನೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 1' 6"

- | | |
|-----------------------------------|---------------------------|
| 1 ಶ್ರೀನಮಸ್ತುಂಗಿಗಿರಿಸುತ್ತಿಗಿಹಂದ್ರಾ | 9 ಅಡುಗುಳು ಇಲ್ಲದೆ |
| 2 ಮರಣಾರವೇತ್ \| ತ್ರೈಲೋಕ್ಯ | 10 ತಪ್ಪದನಡಸಿಬಹಲು |
| 3 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ | 11 ಸ್ವಕೇಅವನೊಬನುಸ್ರಕ್ರತಿಯಾ |
| 4 ಸಂಭವೇ \| ರುಧಿರೋದ್ಗರಿಸಂವರ್ಧರ | 12 ಡಿಅಳಬಿದಂಧವರುಕಲೆದೇವರಹ |
| 5 ಶ್ರಾವಣಬಿ ೩ ಲುಶ್ರೀಕಾರಿಗನೂ | 13 ರಿವಾಣಕವಿಸವನಿಕ್ಕಿ ದುತಂಮ |
| 6 ರಕಲದೇವರಪೂಜಾರಿಗಳಿಗೆಕಾ | 14 ಗುರುವಿಗಿತಪ್ಪದದೇವಲೋಕಮ |
| 7 ರಿಗನೂರಗಾಡಪ್ರಜೆಗಳೂ | 15 ತ್ತೈಲೋಕಕೆಹೋಗು |
| 8 ಜಾರಿಗಳಿಗೆತೆಜಿಗೆಬಿಟ್ಟು ೨೦ . ರ | |

6

ಅದೇ ದೇವಾಲಯದ ಮೊಳಗೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'6" × 1'2"

¹ನಮಸ್ತುಂಗಂಃರಶ್ವಂಭಿಷಂದ್ರಚಾಮರ [ಚಾರ]
²ವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
³ಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ
⁴ಶ್ರಯಂಶ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾ
⁵ಚಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭೂತಾರಕಯಾ
⁶ದವಕುಳಾಂಬರದ್ಭುಮಣಿಸರ್ವಜ್ಞಚೂಡಾ
⁷ಮಣಿಮಲೆಪರೋಳುಗಂಡಕದನಪ್ರಚಂಡ
⁸ಶನಿವಾರಸಿದ್ಧಗಿರಿದುರ್ಗಮಲ್ಲನಿಸ್ಸಂಕಪ್ರ
⁹ತಾಪಚಕ್ರವರ್ತಿಶ್ರೀವೀರಹೊಯ್ಸಳಬಲ್ಲಾಳದೇವ

¹⁰ರವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿಪ್ರ
¹¹ವರ್ಧಮಾನಮೂಚಂದ್ರಾಕ್ಷತಾರಂಸಲುತ್ತಮಿ

¹⁸.....ಮೂಲಸ್ಥಾನದ..
¹⁹ವರ್ಗಂ ನೈವೇದ್ಯನಂದಾದೀವಿಗೇಶೈತ್ರಸವಿತ್ರಂ .
²⁰.....ಕ್ಷೇತ್ರನಡವಂತಾಗಿಸಕವರ್ಷ ೧೧೫೦
²¹ನೆಯವಿಕ್ರಮಸಂವತ್ಸರದಾಶಾಡಶು ೪ ಸೋಮವಾ
²²ರದಕ್ಷಿಣಾಯನಸಂಕ್ರಮಣಬೃತ್ತೀಪಾತದಂದು
 (ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

7

ಅದೇ ಹೋಬಳಿ ತ್ಯವಣಿಗೆ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವಕಡೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4'6" × 1'8"

.....
⁷ಳಕಟಾಳುಕ್ಯಾಭರಣೈವ...ಮಲ್ಲದೇ
⁸ವಂಪ್ರಿಥ್ವೀವೀರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆಸಕವರ್ಷ ೯೦೫ ಯ
⁹ನಸ್ತನಸಂವತ್ಸರದಶ್ರಾವಣಮಾಸದಾಹವ
 (ಮುಂದೆಹೋಗಿದೆ)

8

ಅದೇ ಕಲ್ಲಿನ ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿರುವದು.

.....
⁴ಗೋತ್ರಪವಿತ್ರಂಸ
⁵ರನಾರೀಪುತ್ರಂ.
⁶.. ದೇವಪ.ಹಾ
⁷ಕಿರಾತ ಪ್ರಳಯ
⁸ಕಾಳಾನಳಂನಾ .
⁹ಚಕ್ರೇರಿಪುಕು
¹⁰ಳವಕ್ರಂ
¹¹..ನಾಮಾದಿಪ್ರ

¹²ಸೋಸ್ತಿ ಸಹಿತಂಶ್ರೀಮ
¹³ತುಬಳಗಾವಣ್ಣ
¹⁴ನಳಯನೇಣಿಗೆಯ
¹⁵ಮಲ್ಲಕೇಳಿಯಂಕಟ್ಟೆ
¹⁶ಸಿದ್ಧೇಗುಲಮನೆತ್ತಿಸಿಲ
¹⁷ದೇಸ್ಥಲದಭಾಗಕ್ಕೆ ೩೦೦
¹⁸ಕಮ್ಮಗತ್ತೆಯು ೩ ಮತ್ತರೆ
¹⁹ಳಯು . ಮತ್ತರುಕೆಯುವಿ
²⁰ನಿತುನಂಬಿಟ್ಟುಸುಕದಿನಾ

²¹ಳುತ್ತಮಿಟ್ಟುನೋಳಂಬನ
²²ಪ್ರಸ್ತ ವದೊಳಮೊದಲೇ
²³ಛುಬೆಸನಪಡದುಚೋಳನ
²⁴ಮಹಾನೇನೆಗೆಪರಿಸಿಕರಿ
²⁵ತುರಗನರಪದಾತಿವರ್ಗಂ
²⁶ಮಂಪಡ್ಡುಡಿಸಿಯಿಟಿ
²⁷ದುಸರ್ಗಂ ಸ್ತನಾಗಿದೇವಲೋ
²⁸ಕೆಸನ್ನ

9

ಆದೇ ಕಲ್ಲಿನ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿರುವದು.

.....	17 ಧ್ವೀವಲ್ಲಭಂಪಲ್ಲ	23 ಲ್ಲವವೆಮ್ಮೋಡಿಡೇ
11 ಶ್ರೀಪಲ್ಲವರಸ	18 ವಕುಳತಿಳಕಂ	24 ವರುದಾಳಿಯನಿಟ್ಟು
12 ರಸ್ತೆಯದಿಂಸ್ವ	19 ನೇಕವಾಕ್ಯಂಕಾಂಚೇ	25 ಬಮ್ಮೂಕೂರಲುಬಿ
13 ಸ್ತ ಸಮಧಿಗತ	20 ಪುರವರೇಸ್ವರಂ	26 ಟ್ಪುಸಮಸ್ತ ವಸ್ತು
14 ಪಂಚಮಹಾ	21 ಶ್ರೀಮತ್ಪ್ರಳೋಕ್ಯ	27 ಗುಣಸಂಪನ್ನನು
15 ಶಬ್ದಪಲ್ಲವಾ	22 ಮಲ್ಲನೊಳಂಬಸ	
16 ಸ್ವಯಂಶ್ರೀಪ್ರ		(ಮುಂದೆಬರವಣಿಗೆಇಲ್ಲ)

10

ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಸಂತೆಬೆನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಮುಸೀತಿ ಹಿಂದಿನ ಬಂಡೆಯಲ್ಲಿರುವದು.

1 ಶ್ರೀರುದ್ರಪಾದವ	3 .....ಸಿಲ
2 ನೋಡಿರೆಪುಣ್ಯ .	

11

ಸಂತೆಬೆನ್ನೂರು ದಕ್ಷಿಣಬಾಗಿಲ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' x 1' 3"

1	5 ಕ್ಕೆ ನಡಸುಮೊದಲಪಟದ
2 ಲಿಂಗದೇವಂ ಗೆಸಿರಿನಾ	6 ಮುಟದಜಂಗಮ . ನೈಪಾಳಿ
3 ಯಕಕೊಟಮುಟಮ	7 ದಂಥಭೂಮಿಶ್ರೀ
4 ನೈಚಂದ್ರಾಕ್ಷ ಬರಲುಳನ	

12

ಅದೇ ಗ್ರಾಮದ ಆನೇಹೊಂಡದ ಆಗ್ನೇಯದಲ್ಲಿ ಬಿದ್ದ ಕಲ್ಲು.

ನಾಗರಾಕ್ಷರ.— ಪ್ರಮಾಣ 3' x 1' 2"

1 ಸಪೇಕರ	3 ನಾವಿಆ
2 ಸುಟವಾಜೇ	4 ವೀಸಾಕರಾ .

13

ಆದೇ ಗ್ರಾಮದಲ್ಲಿ ನಾಡಿಗ ಗುರುರಾಯರ ವಶದಲ್ಲಿದ್ದ ತಾಂತ್ರಿಕಾಸನ

ಮಂಭಾಗ

1 ನಮಸ್ತುಂಗಶಿರಶ್ಚಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಅನ್ಯಾದವ್ಯಹ

2 ತೈಶ್ವರ್ಯಕಾರಣೋವಾರಣಾನನಃ | ವರದಸ್ತೀವ್ರತಿಮಿರಮಿಹಿರೋಹರನಂದನಃ | ಶ್ರೀಮಾನಾದಿವರಾಹೋಯಂಶ್ರೀ

- ³ಯೇಭೂಯನೇಸ್ತು ಸಃಗಾಢಮಾಲಿಂಗಿತಾಯೇನಮೇದಿನೀಮೋದತೇಸದಾ | ಅಸ್ತು ಕೌಸ್ತು ಭಕ್ತಲ್ಪದುಕ್ರಾಮಭೇನುಸ
⁴ಹೋದರಸಮಾನುಜಸುಧಾಧಾಮಾಕ್ಷೀರಸಾಗರಸಂಭವಃ ಉದಭೂದನ್ವಯೇತಸ್ಯಯದುನಾಮಾಮಹೀಪತಿಃ |
⁵ಪಾಲಿತಯುತ್ಕುಲಯೇನವಾನುದೇವೇನಭೂತಳೇಅಭೂತ ಸ್ಯಕುಲೇಶ್ರೀಮಾನ್ಪ್ರಭುಗುರುಗುಣೋದಯಃ | ಅಪಾಸ್ತದೋಷಸಂ
⁶ಸರ್ಗಸಂಗಮೋನಾಮಭೂಪತಿಃ | ತಸ್ಯಗೌರಾಂಬಿಕಾನಾಮಾಮಹೀಪೀಸಮಭೂದ್ವರಾ | ಮಾನನೀಯಗುಣಾರಾಮಾವಲ್ಲಭಸ್ಯಮು
⁷ನೋನುಗುಣಕಪದಿ ನೋಯಥಾಗೌರೀಶಬೇವನಮುಚಿದ್ವಿಷಃ | ತಾಮಹಸ್ಯಸಾವಿತ್ರೀಭಾಯಾದಿನಮಣೀರಿವ | ವಿಲಾಸವಿಭ್ರವೋ
⁸ಲ್ಲಾಸತಿರಸ್ತೃತತಿಲೋತ್ತಮಾ | ಅನಸೂಯಾಪಿಸಾಸೂಯಾಯತ್ವಾತಿವ್ರತ್ಯಸಂಪದಾ | ಆಸಂನಹರಿಹರಕಂ
⁹ಪೋಬುಕ್ತ ರಾಯೋಮಹೀಪತಿಃ | ಮಾರಪೋಮುದ್ಧಪಶ್ಚೇತಿಕ್ರಮಾರಾಸ್ತ ಸ್ಯಭೂಪತೇಃ ಸಂಜಾನಾನಂಸಮಭೂ
¹⁰ತ್ತೇಷಾಂಪ್ರಖ್ಯಾತೋಬುಕ್ತ ಭೂಪತಿಃ ಪ್ರಚಂಡವಿಕ್ರ[ಮೋ]ಮಧ್ಯೇಪಾಂಡವಾನಾಂಯಥಾರ್ಜುನಃ | ದಿಕ್ಪರೀಂದ್ರಸುಧಾರೇಯ
¹¹ದಕ್ಷಿಣಾಶಾಧುರಂಧರಬುಕ್ತ ರಾಯಸ್ತ ತತ್ಪ್ರಮಾನ್ ಆಸೀದಾಹವಕರ್ಕಶಯತ್ನೇನಾಸಕ್ತರ . ವಿದಧತಿ
¹²ರಿತತಾಂಡವಾನ್ಮಂಡಲೇಶವಕ್ತ್ರೇಶುಷ್ಕಾಸ್ತು ರಷ್ಕಾಃ | ಬಹುಭಯಭರಿತಾಃ ಕೋಂಕ್ತ ಣಾಶಂಕಯಾಸಂನಿಚ
¹³ಂಧ್ರಾರಂಧ್ರಾಣ್ಯವಿಂದನ್ಉದಯಗಿರಿವರೇಗುರ್ಜರಾಃ | ಜರ್ಜರಾಂಗಾಃ ಕಾಂಭೋಜಾಭಿನ್ನದೈರ್ಯಾಃ ಸರಭಸಮಭ
¹⁴ವನ್ಮುಪ್ತಭಂಗಾಃ ಕಳಿಂಗಾಃ | ಅಹಿನಾಭಾಖ್ಯಸಂಶಕ್ತಿಃ | ಅಭಿಭೂರಸಿಖಾಃ ಮಣಿಃ | ತಸ್ಯಗ್ಗ್ರಜಸ್ತೃಗಿಣೀಲೋನಾಮ್ನಾ
¹⁵ಹರಿಹರೇನೈಃ | ರಾಜಾಧಿರಾಜತೇಜಸ್ವೀಯೋರಾಜಸರಮೇತ್ಯರಃ | ಸರ್ವಸಾಮಂತಭೂಪಾಲಭುಜಂಗಮವಿ
¹⁶ಹಂಗರಾಶೈಃ | ಅಜರಾಜಭುಜಂಗೋಯಾಸರರಾಜಭಯಂಕರಃ | ಹಿಂದುರಾಯಕೃತತ್ರಾಣೋದಪ್ಪತಾದ್ವಿಲಮದ್ಧ
¹⁷ನೇಯದ್ರಾಜಧಾನೀವಿಜಯಾನಗರೀಸಜಯೋದಯಾ | ರಾಜ್ಞಾಂಚಕಾಸ್ತೇವಿಖ್ಯಾತರಾಜಧಾನೀಕ್ರಿತಾಶ್ರಯಾಃ | ಷಷ್ಠಾ
¹⁸ಸಂರಕ್ಷಿತಾಯೇನದುಷ್ಪಾನಿಗ್ರಹಕಾಂಡಿಣಾಃ | ಬೃಚವಿದುಷಾಂಪ್ರೀತಿಃ | ಶ್ಲಾಘೋಹರಿಹರೋನೈಃ | ಯತುರೋಡ(ಶ)
¹⁹ಶಮಾಹವಾನಸಮಯೋದಿತವಾಂಡಿಣಾಃ | ರವ್ಯಬುದ್ಧೇರಪಾರಸ್ಯವರ್ಧಿತೋಧರ್ಮಪಾದಪಃ | ಶಾಲಿವಾಹನನೀರ್ಣ
²⁰ತಕವರ್ಪಕ್ರಮಾಗತೇ | ರಸಚಂದ್ರಾಗ್ನಿವಿಧುಕೇತಸ್ಮಿನ್ಭಾವಾಖ್ಯವತ್ಸರೇ | ವೈಶಾಖೇಮಾಸಪೂರ್ಣಮಾಸ್ಯಂ
²¹ದಿವಸೇಗ್ರಹಣೀವಿಧೋಃ | ಸಂಗಮೇತುಂಭದ್ರಾಯಾಹರಿದ್ರಾಯಾಶ್ಚಪಾವನೇ | ಜೈತ್ರೇಹರಿಹರಾಖ್ಯೇಸ್ಥಿನ್ಕೋಟ
²²ತೀರ್ಥಸಮಾಕುಲೇ | ಗುಹಾರಣ್ಯಾಭಿಧೇಪುಂಶೈಃ ಸರ್ವಧರ್ಮವಿವರ್ಧನೇ | ರುದ್ರಪಾದೇಮಹಾತೀರ್ಥೇ ಅದೈಹರಹ
²³ರಾತ್ಮಕೇ | ದೇವರಂಭಿಸಿದ್ಧಗಂಧರ್ವವಿದ್ಯಾಧರನಿವೇಶಿತೇ | ಯೋಸಂದೋಹಸಂಕೀರ್ಣಗುಹಾರಂಶ್ಯಕಥಲೇಶುಭೇ | ತು
²⁴ಲಾಪುರಸಮುಖ್ಯಾನಿಕ್ರತ್ಯಾದಾನಾವಿವಂಃಖೇ | ಸುಪ್ರಸಂನ್ಮೋಮಹೀಪಾಲೋರಾಜಾಹರಿಹರೇಶ್ವರಃ | ತುಲಿತೇಹಸ್ತಿ ನಾವತ್ಯಾ
²⁵ವೃತ್ತೇಗೀವೇಂವೃಭಾತಳೇ | ಶ್ರೀಮಹಾದಂಕೇರಾಜೈಃ ಮದಕರಿಯಾಖ್ಯೇವನಿ | ಚಂದ್ರಮಂಡಲನಾಡಾಚರಂವೈಮದಕರಿ
²⁶ಸ್ಥಳೇಶ್ರೀವತ್ಸಗೋತ್ರಜಾತಾಯಾಚಾಪಾಯತಥೈವಚ | ಯಿಂದ್ರಕಂಠ್ಯವಲಾಖ್ಯಾಯನರಸಿಂಭಟ್ಟಾಯಧೀಮತೇ | ದೃವಗ್ನಾ
²⁷ಯದದಾವೃತ್ತಿದ್ವಯಂಹರಿಹರೋನೈಃ | ತತ್ರೈಕಾಜ್ಯೋತಿಷಾಂವೃತ್ತಿಃ | ಅಸರಾಲೇಖನಸ್ಯಚ | ವೇಂಕಟೇಶಾಲಯಾತ್ವಾ
 ಚ್ಯಂದಿಶಿದೇವಾಗ್ರತಸ್ಥಿ
²⁸ತಂ | ಬ್ರಹ್ಮನಾಮಕಸದ್ಗ್ರಾಮಂಮಹಾರಾಮೇಶ್ವರಾಲಯಂ | ಹರಿದ್ರಾತೀರಸಂಭೂತಂಮಹಾಪುಣ್ಯವಿವರ್ಧನಂ | ತಸ್ಯವಾಯು
²⁹ವೃದ್ಧಿಗ್ಗೋಗ್ರಾಮಾಂತರನಾತಸ್ಥಿತಂ | ಪವಳಕಟ್ಟೀತಿವಿಖ್ಯಾತಂದದಾಹರಿಹರೇಶ್ವರಃ | ವಿಪ್ರಾಯತಸ್ಮೈವಿದುಷೇಗ್ರಾಮದ್ವ್ಯ
³⁰ಯವನುತ್ತಮಂ | ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಹಿತಂಚಸಮಂತತಃ | ನಿಧಿನಿಜೈಃ ಸಮಾಪಾಣಿಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ |

ಹಿಂಭಾಗ

- ³¹ಪ್ರಕ್ಷೀಣ್ಯಗಾಮಿನಯುಕ್ತೈರಪ್ಪಭೋಗೈಸ್ಸಮನ್ವಿತಂ | ವಾಪೀಕೂಪತಟಾಕಾದಿಕುಶ್ಲಾ ರಾಮಸಮನ್ವಿತಂಪುತ್ರಪೂತ್ರಾದಿಭಿ
³²ಭೋಗೇಃ ಸುಕಮದಾಚಂದ್ರತಾರಕಂ | ದಾನಸ್ಯವಿಕ್ರಯಸಾಪಿಯೋಗ್ಯವಿನಿಮಯಸ್ಯಚ | ಶ್ರೀಮಾನ್ಹರಿಹರೋರಾಜಾ
³³ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಂಜ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂಪ್ರದದಾಮುದಾ | ನರಸಿಂಭಟ್ಟಾಯವಿಪ್ರಾಯಸತುಸಂತು
³⁴ಷ್ಠಮಾನಸಃ | ರಾಜ್ಞೇಚೈವಾಪುಂಚಕ್ರಚಿರಂಜೀವೇತಿಸಿದ್ಧಿಜಃ | ಬ್ರಂಹ್ಮನಾಮ್ನಾಶ್ಚತುರ್ದಿಕ್ಷುಶಿಲಾಸ್ಥಾಪನಮುತ್ತಮಂ |
 ಕಾರಯಾಮಾಸ

³⁵ರಾಜಾಸಂದರ್ಭಾವವೇಕಟ್ಟಿಕಂ | ಗ್ರಾಮಸ್ಯಾಚತುರ್ದಿಕ್ಷೇಶಿಲಾಪಾನಮುದ್ರಯಾ | ಸಹಿತಾಂಸ್ಥಾಪನಮಾಸರಾಜಾಹರಿಹ

³⁶ರೇಶ್ವರಃ | ವಿದಧೇಶಾಶ್ವತಂಧಮ್ನುಮೇತಮಾಚಂದ್ರತಾರಕಂ | ಅದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚಾದ್ಯಾಭೂಮಿರಾಪೋಹೃದಯಂ
³⁷ಯಮಶ್ಚ | ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧೇಧಮ್ನುಜಾನಾಶಿನರಸ್ಯವ್ರಿತ್ತಂ | ಸ್ವದತ್ತಂಪದತ್ತಂಪಾಯೋಹರೇತವಸುಂಧರಾಂ |
³⁸ಪ್ರಪ್ಪಿವರುಷಸಹಸ್ರಾಣಿಯಿಪ್ಪಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಮದ್ವಂಶಜಾಪರಮಹೀಪತಿವಂಶಜಾವಾಯೇವೈನ್ಯುಸಾಸತತಧರ್ಮವಿ
³⁹ಚಾರಚಿತ್ತಾಃ | ಮದ್ಧರ್ಮವೇವಸತತಂಪರಿಪಾಲಯಂತಿತತ್ಪದಪದ್ಮಯುಗಳಂಶರಸಾವಹಾವಿ ||

ಶ್ರೀವಿರುಪಾಕ್ಷ

14

ಅದೇ ಹೋಬಳಿ ತಣಿಗರೆ ಗ್ರಾಮದ ಕೋಟೆಗೆ ದಕ್ಷಿಣ ಆಗಳೇರಿಯ ಮೇಲೆ ಯಿರುವದು.

ಪ್ರಮಾಣ 2 × 19

(ಮೇಲ್ಭಾಗ ಹೋಗಿಧ)

¹ವಿಕಾರಿ

² ಸಂವತ್ಸರಚಯಿತ್ರಬ ೫ ಉ

³ತಣಿಗರೆಪಾಲೆಹೊಂನಕಳಸಸನಮ

⁴ಗತಣಿಗರೆನಾಯಕರುಕೋಗುಂಡೆಬಸ

⁵ವಪದೇವರಿಗೆಕೊಟಹೊಂನುಮಟ

15

ಅದೇ ಗ್ರಾಮದ ಕೋಟೆಯ ಆಗಳನ್ನಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1 6" × 1'

¹ಶ್ರೀಮತುವಡನಹಳ್ಳಿ

²ಯನಸರಿಗೆವಲೋರು

³ಕೊಟಮಟ

16

ಅದೇ ಗ್ರಾಮದ ಹಜಾಮ ಚನ್ನನ ಕಣದಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 1' 6 × 1'

¹ಹೊಂನಮಲಸ

²ನಾನಾನಾಕರ

³ನಮಗಕಲಣ

⁴ಗಾಡನಮಗ

⁵ತಳಿಗರೆಗಾಡ

⁶ಕೊಟದು

17

ಅದೇ ಹೋಬಳಿ ಮೆದಕೆರೆ ಗ್ರಾಮದ ಪೂಜಾರಿಯ ಕಣದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2 × 1' 6"

¹ಸಾರ್ವಸಂವತ್ಸರಮಾಘ

²ಶುಭ ೧ ಉಶ್ರೀಮತುಹಲಗೊ

³ಡೇರುಕರಿಯೊಡೇರುನುಗ್ಗಿ ಹಳೆಯ

⁴ಹನುವಂತದೇವರುಬಸವಣ್ಣ ನಗು

⁵ಡಿಯನುಕಟಿಸಿದರು ಅತನವುಗಳೆ

⁶ಳದೇವರಸರದೇವತನದಲಿಯಿದು ತಿರಿತಂದು

⁷ನುಮಂತದೇವರಗುಡಿಗೆ ಕಟ್ಟುಪಂಜರವಮಾ

⁸ಡಿಸಿಸಮಸ್ತ ರಿಗುಧಮಾಕೀರ್ತಿ ಬರಬೇಕೆಂ

⁹ದುಲಿಸಿಸಾಸನವಮಾಡಿಸಿನಿಲಿಸಿದನು

18

ಆದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಧುಕೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2"

-
- ³ ಚಾಳುಕ್ಯಾಭರಣಂಶ್ರೀಮತ್ಪ್ರೀತೋಕ್ಯಮಲ್ಲ.....
- ⁴ ವೃದ್ಧಿಪ್ರವೃದ್ಧ ಮಾನ[ಮಾ]ಚಂದ್ರಾಕ್ಷ್ಯತಾರಂಬರಂ.....
-
- ¹⁰ ಮಾರ್ತಣ್ಣ.....
- ¹¹ ಮಣ್ಣಿಳಿಕ..... ಗಣ್ಣ
- ¹² ಶ್ರೀವಿಪ್ಲವ ವರ್ಧನಮುಖಾ..... ಜಯಾದಿತ್ಯ
- ¹⁴ ಸುಖಸಂಕಥಾವಿನೋದದಿಂದಿರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಂದಕ್ಷಿಣದಿಶಾವರಕ್ಕೆ ದಿಗ್ವಿಜಯಂಗೈಯ್ಯಂದು
- ¹⁵ ಮದುಕಕಟಿಯೊಳಗೆ ಬಿಟ್ಟು ವೀಡಿನೊಳೆತತ್ಪಾದಪದ್ಮೋಪಜೀವಿಸ್ವಸ್ತಿ ಸಮಸ್ತ
- ¹⁶ ಗುಣಸಂಪನ್ನ ನುಮೆಂದುಮತ್ತೆ ನಿಸಿದಪಾತ್ರಸೇಕರಂಧ್ರಮೃರಕ್ಷಾಕರಣಸ್ಥಾನಜೋ
- ¹⁷ ಧಾತ್ರೀಶ್ರೀತಿಗುಣರತ್ನ ಭೂಪಣಮಾವನಗನ್ನ ವಾರಣಭದ್ರಜನಪಾದರೇಣು
- ¹⁸ ಯಮಿತ್ರಶ್ರೀಮತುಚಲುತ್ತ ಉವದಮಾಚಗಾವುಂಡತನ್ನೂರು
- ¹⁹ ಮಲ್ಲಿಕಾರ್ಜುನದೇವರಾಂಭೋಗಕ್ಕೆ ನಿವೇದ್ಯಕ್ಕೆ ಅಲ್ಲಿಯತಪೋಧನರಗ್ರಾಸ
- ²⁰ ಕ್ಕ ಮೆಂದುಬಿನ್ನ ಪಂಗೈಯ್ಯಲುಸಕವರಿಷ್ಕ ಫಲಗ್ನ ನೆಯಶೋಭಕ್ರಿತುಸಂವತ್ಸರದಚೈತ್ರನು
- ²¹ ೧೩ ಆದಿತ್ಯವಾರದಂದು ಶ್ರೀಮು..... ತಯ್ಯುಗಚ್ಚೆ ಮತ್ತರೆ
- ²² ರಜುಬೆದ್ದ ಲೆಮನಾಲ್ಕು ಎತ್ತು ಗಾಣವೊಂದು ಇಂತಿನಿತವಜೊಳಗೆ..... ಕವಂಗಭೋಗಕ್ಕೆ ಖಳಿ
- ²³ ಕಮ್ಮತ್ತೋಂಟಮುಅರೆಗೆ ಹಿರಿಯನೊದಲೇರಿಯಲುಗಮತ್ತ..... ರಿಗೆಕಂಮ ಖಳಿಂ..
- ²⁴ ಹಜಿಕಾಣನನ್ನ ಕಂಗಿಕಮ್ಮ ಖಳಿಂ ಬಡಗಣಪೊಲ..... ಹೊರವರಿಗಮತ್ತಂವ
- ²⁵ ಹಿಿಕಾಣರಿಗಮತ್ತ..... ದೇವರಿಗನಂದಾದೀವಿಗೆಗೆಕೊ..... ಶ್ರೀಮತೆ ಮಾಚಗಾವುಣ್ಣ ನಂಗುರು
- ²⁶ ಗಳಕಳೇಶ್ವರಪಣ್ಣಿ ತದೇವರಮಠದನ್ಯೆ..... ನಾಹಾರದಾನಕ್ಕೆ ಹಿರಿಯಕ
- ²⁷ ಹಿಿಯಬಡಗಣಬಯಲಗುಹಿವತ್ತಂ..... ದಲುಪಟ್ಟಿ ಲೆಮತ್ತಂ ಇನ್ನೀಧಮ್ಮ
- ²⁸ ಮಂಪ್ರತಿಪಾಳಿಸಿದವರ್ಗಿ ವಾರಣಾಸಿಯೊಳ್ಳಾಸಿರಕವಿಲಿಯಕೋಡುಂಕೋಳಗುಮುಂಪೊನ್ನ ಲುಕಟ್ಟಿಸಿಸಾವ್ವರು
- ²⁹ ಬ್ರಾಹ್ಮಣಗುಭಯಮುಖಿಗೊಟ್ಟಿಪಲಮುಕ್ಕು ಮಿದನಳಿದವಂಗಾತೀರ್ಥದೊಳಾಕವಿಲಿಯಮಾಬ್ರಾಹ್ಮಣರು
- ³⁰ ಮನಳಿದ ಪಾತಕನಕ್ಕು || ಸಾಮಾನ್ಯೋಯಂಧಮ್ಮ ಸೇತುನಿಪಾಣಾಂಕಾಳೇಕಾಳೇಪಾಳನೀಯೋಭವದ್ವಿಸವ್ವಾ
- ³¹ ನೇತಾನ್ಬಾವಿನಪಾತ್ರಿ ವೇದ್ರಾಭೂಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ
- ³² ಯೋಹರೇತಿನುನ್ನರಾಂ || ಪಟ್ಟಿವ್ಯರಿಪನಹಶ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜುಯತೇಕ್ರಿಮಿ ||

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ಅದೇ ಹೋಬಳಿ ಶಿಧ್ಧರಮಠ ಗ್ರಾಮದ ರಾಮೇಶ್ವರಗುಡಿಯ ಅಗ್ನೇಯಕ್ಕೆ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ

- ¹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- ² ಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವೀವಲ್ಲಭ
- ³ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಪರಮಭ... ..ರಣಂ
- ⁴ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವ... ..ಮಾನಮಾ
- ⁵ .. ಕ್ಷೇತಾರಂಬರಂಸಲುತ್ತುವಿರೆ... ..
- ⁶ಣಧಿ
- ⁷ನಿಕರಕೋರಕಿತ... ..ಸೀಲತನ್ಮಿ
- ⁸ಕುನಿಂಗಿಲುಕೋಟಿಯಪೊಕ್ಕವಿಡೆ ... ಕೀರ್ತಿ ವಲ್ಲಿಪ
- ⁹
- ¹⁰ತಸ್ಯತಸ್ಯತದಾಫಲಂ || ಸ್ವದತ್ತಂವರ
- ¹¹ವಿಷ್ಣುಯಾಂಜಾಯತೇ ಕ್ರಿಮಿ ||ವೃತ್ತ||
- ¹²ಭುಂಭುಕನಕ್ಕುಂ ವಿಪರೀತದೊಳ್ಳಡೆದವಂ ಗಂಗಾಗಯಾ
- ¹³ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ...ತಗಳಂಕೊಂದಪಾತಕನಕ್ಕುಂಬಿಡದಿಕ್ಕುಮಾಪುರುಷನಂದು
- ¹⁴ ಪ್ರಸ್ಥಾನಮಂ ||ಕಂದ||ಕುಳಮುಖ್ಯಮೆನೆಪರಮನೈಬ್ಬಕಸ್ಥಾನಂ ದಿವ್ಯಸ್ಥಾನಮಿಲ್ಲಿಗಮನತಾರಪಸ್ಥನೈಬ್ಬಕೆ?
- ¹⁵ ತಪೋಧನಸ್ಥಾನಾಹಂ || ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಮೊರಡಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಗುಡ್ಡದಲ್ಲಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ. 2' 6" × 2'

- ¹ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೈಲೋಕ್ಯನಗರಾರಂ
- ² ಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
- ³ ಹನಕವರುಷಂಗಳು ೧೬೩೩ ನೆಯಸುಕ್ಕನಾಮಸಂವತ್ಸರದ ವೈಶಾಖಶುದ್ಧ ೧೨
- ⁴ಶ್ರೀಮನ್ಮಹಾಮಂಡಲಾಚಾರ್ಯ... ..
- ⁵ಕರಿಯಪ್ಪನಾಯಕರಪಾವುತ್ರರಾದಮೆದಕೆರೆನಾಯಕ... ..
- ⁶ ಪುತ್ರರಾದಬೊಮ್ಮನಾಯಕರೂಪಪಸ್ತಂಬಸೂತ್ರದ ಭಾರದ್ವಾಜ
- ⁷ ಗೋತ್ರದ | ಆರುವೇಲಿಪ್ರಭಟ್ಟರಪಾವುತ್ರರಾದವೆಂಗೆಂಭಟ್ಟರಪುತ್ರರಾದಶಿ..
- ⁸ ಮುಭಟ್ಟರಿಗೆಬರಸಿಕೊಟ್ಟಯೀಕಭೋಗ್ಯದಗ್ರಹಾರದದಾನಶಾಸನದಪತ್ರ ಕ್ರ
- ⁹ ಮವಂತೆಂದರೆ || ನಂಮಹಿಯರುಗಳಿಗೆ ಸುಕೃತವಾಗಬೇಕೆಂದು | ನಾಲುಆಳು
- ¹⁰ ವಂಧಾರಾಜ್ಯ ಸಂತೇಪೆಂನೂರುಸೀಮೆಯೊಳಗಣದೇ ಮಹಯವನಮಂಗಳವೆಂಬಗ್ರಾಮ
- ¹¹ ವಂನುಯಿಾಮಹಾವೈಶಾಖಶುದ್ಧ ಪಾವುತ್ರವುಮಿಪುಣ್ಯಕಾಲದಲುವಿವಾ
- ¹² ಪುತ್ರವಾಗಿಹರಿಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಕೊಟ್ಟಯಿಧೇವೆ | ಯಿದ
- ¹³ ಕ್ಷೇತ್ರವುನಕಾಡಾರಂಭನೀರಾರಂಭನಿಧಿನಿಜ್ಜೇವಜಲಪಾಪಾಣಾಅಕ್ಷೀಣಾಅಗಾಮಿನಿ

- 14 ಧಸಾಧ್ಯಂಗಳೆಂಬಪ್ರಪ್ತಭೋಗತೇಜೋಪಾರ್ಜನೆಯುಂನುಂಭವಿಸಿಕೊಂಡು ನ
 15 ಮುಗಾಭೀರ್ವಾದವನಾಡಿಕೊಂಡು ನಿಮುಪುತ್ರಪಾರಂಪರ್ಯುಆಚಂದ್ರಾಕ್ಷ್ಯಸ್ಯಾಯಿ
 16 ಗಳಾಗಿ ಸುಖದಲ್ಲಿ ಯಿರಬೇಕೆಂದುಬರಸಿಕೊಟ್ಟದಾನಪತ್ರ || ಸ್ವದತ್ತಾದ್ಯುಗುಣಂ
 17 ಪುಂಣ್ಯಂ | ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ | ಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭ
 18 ವೇತು || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ | ದಾನಾಶ್ರೇಯೋನಪಾಲನಂ || ದಾನಾ
 19 ತ್ವೈರ್ಗಮವಾಪ್ನೋತಿ | ಪಾಲನಾದಚುತಂಪದಂ || ಯಿ

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ಅದೇ ಹೋಬಳಿ ಹಿರೇಕೋಗಿಲೂರು ಗ್ರಾಮದ ಪಟೇಲ್ ವೀರಭದ್ರಯ್ಯನ ಹಿತ್ತಲಿಗೆ ದಕ್ಷಿಣ
 ಬೇಲಿಯ ವತ್ತಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'6" X 1'8"

- 1 ನಮಸ್ತುಂಗಳಿರಶ್ಚಂಭೀಕಂದ್ರಚಾಮರಚಾರವೇತ್ಯುಲೋಕ್ಯನಗರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
 2 ಸ್ವಸ್ತಿಶ್ರೀಸೋಮವಂದಾಮದಯಪಿನಿಪತಿಜ್ಞೈಃತುಗಿಸ್ತಜಾತೋಸಾತೋಭೂತೋಸಾಬಲ್ಲಮಾಖ್ಯಸ್ತದನು
 3 ವಿಜಯತೇ ಸಿಂಹಣಶ್ಚಕ್ರವತ್ತಿಫಲತಸ್ಯತ್ಸಾರಃಗಮಾಣಃ ಪ್ರತಿನಿರತಿಬಲಬ್ರಾತವಿವ್ರವಕೋಯಂ
 4 ವೀರಶ್ರೀಮಹದೇವರಾಯನಿಸತಿಸ್ತುಲೋ[ಕ್ಯ]ಮಾಕ್ರಾಮ[ತಿ] || ಸ್ವಸ್ತಿಶ್ರೀನಿಂಬಿರಾಜಾತ್ಸಮುದ
 5 ಯತಿಸುತಶ್ಚಟ್ಟರಾಜಸ್ತದೀಯೋಬ್ರಾತಾಭಾಶ್ಚತ್ವತ್ರಾಸಃ ಪ್ರಗುಣಗುಣಗಣಾಳಂಕೃತಃಕೂಚ
 6 ರಾಜಾಬ್ರಹ್ಮಹೃತ್ಪ್ರಸನ್ನೀತಿಶಾಸ್ತ್ರಿನಿಸ್ತುತಾಗೋತ್ರಾಸ್ತುತಾಕಾಕಾವೇತ್ಯಾಮಹದೇವರಾಯನ
 7 ಚಿವಾಭೂಮಾಚಿರಂಜೀವ್ಯತಾತ್ || ಈಂದುರ್ಬಂಧುಭಿರಂಗನಃಭಿರಸರಃಕಾವೋಯಮುವ್ರೀತಳೇಜಾ
 8 ತಕಲ್ಪತರೂರ್ವನೀಪಕಜನೈಸ್ತೇಜೋಭಿರಪ್ಯರ್ಜ್ಯವಾಗೋತ್ರಬ್ರಾತಮನೋರಥಪ್ರದಮಹೀಸಂಚಾ
 9 ರಿಂಶಂತಾಮಾಣೀಸೋದಂಚಟ್ಟತನೂಭವೋವಿಜಯ[ತಿ]ತೇಜಾಉಂಡದಂಡಾಧಿಪಃ || ಪಂಡಿತೈಃ ಪರಿಸಂಸ್ತುತೃಬಂಧಿತಾರಾತಿ
 10 ಮಂಡಳ | ಚಾಲುಂಡ್ವಂಡದೋರ್ವಂಡೋಜೀಯಾದಾಚಂಕ್ರಕಾರಕಂ || ಯೇಷಾಮಧ್ವರಹೋಮಧೂಮನಿವಹೈ
 11 ಸ್ತೋಲಾಲಮೇತಂನಭಯೇಷಾಂಕೀರ್ತಿಫಭವಾ[...]ಭ್ರಮಾಸತೇಶೋಭಾವಿಲಂದಿಗ್ಗಜಾಃ | ಯೇಷಾಂವೇದರವೈಸ್ಸಮಸ್ತಗಿರ
 12 ಯೋಭೂವನ್ನರಂವಾಗ್ನಿನಸ್ತೇಷಾಂದಕ್ಷಿಣಭುಸ್ಕರಾಷ್ಟಯಪುರೀಂವಂದೇಸದಾನಂದನೀಂ || ವಿದ್ಯಾವಿನಯ
 13 ಸಾಜಸ್ಯತ್ಯಗಸಾಹಿತ್ಯಸೋ(೭)ದರಿದ್ರಕ್ಷಿಣಾದಿತ್ಯಸಗೀರ್ತಿಫಕೈರಿಹವರ್ಣತೇ || ನಃನಃಭೂತ
 14 ಭಯಂಕರಾಟವಿಮಹಾಭೀಶಾಳಕಾಪಾಳಕೀಕಂಕಾಳೋಜಲದುಗ್ರಕಾಳವಿಳಸದ್ವೀತಾಕುಳಾಭೂತ
 15 ಫೇಪಡೆಮಾತೇಂಗಡಿಯಂಕಭೀಮು . . . ಗಿದರ್ಕಾಡಾನೆವಲ್ಲಂಗಡಂ . . . ನಿಘಂರಂಬಲಬಲಮಂಗಡಾ
 16 ರಾಂಪರೀಗಂಡರೋಳು || ಮತ್ತ ಮಾಮೇದಿನೀಮಂಡ[ಳ]ದೊಂದ್ರಪಭೋಗಭೂಜನರಂ | ಶಂಕರಸಮತೇಜರಂ |
 17 ಪರಸಮಯಕುಲವಿದ್ಯಾಟವೀದಾನಾನಳರಂ | ಉದಂಡಮಂಡಳಿಕದಂಡಖಂಕರಂ | ಚಂಡಪ್ರಚಂಡಮಂ
 18 ಡಿತಭೂಜಾದಂಡಕೋದಂಡಬಂಧಿತಾರಾತಿಮಂಡಳರಂ | ನಃನಃಸಮಯಸಮುಧ್ಧರಣರಂ | ಶರಣಾ
 19 ಗತವಜ್ರಪಂಜರರಂ | ಪ್ರತಿಭಟಸಮಯಸಮೂಹವಿಭೇದಕರಂ | ಕನಕದಂಡಾಗ್ರವಿರಾಜಿತನಾನೈರಾ
 20 ವತಕಾಕಧ್ವಜರಂ | ಸಮಯಸಮೂಹಧರ್ಮಚಕ್ರವರ್ತಕರಂ | ನಃನಾಸಮಯಳಿಮಾನಸಂಸ್ತು
 21 ಪಕರಂ | ಆಬಂಡಪ್ರಚಂಡಮಹಾಭೈರವಪದಾರವಿಂದದ್ವಂದ್ವಸಮಾರಾಧಕರಂ | ಶ್ರೀಬಿಲೇಶ್ವರದೇವರದಿ ಬೃಹ್ಮೀ
 22 ಪದ್ಮೋಪಜೀವಿಗಳುಮಪ್ಪಆದವಿಕಂದರ್ಪರಸರಾಕ್ರಮಮಂಪೇಳ್ವಡೆ || ಮಲಸರೋಳುಗಂಡರನಿಸರಾಭಲಿಗ
 23 ಳುಶರಣೆಂದುಬಂದಭೀತರಂಕಾವರುಕುಲದಲು ಕಾಶಿಕರೆಂಬರುಕಲಿಗಳುಕಾಡಾನೆವಲ್ಲರಗಣಿತಚ

- 24 ರತರು || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಸುವರ್ಣಗರುಡದ್ವ
 25 ಜಯಾದವಕುಳಕಮಳಕಾವಿಕಾಸಭಾಸ್ವರಅರಿರಾಯದಗುಂಪಮಾಳವರಾಯಮದನ
 26 ತ್ರಿಣೇತ್ರಗೃಹಾರಾಯಭಯಂಕರತಲಂಗರಾಯಸಿರಕವಳನಾಳೋನ್ಮೂಲನಯಿತ್ಯಾ
 27 ದಿನಾಮಾವಳಿಗುಣಗಣಾಲಂಕೃತಪ್ರಮಾಡದೇವಂವಿಜಯರಾಜ್ಯೋದಯತತುಪದನ
 28 ದ್ರೋಪದೇವಿನಾಸರೋಪಕಾರನಿರ್ರತಾರರಣಗತವಜ್ರಪದರಾತಿರ್ತಿ ಕಾಂತಾನುನೋಪರಾಜಗದ್ವಳ
 29 ಪೇಶಳಪನೂಮಂತಧ್ವಜಾಪ್ರಮಸ್ತಹಾಪ್ರಧಾನಂಚಟ್ಟರಸರಾಚರಾಸರುನೋಂಬವಾಡಿಮೂವತ್ತಿ
 30 ಛಾಸಿರದಅವ್ಯತಾಉಬಾಡದೋಳಗಣಪತೋನಿಜರಾಜಧಾನಿಯೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ
 31 ಜ್ಯಂಗೈಯ್ಯತ್ತಿದ್ದಸಮಯದಬಲೈಮದನಾದಿವಹಾಗ್ರಹಾರದಕ್ಷಿಣಾದಿತ್ಯವೇಳಾದಕೋಗಿಲೂ
 32 ರಶ್ಮೀಬಿಲ್ಲೇಶ್ವರದೇವರಥೂಪದೀಪನೈವೇದ್ಯಮುಖ್ಯಸಮಸ್ತಶ್ರೀಕಾರ್ಯಕೋಸುಗರಶಕವರ್ಷಂ
 33 ನೆಯವಿಧವನವತ್ತರಕಾತ್ಮಿಕಬಳಿಮಂಸೂರ್ಯಗ್ರಹಣದಲು ಆಸ್ಥಾನಿಕದಂಡಪಾಣಿಗು
 34 ರುಗಳಕಾಲಂತೋಳದುಅಚಟ್ಟರಸರಪಟ್ಟದಹಿರಿಯಕುಮಾರ[ರ]ಚಾಲುಂಡ[ರ]ಸರುಧಾರಾಪೂರ್ವಕಮಾ
 35 ಗಿಸರ್ವನಮಸ್ಯನಾಗಿವಂತಿಕಪ್ಪದಕೋಡಿಯಿಂಪಡುವಲುಮಣಲಕೆಯಿತಿಗುಳಘಳಿಯಲು
 36 ಮತ್ತರು ೧ ಆಮಿಕಟ್ಟೆಯೊಳಗೆಗದ್ದೆಆಘಳಿಯಲಕಂಮಂ ೧೦೦ ಈಂತಿನಿತುಮಚಂದ್ರಾ
 37 ಕ್ಷೇತ್ರಾರಂಭರಂಸಲುನವತ್ತಿಗಿತ್ತಮದಟವತ್ತನಾಲ್ವರುಮುಖ್ಯಯೇಟುಪೊಟ್ಟುಸ್ಥಾನಮಾನ್ಯಂ
 38 ಗಳಸಪಕ್ಷದಲುಕೊಟ್ಟರು || ನಾಡೊಳಗೆಬಿಲುವಡಿಕೆಯೇನುಬಂದಡಂಕೋಗಿಲೂರಪಳಿಲು
 39 ಳೂರಹದಿಕೆಯಬಿಲ್ಲೇಶ್ವರದೇವರಥೂಪದೀಪಕಪ್ಪಳದಮಾಕಪೋವಕಾಳಬೋವಂಗಳಮಂಮುಬೈ
 40 ಚಪೋವನುತಂಮುಯ್ಯಕಾವಬೋವನೂನಡಸಿಕೊಡುವರೂ

ಅದೇ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಬಾಗಿಲಿಗೆ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 36' × 13'

- 1 ಶ್ರೀಗಣಪತಯೇನಮಃನಮಸ್ತುಂಗತಿಶ್ಚಂ
 2 ಬಿಜಂದ್ರಚಾಮರಬಾರವೇತ್ರೈಳೋಕ್ಯನಗಾರಂ
 3 ಭಮೂಲಪ್ತಂಭಾಯಶಂಭವೇ || ದಂಪ್ಯಾಗ್ರೇ
 4 ಷೋಧ್ರತಾಭೂಮಿಃ ಪುರೀಸಪ್ತಾಕ್ಷಾನ್ಮಾತ್ಮಿಕಾರು
 6 ಲ್ಲೀವವರಾಹಸ್ಯ...ಂಬುಪಲ್ಲವಾ || ಸ್ವಸ್ತಿ
 8 ಶ್ರೀಸೋಮವಂಶಾದುಯಂತಿನಿಸತಿರ್ತ್ಯ ತಃಗಿ
 7 ಸ್ತತ್ಪುತೋಭೂತಜಾತೋಸಾಂಬಲನಾಖ್ಯಸ್ತದನು
 8 ವಿಜಯತೇಸಿಂಹಣಶ್ಚಕ್ರಪತ್ತಿಃ | ತಸ್ಮಾತ್ಪಾರಂಗ
 9 ಪಾಣಿಪ್ರತಿನುಪತಿಬಲಬ್ರಾತವಿದ್ರಾವಕೋಯಂ

- 10 ವೀರಶ್ರೀಮಹದೇವರಾಯನಿಸತಿಸ್ತೈಲೋಕ್ಯಮಾ
 11 ಕ್ರಾಮತಿ || ಸ್ವಸ್ತಿಶ್ರೀನಿಂಬಿರಾಜಾತ್ಮಮುದಯತಿಸತಶ್ಚಟ್ಟ
 12 ರಾಜಸ್ತದೀಯಃಪ್ರಾತಾಭಾಸ್ವತುಪ್ರತಾಪಪ್ರಗುಣಗುಣಗುಣಾ
 13 ಳಂಕೃತಕೂಚಿರಾಹಃ | ಬ್ರಹ್ಮಕ್ಷತ್ರಸ್ವನೀಶಾನ್ತಿನಿಪುಣಾಗೋ
 14 ತ್ರಾನ್ವಿತಾಕಾಶಿಕಾವೇತ್ರೋಮಹದೇವರಾಯಸಚಿವಾಭೂ
 15 ಮಾಚಿರಂಜೀಬೃಹತಾ...ಇಂದಂಬಂದುಭಿರಂಗನಾಭಿರವರಕಾ
 16 ವೋಯಮುಬ್ಬೀತಳೇ ಚಾತಕಪ್ಪತರುರ್ವನೀಪಕಜನ್ಯ
 17 ಜ್ಯವಾಗೋತ್ರಾತ್ರವನೋರಥಪ್ರದಮಹೀಸಂಚಾರಿಂ

ತಾಮರಾಃ

18 ಸೋಯಂಚಟ್ಟತನೂಭವೋವಿಜಯತೇಚಾಲುಂಡದಂಡಾಧಿಪಃ || ಸಂಶಿತ್ಯಃ

19 ಪರಿಸಂಸ್ತುತ್ಯುಖಂಡಿತಾರಾತಿಮಂಡಳಚಾಲುಂಡಶ್ಚಂಡಮೋರ್ವಂಂಡೋಜೇ

20 ಯಾದಾಚಂದ್ರತಾರಕಂ || ವಿದ್ಯಾವಿನಯಸೌಜನ್ಯತ್ಯಾಗಕಾಪಿ

- 21 ತ್ರಿಸೋ(ಂ)ದರಿದ್ರಕ್ಷಿಣಾಂತ್ಯನಗರೀಕ್ರೀತ್ರಿಕೈರಿದ್ರವಣ್ಯತೇ || ಸ್ವ
 22 ಸ್ತಿಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದದ್ವಾರಾವತೀಪುರವರಃಧೀಸ್ವ
 23 ರಸುಮಣ್ಣುಗರುದಧ್ವಜಮಾದವಕುಳಕಮಳಕಾಳಿಕಾವಿಕಾಸಭಾ
 24 ಸ್ತುರಅರಿಯಜಗರ್ಮುಂಪಮಾಳವರಾಯಮದನತ್ರಿಣೀತ್ರ
 25 ಗೂಜ್ಜುರರಾಯಭಮಂಕರತಲು[ಂಗ]ರಾಯಸಿರಕಮಳನಾ
 26 ಘೋನ್ಮೂಲನ ಈತ್ಯಾದಿನಾಮಾವೇಗಃಣಾಳಂಕೃತಮಹಾದೇ
 27 ವರಾಯವಿಜಯರಾಜ್ಯೋದಯೇತತ್ಪಾದದ್ವೀಪಜೀವಿನಾಪರೋ
 28 ಪಕಾರಸಿತತಾಶರಣಾಗತವಜ್ರಪಂಜರಾಕ್ರೀತ್ರಿಕಾಂತಾಮನೋಹ
 29 ರಾಜಗವ್ಯಳವೇಳಳ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ
 30 ಚಕ್ರೈರಸಕೂಚರಸರು ಸಿರದಮುವತ್ತಲು
 31 ಬಾಡದೊಳಗಣ . . . ನಿಜರಾಜಧಾನಿಯೊಳುಸುಖಸಂಕತಾ
 32 ವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರೆ ಲುಶ್ರೀಮದನಾದಿಯಗ್ರ
 33 ಹಾರದಕ್ಷಿಣಾದಿತ್ಯ ಶ್ರೀಶ್ವಯಂಭುಕ . .
 34 ವರ್ಗಧೂಪದೀಪನೈವೇದ್ಯ ಮ ಕಾರ್ಯಕೋಸುಗರಶಕ
 35 ವರ್ಷ ೧೦೯೦ ನೆಯವಿಭವಸಂವತ್ಸರದಕಾತ್ತಿಕಕಬಿ೩೦ . . ಸೂರ್ಯಗ್ರಹ
 36 ಣದಲುಅಸ್ಥಾನಿಕನೋಮರಾಶಿಚರಾಸಿಗಳಕಾಲಂತೊಳಿದು
 37 ಅಚಟ್ಟರಸರಪಟ್ಟದಹಿರಿಯಕುಮಾರಚಲುಸರಸರುಧಾರಾ
 38 ಪೂರ್ವಕಂಮಾಡಿಸರ್ವನಮಸ್ಯನಾಗಿ ಪೂರ್ವಸ್ಥಾನವನಾಸರ್ವಸ್ಥಾನ
 39 ವ್ಯವಸ್ಥಿತವೆಂದ್ರಕ್ರತಾರಂಜರಸಲುಸಂಪದಿತ
 40 ಸಲ್ವದುಮುಖ್ಯ ಸ್ತಾನಮಾಂನೃಗಳು
 41 ಕ್ಷೇದಲುಕೊಟ್ಟರುಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ
 42 ಹರೇತಿವನುಂಧರಾಪ್ಪಿವ್ಯರ್ಪಕಪ್ರಾಣಿ
 43 ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಮಿ ||

23

ಅದೇ ದೇವಾಲಯದ ಪಶ್ಚಿಮ ೧ ನೇ ವಿರಕಲ್ಲು

ಪ್ರಮಾಣ 5' X 1' 10'

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವರಾಯನಾರಾಯಣಂಭುಜಬಳಪ್ರಾಣ
 2 ಪ್ರತಾಪಚಕ್ರವರ್ತಿಶ್ರೀವೀರಮಹಾದೇವವಿಜಯರಾಜ್ಯೋದಯದ ೧೪ ಲ್ಲ ನೆಯ
 3 ಚಿತ್ರಭಾನುಸಂವತ್ಸರದಭಾದ್ರಪದ ೧೦ ಅದಿನಾದಲ್ಲಿ ಚನ್ನಕರ
 4 ಸರಮಯಿದುನೋಪರಸನುನಾಗವಿಕಳಸಾಪುರದೇವಿಯ
 5 ಲಿಕಾದಿವಲೋಕಪ್ರಾಪ್ತ(೨)ನಾದನುಗ್ರಹಕಳನಾಥಸರಣ
 6 ಶ್ರೀವೀರಭದ್ರಸರಣ

24

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2 ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1' 1"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವರಾಯನಾರಾಯಣಂಭುಜಬಳಪ್ರಾಧಸ್ತತಾಪಚಕ್ರವರ್ತಿ
- ² ಶ್ರೀವೀರರಾಮದೇವವಿಜಯರಾಜೋದಯೇ ೧೦ ನೆಯಪ್ರಮಾಣಸಂವತ್ಸರದಮಾಘಬ ೩೦ ಗು
- ³ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನರಾಯದಂಡನಾಥವೇಸಣಿಹನ್ತಶ್ರೀವೀರಚವುಡರ್ಪರು
- ⁴ ಕುಟುಗೋಡನಾಡದೊರವದೇಗಿಮುಂಮಡಿಸಿಂಗೇಯನಾಯ್ಕ ನಮೇಲಿನಡದುಕಾದಿಹ
- ⁵ ಲನಾಳುಕುದುರೆಯಂಕೊಂದು:ವಲೋಕಪ್ರಾಪ್ತನಾದನದಂತೆಂದಡಿ || ಭೂತಳದ
- ⁶ ಲ್ಲಿಯಭೋಗಂತೀರ್ದ್ವಾದುಯಿತಂಗಮತ್ತ ಶ್ರೀದಲ್ಲರಬಾರಬೇಗಂತನಿರವಿಂದಚಳೇ
- ⁷ ಶೈರನಂದೋಪ್ಪುಗಾ . ಡಚಾವುಂಡನುಮಂ || ಯಿತಂಗಿತಕ್ಕು ದಲ್ಲಿಂದಾರುಂನಿನಬೇಡಮುಂನಲಿ
- ⁸ ಬಿತಾಕ್ಷರಮಂಬರದಿಟ್ಟಿದಾಕಕ್ಕುಂಮರು . ಟ್ಟಿನಿಧಾತ್ರಕೇಳಮಾನವರೆಲ್ಲಂ || ಮಂಜದಿದ್ದನಂದುಮ
- ⁹ ತ್ತೈದಬಳಕೆಯನಿಜಿಯೆಱುದನಲ್ಲಿಮೋಕ್ಷಲಕ್ಷ್ಮೀಯಂಸದುಗುರುಲಕ್ಷ್ಮೀನಾಥಂಯಿದಿಗೊಂ
- ¹⁰ ಡಂಚಟ್ಟಿನಣುಗಚಾಮುಂಡನುಮಂ || ಕಟ್ಟಿಸಿದುಪ್ಪರಮುಡಿಯಂತಿಸಿದಂಅಭ
- ¹¹ ವನೋಲ್ವನಂದಿಯಸಿಂದಂಹೋಲುಘೆಱುಘೆವಿಂದೆನುತಂವೀರೇಶ್ವರನೋಪ್ಪು
- ¹² ಗಾಡಚಾಲುಂಡನುಮಂ ||

25

ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣ ಮಠದ ಮರಳಯ್ಯನ ಮನೆಯ ಸಮಾಪದಲ್ಲ.

ಪ್ರಮಾಣ 3' × 8"

- ¹ ಸಂಘೇಬೆನ್ನೂ | ² ರೆಫಲಿಂ | ³ ಗಧೇವರ | ⁴ ಮುಟಕೆಹ | ⁵ ನುಮಪನಾ | ⁶ ಯಕರುಕೊ | ⁷ ಟಮಾನೈ

26

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಾಳುಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2' 6"

- ¹ ಸ್ವಸ್ತಿಶ್ರೀಸಕವರ್ಕ ೧೦೧೨ ನೆಯಮನ್ಮಥಸಂವತ್ಸರದವಯಿಶಾಖಸು ೧೦ ನೋ ಸ್ವಸ್ತಿಶ್ರೀಮತುಯಾದವರಾಯನಾ
- ² ರಾಯಣಂಭುಜಬಳಪ್ರಾಧಸ್ತತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರರಾಮದೇವವಿಜಯರಾಜೋದಯೇತ
- ³ ತ್ಪಾದಸದ್ವೋಪಜೀವಿಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರವಯಿರಿಮಂಡಳಿಕ.....ಣ.....
- ⁴ ಳಿಕದು
- ⁵ವಾಸುದೇವ
- ⁶ಯಾವಳ
- ⁷ ಯ
- ⁸ಖತಿಳಕವಾ
- ⁹ರಾಜಧಾ
- ¹⁰
- ¹¹ನಾಲ್ಕು.....

- ¹² ಬಿಲ್ವೇಸ್ವರದೇವರ ಗೆಯಾಗಗಿಕ್ಕುಳ್ಳಿದ್ದೇಕೋಗಿಲೂರ . . ಸೆಗೆ . ಗೆಯಲು
¹³ . . ಸೋವಪೋವಪ್ಯಚಪೋವಂಗಳಿಗೆಕಟ್ಟಿತೆಪಟ್ಟಮದಿಟ್ಟುತೆಬಟ್ಟುತೆಯಿತೆಬಟ್ಟನ
¹⁴ ಡಿಯಂತೀಸತ್ಯಕಾಲಂಪುಗೆಪುಗೆಹಲರಬೆರತಂ . . ಲಸಗಿಜಂದ್ರಾರ್ಕತಾರಂಬರಂ
¹⁵ ನಡಿಸುವಂತಾಕೊಟ ಸನಾ ಮಂಗಳಮಹಾಶ್ರೀ

27

ಆದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಕೋಗಿಲೂರು ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಪಾಳೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 3 'X 1'

- | | |
|---------------------------------------|---|
| ¹ ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ | ⁹ |
| ² ಶುಭಮಸ್ತು \| ಬೋಳೆಯಕಾ | ¹⁰ ಈಧವ್ಯಕ್ತೇಆವನಾನೊ |
| ³ ಮುಣನಾಯಕನಮೊಂಮಕ್ಕಳು | ¹¹ ಬಲಗಿಬದವರಿಗೆಧರ್ಮಪಹಾರದಪತ |
| ⁴ ಹಿರಿಯತಿಂಮಣನಾಯಕ | ¹² ಕ ವಾಚಾದತ್ತಂಮನೋದತ್ತಂಧಾರಾ |
| ⁵ ರುಆನಂಸಂವತ್ಸ[ರ] | ¹³ ದತ್ತಂದಿನಂದಿನಂ \| ಶಷ್ಟಿವರಂಶಪಪ್ರಾಣಿ |
| ⁶ ದವೈಶಾಖಶು ೧೫ ಶುಕ್ರನೋಮ | ¹⁴ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿ \|\| ಮಂಗಳಮಹಾಶ್ರೀ |
| ⁷ ಗ್ರಹಣಪುಣ್ಯಕಾಲದಲ್ಲಿ | ¹⁵ ಶ್ರೀಶ್ರೀಯಿದೇವರ ತಿಸಣ |
| ⁸ ಕಕೋಗಿಲೂರನುಆಚಿಕ | |

28

ಆದೇ ಹೋಬಳಿ ನೀತಗೆಣಿ ಗ್ರಾಮದ ವೀರಭದ್ರ ದೇವಾಲಯದ ವಳಭಾಗದ ಗೋಡೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4 'X 1 3'

- ¹ ಶ್ರೀಗುರುವೇಸರಣಶ್ರೀಪುಟ್ಟುತಲಾದಿರುದ್ರನಂಸತ್ಯಸಮುದ್ರನಂವೀರಭದ್ರನಾ
² ಪ್ಲಿಗಿಳಂದನಿವಲಗಿಯಿಂದ ಟರೆಂದುತಾಲುಳಂಗೊಟ್ಟಿಸಿತ್ತೋಳಮಂಜಡಿಲುತ್ತು .
³ . . ಯೆನುತಾದ್ದಡೆಯ ಬಿಟ್ಟಡೆಮೂಜಗಂಪೆದಜಿಹೇಳೆ .
⁴ ಹಾದ್ದಡೆಸುಂಮನಿದ್ದ ಅನತತೋಳ್ಳಂಕಡಿದುಪೂಸ . .
⁵ ಬೋಜದೆಕ . . ರಾಯದಕ್ಷನತಲೆಗೊಂಡನಾತಲೆ . ಗೆಮು . ತಿವಳ್ಳ .
⁶ ಡೆಗೊಟ್ಟುದೇವರಾಜನಪತಿಸ್ತಮಂಸೆಳೆದುಕ್ಕುಪ್ಪ ಮೃಗಾಜಿನವತ್ತಿ
⁷ ಸಿದ್ಧರುದ್ರನಸುತವೀರಭದ್ರನೇ ಮಾಡಿದನೆಯ್ದೆಯೋಗಮಂ ||
⁸ ಧುರಧೀರಂರಲುದ್ರಾವತಾರಂ ದುರಿತಕುಲನಿವಾರಂಪ್ರತಾಪೈ
⁹ ಕಸೂರಂಹರಪುತ್ರಂಬಹಪುತ್ರಂಸುರನರವರ . ಪ್ರಾತ್ರಂ
¹⁰ ಪ್ರಾಣ್ಯಂಪವಿತ್ರಂತ . ದಕ್ಷಂದಕ್ಷಸಿಕ್ಷಂತ್ರಿಭುವನಜನ
¹¹ ರಕ್ಷಂಸಿನಾಚಾರದಕ್ಷಂವೀರರಲುಬ್ರಂತಾನುರುದ್ರಂಕರು
¹² ಣರಸನಮುದ್ರಂಮಹಾವೀರಭದ್ರಂ||ಅನುರಾಯಾರಾ
¹³ ಯ . . ಕಂಟಕರಾಯತಳಪ್ರಹಾರಿಅರಿರಾಯವಿಭಾಡ
¹⁴ ಪರ . . ಗಜಮಸ್ತು ಕಸೂಲವಿರಾಟರಾಯನಿಧೂಮಕನೇಂ

- 15 ಬರಾಯರಣಭೈ ... ರವಿಹಾರ್ಯಅರಾಯವಿತಂದ್ರ
 16 . . . ಕ್ಕ . ಉದೂರಾಯ . . . ರಹರಿಹರೇಸ್ವರಂ || ಸ್ವಸ್ತಿ
 17 ಶ್ರೀಜಯಾಭ್ಯುದಯಕವರ್ಷ . . . ವರ್ಧಮಾನತಾ
 18 ರ . . . ನೀತಗೆಜಿಯ. ಶ್ರೀವೀರಭ
 19 ದ್ರದೇವರಪ್ರತಿಷ್ಠೆ ಆಯಿತು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜಸ
 20 ರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಶ್ರೀವೀರಬುಕ್ಕ
 21 ರಾಯ . . ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಸರ
 22 ಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರವಿಜೆಯಾ
 23 ನಗರಿಯಹಸ್ತಿ ನಾವತಿಯಪ್ರಾತಾಹರಿಹರರಾಯ. ರುಸುಖ
 24 ರಾಜ್ಯಂಗಿಯುತ ಮಿರಲು || ಆಪ್ರತಾಹರಿಹರರಾಯನಹಿಂದೆಯ
 25 . . . ವರಮಂ . . . ರಚಂದ್ರಾಯುಧಶಂಖಚಕ್ರಗಚಾಧಾ
 26 ರ . ತುಂಬಳಗಾವಲಸ . . ರಂದಾನಮಂಡಳಿಕರಗಂಡದಂ
 27 ಮಿಯಯೆಜಿಗೇಯನಾಯಕರುಆಗೇಯನಾಯಕ ರಮಗಸಿರಂ
 28 ಗ ನಾಥನಾಯಕರುಸುಖಸಂಕಥಾವಿನೋದದಿಂದರಾಜ್ಯಂಗಿಯುತ
 26 ಮಿರಲುಅನೀತಗೆಜಿಯ . . . ಶ್ರೀವೀರಭದ್ರ
 30 ದೇವರಿಗೇಮುತ್ರಪಡಿದೆ ಬೆದ್ದ . . . ಪೂರಿಗೆಆಗ್ನೇ
 31 ಯದಿಕ್ಕ ನಲಯೆಜಿಯಭೂಮಿನಂದಾದೀವಿಗೆಕೊಟ್ಟರು . . . ಶ್ರೀವೀರಭ
 32 ದ್ರದೇವರಿಗದುಮಿಯಯೆಜಿವೆಮ್ಮಯನಾಯ . . . ನಾಯ್ಕರುತನ
 33 ಯಗಂಗೂರಲಿಕೊಟ್ಟವಿತ್ತಿ ಉರಿಗೆ ನಯಿರುತ್ಯದಿಕ್ಕ ನ . . . ಪಡುವಳ .
 34 ನೀತಗೆಜಿಯವೀರಭದ್ರದೇವರಿಗೆಕೊಡೆನಾಡರಾಮಗೌಡನೊಳಗಾದಸಮಸ್ತ
 35 ಗಾಂಡುಪ್ರಜೆಗಳುಕೊಟ್ಟನಂದಾದೀವಿಗೆಉರಿಗೆನಯಿರುತ್ಯದಿಕ್ಕ ನಲಿನೀತಗೆಜಿಯಸೀಮೆ
 36 ವ್ರೇತ್ತಿನಿಂದದಾರಿಯಪಡುವಳದ ಮಂಣವಿನಿಕುಳ || ನೀತಗೆಜಿಯವೀರಭದ್ರದೇವರಿಗೆಚಿಕ್ಕಗ
 37 ಗೂರತುರುಕನಾಗಿಸೆಟ್ಟಯಮಗಟನಗೂಡಕೊಟ್ಟವಿತ್ತಿ ಬಡಗಣದಿಕ್ಕ ನಯೆಮಗನೂ
 38 ರಹಾದಿಯಿಂದಯೆಡೆಡೆತೆಂಕಲುಬಡಗಲುಹಸಲು || ನೀತಗೆಜಿಯವೀರಭ
 39 ದ್ರದೇವರಿಗುಡುವದೇವರಸಕೊಡೆಯಲು . ದಸುವಗೂರಸಮಸ್ತ ಪ್ರಜೆಗಳುಕೊಟ್ಟವಿ
 40 ತಿ ಉಡುವೊರಡಿಯಮೂಡಗಡೆಯತುಂಬುಗನಹಳದಗೊಂಟಿಯಕ್ಕೇನೀತಗೆಜಿಯ
 41 . . . ವ್ರೇತ್ತು || ನೀತಗೆಜಿಯವೀರಭದ್ರದೇವರಿಗೆಗರಗದವೀರಪಗೌಡಉಳುವಲಗೆ
 42 . ಯಉರಿಗೆ ಯಾಸಾನೈದಿಕ್ಕ ನಲಿನೀತಗೆಜಿಯಸಿ . ತುಂಬುರಿಗನಹಳ್ಳ . . . ಡ
 43 . ಹಸಲು || ಯೆಜಿಯಹಳ್ಳಿಯವಯಿಲಗಾಂಡನೀತಗೆಜಿಯವೀರಂಣಗೆ
 44 . ಯಸೀಮೆಯ . . ಹರಡಿತನಕೊಡಗಿವ್ರೇಳೆಗೆಕೊಟ್ಟ||
 45 . . . ಗಾಂಡನೀತಗೆಜಿಯ . . . ಮಹರಿಯಕೆಜಿಯವೊಳಗಣಕ್ಕೆ
 46 . . . ಹಳ್ಳಿಯ . . ಯಪ್ಪರಗಾಂಡಕೊಟ್ಟ . ನಿತು
 47 . . . ನೀತಗೆಜಿಯಮೆ . . . ಸಮ
 48 . . . ನೀತಗೆಜಿಯವೀರಂಣಗೆತಳಿ . ನಪ್ಪರಗಾಂಡಕೊಟ್ಟ
 49 . . . ವ್ರೇಳಗಣ . . ನೂರ . . ವ್ರೇತ್ತು | ಚೌ . . ಮ್ತ

- 50 ನೀತಗೆಜಿಯತಂಣಗೆಜೆಯಪಡುವಣಭೂಮಿತೆಂಕ
 51 ಯಹಳ್ಳದ . . ಗೌಂಡನೀತಗೆಜಿಯವೀರಂಣಂಗೆಉರಿಗೆಯ
 52
 53 ಅಳುಪಿದನ
 54 ಯುತಂಗಳುಕವಿಲಿಯಕೊಂದಪಾಪಕೆಹೋಹರು || ಮಂಗಳಮಹ್ಯಾಶ್ರೀ
 55 . . ಗೌಂಡನಮಕ್ಕಳುಕಲಗೌಂಡಮಲ್ಲಿಗೌಂಡದೇವರಬೊಮ್ಮಗೌಂಡತಮ್ಮ . . ದೇ
 56 . ದೇವಾಲ್ಯವಾಡಿಸಿದವರು|| . ದೇವರದೇವಾಲ್ಯವವಾಡಿ
 57 ಸಿ . ಳು . . ನಹಳ್ಳಿಯ . . . ನಮಗಮಲ್ಲೋಜನು

29

ಅದೇ ಹೋಬಳಿ ಬೊಂಮನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಟೇಲ ಕಲ್ಲಯ್ಯನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ. 2' × 1'

- | | |
|-----------------|--------------------|
| 1 ಸಿಧರ್ಥಸಂವತ್ಸರ | 6 ಬೊಂಮೇನಹಳ್ಳಿಯ |
| 2 ದಲುಚಿಕಣನಾಯ | 7 ಮಂಡಲಕೊಕ್ಕುಗಿದ್ದು |
| 3 ಕನಪಟದಲಿನೀತ | 8 ತಕೊಂಡದಕೆದಳವ |
| 4 ಗೆರೆಯದೊಡತಂಮನ | 9 ಯಿರಂಗಪಚಿನದಸಾ |
| 5 ತಂಮನುದೈಯ | 10 ಮುದೈಗೆಕೊಟಲುಮಿ |

30

ಅದೇ ಗ್ರಾಮದ ಆಜನೇಯ ದೇವಾಲಯದ ಗರ್ಭದ ಗೃಹದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 1'.7" × 1'. 3"

- | | | |
|----------------|---------------|-----------------|
| 1 ಶ್ರೀಮತು | 4 ಬಹುಳಪಾಡ್ಯ | 7 ಗೆಪುಟರಂಗಣ |
| 2 ವೇಯಸಂವ | 5 ಸುಕ್ರವಾರದಲು | 8 ಕೊಟಮಾಂನೈಯಿದಕೆ |
| 3 ತ್ವರದಕಾರ್ತಿಕ | 6 ಭಡಗಿಲ್ಲಿಂಗಣ | 9 ತ್ತಫಲಾಗದು |

31

ಅದೇ ಹೋಬಳಿ ಗೊಲ್ಲರಹಳ್ಳಿ ಗ್ರಾಮದ ಹನುಮಂತದೇವಾಲಯದೊಳಗೆ ಗೋಡೆಯ ವತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ 5'.6" × 2'.6"

- | | | |
|----------------|----------------------|------------|
| 1 ತಿರುಮಲವೆಂಜಮೊ | 2 ಲಿಕ್ಕಿಕ್ಕಿ ಮಾಚಾರದು | 3 ಗೋರಹಳ್ಳಿ |
|----------------|----------------------|------------|

ಅದೇ ಹೋಬಳಿ ಕಗ್ಗತ್ತೂರು ಗ್ರಾಮದ ವೀರಭದ್ರದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟ ಕಂಭ

ಪ್ರಮಾಣ. 6' × 0'. 10"

(ಸುಮಾರು ೪೫ ಪದ್ಧತಿಗಳು ಕಾಣುವದಿಲ್ಲ)

ಉತ್ತರಮುಖ

.....

46 ಯಮಂಜಿಟರು || ಅಸ್ಥಳ

47 ದಅಸಂಖ್ಯಾತೇರುವೀರಸೋ

48 ಮನಾಥದೇವ[ರ]ಅಂಗಭೋ

49 ಗರಂಗ . ಶಿವಾಚ್ಚನೆಯ

50 ಲಿವ್ವದಕಗೆಹಿಮಜ್ಜನ

51 ಟಿಸಿಕೊಂಡಲ್ಲಿಹಣ

52 . ದಂಕೊಟ್ಟರು || ಮ

53 ತ್ತಂ . ತ್ರಯಸಾ

54 ಹಣಿ . . ವುಲ್ಲು . . ಹ

55 ನಬಲ್ಲಯ್ಯ ಅಂವ್ತ

56 ಯ್ಯರಾಚಯ್ಯಕೇಸವ

57 ಸಾಹಣಿಯಸಿರಿ

58 ಯಣ್ಣಿ ರಾಣಯ್ಯಬಮ್ಮ

59 ಯಸಾಹಣಿಯಅಳಿ

60 ಯಕೇಶಿಯಣಗೊಂದಯ್ಯ

61 ಏರುಮಾಳಕೇಯಚೈಸಾ

62 ಹಣಿಯಮಾರಯ್ಯಮು

63 ಬ್ರವಾದಸಮಸ್ತಸಾಹ

64 ಣಿ ಯಕ್ಕ ಟಿಗರುಬ್ರವೀರಸೋ

65 ಮನಾಥದೇವಗ್ಗಿಬಿಟ್ಟದತ್ತಿ ||

66 ಅಸ್ವಡೆಯಬನುರಿಯಕೊ

67 ಳನಮೊದಲೇರಿಯಲುಬಿ

68 ಟ್ಟದುಗಂಗನಗಳಿಯಲುಕಂ

69 ಬುಪ್ಪತ್ತಂಧಾರಾಪೂರ್ಬ

70 ಕಂಮಾಡಿಕೊಟ್ಟರು || ಮತ್ತಂ

71 ಸಾಹುಬಡಿವರಾಣಯ್ಯನುತಂ

72 ನಕೆಹಿಯಕ್ಕಳಿಗಂಗನಕಂ

73 ಬಹತ್ತಂಧಾರಾಪೂರ್ಬ

74 ಕಂಮಾಡಿಕೊಟ್ಟನು ||

(ಸುಮಾರು ೬೦ ಪದ್ಧತಿಗಳು ಹೋಗಿವೆ.)

ಪೂರ್ವಮುಖ

.....

135 ಲಿಹುಲಿಗೆಹಿಯಸೋಮ

136 ನಾಥದೇವರಕ್ಷೇತ್ರಸಂನ್ಯಾ

137 ಸಿಹೊನ್ನ ಉಕಳಪ್ರಸನ್ನಸೋಮ

138 ನಾಥದೇವರಸತತಸೀಳೋ...

139 ಯುರಕಳಸದಿಂದೆ . . ದೇವರಹೊಂ

140 ನಯ್ಯತವಿರ . ರಾಮಯ್ಯ

141 . . . ಮೂಲಪರಿ

142 . ಸಂಭುದೇವರಸಂಕಯ್ಯ

143 . . ನಮಕ್ಕಳು ಗ . ಲಿಂಗಿನ

144 ವೆಂಬ್ರಜಿಂದೊ....ಗ

145 ಳಾಶ್ರೀವೀರಸೋಮನಾಥದೇವ

146 ರಪ್ರತಿಷ್ಠೆಯಂಮಾಡಿದಲ್ಲಿ

147 ಸ್ಥಳದಮನೆಯಸಾವಿರನಾ

148 ಡಮನೆಯಸಿಂಗಳಚಟ್ಟರಸ

149 ಶ್ರೀಮನಾಳ್ವಾಭುಬೀರೇಗಾಡವುಡಬಿ

150 ಳಚೆಯಬೊಪ್ಪಗವುಡಾ

151 ಟ್ಟಗೆಯಮಾತ್ತಂಧಗಾಡವುಡುವ

152 ದಚಿಕ್ಕ ಗವುಡಚಕ್ಕಿ ಲಿಯವೊ

153 ಟ್ಟಿಗವುಡಮಾದಿಗವುಡಂ

154 ತಿವರೊಳಗಾದಬಿಳಿಚೆಯಪ್ಪ

155 ತ್ತುಹಿಪ್ರಭುಗವುಡಗಳಂ

(ಸುಮಾರು ೩೦ ಪಟ್ಟಿಗಳು ಹೋಗಿವೆ.)

ಪಟ್ಟಿ ಮು ಮು ಬ

- 226 ಕಹದಮಾಪರಿವಾರವಪ್ಪ
 227 ತ್ತು ಕೊತ್ತೆಳಿ ಕಾಳಕಾದೇವಿಯ
 228 ಪುತ್ರರಪ್ಪನ ಪುತ್ರಿ ನಾಲ್ವರಲ್ಲಿಮು
 229 ಬ್ರೂರಪ್ಪನ ಅಮ್ಮನೆಟ್ಟು ಬಾಣಿಸೆಟ್ಟಿಯ
 230 ರಘುಯ ಪುತ್ರರಪ್ಪನ ಚಿಂಚಯ್ಯ .
 231 ರಾಚಯ್ಯಗಳು ಮಾಡಿಸಿದ ಶ್ರೀವೀರ
 232 ಸೋಮನಾಥದೇವರತ್ರಿ ಕೂಟದೇ
 233 ವಾಲ್ಮೀಕಿರೂರನಾಗಿತ . .
 234 ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾ
 235 ಚಯ್ಯದೇವೇಚಯ್ಯನು ಗಜಗದೇವ ||
 236 ಕೂಡಲಿಯ . ಕೆರೆಯ . .
 237 ಯ್ಯಾತನಹೆಂಡತ್ತಿ ಸೋಮವೆ . .
 238 . ವಣಿಯದೇವಣ | ಕೇಸವ

- 239 ರಾಜಾಂಗಸವೈದುಸರಗಂಗಮು
 240 ಶಿವಕೇಲಸದಶಸ್ತ್ರವನೊತ್ತೆ
 241 ಯಿಟ್ಟುಹೋದಡೇಅಸ್ಥಳಬಲಾ
 242 ರಜೇಕೆಂದಂತಮ್ಮ ಹೆಸರನಿ
 243 ಕ್ಕಯೆಂದಡೇಚಿಂಚಯ್ಯನು
 244 ಕೊಟ್ಟುನಂಬುಗೆಳೆಹೆಸರಾ
 245 ಕಿ ಶಸ್ತ್ರಪಂಹೊಸಿದನು||
 246 ಚಿಂಚಯ್ಯದೇವೇಚಯ್ಯಗಳತಂ
 247 ದೇಸೋಮಯ್ಯತಾಯಿಮಾರ
 248 ನೈಲರಾಧ್ಯರಸಂಗಯ್ಯಲಾ
 249 ಧ್ಯರವ.ಬವಳೆಗೊ
 250 *ಪ್ಪವೈ ||

33

ಅದೇ ಹೋಬಳಿ ಹಿರೇಬುತೆ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದೊಡ್ಡ ಬಸವೈಯ್ಯನ ಜಮೀನಿನಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3', 8" X 2'

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರಧೀವಲ್ಲಭಮಹಾರಾಜಾ
 2 ಧಿರಾಜಪರಮೇಸ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಶ್ರಯಂ ಕುಂ . . .
 3 ಶಿಶುಕುಂಭಾರಣಂ ಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲದೇವರರಾಜ್ಯ .
 4 ತ್ತರೋತ್ತರಾಭಿವಿಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾರ್ಕ್
 5 ತಾರಂಬರಂ ಸಲುತ್ತಮಿ ರೆ . || ತತುಸಾದನದ್ರೋಪಜೀವಿಸನಧಿ .
 6 ತಪಂಜಮಹಾಸಬ್ಧಮಹಾಮಣ್ಣಳೇಸ್ವರಂ . . . ಸಾಸಿರದ . .
 7 . ಚೂಡಾಮಣಿನಿಜಕುಳಕಮಳಮಾತ್ಮಾಂ ಪರಿಭೇದಿಗಣ್ಣ .
 8 ಜಿಗಿಜೋಳಮನೋಭಂಗಶ್ರೀಮತ್ತಿ ಭುವನ[ನ]ಮಲ್ಲದೇವಮದಾಬ್ಜಭೃಂಗ .
 9 ಮನ್ಮಹಾಮಂಡಳೇಸ್ವರಂ ಶ್ರೀಭುವನಮಲ್ಲಪಾಂಡ್ಯದೇವರೂನೊಳಂಬ...
 10 ಮೂವತ್ತಿ ಚರ್ಛಗನಿರಮಂದುಪ್ಪ[ನಿ]ಗ್ರಹವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನದಿಂರಾಜ್ಯಂ...
 11 ರೆ || ಪರಿಚ್ಛೇದಿಸು...ಳುತ್ತೆ...ತನತಂದ .
 12 ಣ್ಣರಲುವವಿ...ಮಪ್ಪ...ಮಾದ .
 13 ವಗಿಂತುಬರಸಿಃ | ವಿಕ್ರಮಕಾಲದ . ೪
 14 ಬ್ರಹ್ಮಪ್ರತಿವಾರದಂದು !
 (ಮುಂದೆ ಹೋಗಿದೆ)

34

ನಲ್ಲೂರು ಹೋಬಳಿ ಅಣಪುರು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕರೀನಿದ್ದಪ್ಪನ ಹೋದ ಬದಿನಲ್ಲಿ

ಪ್ರಮಾಣ 1'9" X 1'6"

¹ರಾವಸ್ವಹಾಕಿದಸೀನೆಯಕ

1 ²ಲ್ಲಯೆಂದುಬರದಾಸನ .

35

ಅದೇ ಹೋಬಳಿ ಮಂಟರುಗಟ್ಟು ಗ್ರಾಮದ ಪೂರಬಾಗಲ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6' X 2'

1 ಕ್ರಮತುಮುಮಡಿಹನುಮಸ್ವನಾಯ

² ಕರು ಕ್ರೋಧನಸಂವತ್ಸರದಅಸ್ವೀಜಸುದಸಂ

³ ಚಮಿಲಿಬಟರಾವೆಂಕಟಯಗೆ

⁴ ಮಟರು ಗಟದಗ್ರಾಮವ ಬಟ ಅ

⁵ ಗ್ರಹವಕೊಟಿದಯಿದಕೆತಪಿದೋನ

⁶ ಹಾಕಿಸಿದೋನು ಉಲಿ

⁷ ದಶಮಾಣ||

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ಅದೇ ಹೋಬಳಿ ಬಿಲ್ಲಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದಲ್ಲಿ ನಟ್ಟಿದ್ದ 1 ನೇ ವೀರಕಲ್ಲು.

¹ ಪುತ್ರಹೈವದುಂಪಯಗ್ಗಲ್ಲಗೆ

² ಗಾವುಂಡನು

³ ನಾಶ್ರಯಪ್ರಿ

⁴ ದ್ವೀವಲ್ಲಭನಾಹಾರಾಜಾಧಿರಾಜಂ ಹೊಯಿಸಣಪ್ಪ

⁵ ತಾಪಚಕ್ರವರ್ತಿ ವೀರನಾರಸಿಂಹದೇವರಾಜ್ಯದ ವಿರೋಧಿಸಂವತ್ಸರದಪುಶ್ಯ

⁶ ಬ[ಹು]ಳದಸಮಿಬ್ರಹಸ್ವತಿವಾರದಲುಸುರಲೋಕಪ್ರಾಪ್ತ ರಾಧರು.

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2 ನೇ ವೀರಕಲ್ಲು.

¹ ಸ್ವಸ್ತಿಕ್ರಮತು ವಿಷ್ಣುವರ್ಧನ ಪ್ರತಾಪಚ

² ಕ್ರವರ್ತಿ ವೀರಬಲ್ಲಾಳ ರಾಜ್ಯಂಗೇಯರಉದ್ರಿಸಂವತ್ಸರ

³ ದನಾಗ್ಗನಿರಪುಷ್ಯಸುಧ್ಯ ಸಪ್ತಮಿ ಆದಿನಾರ[ದ]ಲು ಬಿಲ್ಲ

⁴ ಹಳ್ಳಿಯಬಿಲ್ಲಗುಡನಮಗಮಾದಿಗ ಉಡನುಬೇ

⁵ ಡರೋಡನೆಕಾದಿಸ್ವಗ್ಗಪ್ರಾಪ್ತನಾದನೆ||

⁶ ಮಂಗಳಮ ಹಾಪ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಅಸ್ತಪುರ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಟ್ಟೀ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" X 2 6'

- ² ನಮಸ್ತುಂಗಃರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೇಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- ² ಯಃಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀಪ್ರತಿವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿ
- ³ ರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀ
- ⁴ ಮಜಗನೇಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ ರೋತ್ತ ರಾಭಿನ್ರಿಧಿಸ್ತವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷು
- ⁵ ತಾರಂಬರಂಸಲುತ್ತ ಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾ
- ⁶ ಮಂಣ್ಯಳ್ಳೇಶ್ವರಂ ಕಾಂಚೇಪುರವರಾಧೀಶ್ವರಂನೊಳಂಬವಾಡಿಮೂವತ್ತಿ ಚ್ಚಾರ್ಗಸಿರಮಂತ್ರಿಭೋಗಾ
- ⁷ ಭೃಂತ್ರೆಂದುಷ್ಪನ್ನಿಗ್ರಹಶಿಷ್ಯಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತು ರಾಜಧಾನಿಉತ್ಕಂಘಿಯು
- ⁸ ನೆಲೆವೀಡಿನಲು ಸುಖಸಂತತಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿರೆತತ್ಪಾದಪದ್ಮವೋಪ
- ⁹ ಜೀವಿ | ಮದವದರಿ ನಿಪರನಾಜಿಯೊಳದಿರೆದೆ ಜಿಂಕೊಂಡು ಧರೆಯನನ್ನತಶಾರ್ಯಂಪದುಳಿಸಿ
- ¹⁰ ಪಾಳಿಸಿಕೀರ್ತ್ತಿಯನೊದವಿಸಿದಂಗುಣವಿಭಾಸಿಸುನ್ನೆಯಸೋಮಂ || ಆಮಹಾಸಾಮಂತಸೋದಿವೇ
- ¹¹ ವಗಂಸೋವಲದೇವಿಗುಡಯಿಸಿದಂಎಡವರಿದೇವ || ಆತಂಸಮಸ್ತ ಗುಣವಿಖ್ಯಾತಂಭೂತಳದೊಳೆ
- ¹² ಸೆಯೆಧಮ್ಮಗಂಗಳನುಡಿತ್ತೊದಿತದಿಂದಂಪ್ರತಿಪಾಳಿಸಲುದಿಯಿಸಿದಂಸೋಮದೇವನಣುಗಿನ
- ¹³ ಪುತ್ರ || ಧರೆಯುವಾದ್ಧಿಗಳಂಕುಳಂಚಿದ್ರಿಕುಳಮುಂದಿಗುದಂತಿಯುಂಚಂದ್ರಸೂರ್ಯರಾಮು
- ¹⁴ ಳ್ಳನೆಗೆಮೆಯೆನ್ನಿತ್ತಿ ದಶೆಯುಂಸದ್ಧಮ್ಮಮುಂಕೀರ್ತ್ತಿಯುಂ[.] ಸಾಮ್ರಾಜ್ಯಮಂಸತ್ಯಮಂ
- ¹⁵ ಪರಿದೊಂದುನ್ನ ತಿಯಂಶಿವಂದಯಿನಾಕಲ್ಪಾಂತರಸ್ಥಾಯು
- ¹⁶ ವ || ನುಡಿದನುಡಿರಾವ ಬಾಣಂತೊಡಲೈಡೆಯೊಳುಭೀಮನಾತ್ಮ ಕುಂಡುವಡೆಕಣ್ಣಂಪಡಿಯಿಸಿನೆ
- ¹⁷ ಗಲ್ಲಿನಮ್ಮಾ ಎಡವರಿದೇವನೆಗೆಕುಚಿತಮನ್ನೆ ಯದೊರ್ಪಯೆ || ಬಡತನವಾದುದನ್ನ ಬುಧಕೋಟವೋಹಿಸಿ
- ¹⁸ ಬನ್ನ ಮುನ್ನೆನ್ನಿನ್ನಿಡಿಗಿಡೆಪಡಲೀವನೆಮನಂಗಿಡಲೀವನೆಪೋಗಿಬಂನಿಮೆಂದೆಡೆಯುಡಿಯಾಡಲೀವನೆಮ
- ¹⁹ ನೋಮುದದಿಂಕರದಿತ್ತು ಕಯ್ಗ ಳಂಬಿಡೆಮುಗಿವಾಜೆದಲನೆಗಲ್ಲುನೀಧರೆಯೊಳ್ ಎಡವಾರಿದೇವನೆ ||
- ²⁰ ಸೂಸಲುಗೆಹಿಯಮೂಲಸ್ಥಾನದ್ರವಲ್ಲಿಕಾಜ್ಜುನದೇವರಿಗೆಎಡವರಿಯರಸದೇವರಾಸಿಪಂಡಿತರಿಗೆಕಾಲಂಕಚ್ಚಿ
- ²¹ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟಧಮ್ಮಗುಹಿಯಕೆಹಿಯಕೆಳಗೆಗದ್ದೆ ಕಮ್ಮ ೪೦೦ ಕಿಲುಗೆಹಿಯಕೆಳ
- ²² ಗೆಹೂದೋಂಟಕಮ್ಮಂ ೧೦೦ ದೇವಾಲ್ಯಕ್ಕೆ ಪೂರ್ವದಲಾಪದಲುಮತ್ತರು ೨ ದೇವರತಾಂಡೀವಿಗೆಗೆಗಾ
- ²³ ಣ ೧ ದೇವರಪಶ್ಚಿಮದಲುಮೂಲುಮನೆಯನೀವೇ ಪೂರ್ವಾಧಮ್ಮಗಮಂಪ್ರತಿಪಾಳಿಸುವರು || ಸ್ವದತ್ತಂಪರದತ್ತಂ
- ²⁴ ವಾಯೋಹರೇತಿವಸುಂಧಂಪನ್ನಿವ್ವರೂಪಸಹಶ್ರಾಣಿಮಿಷ್ಣಾ[ಯಾ]ಂಜಾಯತೇಕ್ರಮಿ || ನವಿಶಂವಿಶಮಿತ್ಯಾಹು
- ²⁵ ದೇವಸ್ವಂವಿಪಮುಚ್ಚತೇ | ವಿಶಮೇಕಾಶಿನಂಹಂನಿ ದೇವಶ್ಯಂಪುತ್ರಪೂತ್ರಿಕಂ || ಈಧಮ್ಮಗವಂಆವನಾನೋರ್ವಂಪ್ರತಿ
- ²⁶ ಪಾಳಿಸುವಗಂಗೆಕುರುತ್ತೇತ್ರವಾರಣಾಸಿಪ್ರಯಾಗೆಪ್ರಭಾಸತೀರ್ಥಶ್ರೀಪರ್ವತರಾಮೇಶ್ವರಗಂಗಾಸಾಗರತೀರ್ಥಂ
- ²⁷ ಗಳೊಳುಸಾಸಿರಕವಿಲಿಯನಳಂಕಾರದಕ್ಷಿಣಸಹಿತಸಾಸಿವ್ವರ್ವ್ವೇದಪರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೊ
- ²⁸ ಟ್ಟುಫಲಮಪಡೆವರು || ಈಧಮ್ಮಗಮನಾವನಾನೋರ್ವಪ್ರತಿಪಾಳಿಸದಕೆಡಿಸಿದವನೀತಿರ್ಥಂಗಳೊಳುಸಾಸಿರಕವಿಲಿ
- ²⁹ ಯಸಾಸಿವ್ವರೂವೇದಪರಗರಪ್ಪಬ್ರಾಹ್ಮಣರುಂಕೊಂದಪಾತಕನೆಯ್ದವರು || ಇಂತೀಸಾಸನಮ
- ³⁰ ಬರದಂಮಣ್ಣಲಿಯುಗುರುತ್ತಿಲೋಚನದೇವರು | ನ್ಯೂನಾಕ್ಷರವ ಧಿಕಾಕ್ಷರವಾತಸರ್ವ್ಯಂಪ್ರಮಾಣಮಿತಿ

ಅದೇ ಹೋಬಳಿ ಆಸ್ತುಪನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ನೈಋತ್ಯದಲ್ಲಿ ನೋಮೋಕ್ಷರ ದೇವಾಲಯದ ವೃತ್ತ ರಕ್ಕೆ ನೆಟ್ಟಿರುವದು.

ಪ್ರಮಾಣ 6' X 2' 9"

- ¹ನಮಸ್ತುಂಗ. ರಶ್ಮಿಂಬಿಚದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಂಭಮೂ
- ²ತುಜಗತ್ರಯನಾಥಜ್ಞಾನಕಳಾಧಾರನೇತ್ರತ್ರಿತಯಘನಿಸತಿವಿ
- ³ಮದನಶಂಭುಃ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀಪ್ರಧೀವ
- ⁴ಸ್ವರಪರಮಭಟ್ಟಾರಕಸತ್ಯಾಶ್ರಯಕುಳತಿಳಕಚಾಳುಕಾ
- ⁵ಚಕ್ರವರ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವರವಿಜಯರಾಜ್ಯಮುತ್ತು
- ⁶ನಮಾಚಂದ್ರಾರ್ಕ್ ತಾರಂಬರಂಕಲ್ಯಾಣದನೆಲವೀಡಿನೋಳಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ
- ⁷ರತತ್ವಾದಪದ್ಮೋಪಜೀವಿ || ಪ್ರಣತಪ್ರತ್ಯಂತಧಾತ್ರೀಶ್ವರತಲೆಗಳೋಳಯ್ಯನಿಟ್ಟ
- ⁸ . ಪೊಳ್ಳುಣಪೊಪ್ಪುತಿಟ್ಟಿನಂರಕ್ಷಿಸನತಿಕ್ರಿಸ್ತಂವಿಜಯವಾಣಿ
- ⁹ದಂದುಕೊಂದಿಕ್ಕು ವನದಟರನಾಬಾಳಪೊಯ್ಯಂ ಸಪಡಲ್ಪಟ್ಟಣೆಯಲುಮತ್ತ ಟ್ಟೆತಟ್ಟುತಿ ಟ್ಲಿಯಿ
- ¹⁰ಯಸಃ ಸ್ಥೂಷ್ಣಿತಿಶಂ || ಆತನತನಯಂಭುವನಖ್ಯಾತಂನಿಗನಹಃಶನಳಭ
- ¹¹ಸಾಯ್ವದೊಳಂಪ್ಪಿನೋಳಾತತಯಶದಿಂದೆವೀರಪಾಣ್ಡುತಿಶಂ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತ
- ¹²ಹಾಶಬ್ದಮಹಾಮಣ್ಣಿಳೇಶ್ವರಂಕಾಂಚೀಪುರವರಃ ಭಿಶ್ವರಂಯದುಮಂತಾಂಬರದ್ವಿಮಾಣಿ
- ¹³ತಾಮಣಿನಿಜಕುಳಕಮಳಮೂರ್ತುಂಕಂಪರಿಚ್ಛೇದಿಗಂಡರಾಜೇಂದ್ರಚೋಳವನೋಭಂಗಜಯಾಂ
- ¹⁴ಜ್ಞಗದೇಕಮಲ್ಲವೀರಪಾಣ್ಡುಯದೇವರುನೋಣಂಬವಾಡಿಮುಮತ್ತಿ ಚಾರ್ಪಗಿಸರಮಂದುಷ್ಯ
- ¹⁵ಪ್ರತಿಪಾಳನದಿಂಘುಚ್ಚೃಂಗಿಯನೆಲವೀಡಿನೋಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾ
- ¹⁶ತ್ತಮಿರತತ್ವಾದಪದ್ಮೋಪಜೀವಿ || ಘನಸಾಯ್ವನಭಯನಾಶ್ರಿತಜನಕಲ್ಪವನಿಜನ
- ¹⁷ದಟರಮಲ್ಲವಿನಯನಿಧಿವಕ್ರಮಕ್ರಮಧನನೇನೇನೇಯಶೋಧಿಕಂಸೋವರಸಂ || ಆ
- ¹⁸ . . . ನಖ್ಯಾತಿಯಸೋಬರಸಿಸದುಬುದ್ಧಸ್ತುತನೆಗದ್ಧಳೇತೆಗೆರುಂಧತಿಗೆಕುಬ್ಜಿಜ್ಞಾತೆಗೆಮಿಗಿಲೆಸಕದಾಪ್ಪಿ
- ¹⁹ಳೆಮಾಂತನದೊಳ || ಅನ್ತವರ್ಗತನೂಜನಾದಂಕನ್ನು ಪ್ರತಿಭಂಗುಣಾಂಬುನಿಧಿಜಯಲಕ್ಷ್ಮೀ
- ²⁰ಭೂಭುವನಸ್ತುತನಂತಕನೆನಿಪುಬಲಕ್ಕೆ ಯೆಡೆವರದೇವ || ಆತನವಲ್ಲಭೆಯಜ್ಞಗತೀತಳವಿ
- ²¹ತೆಯಗ್ಗುಣಾಧಿಕೆಯರುಸಂಭೂತಶುಭಮತಿಗಳೆನಲೀಭೂತಳಪೊಗಳಲಿದುಧರಣೇಂದ್ರಂಗಂ ||
- ²²ಭೂನುತಚಂದಲದೇವಿಯನೂನಗುಣಾನ್ವಿತಯೆನಿಪ್ಪುಗಂಗರಸಿರೋಜಾನನೆಹೊನ್ನರಸಿಯುಮುದ್ದಾ
- ²³ನಿಯಶಕ್ತಿತ್ರಯಂಗಳಂದದಿನೆವರು || ಹರಸತಿಗೆಮಿಗಿಲರೂಪಿಸರಸತಿಗಣೆಯನಿಪಲ
- ²⁴ಹುಕಳಃಪಣಿತಯಿಂಹರಸತನಸತಿಯಸೊಬಗಿನದೊರೆಯನೆಗಂವೈಗಿತರಸತಿಯದ್ದೊರೆ
- ²⁵ಯ || ಮತ್ತಮಾಂಡವರದೇವನಪ್ರತಾಪನೆಂದೆ || ಪಣಿಮಪೊಯ್ದನೈಸೈನೈದ್ವಿಪಹಯಭಟ
- ²⁶ಸಂದೋಹಮಂತನ್ನತೋಳೋಳಕುಣಿಯಲುಕುತ್ಸಾಹದಿಂದಂಜಯಸಿರಿಸಿತಳಪ್ಪಿರಲುತನ್ನ ನೀಧಾರಣಿ
- ²⁷ಯಂಪಾಣ್ಡುನೀಶಂಗಳ ಪಡಿಸುವನೀವಾರ್ಧಿ ತೀರಂಬರಂಬಂಡನದೊಳಮಾಕೊಕ್ಕುಂಡಂತಳು ಟ್ಲಿದಡವರದೇವಂ
- ²⁸ಜಗಸ್ತುತ್ಯನಾದಂ || ಎಳೆಯನಿತುಂರಸಾತಳದೊಳದಿರೆಕಂಡುವರಾಹವೇಶಮಂತಳದುಗದಾಧರನೆಗಪಿ
- ²⁹ಪ್ರೋತ್ತಿಯಂಕಳೆಕಾಯ್ತುನೂಂಕೇಗ್ಗಲಿಸಿದರದ್ರತಾಣ್ಣವದೊಳಧರಧರಿತ್ರಿಯನೋಹೊತನ್ನ ಕೋಡೊಳನೆ

- 30 ಗುಹಿತ್ತು ಕೇವಳವೆಭೂನುತವಣ್ಣ ನಗಂಧವಾರಣ || ಒದವಿದದಾನದಿಂದಮೆರೆದಂಗೆ(೮)ಮಾ
 31 ರಾತಿಗಿಮಿಾವತೋರ್ವಕೂರಿದವೆನಿಸಿರ್ಪಕೋಡೆರಡಜಿನೆಗದ್ದುಂನತವಂಶದಿಂಸಗಾತ್ರದಕಡುಗಾಡಿನೇ
 32 ತ್ರದಮಧುತ್ಸವಿಯಿಂದಮಗುವುಪ್ಪವೆತ್ತು ಪೋಲ್ತುದುದಿಗುದಂತಿಯಂವಿಜಯಕಾರಣವಣ್ಣ ನಗಂ
 33 ಧವಾರಣ || ಅನ್ನೆನಿಸಿದಪೋತ್ತೆಗನೆಗತ್ತೆಗನೆಲೆಯಾಗಿ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸುಹಿತಂತ್ರಿಭು
 34 ವನಜನಸ್ತು ತಂಜಗದೇಕಮಲ್ಲವೀರಪಾಂಡ್ಯದೇವಚಿತ್ತ ಸರೋವರರಾಜಹಂಸಂತ್ರಿಭುವನಪ್ರಸಂಸದಾ
 35 ಯಿಗಮಂನೆಯುಮ್ರಿಗಬೇಂಟಿಕಾಣಿಪುವೆಂಡಳ ಸೂಜಿಕಾಣಕೂಡಿಕೂಟಕ್ಕೆ ತಪ್ಪುವಮಂನೆಯು
 36 ರಗಂಡಕದನಪ್ರಚಂಡಲುದ್ದಂಡರಿಪುಮದನಿವಾರಣಂಅಣ್ಣ ನಗಂಧವಾರಣಚಂದ್ರಸೇಖರನಖಚಂ
 37 ದ್ರಚಂದ್ರಿಕಾಸ್ವಾದನಚಕೋರಂಸರಸಮ್ರಿದುಗೇಯಕರ್ಣ ಪೂರಸತ್ಯಹರಿಶ್ಚಂದ್ರಪ್ರಜಾಪಾಳನೋಪೇಂದ್ರ
 38 ಇತ್ಯಾದಿನಾಮಾಳಿಕಾವಿರಾಜಿತರವ್ವಶ್ರೀಮದುಬಿಚೆಯೆವ್ವತ್ತಣಮ
 39 ನ್ನೆಯಯೆಡವರಿಯರಸರಸೂಸುಲಗಿಜಿಯಲಿಸುಖದಿಂವಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ಧುಶ್ರೀ
 40 ಮತುಪ್ರತಾಪಕಾಳಾಕೃಚಕ್ರವರ್ತಿ ಜಗದೇಕಮಲ್ಲವರ್ಯದ ೧೧ ನೆಯನಿಭವನಂ
 41 ವಾರದಂದುಶ್ರೀಸೋಮೇಶ್ವರದೇವರಂಗಭೋಗಕ್ಕಂಪೂಡಾ
 42 ಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟದತ್ತಿ ದೇವಾಲ್ಯಕ್ಕೀಶಾ
 43 ದೇವಾಲ್ಯಕ್ಕೆ ಮೂಡಕೌಗಿನತೋಟ
 44 ದೇವಾಲ್ಯದಿಂಹಡುವಮು .

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ.)

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ಅದೇ ಹೋಬಳಿ ಕಾಶೀಪುರ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಕಲ್ಲುಬುರುಜಿನ ಬಳಿ ಬಿದ್ದಿರುವ ನೀರಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು || ಶಕವ(ರು)ರ್ಷ ೧೧೩೧ ಪಾತಿರ್ವ
² ಸಂವತ್ಸರದವಯಿಶಾಖಸು ೫ ಬ್ರಿ | ಹೊಯಿಸ
³ ಣನಾರಸಿಂಹದೇವರಾಜ್ಯದಂದುಹಡಲಕೆಜಿ
⁴ ಯಹಂಪೂರೊಡೆಯನಕಾಲಕೆಳಗೆಗುಡಿಯಹಳ್ಳಿ

- ⁵ ಯತುಣುಹರುವಲ್ಲಿಬಡಿಗೆಮಾಕೋಜಯಿಃಖಿಮಸುರ
⁶ ಲೋಕೇಪ್ರಾಪ್ತನಾದಲ್ಲಿಗೆಬಡಗಣಹೊಲದಕಟ್ಟೆಯೆ
⁷ ಬಡಗಮಾನಿಕಂಬಹತ್ತು ಸೋಪೂರೊಡೆಯಕೊಟ್ಟ
⁸ ಕ ೧೦

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ಅದೇ ಹೋಬಳಿ ಸೋಳೇಕೆರೆ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ಮುಂಭಾಗದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" X 1 3"

- ¹ ಶ್ರೀನಮಸ್ತುಂಗಳಿರಶ್ಚಂಜಿಚಂದ್ರಚಾಮರಾಜಾ
² ರವೇಶ್ರೇಷ್ಠೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂ
³ ಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾದ್ಯಾದಯಶಾಲಿನಾಹನಶಖವರು
⁴ ಪಸ ೧೩೩೯ ನೆಯಯಿಶ್ವರಂವತ್ಸರದಶ್ರಾವಣ

- ⁵ ಬ.....ಧಿರಾಜರಾ
⁶ ಜಪರವೇಶ್ವರ
⁷

21 ಹಳ್ಳಿಯ

22 ... ಆವನಾನೊಬ್ಬನು ಅಳುಕಿದವರು

23 ಪಾತಕಕೆ

24 ಹೋಹರು

ಅದೇ ಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಯ ಈಶ್ವರದೇವರ ಗುಡಿಯ ಬಳಿ ಯಿದ್ದ ಕಲ್ಲು.

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ಪ್ರಮಾಣ 1' 6' × 1'

1 ಶುಭಮಸ್ತು ಪ್ರವಂಗಸಂವತ್ಸರದ ಆಶಾಡಬ ೧

2 ಮಂಗಳವಾರ ! ಕ . ಲಿಕಣ . ಮನ

3 ಕಾಲದಲು ! ಸಂತೆ ಬೆನ್ನೂರಮುಂದುಡಿದನು

4 ಮಪ್ಪನಾಯಕರು || ಸಿಂಹದಮಲ್ಲಿಭಟ್ಟರು

5 ಪಾದ್ಯರಮಕ್ಕಳು ! ನಿಂಗಣಭಟ್ಟರಿಗೆ

6 ಹಿರಣ್ಮಯದಕಧರ . ! ಪೂರ್ವಕವಾಗಿ

7 ಕೊಟ್ಟದ್ದು ಲಾಣಸನದ ಚುಂಗುಡೆಯ ಅಯಿಗ

8 ಕದಗದ ಶುಭಮಸ್ತು ! ಹೊಸಹಳ್ಳಿಯ ಸ್ಥಳ

9 ದಲಚಿಕಣಗಿ ಉಡರುಂನಾಡನೇ

10 ನಪೋವಮಲ್ಲರನ ಯ್ಯನೋಳೇ ಕೆರೆಯಹಿ

11 ರಿಯಾಂಣನಮಗನೇ ನಪೋವಪುಟ್ಟಾಂಣ

12

13 ಬರಸಿದ ಶಾಸನ

14

43

ಅದೇ ಹೋಬಳಿ ಬಡೇಸಾಬೀ ಕೆರೆಯ ಕಟ್ಟೀಮೇಲೆ ಯಿದ್ದ 1ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" × 1' 6"

(ಮೇಲೆ ಭಾಗವಲ್ಲಿ ಪಂಚ್ಚಿಗಳು ಘರಸಿಯಲ್ಲಿ ಬರೆದುದು.)

10 ಬಿಸಮಿಲ್ಲರ ಹಿಮಾನುರಹಿಂಮ || ಹ || ದಿವಾಣಸುಲಿತಾನಮಹಮದುಪಾತಕಾಹ

11 ಹ || ಬಾನಬಾನಸಾಹೇಬರು || ಶ್ರೀಗಂಗಾವಿಶ್ವೇಶ್ವರಾಯನಮಃ ! ನಿರ್ವಿಘ್ನಮಸ್ತು

12 ನಮಸ್ತುಂಗ ಕಿರಣ್ಣ ಬಿಜಂದ್ರ ಚಾಮರಾಜರವೇ ! ತ್ರಯಿಲೋಕ್ಯನಗರಾರಂಭ ! ಮೂ

13 ಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮ ಸೇತರ್ನರಾಣಾಂಕಾಲೇಕಾ

14 ಲೇಪಾಲನೀಯೋಭವದ್ಭೀಸರ್ವಾಂನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ ! ಭೂಯೋಭೂಯೋ

15 ಯಾಚತೇರಾಮಚಂದ್ರಃ || ೨ || ಮದ್ವಂಸಜಾಃ ಪರಮಹೀಪತಿವಲುಂಶಜಾವಾ ! ಯೇಂನೈನು

16 ಪಾಸ್ಸಕಳಧರ್ಮವಿಚಾರಚಿತ್ತಃ ! ಮಧ್ವರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ! ತತ್ಪಾದ

17 ಪದ್ಮಯುಗಳಂಸಿರಸಾವಹಾಮಿ || ೩ || ಲಾವಕಶ್ಚ ವರಾಹಶ್ಚ ಮಹಿಷೀಕುಂಜರಸ್ತಥಾ ! ಉ

18 ಪದೇಶಾಚಕರ್ತಾ ಚ ಪದ್ಮೀತೇಸ್ಯ ಗಾಮಿನಃ || ೪ || ತಟಾಕಂಧನನಿಕ್ಷೇಪಂ ! ಬ್ರಂಹ

19 ... ಸಿವಾಲಯಂ ! ವನಾನಿಸಂತತಿಃ ಪುತ್ರಾಃ ಸಂತಾನಮುಚ್ಚತೇ || ೫ || ಸ್ಯಸ್ತಿ

20 ಶ್ರೀಜಯಾಭ್ಯುದಯಶಾಲಿನಾಹನಶಶಿವರುಪ ೧೫೩೫ ದನೆಯಾವಿಜಯ

21 ಸಂವತ್ಸರದ ಭಾದ್ರಪದಶುಭ ೫ ಗುರುವಾರ ಸ್ವಾತೀನಕ್ಷತ್ರದಲ್ಲಿದ್ದ ಬರದಂಥಾ ಶಾಸನಾ ||

22 ಕುಸುಮಾಸ್ತು ೨೦ ಸಮರೂಪಸೇಖಮಲಿಕಂವೆಸರಾದ ಸುಕುಮಾರನಂ ಹೊಸನಕಿ . ಯ

23 ಶೋಚಿತದಯನಿಧಿಧರವೀರಲಾ . ನಗುಂಶಸಿಂಹಾಂತಂ ಸುಕುಮಾರ ಬಡೆಯ

24 ಮಲ್ಲಿಕಂಠತ್ಯಾನುಸೇಕುಮಲ್ಲಿಕಂ ! ದನೆಯತ್ರಿಯುಹಶಾಸನವನುನಿಲಿನಿ...

- 25 . ತಂಕಮಂ || ೬ || ಧರೆಯೊಳುಬಸವಾಪಪ್ಪಣಕೊರದಕ್ಷಿಣದಿಕ್ಕಿ ಲಿರುವತೆಣ . .
- 26 ಧರೆಯೊಳು | ಪರಮಾರಣ್ಯಮದಾಗರವೊರೆಯಿಟ್ಟುರಸಕಲಜನರುಚೋರರಭ
- 27 ಯಾಕಂ || ೭ || ನಾಡಿಗೆರುಸೆಟರುಜೀಗರುಡಪಸರವಾರ್ಗಮಂದಿವೇಳುಭರದೊಳು
- 28 ಪಾಡಿನವೊರೆಬಡೆಯಮಲ್ಲಿಕನುನೋಡುವೆನ್ನೆಮುಂಟಿದೆಂದುಮನಸಿಗಿತಂದಂ || ೮ ||
- 29 ಬಿಲ್ಲದನುಬಹುಪರಾಕ್ರಮಿನಿಲ್ಲದತಾಂಪೋಗಿನಕಲಮೆಳೆಮರತರುಗಳನೆಲ್ಲವ
- 30 ನುಕರ್ಪಿಸಿಮುದದಿಂಮೊಲ್ಲಿಪುರವೆಂಬಗ್ರಾಮವನುಕಟ್ಟಿಸಿದಂ || ೯ || ಮೂರುಭುವನ
- 31 ದೊಳುರಾಜಿಪಚಾರುವಿಚಿ . ದಲ್ಲಿಮೆರವಗಿರಿಯೊಳುವಲ್ಲನಸರೋವರವೆನಿಸುವ
- 32 ಕೆರೆಯನುಧಾರಣಿಸತಿನಿಲಿಸೀರ್ತ್ತಿಯೊಡಮುಂದೆಸೆಯೊಳು || ೧೦ || ಪರಮಾನಂ
- 33 ದನಸಂವತ್ಸರದೊಳುಹಜರತ್ತು ಪಾತ್ತು ಶಾಹಗೆಬದಲಾಗರಿಹರಸಿಕೊಂಡನೊಲಿತಾ
- 34 ವರೆಕೆರೆಯನಿಲಿಸಿದಮುನಲು || ೧೧ || ಬಿತ್ತಿ ಸುವೆನೆಗಡಿಯಿಲ್ಲದೆಲು
- 35 ತ್ತು ಮರಾಮೇಶಕಾಣಿಗಡೆಯಾಡುವರಿಗೆ | ನಿತ್ಯಂಕಬ್ಬಲೆಯಾಡಿಸಿ | ಯಿತ್ತರಪಾಲರವ
- 36 ಟಿಗೆಯನಿಕ್ಕು ವೆನನುತಂ || ೧೨ || ತೆಂಗುರಸವಾಳೆರಾಜಾನಂಗಳುಮೊದಲಾದನಾಗವಲ್ಲಿ
- 37 ಯಸಹಿತಂಹಿಂದೆಬಿತ್ತಿ ಸಿಪ್ರಜೆಗಳುತುಂಗಬಲಂನಡಿಸಿಕೊಂಡತವೆಸಂತಸದಿಂ
- 38 || ೧೩ || ಯಿಧರಣಿಯುಬಸವಪಪ್ಪಣದಾಯೊಳುಂರಾಯರೇಖರಾಜ್ಯದೊಳೆಲ್ಲಾ ಮೋ
- 39 ದಿನ . . ಭಾರಂಣ್ಯಂಗಳಲಾದಬೆಳೆಕ್ಕಿ ನಿತಾದನುಸಿಪ್ಪೆಗೆಹೊರತುಂ || ೧೪ || ಸುತ್ತ ಚತು
- 40 ಸೀವೆಗುಡರುಗುತ್ತು ಮನಾಡಿಗರುಸೆಟ್ಟಪ್ರಜೆಪರ್ವಾರಂ | ಅತ್ಯಧಿಕಾನಂದದೊಳು
- 41 ಬಿತ್ತರದಿಂದೊಪ್ಪಿಕೊಟ್ಟನೂತನಭೂಮಿಂ || ೧೫ || ಹಿಂದುವನಾಗಲಿಅಥವಾಭಂದ
- 42 ದಿತಾಂಮುಸಲಮಾನನಾದಡೆಮುತ್ತಾ | ಬಂದದೊರನಡಸಿಕೊಂಡರಚಂದ್ರಾರ್ಕರುಳುಳ್ಳ
- 43 ದನಕರ್ತಿಯನಾಳ್ಯಂ || ೧೬ || ಯಿದಕ್ಕೆ ತಪಿದರೆಹಿಂದುವಮುದದಿಂದ |
- 44 ಳ್ಲಿಕಾಸಿಯಲಿಗೋವಂಕೊಯಿದವನಿದಕ್ಕೆ ಮುಸಲಮಾನತಪಲುವಿದವಿದವನುಸೀತಿಯ
- 45 ಲಿಪಂದಿಯುಕೊಂದವ || ೧೭ || ಹಿಂದುವನಡಸಲುಕಾಣಿಕೆಕುಂದದೆತಾಂಪೋದಫಲಲು
- 46 ಪರಮಾಯುಷ್ಯಂಮುಂದೆಮುಸಲಮಾನನಡಸಲ್ಪಾ ನಂದದಿಮುಖ್ಯ ವನುಹೊಕ್ಕ ಫಲವಹುದಿ
- 47 ದರ್ಶಂ || ೧೮ || ದೊರೆರಾಯನುಖಾನವಾನಿಗೆಸಿರಿಸಂಪದಹೆಚ್ಚ ಲೆಂದುಯಿನಿ
- 48 ತೀರ್ಥವಂ || ೧೯ || ವಿಧನುಬಡೆಯಮಲ್ಲಿಕನು | ಪರಬಲಮಲ್ಲಾಪಹಾರವಂ
- 49 ದದಧೀರಂ || ೨೦ || ಧರೆಯೊಳಗಣಸತ್ಪುರುಷರುಕರುಣದೋಶಾಸನವನುವೋದಿ
- 50 ಕೆರೆಯಂನೆರ್ಪಕಂಡಾಕ್ಷಣದಿಂದಂಪರಿಹರಿಪುರುಸಕಲಸಂಪದಂಕೈಸಂಗುಂ || ೨೧ ||
- 51 ಸ್ವದತ್ತಾ ಪ್ರತಿಕ್ರಾಧಾತ್ರೀ | ಸಿತ್ರದತ್ತಾ ಸಹೋದರೀ | ಪರದತ್ತಾ ಚಮಾತಾಚದತ್ತಾಂಭೂಮಿಂ
- 52 ಪರ್ವತ್ಯಜೇತ್ || ೨೨ || ಸ್ವದತ್ತಾಂಧ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾ ನುಪಾಲನಂಪರದತ್ತಾ
- 53 ಪಹಾರೋಸ್ವದತ್ತಂನಿಶ್ಚಲಂಭವೇತ್ || ೨೩ || ಶ್ರೀದೇಶಕುಲಕರಣಿಚಿಕಂಣಿ . .
- 54 ಗುಡಗುರಸಿದೆಯ್ಯ || ಸಮಕ || ಮಲೆಬೆನ್ನೂ
- 55 ರತಿಂಮಗಡವುಸೂಳೆಕೆರ್ಪಡೊಣಕೆಂಚದೇಮಂಣ || ಹೂಲಿಕೆ
- 56 ರಗೆ || ಬಿಲ್ಲಕ್ಕಿ ಅನಂತಯ್ಯ || ಮಂಡೆರೆಮರಿಯಂನೂಸೂಳೆಕೆರ್ಪಿಸುವಿಗೆ
- 57 ಕಾರಿಗನೂರಚಿಕಂಣ || ಸೂಳೆಕೆರ್ಪಿಸಲಿಂಗ || ಮಲೂರಸೀಮಿಗೆ || ಕಸದೇಸಂತ
- 58 ಯು || ಮಾವಿನಕೋಟಿಕೆಂಚಮಲ್ಲಾಣ || ತಾವರೆಕೆರ್ಪದೇವಂಣಮಲ್ಲರಸ || ಬಸವಾಪ
- 59 ಟ್ಟುಣದಮಹಾನಾಡು || ಪಟ್ಟಣಸೆಟ್ಟವೀರಂಣ || ಚಿವಾರದತಿಮಂಣನನುಗವೆಂಕ

- ⁶⁰ಟ || ಅನುವೇರಿತವುಡವುಜವ...ಕಪ್ಪ || ಸಾಗರದಮಹಾನಾಡು || ..ಕಬಳಿಗೆವೀರಪ ||
⁶¹ಕೋಮಟಗರಸೆಟ್ಟ ಪಅಲೂರಲಿಂಗಪ || ಯಿವರುಮುಂತಾದಗಮಸ್ತ ಮಹಾನಾಡು || ಯಿ
⁶²ರಾಜ್ಜಕ್ಕೆ ಕರ್ತನಾಗಿಬಂದಂತಾಯಿಧಮ್ಮ | ವನಡಿಸದೆಯಿಸಿಕಿಲಮಾಡಿದರೆನಾಡಿಗರುಮುಂ
⁶³ತಾದವರುಅವರಿಗೆಹೇಳಿಕೇಳಿಗೊಂಡುನಡಸದೆವುಪೇಕ್ಷೆಮಾಡಿದಗವುಡರನು ಸಿವಾಚಾ
⁶⁴ರಕುಲಾಚಾರಕ್ಕೆ ಹೊರಗು || ಬ್ರಾಹ್ಮಣಪ್ರಜೆಗಳುಸಭಿಸಂಧ್ಯಾಮಂಟಪಕ್ಕೆ ಹೊರಗು

44

ಅದೇ ಕರೆಯ ಕಟ್ಟೇಮೇಲೆ ಯಿದ್ದ 2 ನೇ ಕಲ್ಲು.

ಘರಶೀ ಅಕ್ಷರ - ಪ್ರಮಾಣ 4' 6" x 1' 6"

45

ಅದೇ ಹೋಬಳಿ ದೊಂಡ್ರಗಟ್ಟದ ಹಳ್ಳದ ಬಳಿ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಪೂರ್ವಭಾಗದಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು

ಪ್ರಮಾಣ 5' x 2' 3"

- ¹ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಶ್ರೀಬ್ರಿಧ್ವೀವಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇ
²ಸ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸರ್ವಜ್ಞ ಚೋಡಾ
³ಮಣಿಮಲೆರಾಜರಾಜಮಲಪರೋಳುಗಂಡಗಂಡಭೇರುಂಡಕದನಪ್ರಚಂಡನಸಹಾಯನೂ
⁴ರನೇಕಾಂಗವೀರಶನಿವಾರಸಿಧ್ಧಿಗಿರುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮಮಗರರಾಜ್ಯನಿಮ್ಮೂಳನುಂಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯ
⁵ನಿಸ್ಸಂಕಪ್ರತಾಪಶಕ್ತವತ್ತಿ ಹೋಯಿಸಣಶ್ರೀವೀರನಾರಸಿಂಹದೇವನರಾಜ್ಯ . ದು || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ
⁶ಸಹಿತಂನೂಸಲುಗೆಹಿಯವಿತ್ತಿ ಯದೊಂಡರಗಟ್ಟದಶ್ರೀಮಂನಾಳುಪ್ರಭುಬೀರಗಾವುಂಡನಮಗಸಂಕಗಾ
⁷ವುಂಡನಮಗಬೀರಗವುಡಮಲ್ಲಗವುಡನಮಗಸಂಕಗವುಡಯಿಬರುಬೀರಗವುಡಸಂಕಯನುಸರ್ವಜಿತುಸಂವಭರ
⁸ದಸ್ರಾವಣಸುಧ್ಧ ೧೧ ಸೋ ತುಟುವಂಗಯಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದುದಕ್ಕೆ ಸರ್ವಧಾರಿಸಂವಭರದಮಾಘಸುಧ್ಧ ೧೩ ಗು
⁹ಪನರ್ವಸುನಕ್ಷತ್ರವಿಷ್ಣುಂಭಯೋಗತೈಲಕರಣದಂದುಬೀರಗವುಡಸಂಕಯ್ಯಂಗಳುಸುರಲೋಕಪ್ರಾಪ್ತ ರಾದುದಕ್ಕೆ ಪೂಜೆ .
¹⁰ದುಕ್ಕಿಗದ್ದೆಕ ೫ ಬೆದ್ದಲೆಕ ೧೦ ಬೀರಗವುಡಸಂಕಗವುಡಕಡಲಗವುಡನಾದಿತಿಗಿಗವುಡಿಂಗೆಸರ್ವವುಂಬಳಿಸಾಸ
¹¹ನಕ್ರಮವಂತೆಂ ೪ದತೋಟಸಹಿತಗದ್ದೆ ಮತ್ತರು ೩ ಬಟತಲೆಮತ್ತರು ೩ ಬೆದ್ದಲೆಮತ್ತರುಲಟು ೬ ಅನ್ನುಮ ೧೧

46

ಅದೇ ಹೋಬಳಿ ಹಿರೇಮಾಡಾಳು ಗ್ರಾಮದ ಕೇಶವದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ

ಪ್ರಮಾಣ 3' x 2' 3"

- ¹ಶ್ರೀಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದ
²ಯಶಾಲಿನಾಹಶಬ
³ವರುಶ ೧೬೦ನೆಯ

- ⁴ಸಿದ್ಧಾರ್ಥಿನಾಮಸಂವತ್ಸರ
⁵ದಕಾರ್ತಿ ಕ . ಲುಬನವ
⁶ಪಟಣದನವಾ . . ಲ್ಲದಿವಾ

7. ರ ಕುಭೇದಾರಲಿಂಗಪ !

8. ನವರುಕಂ . ನಮಟದಧರ್ಮಕೆನಲ್ಲೂರ

9. ಸೀಮೆಗೆಸಲುನಹಿರೇಮಾಡಹಾಳುಗ್ರಾಮವನು

10. ಕೊಟ್ಟು ಯಿದಕೆತ

11. ಪಿದರೆಮಕ್ಕದಲ್ಲಹಂದಿಕೊ

12. ಯಿದಹಾಗೆ

*47

ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ೧ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" X 1' 6"

1. ಶ್ರೀ

2. ಸುಭಮಸ್ತು

3. ವಲಿಂ

4. ಗಸ್ಥಪನಾಕರೂನಗೋ

5. ದಾನಭೂದಾನಹಿರಣ್ಯ

6. ದಾನವಲಪಲೇಮಾತಾ

7. ಪಿತರುನಲಕ್ಷಯಪ್ರಣ್ಯ

8. ಅಣಿಪಪಾಸಿಜೀವಪ

9. ದಪ್ರಪ್ರೋಮ್ವಣವನಜೀ

10. ಣಘಾಧಾರಕರೂನ

11. ಅಪಲಾನಾಮಸ್ಥ

12. ಳಿಕ್ಕಳದೇವಸ್ಥಾನ

13. ಬಾಂಧಾನವಲಿಂಗಕೃಪಾಕ

14. ಟಾಡ್

* 8

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' X 1' 2"

1.

2. . . . ಸ

3. ನಸಂವತ್ಸ . .

4. ಕಾರ್ತಿಕಸುದ .

5. ಪ್ತಮಿಸೋಮವಾರೀಸ .

6. ಪಿಂನುರಹನುವಪ . .

7. ಇಕಾ . ಹಜಾ . .

8. ದಾದಾಜಿರಾಯರಾ

9. ವಯಾಸಿರವಾಡ

10. ಹಾಳಿಇನಾಮಲ

11. ಸತತೆಥೆ . .

12. ನೀ . ಗಭೂಮಿ . .

13. ತಲಸತಾಪಾಪ್ರಾಣಪ್ರ

14 . ಕಪುನಸ್ತು

15. ಪ್ರೇನಕರೂನಭೂಮಿ

16. ದಾನಗೋದಾನಹಿ

17. ರೇಣದಾನ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ).

*ಮಹಾರಾಷ್ಟ್ರ ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ.

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1' 4"

¹ಶ್ರೀಮಲ್ಲಿಕಾರ್ಜುನದೇವರ²ಪಾದವೇಗತಿ ನಳಸಂವತ್ಸರದ³ಕಾರ್ತಿಕನುದದಸಮಿಸೋ⁴ಮವಾರದಿವಸಸಂಧ್ಯಾಂನೂರಹ⁵ಮಪನಾಯಕರಹ . ಬದದಾ⁶ರಾಯರಾಯನುಹಿರೇಮಾಡಹಾ⁷ಳಗ್ರಾಮದಲ್ಲಿಬಹುಕಾಲನಿಲದಕಲ⁸ದಿಂದಲಿತುಂಗಭದ್ರೆಗೆಸಿವಪಾದ⁹ವಲಿಂಗದೇವರಸ್ಥಾಪನೆಮಾ¹⁰ಡಿಗೋದಾನಭೂದಾನತಮಾ¹¹ಮಾತೃಪಿತೃಗೌರವಯ¹².... ಲೋಕವಾಗಲಿ¹³ಯಂದು¹⁴.....

50

ಅದೇ ಗ್ರಾಮದ ಚನ್ನನಕರೆ ತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 10"

¹ರೂಪಣಹಕಿದಕಲು²ಹೊಸಗಿಮ್ಮದಸಂಗ³ಪದೇವರಸಿವಯ⁴ಚಿಂತನಬಸವಸಗಿಕ .⁵ . ಕೆಗಾಡನಮಗವಿ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

51

ಅದೇ ಹೋಬಳಿ ಉಡವ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ಬೇವಿನ ಮರದ ಬುಡದಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1' 6"

¹ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಬ್ಧಯಸ್ಯಲಿವಾಹನ²ಶಕ ೧೬೮೦ ಬಹುಧಾನ್ಯನಾಮಸಂ ||³ಶ್ರೀ | ಬ || ೧೦ ಯೆಲುರಾಜೇಶ್ರೀಮಂತ ಸಾ ||⁴ಸರಜಮಿಂದಾರುಸಹವಾಗಿಬಸವ⁵ಪಟ್ಟಣಸಾಗರವೇಶೇಶ್ವರಬಳಿಗೆ⁶ಮೂಲಿಂಗಪನವಂಗಿಶೇಶತನಬಳಿಗೆ⁷ಪಲಿಕುಂಬಳಿಸೋಳೇಕೆರಸೀಮೆವಳಗಣ⁸ಕೊಲೆದಉಡೊವಗ್ರಮವನ್ನೂಪರುಪ್ರಕರಾ⁹ನಡಿಸಿಬರುತಾಯಿದಲ್ಲಿನಾಉಯಿಗ್ರಮದಸಿಲಾಸ್ತ¹⁰ಪನವಾಡ್ವಿಕೊಟುಯಿದೇವೇಶಕಂದ್ರಾರ್ಕಸ್ತಾಯಿ¹¹ಗಳಾಗಿವಿಂವಸಂತಾನಪರಂಪರಾಯಾಗಿಅನು¹²ಭವಿಸಿಕೊಂಡುಬಹದೂ || ಅಹೋರಾಗವ¹³ರಾಜೇಂದ್ರಸಪ್ತ ಕಲ್ಪಸೂಜೀವನ(ಮಂ)ನಸ್ತುಕೋ¹⁴ಮಿನಪಶ್ಯಾಮಿಸ್ವಯಂದತ್ತಾಪಹಾರಿಣಂ ||

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ಅದೇ ಹೋಬಳಿ ನಲ್ಲುದುರೆ ಗ್ರಾಮದ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಗೋಡೆಯ ಮಗ್ಗಲಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವದು.

ಪ್ರಮಾಣ 5 X 2' 6"

- ¹ನಮಃಸ್ತುಂಗಶಿರಶ್ಚಂಚಿದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಂ ೧
- ²ಸ್ತುಭುವನಾಶ್ರಯಂಪ್ರೀಪ್ತ್ಯಿವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಸರಮೇಶ್ವರಂಧ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದ ೨
- ³ವಕುಳಾಂಬರದ್ಯುಮಣಿಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಸರೋಗ್ಧಿಗಣ್ಣಭೇರುಂಡನ ೩
- ⁴ಸಹಾಯಶೂರಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮವೈರೀಭಕಂರವಂಮಗರಾಜ್ಯ ೪
- ⁵ಹನಿಮೂರ್ತಿನಂಚೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯನುಂಪ್ರೀಮತ್ಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೊಡಕಶ್ರೀವೀರನಾರ ೫
- ⁶ಓಸಿಂಹದೇವಂಪೋಳುನಾಡಪಾಂಚಲನೆಲವೀಡಿನೊಳುದುಪ್ಪನಿಗ್ರಹಸಿಪ್ಪಪ್ರತಿಪಾಳನಮಾ ೬
- ⁷ಒಡಿಸುಬಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತಮಿರೆ || ದಿಗಧೀಶವರ್ಧಿದ್ಧಿಯಿಂದತ್ತಲೆಮಡಗಿದರಾದಿಗ್ಗಜಾನೀಕಮಂವಾ ೭
- ⁸ರಾಜಿಗಳಂವೈಯಮಾಗ್ರದಿಂದದಿನಸನಿಲಿಸನಾದಿಬೃಹತ್ಪ್ರೇಕ್ಷೆಯಿಂವಾಸುಗಿಪಾತಾಳಸ್ಥನಾದೆಂದುದಧಿವಳಯ ೮
- ⁹ದುರ್ವೀತಳಂತಸ್ಥನಾದೆಂದುಗಜಾಶ್ವಬ್ರಾತರತ್ನಂಗಳನವಗುಳಿಸಂವೀರಬಲ್ಲಾಳಭೂಪಂ || ವೀರದೊಳುಂನತಿಕ್ಕ ೯
- ¹⁰ಯದುಂವಂಶಜರೋಳ್ಳಿನಾರಸಿಂಹನಂಧೀರನವೀರದೆಳ್ಳಿಗಳಪೇಳ್ವಡೆಕಾತುಕಮಿಂತುನೋಳ್ವಡೀಧಾ ೧೦
- ¹¹ರಣಿಯಕ್ಕುಳವರಸುಗಳ್ಳಲರಂತವೆಕೊನ್ನಕೋಪದಿಂಭೋರೆನೆಕಾಡವಂಮಗರಪಾಂಡ್ಯ ೧೧
- ¹²ನವೆನೊಳುಧಾಳಿಱಟ್ಟನೋವಾರಿಧಿಮೇರೆಯಾಗಿದರೆಗೋವ್ವನೆಗೆಂಡನುಹೊಯಿ ೧೨
- ¹³ಶಣೀಶ್ವರಂ || ನರಪತಿನಾರಸಿಂಹನೊಳಿದಿಚ್ಛಡದೆಚ್ಚುಱದೆಂಬಭೀತಿಯಿಂಹರಣದಹಾನಿಗಂಜಿ ೧೩
- ¹⁴ಜವನಂಮಜಿವೊಕ್ಕುಬದುಂಕುಂವೋಪರಾಯರನಡುಪನ್ನೊಳುಂಡಿಗೆಯನೊತ್ತುವೆನೆದಮಿತ್ರಾಂ ೧೪
- ¹⁵ಶುತಾಳ್ವನೆಂದರಳೆಯನೆಂದಡೀವೊಳಗ್ವುದುಂನತಿಯಂಶಸಿವಂಶರತ್ನನಂ || ಶ್ರೀಗೆನೆಲೆಯಾಗಿವಿದ್ಯಾಶ್ರೀಗಾ ೧೫
- ¹⁶ಗರಮೆನಿಸಿತೀಗೇನೆಲ್ಲದರೆಶ್ರೀಗೆವೊದಲೆನಿಸಿತೀಭೂಭಾಗದೊಳೂರಡೆಯಗ್ರಾಮಚೂಡಾ ೧೬
- ¹⁷ರತ್ನಂ || ಧೀರನುದಾರಸತ್ಯನವದುಮೆಯನಾಳ್ವನಿಳಾತಳಕ್ಕೆವಿಸ್ತಾರಮೆನಿಸ್ತುದೂರಡೆಯಗ್ರಾಮ ೧೭
- ¹⁸ವನುಂಪ್ರತಿಪಾಳಿಸುತ್ತತಾಂಧಾರಿಣಿಯಲ್ಲಿವುಂನತನುದಾರಗುಣಂಧರೆಯೆಯ್ದೆಬಣ್ಣಿಕುಂ ೧೮
- ¹⁹ವಾರಿಜಲೋಕನಿತ್ತವರಮಂಸ್ಥಿರದಿಂದಶಶಾಂಕನುಳ್ಳಿನಂ || ಸಚ್ಚರಿತನಮಳಗುಣಗಣಬಿ ೧೯
- ²⁰ಚ್ಚತಿಕಪರೋಪಕಾರೀಲವ್ಯನಂ . . ವೇಚ್ಚಿಸುವಂಸಜ್ಜನರಂಮಂಚ್ಚದರಾಬ್ಬಂವ್ವನಿಂನವನು ೨೦
- ²¹ಧಾತಳದೊಳು || ನಯವತಿಯೆಂದುಲವತಿಯೆಂದುಕಳವತಿಯೆಂದುಸದುಗುಣಾಂವ್ವ ೨೧
- ²²ಯವತಿಯೆಂದುಧಮ್ಮವತಿಯೆಂದುದಯಾವತಿಯೆಂದುಪುಂಜಯವತಿಯೆಂದು ೨೨
- ²³ತ್ರಿಸುವುದೂರಡೆಬೋಕನವೆಮ್ಮೆವತ್ತಕಾಂತೆಯನೊಲವಿಂದಮುದ್ದಲೆಮಹಾಸತಿಯನೆಗೆದೀಜಗ ೨೩
- ²⁴ಜ್ವನಂ || ಭಾನ.ಸ.ತದಾನವೇಂದ್ರನದಾನಂವೊದಲಾಗೆವಿದ್ಯವಿತರಣೀಲಂತಾನೆಪ್ರತಿಬಿಂಬಿಕುಂಸಲಿ ೨೪
- ²⁵ಭೂನುತಬಸವನಂಹಸ್ತದರ್ಪಣತಳದೊಳು || ನೆಗಳ್ಳಿಸುವರ್ಣವಸ್ತವರಭೂಪಣರಾಜಿ ೨೫
- ²⁶ಯನೇನನಿತ್ತಡಂಬಗೆಣಮಿಲ್ಲತಾಂತಣಿವುಸಂತೂಸಮಂಮನಕೀವದೇಹಿಗಳಗಣಿತ ೨೬
- ²⁷ತ್ವಯ್ಯಂಪಡೆವುದೊಂದಮಿತ್ರಾಂವ್ವದಿಂನುಡಾನಮಂಜಗಕೆಸವಂತೆಕೋಟಿಗುಣಿಪುರಡೆಸಂ ೨೭
- ²⁸ಕನಿದೇಶ್ರೀತಾರ್ಥನೋ || ನುಡಿವಡೆರಾಮಾಬಾಣಕರದಿತ್ತಡೆಗುತ್ತನುದಾರವಾಗ್ಗದಿಂಮಿಡನವರಂದಿ ೨೮
- ²⁹ಏಂವನದಮೆಚ್ಚಿದನಾದಡೆಕವನೆಂಬುದುಂಕುಡುವಡೆಕಾಗಿಧಮ್ಮದೆಯುಧಿಪ್ರದನಂದಬಿಳೋವ್ವಿಬಣ್ಣಿ ೨೯
- ³⁰ಕುಂತಡೆಯದೆಬೇಳುಬೀಡುವನಮುಟ್ಟನನಾಶ್ರತಕಳ್ಳಭೂಜನಂ || ಗುಣಿಯನಿಸಂಸಾಜನ್ಯ ೩೦

- ³¹ ದಕಣಿಯನಿಸಂವಿಬುಧತತಿಗೆಕೊಡುವಡೆಚಿಂತಾಮಣಿಯನಿಸಂಗೋತ್ರಶಿಖಾಮಣಿ ೩೧
- ³² ಯೆನಿಪೂರದೆಯಮುಟ್ಟನವನೀತಳದೊಳೂ || ವದನದೊಳಾಗಳುಂನಲಿದುನಟ್ಟಿಸುವಳುಶ್ರುತಕಾಂತೆಸಂತ ೩೨
- ³³ ತಂಮುದದೇವಕ್ಷದೊಳ್ ಲಸಿಯಿರ್ಪಳದಾವಗಪುಣ್ಯಕಾಂತೆವುನ್ಮದಬಳಬಾಹುಗೇಹದೊಳಗಿದ್ದತಿ ೩೩
- ³⁴ ಶೋಭಿಸೆಯಿವಕಾಂತೆಸದವದವೆತ್ತು ದೀನೆಗಳ್ಳ ವೂರಡೆಚಂದ್ರಗನೇನೆಬಣ್ಣಿಪೆಂ || ಧ ೩೪
- ³⁵ ಮೃದಮೇರುಧಮೃದತವಮೃನೆಧಮೃದಬಿತ್ತು ಸತ್ಯದಾಧಮೃಗಃಪ್ರಭಾವಮಹಿಮಾಂಬುಧಿ ೩೫
- ³⁶ ನಿಮೃಳಧಮೃಸಗಂಧವೃಸಖಾಯಧಮೃನಿಧಿಧಮೃಪರಂಶಿವಧಮೃದೀಪಕಂ ೩೬
- ³⁷ ಧಮೃನಿಧಾನನೆಂದುಧರೇತ್ತಿಸುತಿಪ್ಪುದುಚಂದ್ರದೇವನಂ || ಶ್ರೀಮ... ಹೋಕನಶ್ರೀಕೀ ೩೭
- ³⁸ ತ್ರಿಗನೇಲೆಗಳಾಗಿಪುಟ್ಟದರಿಗಳು ಶ್ರೀಮದ್ವ್ಯಪ್ತಗೋತ್ರಂಶ್ರೀಮತುಮುದ್ವಲೆಯಸುತರು ೩೮
- ³⁹ ಸುಖದಿಂದಿರ್ಪರು || ಭಾಸುರತೇಜದೊಳುದಿನವನೀವೆಡೆಗ್ಗ ಸುತಂಕಳಾಗಮಾಭ್ಯಾ ೩೯
- ⁴⁰ ಸದೊಳಬ್ಬಗಬ್ಬ ನುರುಮಂತ್ರದೊಳಂಸುರಮಂತ್ರಿಭೋಗದೊಳುವಾಸನಾಂತರಾತಿಗಧನಂಜ ೪೦
- ⁴¹ ಯನೆನ್ನ ಬಿಳೋಬ್ಬಿ ಕೀತ್ತಿ ಕುಂಕುಶ್ವರಭಕ್ತನೂರೊಡೆಯದೇವಣನಂಸನುಮಾನದಾನಿ ೪೧
- ⁴² ಯಂ || ಎಸೆವೆಂಬಕಳ್ಳತರುವಂವೊಸೆದುಂಲತವೈಪವ್ವಿದಂತಿರನಿಂನೀಪೆಸರೆಂಬಕೀತ್ತಿ ರವಿಗಂಪೋತಾದು ೪೨
- ⁴³ ದಾದೇವಣಗೆಗುಣವಿಭವಂಗಳು || ಶ್ರೀಮನ್ಮಹಾಪಸಾಯಿತಪರಮವಿಶ್ವಾಸಿಮೂಲಿಗಹೆಗ್ಗ ಡೆಬಂಮ್ನಯ್ಯನುಂ ೪೩
- ⁴⁴ ಬಸವಯ್ಯನಂಪದುಮಯ್ಯನುಂಸ್ವಸ್ತಿಯವನಿಯಮಸ್ವಧ್ಯಾಯಧ್ಯಾನಧಾರಣವಾನಾನುಷ್ಠಾನಜಪ ೪೪
- ⁴⁵ ಸವಾಧಿಸಿಲಗುಣಂಪಂನರಂಅವುಪಾಸನಗ್ನಿ ಹೋತ್ರದ್ವಿಜಗುರುದೇವತಾಪೂಜಾತತ್ಪರರುಮಪ್ಪ ೪೫
- ⁴⁶ ಶ್ರೀಮನ್ಮಹಾನಾಳ್ಪಭೂತರಂಪರೋಪಕಾರಪರಿಣತರಂಪರೀಕ್ಷಾದಕ್ಷರಂಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹ ೪೬
- ⁴⁷ ಶಕ್ತಿತ್ರಯಸಂಪನ್ನರಮಪ್ಪನೆಲ್ವ ದುರೆಯವೂರಡೆಯಶಂಕರದೇವನುಂವಾದಯ್ಯನುಂಭಾಸ್ತರದೇ ೪೭
- ⁴⁸ ವನುಂಹರಿಹರದೇವನುಂಮುಟ್ಟಯ್ಯನುಂಲೋಕಯ್ಯನುಂಅಬ್ಬ ಚೆಯಕ್ಕಲ್ಲಯ್ಯನುಂನಾರಾ ೪೮
- ⁴⁹ ಯುಣದೇವನುಂದೇವಯ್ಯನುಂಚಂದಯ್ಯನುಂಸತ್ಯಣ್ಣನುಂಅಚ್ಯುತದೇವನೋಳಗಾ ೪೯
- ⁵⁰ ದವೂರಡೆಯರಶಕವರ್ಷಂ ೧೧೫೬ ನೆಯವಿಜಯಸಂವತ್ಸರದಮಾಗ್ಗ ೪೯ರಶು ೧೦ ಬುಪುಷ್ಯ ೫೦
- ⁵¹ ನಕ್ಷತ್ರವೃತ್ತಿಯಪಾತಧನೂಸಂಕ್ರಾಂತಿಯಲುನೆಲ್ವ ದುರೆಯಶ್ರೀಬ್ರಹ್ಮೇಶ್ವರದೇವರಅಂಗಭೋಗ ೫೧
- ⁵² ರಂಗಭೋಗಖಂಡಸ್ಥಿತಿಜೇನ್ನೋರ್ದಧ್ವರಕಮೆಂದಾಬೋತೆಯವಾಮರಾಘುರುಗಳಕಾಲಂ ೫೨
- ⁵³ ಕಚ್ಚಿ ಧಾರಾಪೂರ್ವಕಂವಾಡಿಬಿಟ್ಟಭೂಮಿಪಿರಿಯಕೆಜಿಯಕೆಳಗೆತೋಟದಿಂತೆಂಕದೆ ೫೩
- ⁵⁴ ಬ್ಬಾಯಿಕಾಲಿಂಬಡಗಹದಿನಾಲ್ಕು ಮಾರುಂವೊತ್ತೋಳುಘಳೆಯಲುಗದ್ದೆಕಂಮು ೫೪ ಮತ್ತಂಕೇ ೫೪
- ⁵⁵ ಸಿಯಕಟ್ಟಿದಕೆಳಗೆತೋಟದಸ್ಥಳಕಮ್ಮ ೧೫ ಮತ್ತಂಪದ್ಧತಿಪಿರಿಯಕೆಜಿಯೋಳಗೆಎರೆಆಘೆಯ ೫೫
- ⁵⁶ ಲುಬಿಳಿಚಿಗಟ್ಟಿದದಾರಿಕುಂಮೂಡಕೋಗಿಲ ರದಾರಿಯಿಂತೆಂಕಮತ್ತ ರೊಂದುಕಂಮ್ನ ೫೬ ಆಕೆಲ ೫೬
- ⁵⁷ ದಸಾಳುಕಂಮು ೫೦ ಮತ್ತಂಶ್ರೀಕಲಿದೇವರಕೆಯ್ಯನಡುವೆಕಂಮು ೧೮ ಮತ್ತಂವೂರಬಳಿಯಹಾಳ ೫೭
- ⁵⁸ ಕೆಯಿಕಂ ೩೦ ಮತ್ತಂಬಡಗಣಮೊಲದನೆಡುವಣವರೆಕಂ ೩೦ ಅಂತ.ಬೆಲ್ಲಲುಮತ್ತ ರೆರಡು ೫೮
- ⁵⁹ ಕಂಬ ೮೮ ಗಚ್ಚೆಕ ೨೫ ತೋಟದಸ್ಥಳಕಮ್ಮ ೧೫ ಎಲೆಯಹೇಪುಂಗಿನೀಸಕಾಧಮೃಮಂಸುಧಮೃನ ೫೯
- ⁶⁰ ಡನದವರ್ಗವಾರಣಾಸಿಕುರುಚ್ಚೇತ್ರದೊಳುಸಾನಿರಕವಿಲೆಯಂಸದಕ್ಷಿಣೆ ೬೦
- ⁶¹ ಸಹಿತಸಹಸ್ರವೇದಪರಗರಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆಕೊಟ್ಟಫಲಮುಕ್ತು ಈಧಮೃಮ ೬೧
- ⁶² ನಳಿದವರ್ಗಾಪುಣ್ಯಕ್ಷೇತ್ರದೊಳುಸಾನಿರಕವಿಲೆಯುಮಂಸಹಸ್ರಬ್ರಾಹ್ಮಣರ.ಮಂ ೬೨
- ⁶³ ಕೊಂದಪಾತಕಮುಕ್ತು || * (ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಂಪುಷ್ಪಿವರ್ಷನ ೬೩
- ⁶⁴ ಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇತ್ರವಿಃ || ದಾನಂವಾಮಾಲನಂವೇತಿದಾನಾತ್ಪ್ರಿಯೋನಾಮಾಲನಂ ೬೪

⁶⁵ದಾನಾತ್ಯಗ್ಗಮವಾವ್ವೇತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಉರೂಡೆಯಚಂದ್ರದೇವನಬ ೬೫

⁶⁶ರೇಪಮಂಗಳಮಹಾಶ್ರೀವಿಜಯದ್ಧರಶೀರ್ತ್ವಿದ್ಧೇವವ್ಯಿರಚಿಸಿದರಸೇವ್ಯತಾನಕ್ರಿಯಾಂ ೬೬

⁶⁷ಗಾಣದಲುಅರವನೇಪ್ಪಪಸುವಗೇರಿಯನನ್ನಮಿತ್ತಿ ಕಭ್ರಮೇಶ್ವರದೇವರದು || ಸಂಕರೋಜಪೋಯಿದಶಾನನ೬೭

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ಅದೇ ದೇವಸ್ಥಾನದ ಹೊರಗಡೆ ನಟ್ಟ ೧ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3' X 2'

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಶಕವರುಷದ ೧೧೬೮ ಶುಭಕೃತುಸಂವತ್ಸರದವೈಶಾ

²ಖಶುಧ್ಧ ೩ ಶುಕ್ರಮದನಾದಿಯಗ್ರಹಾರಂಮರಸೂರಮಂಡ

³. ಐದವೂರ

⁴. ನೆಲ್ಕುದುರೆಯಗಡಿಯಪಗೆಬೇಡರಬಲುಮನುಶ್ಯದುಗಿಸೆಟಸೋಮಯ್ಯ

⁵ನಮಗಬೊಂಮೆಯನಾಯಕನುತಾಗಿತ್ತೆ ಟಿದುಸೂರನಾಗ್ರೀಹರಿ

⁶ಸರಣೆಂದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು ||

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' X 1' 8"

¹ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರುಷದ ೧೧೯೯ನೇ

²ಈಶ್ವರಸಂವತ್ಸರದವೈಶಾಖಸು ೧೫ ಸೋನೆಲ್ಕುದುರೆಯ

³ಲಿಹಿಯಬೊಂಮನಮಗನಾಗಯನಾಯ್ಕನುತುಱುಹ

⁴ರಿಯಲಿಕಾದಿತಳೆತಿಟಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದಲಿತನವೀರಕ್ಕೆ

⁵ಮೆಚ್ಚಿ ನೆಲ್ಕುದುರೆಯಸಮಸ್ತ ವೂರೂಡೆಯರುಂಜೆಯದೇವದಂಣಾಯ . .

⁶ರುಂ ಸಮಸ್ತ ಪ್ರಜೆಗಳುಆತಂಗೆಕೋಗಿಲೂರದಾರಿಂಂಬಡಗಲುತಾಳ

⁷ಕಟ್ಟಿದಹಂದೆ ಕಂಬ ೧೫ ನುಕಲ್ಲನಟ್ಟುನೆತ್ತರುಗೆಯಾಗಿಕೊ

⁸ಟ್ಟುರಾಸಿಗೆಮೊಱವತವಕೊಟ್ಟರುಈದನಾರುನಡ

⁹ಸಿದವರಿಗೆ ಆನಂತಪುಣ್ಯಆಡಕಾರಳಿಪಿದವರು . ಕಳಿಂ

¹⁰ಗೆಆಳಿಪಿದರುಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೨ ನೇ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 2" × 6"

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯಶಕವರ್ಷದ ೧೭೦೦ ನೆಯ ಪ್ರ[ಮಾ]ತಿ ಸಂವತ್ಸರ
² ರದ ಆಶ್ವಿನ್ಯ ಜನು ೧೫ ಸೋನೆಯ್ತು ಧುರೇಲಿಯರ.
³ ನಮಗಮಾರೆಯನಾಯ್ತು ನುತುಣುಹರಿಯಲು...ಕಾ
⁴ ದಿತ್ಯತಿಹಿದುಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದಲ್ಲಿನೆಯ್ತು ಧುರೆಯಸಮಸ್ತ ಪೂ
⁵ . . . ಡೆಯರುಂಜಿಯಿದೇವ...ಯರುಂಸಮಸ್ತ ಪ್ರಜೆಗಳುಂ
- ⁶ ಆತನವೀರಕ್ಕೆ ಮೆಚ್ಚಿ ಕೋಗಿಲೂರದಾರಿಂ ಬಡಗಲುತಾಳ ಕಟ್ಟ
⁷ ದತೆಂಕಣಕೋಡಿಯಹಿಂದೆಗಂಗನಗಳೆಯಲುಕಂಬ ೧೫
⁸ ನುನೆತ್ತರುಗೇಣಿಯಾಗಿ ಕಲ್ಲನಟ್ಟು ಕೊಟ್ಟರುಮಂಗಳಮ
⁹ ಹಾಶ್ರೀಶ್ರೀಶ್ರೀಬಡಗಿಕಂಕೆಹಿ...ಲಿವೊಣ
¹⁰ ವತ್ತವಾಗಿಸಲ್ಲಿಸಿದರು

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ಅದೇ ಹೋಬಳಿ ಇಚ್ಚಿಗೆ ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4 6" × 2"

- ¹ ದುರ್ಮುಖಸಂವತ್ಸರದ ಆಶ್ವಿನ್ಯ ಜನು ೧೦ ಶುಯಿಟಗೆಯ .
² . ತೋಜನಮಕ್ಕಳು ಸೋವರಸಾವಿಗಮಾ...
³ ದಲಿಕಾದಿಸತ್ತನು ||

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ಅದೇ ಹೋಬಳಿ ಹಿರೇಮುಳಲಿ ಗ್ರಾಮದ ಉತ್ತರ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 4' 6" × 1' 6"

- ¹ ಶ್ರೀಮಾರ್ತಂಡನಾಯಕರಮುಂದೆ ಮಣಿಯೂರಳಿವಿ[ನ]ಲ್ಲಿ
² ಚಲಿ . ಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದಡನಳ ಸಂವತ್ಸರದ ಚೈತ್ರ ಬಹು
³ ವಾರದಂದು ಮಯಸಂಕಯ್ಯನವನತಮ್ಮಂಮ...ಬೊಮ್ಮಿ...
⁴ ಯಣಗಿಹಿಯತೆಂಕಗೋಡಿಯಲ್ಲಿಗದ್ದೆ ಕಮ್ಮ ೪ ಜೀಯಗಿಹಿಯತೆಂಕಗೋ
⁵ ಡಿಯಲಿಬದ್ದಲಿಕಮ್ಮ ೫೦ ಯಿನ್ನಿ ನುತವಂಕೋಡಗಿಯ್ಯಾಗೆ
⁶ ಬಿಟ್ಟುಮಂಗಳಮಹಾಶ್ರೀ ||

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ಅದೇ ಹೋಬಳಿ ತಿರುಮಲಾಪುರ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಈಶ್ವರದೇವಸ್ಥಾನಕ್ಕೆ ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿರುವ ವೀರಕಲ್ಲು.

- ¹ ಸ್ವಸ್ತಿ ಶ್ರೀಮತುನಂದನಸಂವತ್ಸರದ ವಯಸಾಖನು
² ಶ್ರೀಮನ್ಮಹಾ
³ ದುಚಂಕಿಬನವ ರಾಜ್ಯಂಗಿಯು

- ⁴ತ್ತಮಿರೇತಿ
⁵ದೇವರುಯನಾಯಕನಾ
⁶ತಮುಲೋಕಪ್ರಾಪ್ತರಾದರು

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ಚನ್ನಗಿರಿ ಹೋಬಳಿ ಚನ್ನಗಿರಿ ಕಸಬೆಯಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನೆಟ್ಟಿರುವ ವಿರಕಲ್ಲು.

¹ಶ್ರೀಮತುವನಖಡೆಯಮೆಯದೇವನಮಗ

²ಸತ್ತ

²ಕ್ಷಯದೇವಹನಗವಾಡಗಿನದಲ್ಲಿಕಾದಿ

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ಆದೇ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಹಾಲಪ್ಪನ ಮಠದ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 3'

(ಮೇಲ್ಭಾಗದಲ್ಲಿ ೪೦ ಪಂಕ್ತಿಗಳು ಕಾಣುವದಿಲ್ಲ.)

- ⁴² ಸಾಮನೀತಿನಾಗಣ್ಣ
⁴³೪೩ ನಂ || ಸ್ಥಿರಸತ್ಯಬ್ರತವಾತ್ಮಮುನಿಲಹಂತಪ್ರಭುಧಾತ್ರಿಯೊಳನೆನೆ
⁴⁴೪೪ ಗಳ್ಳ . . . ಕ್ತಿ ಪಪ್ಪಮಿತ್ರ . ತಾನುರಹಂತನಗುಣಂಸಾಮಂತನಾಗಣ್ಣ
⁴⁵೪೫ ನಂ || ಆತನಸತಿಯಳುಯಗುಣಂಭೂತಳದೊ
⁴⁶೪೬ ಳುಪ್ಪೊಳಲಾಗ್ಗಮತಿದಾನದುಂದುಭಿಸಂವತ್ಸರದಚಿತ್ತ ರಾಯಣ
⁴⁷೪೭ ಸಂಕ್ರಾಂತಿಯಮಾವಾಸ್ತೆಆದಿವಾರತಿನಾಗಣಂಪ್ರೀತೇಶ್ವರದೇವ
⁴⁸೪೮ ರಸ್ಥಾನವಂದುರಕ್ತಿಗುರುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕೊಟ್ಟದೇವಾಲಯದಬಂ
⁴⁹೪೯ ಡಸ್ಥುತತಜೀಣ್ಣೋದ್ಧಾರವಂರಂಗಭೋಗತ್ರಿಕಾಲನಿವೇದ್ಯನಂದಾದೀವಿಗನಿಸುವನಂ
⁵⁰೫೦ ಡೆಸುವಂತಾಗಿಬಿಟ್ಟದರೆಡಿಬಯಲನಡುವಗದ್ದೆಗಂಗನಗಳೆಯುತ್ತರು . .
⁵¹೫೧ ಬೆದ್ದಲೆಹಿರಿಯಮೂಡಗೋಡಿಯದಾರಿಯಿಂಬಡಗಲುಗಂಗನಗಳೆಯಲುಮುತ್ತರು . . ಇ
⁵²೫೨ ಧರ್ಮವನಾವನಾನೋರ್ವನನಡಸುವವನುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರದಲಸಾಯಿರಕವಿಲೆ
⁵³೫೩ ಯಂಕೋಡುಂಕೊಳಗುಮಂಸುವರ್ಣದಲಕಟ್ಟಿಸಿವೆಯಿರವೇದಪರಗಬ್ರಾಹ್ಮಣಗ್ಗದಾನವಂ(ಕೊ)
⁵⁴೫೪ ಕೊಟ್ಟಫಲವಂಹಡೆವನುಇಧರ್ಮವನಾವನಾನುಂಕಿಡಿಸಿದವನುವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರ
⁵⁵೫೫ ದಲಸಾಯಿರಕವಿಲೆಯಂಸಾಯಿರವೇದಪರಗಬ್ರಾಹ್ಮಣವಂಕೊಂದಪಾಪದಲಹೋ
⁵⁶೫೬ ಹನು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಂಪಪ್ಪಿರ್ವರ್ಪ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ
⁵⁷೫೭ ಜಾಯತೇಕ್ರಿಮಿ || ದಾನಂವಾಪಾಲನಂವೇತಿದಾನಾಪ್ರೇಯೋನು*ಪಲತನಂದಾನಾಸ್ವರ್ಗ
⁵⁸೫೮ ಮುವಾಪ್ಪೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಇಧಂವರ್ಮವನಾವನಾನುಪ್ರತಿಪಾಲಿಸಿದವನುವ

(ಮುಂದೆ ಹೋಗಿದೆ)

ಆದೇ ಗ್ರಾಮದಲ್ಲಿ ನಾಡಿಗರ ಪ್ರಭಂಣನ ಮನೇ ಹಿತ್ತಲಲ್ಲಿ ರಸ್ತೆಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' x 2'-8"

- ¹ನಮಸ್ತುಂಗರಶ್ಚಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯಲೋಕೈನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
- ².....ಭುಜವಿನಮು.....ಣಿಕಸ್ತೋಮಮುರೀಚಿಮಂಜರೀವಿರಾಜಿ.....ಪಾದ.....
- ³.....ದ್ವೈಮಣಿವಿಕ್ರಮಾಂಕ.....
- ⁴.....ಸ್ತಭುವನಾಶ್ರಯಂತ್ರಿಪ್ರಿಧ್ವೀವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಸತ್ಯಾ
- ⁵.....ತಿಳಕಂಚಾಳುಕಾಭರಣಂಶ್ರೀಮತ್ಪ್ರಭುವನಮಲ್ಲ.....ಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿಪ್ರವ
- ⁶.....ಮಾಚಂದ್ರಾಕ್ಷತಾರಂಸಲುತ್ತಮಿರೆ ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ.....ಳಾದ್ವಿತನಖಮುಕಾರಂ
- ⁷.....ಜನರಕ್ಷಾಶಾಸ್ತ್ರಿದೀಕ್ಷಾಗುರುವಿಜಯ.....ಕ್ರಾಂತ.....ಲಕ್ಷ್ಮೀ.....ವಸಂಚಾರುಚಂ...
- ⁸ವಿಶದಯಶೋವಲ್ಲರೀವ್ಯಾಪ್ತಲೋಕಂಪನಧಿವ್ಯಾವೇಷ್ವತೋವಿವೇ.....ನದನಾರಾಯಪಾಣ್ಯಲಕ್ಷ್ಮೀತಿಶಂ || ...ಮಹಾಮು
ಣ್ಯೋಶ್ವ
- ⁹ರಂಕಾಳಾಂಜೇಪುರವರಾಧೀಶ್ವರಂನಿಜಕುಳಕಮಳ.....ಮಾತ್ರ್ಪಂಡಂಪರಿಚ್ಛೇದಿಗಣ್ಡಂರಾಜಿಗಣೋಳಮನೋಭಂಗಂಶ್ರೀಮತ್ಪ್ರಭು
- ¹⁰ವನಮಲ್ಲದೇವಪಾದಾಬ್ಜಭೃಂಗಂನಾಮಾದಿಸಮಸ್ತಪ್ರಸನ್ನಸಹಿತಂಶ್ರೀಮತ್ಪ್ರಭುವನಮಲ್ಲರಾಯಪಾಣ್ಯಲಕ್ಷ್ಮೀದೇವರುನೋಳಂಬವಾ
- ¹¹ಡಿ...ಚ್ಛಾಂಸಿರಮುಮಂಸಂತಳೆಗಿಸಿರಮುಮಂತ್ರಿಭೋಗಾಭ್ಯಂತರಂದುಪ್ಪನಿಗ್ರಹಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತಂರಾ
- ¹²ಜಢಾ.....ವಿನನೆಲೇವೀಡಿನೋಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂದಾಜ್ಯಂಗಿಯುತ್ತಮಿರೆ | ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಕನ್ನ || ನಂಬಿ
- ¹³ದರಾಯ.....ಳಂಗಿಂಬಿನಸಾಮ್ರಾಜ್ಯರಾಜ್ಯದೊಳು ನಿಲಿಸಿದವೆಂಪಂಜೆ.....ಧಾತ್ರಿಗಳಂಬಪರಿಚ್ಛೇದಿಗಣ್ಡ ಪಲ್ಲವರಾಯ ||
- ¹⁴ತುರಕಮು...ತಪರದೆಯ್ವಿ... ..ಕಯ್ದವಿಡಿಯಪ್ಪಲಿಡಿಯದನಿಂತರಿಸಿ.....ಪರಿಧುರಕಪರಿಚ್ಛೇದಿಗಣ್ಡ ಪಲ್ಲವರಾ
ಯ
- ¹⁵ಅತನಬಿ.....ದಗ್ರದೊಳುವೀರಭಯ.....ಕರದಿಂಬಿಚರಾಕ್ರಿತಿಯಂ.....ಧ್ವನಂಭೂತ..
- ¹⁶ಕ್ರವತ್ತಿಫಯಬ.....ಮಾತನನಿಕ್ಕಿ ದಂಧರೆಗೆಮೇಚ್ಚು.....ನಜ್ಜನನಿಕ್ಕು ವಂದದಿಂ || ಅಮಹಾಸಾಮನ್ಯಂ | ವೀರ
- ¹⁷ಲಕ್ಷ್ಮೀಕಾಂತಂ.....ನಿಸ್ತಾರಂಶ್ರೀಮತ್ಪರಿಚ್ಛೇದಿಗಣ್ಡ ಪಲ್ಲವರಾಯಬಿಳಿಚೆಯಪ್ಪತ್ತು ಮುಂದುಮಿಹನ್ನೆರಡು
ಮಂತ್ರಿ
- ¹⁸ಭೋಗಾಭ್ಯಂತರಂದುಪ್ಪನಿಗ್ರಹಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತಮಿರೆ || ಧೀರಂಸೋಮನದೊರೆಗೊರೆಗಾರುಂನಿನ್ನವೀಕ್ರಿತ
- ¹⁹ಯುಗತ್ರೇತದ್ವಾಪಾರಂಕಲಿಯುಗಮೋಳಿಗಣಬೀರರುಮಾರಪ್ರತಾಪಿಗಳುಧರ್ಮಪರರೆ | ಕದನದೊಳಾಂತೆಭೂಪರನದಿರದೆ
- ²⁰ಪಂಕೋಣ್ಣ ತಂನವೆಂಪುರ್ವರೆಯಂಪುದಿರೆಪಾಳಿಸಿಧಾತ್ರಿಯನೊದವಿಸಿದಂಗುಣವಿಭಾಸಿಸೋವನ್ಯಪಾಳಂ || ಆ
- ²¹ಮಹಾಸಾಮನ್ಯಂವೀರಲಕ್ಷ್ಮೀಕಾಂತಂನಿಷ್ಪನ್ನಿಧಾನಂದಾನಕಾನೀನಂನಾಮಾದಿಸಮಸ್ತಪ್ರಸನ್ನಸಹಿತಂಶ್ರೀಮನ್ಮ
- ²²ಹಾಸಾಮನ್ಯನೋವರಸ(ರು)ರಾಬಿಳಿಚೆಯೆಳ್ಳತ್ತ ಅಲ್ಲಿಮಂನೆಯಮಂಸಧರ್ಮಪ್ರತಿಪಾಳನದಿಂಪಾಳಿಸುತ್ತಮಿರೇ
- ²³ಸ್ಪಸ್ತಿ ಸಮಸ್ತವೆನ್ನು ಗುಣಸಂಪಂನುಡಿದುಮತ್ತೆನ್ನಂಪಿಷ್ಕಜನಾಧಾರಂಗೋತ್ರವಿಸ್ತಾರಂ | ನಕಳಯಾಚಕಬ್ರಂದನಂ
- ²⁴ದೋಹನಹಾಯಂದಾನಕಾನೀನಂವಿಬುಧಜನವನಜನನಕಳಹಂಸಂಸರಸ್ವತೀಕಂಣಾ ವತಂಸಂದೇವದ್ವಿಜಗುರು
- ²⁵ಪಾದಾಬ್ಜಭೃಂಗಸಾಹಸೋತ್ತಂಗಳಾಮಾದಿಸಮಸ್ತಪ್ರಸನ್ನಸಹಿತಂಶ್ರೀಮನ್ಮಹಾಪ್ರಭುಕೇಸಿರಾಜನ
- ²⁶ಮಹತ್ಪನ್ನಸುಭಾವಮೆಂತೆಂದೆ || ಕಂದ || ಪುರುಷಾತ್ಮದಕಣಿಸತ್ಯದಕರುಮೈಯನೆಮ್ಮಯನೆಂದುವಿ
- ²⁷ಬುಧಾಗ್ರಣಿಗಳುಕರಮತ್ತಿಫಯಿಂದೆ ಶೋಗಳಲಧರೆಗೆಸದಂಕೇಸಿರಾಜನೂರ್ಜಿತತೇಜಂ | ವಿತ್ತ || ವಿನಯ
- ²⁸ನಿಧಾನನೂರ್ಜಿತಮಹಾಮಹಿಮಾಸ್ವದನಬ್ಧಿವೇಷ್ವಿತಾವಸತಳಪೂಜ್ಯನಿಷ್ಕಜನಕಲ್ಲಮಹೀರುಹನೇ
- ²⁹ಕವಾಕ್ಯನೆನ್ನನುನಯದಿಂಬುಃಧರ್ವೈಗಳ್ವರಗಳುವಿನಾಗ್ಧಿಧ್ವಕೇಸಿರಾಜನನಿತೇಜನಂದ್ವಿಜಸರೋಜನನಾಶ್ರ

- ³²ತಕ್ಕಭೂಜನ || ಕಂದ || ಆತನಸತಿಗುಣವತಿವಿಖ್ಯಾತಿಯಸೀತಗಮರುಂಧತೀದೇವಿಗಮೇಮಾತೋಸರಿ
- ³³ಪಾಟಿಯಿಂದಧರಾತಳವಾಚಾಕಣಿವೈಯುಂಟನ್ನಿಸುಗುಂ || ವಚನ || ಅಂತಾ ಕಾಶ್ಯಪಗೋತ್ರಪವಿತ್ರನಪ್ಪಕೇಸಿರಾ
- ³⁴ಜಗಮಾಮಾಹಾಸತಿಚಾಕಣಿವಿ ಗ ಗಮಾಕಾಶ್ಯಪಗೋ ದಿಯಿಸಿಯಾದಿತ್ಯನೆಂತುಜ
- ³⁵ಗಮಂ . . . ತುದಿಯಿಸಿಯಿರುಗಮುದದಿಂದೊದವಿದೀತ್ತಿ ಯೋಳುಜಗಮನೇಂಪಳಗಿದನೋ || ಆಕೇಸಿ
- ³⁶ರಾಜವಿಭುಗಂಚಾಕಣಿವೈ ಗಮುದಾತ್ತ ಗುಣನೊಗದನಿಳಲೋಕಯ್ತು ಪೂಜ್ಯನಂಪುನಿಕರಭಯಂಕರನನಿರುಗನಂ
- ³⁷ಧರಪೋಳ್ಗಂ || ವಿತ್ತ || ನುಡಿವುದುಸತ್ಯದೊಳುನಡೆವುದುತ್ತ ಮಧಮ್ನದೊಳೊಪ್ಪಿನೇಳ್ಗೆ ಯಂಟಿಡಿಡಿದಂತುಟಂಬಿಡದಿರೆಂ
- ³⁸ದಿರುಗಂಮೊಲೆಯುಣ್ಣ ಕಾಲದೊಳುತಡೆಯದೆಕೇಳುದಾತ್ತ ಗುಣನಿಂತಿಯಮ್ಮ ವನೆಂದುಗಲ್ಲಮಂಮಿಡಿಮಿಡಿಡದ್ದು
- ³⁹ತಾಯ್ತು ಲಿಸೆಕಲ್ತನಬಂಡಿತಚ್ಚೊವಿಕ್ರಮ|| . ಡುಮನೆಯಬಯ್ತು ಯಿರುಗಂಪಡೆ . ದೊಡವೆಬುಧಾಳಿಗನ್ಯರಾಜ್ಜಿ
- ⁴⁰ಸಿದಧನಂಕಡಲನಡುವಣಧರಾಧರದೇಯೋ ಫಣಿಸತಿಯವಡೆಯಮಾಣಿಕಮೆನಿಕುಂ || ವಿನಯಾಂಭೋನಿ
- ⁴¹ಧಿಸತ್ಯಸಾಚನಿಳಯಂಸದ್ಧ ಮಧಮ್ನಾತ್ಮಜಂವನಧಿವ್ಯವ್ರಿತಧಾತ್ರೀಪ್ಪಿತಯಶಂ . . ತ್ರಾಂಬುಜಾತಂಜಗಜ್ಜನಪೂಜ್ಯಂ
- ⁴²ಸುಜನಯ್ತು ಬಾಂಧವನಿಳಲೋಕಯ್ತು ಕಳ್ಳವುಮಂಮನುಮಾಗ್ಗಂರಿಪುಕಾಳ . . . ವಿದ್ವಜ್ಜನೈಕಾಶ್ರಯಂ ||
- ⁴³ಧುರದೊಳೊಪ್ಪಾಂತರಾತಿಪ್ರತಿಯನಲೆದಾಟಂನು ಕೊಂದಿಕ್ಕು ಗುಂಬಂದೆರೆದತ್ತಿಬ್ರಾತ . . ದಡಜ ಕುಂ
- ⁴⁴ತನನಾಪೊಂಶರಣಂನೀನೆಂದರಂಪ್ಪಿಸುಗುಮಿರುಗಣಂವಿಪ್ರವಂಶಾಂಬುಜಾಕ್ತಂವರಕಾಂತಾನೀಕಮಾರಂಗುಣಯುತ
- ⁴⁵ನಸತೀದೂರಸೇಕಾಂಗವೀರಂ || ಧರೆಯಲುತನಯತೇಜಂಸರಯಲುಮಾಡಿಸಿದನತ್ತಿ ಯಿಂದಿರುಗಣನಚ್ಚ ರಿಯಾ
- ⁴⁶ . ಪುಣ್ಯಪುಂಜಂಸುರುಚಿರಮಿರುಗೇಶಭವನಮಂಕೀತಕ್ರಿತ್ಯಂ || ಆತನಸತಿ || ವಿ || ಚಾರುಚರಿತ್ರಬನ್ನ
- ⁴⁷ಜನವತ್ಸಲಗೋತ್ರಪವಿತ್ರಸದ್ಗುಣಧಾರಮಹಾನುಭಾವವಿವಭಕ್ತ ಪತಿಬ್ರತಯುಕ್ತಿಯೆಂದುತಾಂಧಾರಣಿಬನ್ನಿಸ
- ⁴⁸ಲೈಗಲ್ದೇಭವ್ಯಕಟ್ಟೆ ಗಿಳೂತಳಾಗ್ರದೊಳೊ ರಿಯರಾರುವೇಂದೊರೆಯಪೋಲಿಸಲೀಸುಭಲಕ್ಷಣಾಂಗಿಯೋಳ || ಎನ್ನಭುವನಂ
- ⁴⁹ಪೋಳಿ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ತು ಗುಣಸಂಪನ್ನ ರುಂತ್ರೇಮಹೇಸ್ವರಧಮ್ನನಿಮ್ಮಳಿರುಮಪ್ಪತ್ರೀಮುಖೆ ಬಿಳಿಚಿ
- ⁵⁰ಯೆಪ್ಪತ್ತ ಟಬಳಿಯಬಾಡಬಸವೆ . . ಸಾರತಿವಳ್ಳಿಯನಲ್ಲೂರಮನುಜಪ್ರೇಳ ಲಹಂನರಡಬಳಿಯಬಾಡಮಲ್ಲಿಗೆ
- ⁵¹ಯೆಪರಕಲಿಹನ್ನೆ ರಡಬಳಿಯಬಾಡಂಕುಂಕುವದಹಳಿ ಇನ್ನೀಯಯ್ಯೂರಳೂರೊಡೆಯಶ್ರೀಮನ್ಮಹಾಪ್ರಭುಇರು
- ⁵²ಗಮಯ್ಯನಾಯಕನಿಸ್ವಸ್ತಿ ಶ್ರೀಚಾಳುಕ್ಯವಿಕ್ರಮಕಾಲದ ೪೮ ನೆಯುಕ್ರೋಧಿಸಂವತ್ಸರದಪಾಶ್ಯಪಾಣ್ಣಿಮಾಸ್ಯಸೋ
- ⁵³ಮವಾರವೈತೀಪಾತೋತ್ತರಾಯಣಸಂಕ್ರಾಂತಿನಿಮಿತ್ತ ದಿಹೋಸವಳ್ಳಿಯಇರುಗೇಶ್ವರದೇವಗ್ಗಂಭೋಗಕ್ಕಂನಿವೇದ್ಯಕ್ಕಂಪೂ
- ⁵⁴ಜಾರಿಗಳಬೀಯಕ್ಕಂಆತಿಥಿಯಭ್ಯಾಗತರಂದಾನಕಂ || ಬಿಟ್ಟದೇವದತ್ತಿಯಧಮ್ನಮೆಂತೆಂದಡಿ || ಸ್ವಸ್ತಿ ಯಮನಿಯಮ
- ⁵⁵ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮೋನಾನುಪ್ಪಾಣಜಪಸಮಾಧೀಳಗುಣಸಂಪನ್ನ ರಪ್ಪಶ್ರೀಮತುತಿಬಾಂವನುರುಗಳ
- ⁵⁶ಕಾಲಂಕಟ್ಟಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿಕಟ್ಟುಕೆಯದಾಸಯನಕೆಜಿಯಕಳಿಗಣಗಳ್ಳಿ ಮತ್ತ ರೆರಡುಬಿಡಗನಕೆಜಿಯಪಡುವಣ
- ⁵⁷ಕೋಡಿಯ . . . ಮತ್ತರುನಾಲ್ಕು ಗದ್ದೆಯಿಂಸಡುವಣಕುಟುವದಲ್ಲಿಸಾರಕವುಂಗಿನಮಾರದತೋಟವೊನ್ನ ಗಳ್ಳಿಯಿಂತೆಂಕಣ
- ⁵⁸ನನ್ನ ನವನಸಹಿತಪೂದೊಂಟವೊನ್ನ ಮಾನೆಣ್ಣಿ ಗಾಣವೊನ್ನ ತಿವ್ವೆಸಂಕದೇವರಪುರವಗ್ಗದಕೇರಿಗತೆಜಿಯಿಲಪನ್ನ
- ⁵⁹ಯದಹೆಗ್ಗಡಲಕರಸಬಿಟ್ಟುಸಂಕಹೇಜುಗಿನ . . ಪಲೆಹೊಜಿಗೆಯಯ್ಯತ್ತೆ ಲೆಕೆಜಿಗೊಡಂಗಿಚವುಣ್ಣ ಬೈ ಗಟ್ಟಿಕ್ಕುಗಳ್ಳಿ ಮತ್ತ ರೊನ್ನ
- ⁶⁰ಕೊಸವಗಟ್ಟಿಕ್ಕುಗಳ್ಳಿ ಮತ್ತ ರೊನ್ನ ಕೆಜಿಗಳ್ಳಿ ಬಿತ್ತು ವ . . . ತರಿಂಗೊಮೂವತ್ತು ಕೋಳಿಗ . ಇನ್ನೀಬಿಟ್ಟದೇವದತ್ತಿಯಸರ್ವನಮಸ್ತು
- ದಧಮ್ನಮನಾ
- ⁶¹ವನೋವ್ಯಂಪ್ರತಿಪಾಳಿಸುವವ . . ಕ.ರುಕ್ಷೇತ್ರಂಶ್ರಭಾಸತಿತ್ಥಂರಾಮೇಶ್ವರಂ ಸರ್ವತಗಯಗಂಗಾಸಾಗರಮೆಂಬದಿವೈತೀತ್ಥಂ
- ಗಳೋಳಸಾರ
- ⁶²ಕವಿಲಿಯನಳಂಕಾರದಕ್ಷಿಣಸಹಿತ . ಸರ್ವವೇದಸಾರಗರಪ್ಪಬ್ರಾಹ್ಮಣಾಕೊಟ್ಟುಫಲಮಂಸಡೆಗುಂ || ಇಧಮ್ನಮನಾನೊ
- ವ್ಯಂಪ್ರತಿಪಾಳಿಸದಕಿಡಿ . . .

61. ತೀರ್ಥಗಳೊಳೆ ಸಾಸಿರಕವಿಲೆಯುಮಂ ಸಾಸಿರವೇದಪರಗರಪ್ಪಬ್ರಾಹ್ಮಣರುಮಂಕೊನ್ನ ಪಾತಕಮನೆಯ್ದು ವರ || ಶ್ಲೋಕ ||
 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹ
62. ರೇತವಸುನ್ನರಾಂಪಪಿ ವರ್ವರ್ವಿಪಸಹಶ್ರಾಣಿವಿಪ್ಪಯಾಂಜಾಯತೇಕ್ರಿಮಿನವಿಪಂವಿಪಮಿತ್ಯಾಹುದೇವಶ್ವಂವಿಪಮುಚ್ಯತೇವಿಪ
 ಮೇಕಾಕಿನಂಹಂತಿದೇವಸ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ||

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ಅದೇ ಗ್ರಾಮದ ನಾಡಿಗ ಘಟ್ಟಪ್ಪನ ಮಗ ಬಾಳಬಸ್ಯೆಯ್ಯನ ವಶದಲ್ಲಿದ್ದ ತಾಂಮ್ರಾಸನ.

1 ನೇ ಪತ್ರದ ಮುಂಭಾಗ

ಪತ್ರಗಳು—ವರಾಹಮುದ್ರೆ

- 1 ಶ್ರೀಗಣಾಧಿಪತಾಯೇನಮುನಿರ್ವಿಘ್ನ ಮಸ್ತು
- 2 ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಜೆಂದ್ರಚಾಮರಚಾ
- 3 ರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾಂಭ | ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವ
- 4 ಸ್ತುತೀಜಯಾದ್ಭುತಯ | ಶಾಲಿವಾಹನಶಖವರುಶ | ೧೩೪೭
- 5 ನೆಯ | ರಕ್ತಾಕ್ಷಿಸಂವತ್ಸರದಮಾಘಶು ೧೫ ಸೌಮ್ಯವಾರಚಂದ್ರೋ
- 6 ಪರಾಗಪ್ರಣ್ಯಕಾಲದಲೂಶ್ರೀಮತುಹೇಮಾದ್ರಿಮಹಂಮೇರು
- 7 ವಿನ | ದಕ್ಷಿಣದಿಗ್ಭಗಜಂಬೂದ್ವೀಪಲಕ್ಷುಯಿಪತಾರುಸಾ
- 8 ವಿರಯೋಜನವಧ್ಯರಾಷ್ಟ್ರಕುಂತ್ರಳದೇಶಾಧಿಪತಿತುಂಗಭದ್ರಾ
- 9 ತ್ವೀರದಿಂಪಾಂಪಾಪತ್ತಿ ಶ್ರೀವಿರುಪಾಕ್ಷಲಿಂಗನರೂಪದಿಂವಿದ್ಯಾ |
- 10 ರಂಣ್ಯರ | ಶ್ರೀಪಾದಂಗಳನಾಮದೇಹದಿಂ | ಹರಿಹರದೇವ | ಮಹಾರಾಯ
- 11 ರುಕಟಪ್ರತಿಷ್ಠೆಯಾಗಿಂತಾ | ವಿದ್ಯಾನಗರ್ವಿಯಸಿಹ್ವಾಸನಕರ್ತರಾದಶ್ರೀಮ
- 12 ದ್ರಾಜಾಧಿರಾಜುಜಸರವೇಶ್ವರವೀರಪ್ರತಾಪ | ಶ್ರೀವೀರರಾಮದೇವರಾ
- 13 ಯ | ಮಹಾರಾಯರುರತ್ನಸಿಹ್ವಾಸನರೂಢರಾಗಿ | ಸುಖಸಂಕಥಾವಿನೋ
- 14 ದದಿಂಪುಧ್ವೀರಾಜ್ಯಗೇಯುತಿರಲು | ಆವರಕಾರ್ಯಕೆಕರ್ತರಾದ |
- 15 ಶ್ರೀಮತ್ತು ಮಾವಲವಂಶೋಧಾರಕಾಹನುಮಿನಾಯಕರ
- 16 ಮಕಳು | ಬಿಲ್ಲಪ್ಪನಾಯಕರು | ಕೆಂಗಪ್ಪನಾಯಕರು | ಶ್ರೀವತ್ಸ
- 17 ಗೋತ್ರದ | ಆಪಸ್ತಂಭನೂತ್ರದ | ಯಜುಃಶಾಖೆಯಿಂದ್ರಕಂಟಕ
- 18 ವಲಮಲ್ಲಿಭಟ್ಟರಮಕಳು | ಅಪ್ಪಭಟ್ಟರು | ತಮ್ಮಲಿಂಗಣಗೆಬರಸಿಕೊಟ್ಟ
- 19 ಧರ್ಮಶಾಸನದಕ್ರಮವೆಂತೆಂಬರೆ | ಮಾವಲವಂಶೋಧಾರಕಹನುಮಿ
- 20 ನಾಯಕರಮಕಳು | ಬಿಲ್ಲಪ್ಪನಾಯಕರುಕೆಂಗಪ್ಪನಾಯಕರುಸಂಧೇವೆನ್ನೂರಸೀ
- 21 ವೇವರ್ಗಸ್ತ ರಣೋದತವಾಗಿ | ನಾಲ್ಕುಸಾಧಿಸುವಮುಹೂರ್ತಸಾಧನ
- 22 ದಸಮೆಯೆದಲ್ಲಿ | ಶ್ರೀವತ್ಸಗೋತ್ರದ | ಆಪಸ್ತಂಭನೂತ್ರದ | ಯಜುಃಶಾಖೆಯ
- 23 ಯಿಂದ್ರಕಂಟಕವಲಮಲ್ಲಿಭಟ್ಟರಮಕಳು | ಅಪ್ಪಭಟ್ಟರುತಂಮಲಿಂ
- 24 ಗಣನುಸಹ | ನಾವುಪೂರ್ವೀಕರುನಂಮಹಿರಿಯರು

1 ನೇ ಪತ್ರದ ಹಿಂಭಾಗ

- 25 ಪಡೆದಂತಸ್ತಳಮನೆಯ | ಕಾದುಕೊಂಡು | ನಿಮಿತ್ತ

- 26 ತರಗಿ | ಯಿದವಿ | ಯಿತಲಾಗಿ ಸಿನ್ನು ಮಾಡಿದ | ಸೀಮೇಸ್ತಳ
 27 ದಸೇನಬೋವಿಕೆ ಜೋತಿಶ್ಯಸಹ | ನಮಗೆ ಪಾಲಿಸಿಕೊಳ
 28 ಬೇಕೆಂದು ಹೇಳಿಕೊಳಲಾಗಿ | ಉಚಂಗಿವೇಂಟದೊಳಗ
 29 ಣಸಂತ್ತೇ ಬೆಂನೂರಿಗೆ ಸಲುವ | ಸೀಮೆಗ್ರಾಮಾನೂಗ್ರಾಮ
 30 ಗಳ | ಸ್ತಳದ ಸೇನಬೋವಿಕೆ ಅಸೀಮೆ ಜೋತಿಶ್ಯಪು
 31 ರೋಹಿತೃಮುಂತಾದನು | ಪೂರ್ವಸ್ತಳದವರು ಅ
 32 ಹುದುಯೆಂಬಿಬರಿಂದ ದಾನಧಾರಾ ಪೂರ್ವಕವಾ
 33 ಗಿರಾಮಾರ್ಪಣ ಮಾಡಿಕೊಟ್ಟವಾಗಿ | ನೀಲು ನಿಂ [ಮ] ಸ್ತತ್ರ ಪಾತ್ರ ಪಾ
 34 ರಂಪರ್ಯು ರಾಗಿ ಆಚೆಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಳಾಗಿ | ಆಸಂ
 35 ಥೇ ಬೆಂನೂರ ಸೀಮೇಸ್ತಳದ ಸೇನಬೋವಿಕೇನು
 36 ಬರಕೊಂಡು ಅಸೀಮೆ ಜೋತಿಶ್ಯಧರ್ಮವೆನುನಸಿಕೊ
 37 ಂಡು | ಪೂರ್ವಮರಿಯಾದಿಯಲ್ಲಿ | ಸ್ವಾಸ್ಥಿ ಉಂಮಳವರ್ತನೆ
 38 ಹೊಲಗದ್ದೆ ಬೆದ್ದಲು | ಕಾಡಾರಂ ಬನೀರಾಂ ಭಯಸ್ವಾ
 39 ವ್ಯು | ಸುವರ್ನಾದಾಯ | ಸರ್ವತೇಜಸ್ವ್ಯವ್ಯವಂನು | ಅನು
 40 ಭಯಿಸಿಕೊಂಡು ಬಾಹಿಯೆಂದು | ಮಾವಲವಂಶೋಧಾರ
 41 ಕಹನು ಮಿನಾಯಕರ ಮಕ್ಕಳು ಬಿಲ್ಲಪನಾಯಕರು | ಕೆಂಗ
 42 ಪ್ಪನಾಯಕರು | ಶ್ರೀವತ್ಸಗೋತ್ರದ ಆಪಸ್ತಂಭಸೂತ್ರದ
 43 ಯಜುಃಶಾಖೆಯಿಂದ್ರಕಟ್ಟಿ ಅವಲ
 44 ಮಲ್ಲಿಭಟ್ಟರ [ಮ] ಕಳು ಅಪ್ಪಾ ಭಟ್ಟರು | ತಂಮಲ್ಲಿ
 45 ಂಗಣಗೆ ದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ | ಸಂಥೇ ಬೆಂನೂ
 46 ರ ಸೀಮೆಸ್ತಳದ ಸೇನಬೋವಿಕೆ ಜೋತಿಷ್ಯಪುರೋಹಿ
 47 ತ್ಯಕೆ ಸಹಬರಿಸಿಕೊಟ್ಟ ಧರ್ಮ ಶಾಸನಾ | ಯಿ

2 ನೇ ಪತ್ರದ ಮುಂಭಾಗ

- 48 ತಪ್ಪಯಿದಕೆ ಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯಚೆಂ
 49 ದ್ರಾವನಲೋನಲಶ್ವಾ | ದಳು ಭೂಮಿರಾಪ್ಪಾ
 50 ಉಡ್ಡಯಂಯಮಶ್ವಾ | ಆಹಶ್ವರಾತ್ರಿಶ್ವ
 51 ಉಭೇಶಸಂಧೇದರ್ಮಶ್ವಜಾನಾತಿ | ನರಶ್ವಉ
 52 ತ್ತಂ || ೧ || ದಾನಪಾಲನಯೋರ್ಮಧೇ | ದಾನಭೇಯೋ
 53 ನ್ನುಪಾಲನಂ | ದಾನಸ್ವರ್ಗಮವಪ್ನೋತ್ತಿ | ಪಾಲನ
 54 ದಶಕುತಂಪದಂ || ೨ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂ
 55 ಣ್ಯಂ | ಪರದತ್ತಾನಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ |
 56 ಸ್ವದತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ || ೩ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
 57 ವಾಯೋಹರೇತ್ತಿ ವಸುಂದರಾ | ಪಷ್ಪಿರ್ವರುಪಸಹಸ್ರಾ
 58 ಣಿ ವಿಷ್ಣುಯಗಾಂಜಾಯತೇಕ್ರಿಮಿ || ೪ || ಮಧಂಶ

- ⁵⁹ಜಪರಮುಹೀವತ್ತಿ ವಂಶಜಾವಾಃ || ಯೇಭೂಮಿಪಾತನ
⁶⁰ತ್ತತಮುಜ್ವಲಧರ್ಮಚಿಂತೆ || ಮದರ್ಮವೇವಸರಿ
⁶¹ಪಾಲನಪಾಲಯಂತಂತತ್ಪಾದುಕದ್ವಯಮಾ
⁶²ಹಂಕರಸಂವಾಹಂತಿ || ೫ ||

ಶ್ರೀರಾಮ

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ಆದೇ ಹೋಬಳಿ ಹಳ್ಳಿ ಅಂಣಾಪುರದ ಗ್ರಾಮಸೀಮೆನಶಕ್ಕೆ ಪಶ್ಚಿಮ ಸ್ಕಾರಿ ಬಂಜರಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' x 1'4"

- ¹ಗುರುವನಭಕ್ತ ಸಂತೆಬೆಂ
²ನೂರಮಹಂತ್ ಮಟದ
³ಮುಳುತಾರವಾದಲಕ್ಷ್ಮ
⁴ಮಸಾಗರನಾಡಗಾಡತ

- ⁵ನಬಸವಂಣಪುರದ
⁶ಲೋಡೆಯನುದಮನಹ
⁷
 (ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

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ಆದೇ ಹೋಬಳಿ ಅಲಕನಾಳು ಗ್ರಾಮದ ದಕ್ಷಿಣಕಡೆ ಜಲೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದ ಆಗ್ನೇಯ ಮೂಲೆಯಲ್ಲಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7' 6" x 3' 6"

- ¹ಶ್ರೀಮತ್ಪ್ರಾಚೀನಪೂಜಾರ್ಯಸರ್ವಕರ್ಮಸುಸಾಕ್ಷೀಫಲದಾಯನಮೋನಿತ್ಯಂಶಂಕರಾಯಮಹಾತ್ಮನೇ || ನಮಸ್ತುಂ
²ಗಂಧರ್ವಂಜಿತದ್ರಚಾಮರಚಾರವೇತ್ಯುಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತುಂಭಾಯಶಂಭವೇ || ಶ್ರೀದಯಿ
³ತಂಗಳನೆಂಬಯಾದವಕುಲದಲ್ಲಿಪುಟ್ಟಿಯತಿಪತಿಪುಲಿಯಂಬಾದೆಯಿಪ್ಪೆಯುಳನೆನೆಯನಿಯಾದೇಶದಿನಿಯಿಪ್ಪೊ
⁴ಯುಪ್ಪೆಯುಳನಾದಂ || ಮೊದಲಲುಪ್ಪೆಯುಳರಾಜ್ಯಲಕ್ಷ್ಮಿಯೊದವಂತೋಳ್ವಿನಿನಿತಾತ್ಮಿತನ್ನುದಯಂರಂಜಿ
⁵ನೆತನ್ನಬಲೊದವತನ್ನಪ್ಪೇಜಿತನ್ನಜ್ಞೆಮಿಾಪಿಡಿಶಾಚಕ್ರಮನೊತ್ತಿ ಕೊಂಡುತಳಕಾಡಂಗೆರಾಜ್ಯಕ್ಕೆ ತಾಂಮೊದ
⁶ಲಾದಂಯದುವಂಶವರ್ಧನಕರಂಶ್ರೀವಿಪ್ಪೊ ಭೂಪಾಲಕಂ || ವ || ಯಾಮಹಾಮಂಡಳೇಶ್ವರನತನೂಜನಪೆಮ್ಮೆಯಂಪೇಳ್ವಡಿ || ೧ || ಕು
 ಲಜನೆ | ಯಾದವಾನ್ಯು |
⁷ಯೆರಿಗೋಮಣಿಪೇಳ್ವವಗ್ಗೀವನೇವಧೂತಿಲಕಯೆನಿಪ್ಪಲಕ್ಷ್ಮಿಯಮಗಂಕಡುಚೆಲ್ವನೆಲೋಕವೆಲ್ಲವಂಸಲಿನಿಲಿಕಾವವಿಪ್ಪೊ ವಿನಪುತ್ರಕ
 ನೆಂದ
⁸ಡಿಬನ್ನಿಸಲ್ಪೆ ಭೂವಳಯದೊಳುಪ್ಪರಾರೊನರಸಿಂಹನುಪಾಳಕನೆನಿರಂತರಂ || ನರಸಿಂಹಭೂವ(ತಿ)ಗಂತಾಂಪಿರಸಿಯೆನಿಪ್ಪವ
 ಟ್ಟವಾ
⁹ದೇವಿಗವಂತಿರದುದಯಿದಂಬಿರುದಬ್ಬಲಾಳದೇವನೆಸೆಗುಂಧೆಯೊಳು || ವ || ಯಾತನಳವಿಗಳದದರ್ಪಮಂವೇಳ್ವಡಿ || ಗದ್ಯ || ಸ್ವಸ್ತಿ ಸ
 ಮಸ್ತಭುವನಾಶ್ರಯಂ
¹⁰ಶ್ರೀಪ್ರಧೀವಲ್ಲಭಂಹಾರಾಜಾಧಿರಾಜಂಯಾದವಕುಳಂಬರದ್ವಯಮೇಸವ್ಯಕ್ತಚೂಡಾವಾಣಿದ್ಯಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಶಕಪುರನಿ
 ವಾಸವಾಸಂತಿಕಾದೇ

- ¹¹[ವಿ]ಯಲಬ್ಧವರಪ್ರಸಾದನುಂಪ್ರೀಮನ್ಮುಕುಂದಸಾದಾರವಿದವಂದನಿನೋದನುಂಚಕ್ಷುಂಣ್ಣಲಕ್ಷ್ಮೀಲಕ್ಷ್ಮಿತವಕ್ಷಪ್ರದೇಶನುಂಪ್ರೀತಾತಪತ್ರ
ಶೀತಲೀಕೃತಭೂ
- ¹²ತಳನುಂಸಂಗೀತಪ್ರಸಂಗಭಂಗೀಸಂಗತಚತುರಭರತನುಂತಕ್ರವಿದ್ಯಾವಿಸಾರವಿಚಾರನಿರತನುಂಶಬ್ದವಿದ್ಯಾಸಮಗ್ರಲಕ್ಷಣಸುಂಕ್ಷಿತನುಂವೆ
ದವಿದ್ಯಾರೀಕ್ಷಾದಕ್ಷನುಂ
- ¹³ಗಜರಾಜಗಂಡವಿಜಯುಡಿಡಿಮಾಯಮಾನೋಡ್ಧಮರಮಧುಕರಪಿಂಚ್ಛಾತಪತ್ರನುಂಸರವಧೂಪುತ್ರನುಂಶೀಮತ್ರಿಭುವನಮಲ್ಲಪ್ರತಾಪಚ
ಕ್ರ
- ¹⁴ವರ್ತಿಸ್ತಪೂಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರುಸಪ್ತಧ್ವಲಕ್ಷಪ್ರಿಯನಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಮೇಕಭತ್ರಚ್ಛಾಯೆಯಿಸುಖಸಂಕಥಾವಿ
ನೋದದಿಂರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿರೆ ||
- ¹⁵ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ಎಜಿಞಂಗರಸನಕಾಲದೊಳಗದರಾತಿಗಳಬಲ್ವಿನಿಂದೆರಗಿಸುವಂಉದಾಂತರಾತಿಗಂತಕನಜಿಯಿರೆವೈಜರ
ಸನಂಮುಖೀಮಂ
- ¹⁶ಡಲದೊಳು || ವ || ಆತನದರ್ಪಮಂಪೇಳ್ವೆಡೆ || ವಿ || ಪೇಡರಬಂಕಿಯೆಂಬವನದಂತವನಗ್ಗದರಾಯನೋಡೆಹೆವ್ವಾಡಿಯಮುಂತೆಬಿಲ್ಲವಿ
ರುದಂಕದಪಂದಲೆಯೊ
- ¹⁷ದೆಕೋಲಿನೊಳುನೀಡಿರದಂಬರಾಂತರದಲಾಡುವವದ್ದಿನಲೊಂದುಕಂಣ್ಣುಂವನೋಡಿದವಗ್ಗಿರಂಕೆಮಿಗಲೆಚ್ಚನೆಗ್ಗೈಯವಯ್ಯಭೂಮಿ
ಪಂ || ಕಣ್ಣಂ
- ¹⁸ಬಿನಬಿರುದನದಂತಿಣ್ಣಂತಾಂಪಡೆದರಾಯಹೆಂವೂಡಿಯೊಳಂಬಣ್ಣಿಸುವನೆಂಬಗನುಪಮವಂಣಂವೈಜರಸಮಾಳ್ವದರ್ಪಜಗದೊಳು ||
- ¹⁹ಕಣ್ಣಂಬುಂಬಿರುದಾದವಯ್ಯಣ್ಣಿಸಂಗದಂಗನಾಕಾಂತೆಗಂಬಣ್ಣಿಪ್ಪಂಗವಸಾಧ್ಯವಾಗಲೊಗೆದಂಶ್ರೀನಾಥಭೂಪಾಳನಾದಂಣ್ಣಂಗಂಸತಿಯಾ
ದನಾಗಲೆನುಹಾಕ್ರೀಕಾಂತೆಗಂಪುಟ್ಟಿದಂಕಣ್ಣುಂಮೂಱದೇವನಿತ್ತವರದಿಂಶ್ರೀವಯ್ಯಭೂಪಾಳಕಂ || ಯೆನಗದುದೆಯ್ಯನಂಮ್ನುಕುಲ
ಕಂಚಲಕಂಬ
- ²¹ಲುಪಿಂಗಬವ್ವಳಪೇಳ್ವನುಪಮವಯ್ಯಮಂಡಳಕಗಂಸತಿವೈಯ್ಯಲದೇವಗೆಂಬುದುಂಅನುದಿನತಂಮ್ನುದೆಯ್ಯಪದುಮಾವತಿದೇವಿಯನಿಚ್ಚ
ವಚ್ಚಿಸಲಮನವೊ
- ²²ಸೆದಿತ್ತಳಾಕೆವರಪುತ್ರಕನಂಕಲಿಬಮ್ಮಭೂಪನಂ || ಆತನನ್ವಯಮಂಪೇಳ್ವೆಡೆ || ಕುಲಮಂಪೇಳ್ವೆಡೆಗಂವಂಶತಿಳಕಂಸನ್ಮತ್ತಿರಿಯಂ
ಪೇಳ್ವೆಡಂತಲವಿಲ್ಲಂ
- ²³ಗೇಚತುಗ್ಗಿಣಂಸರಹಿತವ್ಯಾಪಾರಮಂಪೇಳ್ವೆಡೆನೆಲಕಾತ್ತಿರತ್ತಪನುಗ್ಗ...ತರದೊಂದಾಟೋಪಮಂಪೇಳ್ವೆಡೆನಿಲೆಮಾತಾಡುವನಯ್ಯತಿ
ಬ್ಬರಳೆವಂಶ್ರೀಬಂಮ್ಮಬೂ
- ²⁴ಪಾಳಕಂ || ವಿಪಮವ್ರಿತ್ತ || ಭಯಮಂವಿದ್ವಿಷ್ಣುಸೈನ್ಯಕೃಭಯಮನತಿಬೀತಗ್ಗಿರಬೇಳ್ವತ್ತಿರಮಂಪೇಳ್ವಯಶೋವಿಸಾಧಿರಮತ್ತಿರಪತ
ತಿಗೆ
- ²⁵ರತಿಸಮೋಹಮಂಕಾಂತೆಯಗ್ಗಿತ್ತುಸಾಜನೈಸದ್ವೃತ್ತಿಯನಾಳೊಪ್ಪಿದವಯ್ಯರಸನತನಯಂಕ್ಷತ್ರವಂಪೇಂದುವಾಸಂದಿಯಬಮ್ಮಂ
- ²⁶ಕೀತ್ತಿರದಮ್ಮಂಪದನತಿಪನತಾವಮ್ಮನುದ್ಧಾಮಶಮ್ಮಂ || ಅರಿವಗ್ಗಿರಂದ್ರಮಾಗ್ಗಂಚರಸುದಸಸಿರಾಕಾರದಿಂದಾಜಿಗಣ್ಣುಲುಕಿರಮ
ತದ್ವೇಗದಿಂದಂದ
- ²⁷ಸರಥತನೆಯಂಪಾಟಲೆಚ್ಚಂತೆಮಾಣಾಂತರಿಯಂಕಣ್ಣಂಬಿನಾತಂರಿಪುಕಿರಮುರುಳಲುಗಂಗವೀರಾಜ್ಞಾನಂಸಂಗರಧೀರಂಧಿಪ್ಪನೆಚ್ಚಂಜಯಂ
ವಧುನಲವಿನತ್ತಿರಲು
- ²⁸ಬಮ್ಮಭೂಪ || ಬಿಜಸಿಡಿಲಟ್ಟುಕೊಲ್ವತೆಹದಿದುಱದಾಂತರಿವಂಡಳೇಕರಂತಜಿಯಿರಣಾಗ್ರದೊಳುನೆರದಭೂತಪುಷಾಚದಡಾಕಿನೀಮಯಂ
ಬಿಜುವರಿಬೀರರ
- ²⁹ಟ್ಟಿಮಯಮಾಯುಜಗಕ್ಕಿರಂದ್ರಮಾಗಲಾಂತಿಜಿದುನೆಗ್ಗೈಯಂಪಡೆದನೀಧರೆಯೊಳುಕಲಿಬಂಮ್ಮಭೂಮಿಪಂ || ಎಸದಿದ್ದಬಂಮ
ಭೂಪನವಸವತ್ತಿರಯ

- ³⁰ ನಿವ್ವಗಂಗಳಮಾದೇವಿಗಿತಾಂಜಸೆಯಿಂಪುಟ್ಟಿದನದಟಂವಿಷಸನದೊಳುಕತ್ತುದಲ್ಲಳಂನರಸಿಂಹಂ || ಪ್ರೀಕಂಠಂಪರಮಾಯುವಂಸಕಳಲಕ್ಷ್ಮೀ
ನಾಥನೈ
- ³¹ ಶ್ವೇದಿಯಮಂಲೋಕೋತ್ಪತ್ತಿ ನಿಮಿತ್ತ ಕಾರಣನಜಂಸತ್ತುತ್ತ ಕಂಕೂರ್ತು ಭೂಲೋಕಾಧೀಶ್ವರಬಿಮ್ಮಿದೇವತನೆಯಂಪ್ರೀನಾರಸಿಂಹೋ
ವ್ವಿಪಂಗಳೇಕೀಭಾವ
- ³² ದಿನೀಗಿಬೇಳ್ವವರಮಂಚಂದುಕ್ತ ಕೃತಾರಂಬರಂ || ಆರಿಭೂಪಾಳಸಿರಂಗಳಿಂದೆಸೋರೆಯಂತದ್ವಾಹುಸಂದೋಹದಿಂಕರೆಯಂದಂಡಿಗಿಮಾಡಿಪೇ
ನೆ
- ³³ ಸೆವಬೀವಿಂತೆಯಂಕಟ್ಟಿತದ್ಧರದೊಳ್ಪಡುತವಿಸ್ವಳೊಲ್ಪುನಲವಿಂಪ್ರೀಕಾಂತೆಯಾನಂದದಿಂಧರಣೀಶೋತ್ತಮನಾರಸಿಂಹನಿವನಂಸದ್ಭಾ
ವದಿಂಭೂತಗಳ್ಳು ||
- ³⁴ ಕರಿಪತಿಯಪ್ಪಮಾಳವಮಹೀಪತಿಬಂಟಿನಲಾಳಭೂಮಿಪಂತುರಗಳಚಯಂಗಳಿಂದೆಸವಗೂಜ್ಜುರಭೂಪತಿಚೋಳಭೂಭುಜಂನೈರದಿದಿ
ರಾಂತುತಾಗಿರಣರಂಗದೊಳೊಬ್ಬ
- ³⁵ ನೆಕಾದಿಗಿಲ್ಲ ನೀನರಪತಿಬಲ್ಲಭೂಪನಬೆಸಂಬಡೆದೀನರಸಿಂಹಭೂಭುಜಂ || ಗದ್ಯ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ತ್ರ ತೀತಳಬಾಹುತಂಗಂಗಾನ್ವಯಪ್ರಸೂ
ತಂ | ಕೊಂ
- ³⁶ ಗುಳಿವಮ್ಮಧಮ್ಮದಾರಾಜಾಧಿರಾಜಂಕೋಲಾಳಪುರವರಾಧೀಶ್ವರಂ | ಪದ್ಮಾವತೀದೇವಿಯಲಬ್ಧವರಪ್ರಸಾದನುಂ ! ಗಂಗಗಾಂಗೇಯ
ನುಂ | ಜಡುದುತ್ತ
- ³⁷ ರಂಗನುಂ | ಪ್ರತಾಪಮಹೇಶ್ವರನುಂ | ನಂದಗಿರಿನಾಥನುಂ | ಮನುಜಮಾಧಾತನುಂ | ಪರಿಪನ್ನಿಪಾತ್ಥನುಂ | ಗಂಡರತೀರ್ಥನುಂ
ಅಣಿಯೊಡೆಗಂಡನುಂ
- ³⁸ ಣರಂಗೀಜನುಂ | ಬಿಲ್ಲಂಕಕಾಜನುಂ | ಕಣ್ಣಂಬಿನಾತನುಂಎಸವರಾದಿತ್ಯನುಂಆಹವಜತ್ತಲಟ್ಟನುಂವೈರಿಘರಟ್ಟನುಂಸರಣಾಗತವಜ್ರ
....
- ³⁹ ಪರಬಳಭಯಂಕರನುಂಬಂಟರಲಾವನುಂ | ಮಜಿಲುಗೆಕಾವನುಂ | ತಪ್ಪೆತಪ್ಪವನುಂ | ಮಗುಳ್ಳಡೆಜಿಪ್ಪವನುಂಆದೆಂತುವೊ
ಪ್ಪವ
- ⁴⁰ ನುಂ || ಯಿಂತೀನಾಮಾವಳೇಪ್ರಸನ್ನ ಸಹಿತರಪ್ರಶ್ರೀಮನ್ಮಹಾಮಂಡಳಿಕನಾರಸಿಂಹರಸರುಆಸಂದಿಯನೆಲವೀಡಿನೊಳುಸುಖ
- ⁴¹ ಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೆಯುತ್ತ ಮಿರೆತತ್ವದಪದ್ಮೋಪಜೀವಿ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಶ್ರೀಮನುಮುದುಗೆಜಿಯಮಹಾ
ಪ್ರಭು
- ⁴² ಗುಡಿಕೇತಗಪ್ರವಿಆಯಿಬ್ಬ ಗ್ಗಂಸುಪುತ್ರನಾದಿಗಲುಡನು || ಅನುನಯದಿಂರಾಮೇಶ್ವರಮನುಪಮು.....
- ⁴³ ಯೊಳನುಪಮಗುಣನಿಳಿಯಂಜನವಿನುತನೆನಿಸಿದಾದಿಗಾಂಡನನ್ನಾಧ್ಯನೈರು || ಅಂತನಿಸಿದಾದಿಗಾಂಡಂಮು...ಗವುಡಿ
ಗಂ
- ⁴⁴ ತನೂಭವ ಬಿಲಗುಂಡನುಪುತ್ರಕುಲದೀಪಕನೆಂಬೀನ್ಯಾಯಮನನುಕರಿಸಿದಂಮುಹೀಮಂಡಳದೊಳು || ಅನ್ನಾ ಬಿಲಗುಂಡಗಂ
ಬಾಗಗಾಂಡಿಗಂ ..
- ⁴⁵ ಪುಟ್ಟಿದತನೂಜರು | ರಾಮಗುಂಡನುಂಬೂಚಗಾಂಡನುಂಆದಿಗುಂಡನೆನಿಸಿದ್ದರೆಯೊಳು || ರಾಮಂಸಕಳಕಳಾಜ್ಜಿ
ತ
- ⁴⁶ ಬೂಚಂನಿಮ್ಮಳಕೀರ್ತ್ತಿವಿಶಾಳಂಆದಿಯನೆಮೂವತ್ತನೂಜರಾದದ್ದರೆಯೊಳು || ಅಂತನಿಸಿದಆಸಂದಿನಾಡಮಹಾ .
- ⁴⁷ ಶಕ್ತಿತ್ರಯಗುಣಸಂಪನ್ನರಪ್ಪರಾಮಗಾಂಡಂಗಳದುನಿನಿಯಬಂಧುಜನಪೂಜಿತೆಯಪ್ಪಗಂಗಳಿಗಾಂಡಿಗಂ....
- ⁴⁸ ಪುಟ್ಟಿದರುಬಿಲಗಾಂಡನುಂಹರಿಯಮಗುಂಡನುಂಪಳಗಾಂಡನುಂಲೋಕಗುಂಡನುಂಬೂಚಗಾಂಡನೆಂಬೀಸುತರಂಸಡೆದ
ರು |
- ⁴⁹ ಗುಡಿಗಂಸುಪುತ್ರಕುಲದೀಪಕರುಪುಟ್ಟಿದರಿಬಿಲಗುಂಡನುಂರಾಮಗುಂಡನುಂನಾಗಗಾಂಡನುಂಪುಟ್ಟಿದರೆಂತೆನೆ ||
ಅನೈನಿ
- ⁵⁰ ದ್ರೋಮನುಮಹಾನಾಳ್ವಭುಮುದುಗೆಜಿಯರಾಮಗುಂಡನುಹಲಕಾಳನವಳ್ಳಿಯಂವಾಡಿಬಿಲಸಮುದ್ರಯಂಬಕೆಜಿಯಂಕಟ್ಟಿ |
- ⁵¹ ಬೂಚಸಮುದ್ರಯಂಬಕೆಜಿಯಂಕಟ್ಟಿಸಿಬಿಲ್ಲೆಸ್ವರದೇವರಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂದೇವಾಲಯಂವನ್ನಾಸ್ತಕವರ್ಷದ |

52. ನೆಯುಮುಖಸಂವತ್ಸರದಫಾಲ್ಗುಣಸುಧ ೫ ಬ್ರಹ್ಮಸ್ತಿವಾರದಂದುಉತ್ತರಾಯಣಶಂಕ್ರಾಂತಿ ಬೃತೀಪಾತ...
53. ಜೀಯಂಗಳಕಾಲಂತೋಳದುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಶ್ರೀಬಿಲ್ಲೇಸ್ವರದೇವರಾಂಗಳೋಗನೈವೇದ್ಯಸ್ತಂಧಸ್ಥಿತಿಜೀ
ನೋಧಾರಚೆ
54. ಯಿತ್ರಪವತ್ರನಂದಾದಿವಿಗನಿತ್ಯನಯಿಮಿತ್ತಿ ಕಕ್ಕೆ ಬಿಟ್ಟದತ್ತಿ ಬಿಲಸಮುದ್ರದಮೊದಲೇರಿಯಗದನಾಲ್ಕು ಮಾರುಬತ್ತೋಳಗಳೆಯಲುಕಂಬ
೬೦
55. ಊರಮೂಡಣನೀರಂಬಹೊಂಡದಹಿಂದೆಗದಕಂಬ ೪೦೦ ಆಬಿಲಸಮುದ್ರದನೋಳಗಣಯೆಜಿಯಕೆಯಿಮತ್ತ ಲೊಂದು || ೧ || ಪೂರಿಂಬಕ
ಗಲುಕೊನಾ
56. ಜನೋಮನಕಟ್ಟೆಯಬಿಡಗಣಕೋಡಿಯಮೊಗೆಯಕೆಯಿಮತ್ತ ಲೊಂದು | ೧ | ಮಾಚಿಸೆಟ್ಟೆಯಕೆಜಿಯತೆಂಕಣಕೋಡಿಯಕೆಳಗಣ
ಗದಕಂಬ... ೧೦೦ | ಶ್ರೀ
57. ಬಿಲ್ಲೇಸ್ವರದೇವರಬ್ರಹ್ಮಪುರೀವಾಧವಭಟ್ಟರುಅವರಮಗನೋಮಯ್ಯಂಗಳಿಗೆಬಿಲಸಮುದ್ರದಬಿಡಗಣಕೋಡಿಯಹಿಂದೆಗದಕಂಬ...
58. ಮಾಚಿಸೆಟ್ಟೆಯಕೆಜಿಯತೆಂಕಣಕೋಡಿಯಹಿಂದೆಗದಕಂಬ ೧೦೦ ಬಿಲಸಮುದ್ರದನೋಳಗಣದೇವದಾನದಿಂಬಡಗಲುಬಿದ್ದಲೆ
59. ಶ್ರೀಬಿಲ್ಲೇಸ್ವರದೇವರಪ್ರತಿಷ್ಠಾಶಾಯ್ಯರಪ್ಪರಾಜಗುರುಕ್ರಿಯಾಸಕ್ತಿ ದೇವಗ್ಗಿ ಉರಿಂಬಡಗಲುದೇವದಾನದಕೆಯಿಂಬಡಗಲುಬಿದ್ದಲೆ ..
60. ಇನ್ನು ವದಾನದೊಪ್ಪದಿಯಾಗಿಬಿಟ್ಟುಕಲುಳಿದು || ಸ್ವದತ್ತಂಪರದತ್ತಂನಾ! ಯೋಹರೇತಿವಸಾನ್ನರಾಶಿಪ್ಪಿವರ್ಷಸಹಸ್ರಾಣಾಂ | ಮಿಷ್ಠಾ
ಯಾಂಜಾಯ
61. ತೇಕ್ರಿಮಿ || ಹಾಲ್ವಕಾಳನಹಳ್ಳಿಯಚತುಃಶೇಮಾಸಂಮಂದಊರಿಂಮೂಡಲುಹಳ್ಳಿಸಾಗರಮಯ್ಯಾದೆ | ಊರಿಂಬಡಗಲುಮಸಣಿಸೆಟ್ಟೆಯ
ಕೆಜಿಯ
62. ಕೆಜಿಯಿಂಬಡಗಲುಸಾಲಕಲ್ಲುಸರಿಜ್ಞೇದಿಯಬಿದಿರಹಳ್ಳಗಡಿ | ಪೂರಿಂಪಡುಮಲಕರಡಿಗ.ಡೆಕಯ್ಯಾತಿಯಗುಡೆ | ಪೂರಿಂತೆಂಕಲುಮಿಟ್ಟಿಗೆಯ
ಕೆಜಿಯ
63. ಹಿಂದಣಹಳ್ಳಿಯಂತೀವಾರಹಾಲವೆರೆಯನೀಮೆಯಕ್ರಮ || ಶ್ರೀಬಿಲ್ಲೇಸ್ವರದೇವಗ್ಗಿಬಿಟ್ಟದತ್ತಿ ಯಂಪ್ರತಿಪಾಲಿಸಿದವನು | ಗಯ
64. ವಾರಣಾಶಿಕುರುಕ್ಷೇತ್ರದಿಬ್ಬತೀರ್ಥಂಗಳಲಸಹಸ್ರಕಪಿಲೆಯಕೋಡ.ವಂಕೋಳಗುಮನುವಣ್ಣದಲಕಟ್ಟಿಸಹಸ್ರಮನುಶ್ಯವೇದಪಾ
65. ರಗರಪ್ಪಬಾಹ್ಯಾಣರಿಗದಾನವರಿಕೊಟ್ಟುಫಲನಕ್ಕು || ಯಿಧಮ್ಮಕ್ಕಿ ಹಾಲೆತನುಬಿತ್ತಿ ದಮಹಾಪಾತಕಂಗೆಆದಿಬೃತೀರ್ಥಂಗಳಲಸಹ
66. ಸ್ರಕವಿಲೆಯಂಸಹಸ್ರಮನುಸ್ಯಬ್ರಾಹ್ಮಣರುಮಂವದಿಯಿಸಿದಯ್ಯದೋಶನಕ್ಕು | ಅಕರಸ್ವಕರೋದತ್ತಾ | ಗೋಸಹ
67. ಸ್ರವಧಸ್ತುತಾಃ | ಖರಃಪ್ರವೃತ್ತಿವಿಜ್ಞೇದಾಗೋಕೋಟಫಲಮನ್ನ ತೇಮಂಗಳಮಹಾಶ್ರೀ || ಶ್ರೀಶ್ರೀನಮಸಿವಾಯ
68. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುರಾಜಗುರುಕ್ರಿಯಾಸಕ್ತಿ ದೇವರಾಸಂದಿನಾಡುಮಳ್ಳೋಟತಪೋಧನರುಂಕಾದುರಾಮಗಹಂಡಂಗದೀಕ್ಷೆಯಂಮಾಡಿಹಾ
69. ಲಕಾಲನಹಳ್ಳಿಯಶ್ರೀಬಿಲ್ಲೇಸ್ವರದೇವರಸ್ಥಾನದಮಗ್ಗದೇಜಿನಾಡಸಮಯದಹದಿಕೆಲಿಂಗದಜಿತ್ತಪೋಧನರಹದಿಕೆಕಾಂತೀಯೇನುಹದಿಕೆಬನ್ನ
70. ಡಂಸಬ್ಬನಮಸಿವಾಯವಾಗಿಬಿಟ್ಟದತ್ತಿ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಶ್ರೀಹರಿಹರದೇವರಸಲಾಕಾಶಾಯಪ್ಪಶಿವದೇವಭಟ್ಟೋಪಾಧ್ಯಾರಿಮಾ
71. ಧವಭಟ್ಟರಗದ್ದೆಯಿಂಬಡಗಲುಗದ್ದೆ ಸ . ಕ್ರಿಯಾಶಕ್ತಿ ಗುರುಗಳಹಸಂಬಡಗಲುಬಿದ್ದ ಲೆಸಾವಂದುವಸವಂದು || ಶ್ರೀಮತುಬಿಲ್ಲೇಸ್ವರ
72. ದೇವರಚತ್ರಕ್ಕೆ ದೇವದಾನದಿಂಬಡಗಲುಗದ್ದೆ ಸ ೫ ಮಾಚಿಸೆಟ್ಟೆಯಕೆಜಿಯಬಿಡಗಣಕೋಡಿಯಲುಚತ್ರಕ್ಕೆ ಬಿದಲೆಸಾ
73. ವಸ ೧ | ಇಂತೀಧರ್ಮಕ್ಕೆ

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ಅದೇ ಹೋಬಳಿ ಬಂಕೀಕೆರೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಸಿದ್ಧರಾಮದೇವರ ಗುಡಿಯ ಅರಳೇಕಟ್ಟೇ ಬಳಿ ನೆಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' X 1'

¹ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಹಸ

²ವರ್ಷಸಹಸ್ರದವಕ್ರಮ

³ಸಂವತ್ಸರದ | ಚೈತ್ರಸುಧ ೫

⁴ಸ್ವಾಮಿಆದಿವಾರದಲ್ಲಿ . . . ರಬ

⁵ಕ್ಷಣವೊಡೆಯರಮಗುಂ . . .

⁶ಸಲಾರಸೆಟ್ಟಹಳ್ಳಿಪಟ್ಟ

- ⁷ಣಕ್ಕೆ ಬಂದುಕಾದಿದಲಂ
⁸ದುದಳ ವಾಱುಪು ಪೆಮ್ಮನಾಯ
⁹ಕಣ್ಣವರರಾಯರ
¹⁰ಗಂಡನಮಯುದುನ
¹¹ಬಂಟರಬಾವಪರನಾರಿ
¹²ಯನೋದರಹಿರಿಯ
¹³ನಾಗನಾಯಂಕನುಗಂ
¹⁴ಗುನಲಾರನದಳದಲಿಕಾ
¹⁵ದಿಬಿದಲಿನಾಡುದಳವಾರ

- ¹⁶ಯೆಣ್ಣಿಪೆಮ್ಮೆಯನಾಯ
¹⁷ಕನುಅತನತಂಮಅಡಪದ
¹⁸ನಾಗನಾಯಂಕಂಗಿತನಮ
¹⁹ನೋಹುತ್ಸಹದಿಂದಬಂಕೆ
²⁰ಕೆಜಿಯನುನೆತರುಗೊ
²¹ಡಗಿಯಾಗಿಕೊಟ್ಟರು
²²ಮಂಗಳಮಂಗಳಮಹಾ
²³ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಹೊದಿಗರೆ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗೌಡ ಪುಟ್ಟಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿರುವದು.

ಪ್ರಮಾಣ 2' × 1' 6"

¹ದುಂಮಿಸಾಯಿರಡಲುಭೂ

1 ²ಮಿವಿರಕ್ತಯಂಗಳಮಹಾ

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ಅದೇ ಹೋಬಳಿ ಗೊಪ್ಪೇನಹಳ್ಳಿ ಆಂಜನೇಯ ದೇವಸ್ಥಾನದ ಪ್ರಕಾರದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

- ¹ಕೆಂಗಸನಾಯ
²ಕಡೊಂಬರಕೆಂಗ
³ಪಗೆಕೊಟ್ಟುರು
⁴ಬೂಮಿಚಂದ್ರನಿರು

- ⁵ಉದಯದಕೆ
⁶ತಪದವನಾಯ
⁷ಲಿಕತ್ತೆ . . ಕಲ್ಲು
⁸ಪ್ಪು

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ಅದೇ ಹೋಬಳಿ ಡೋಣೇಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಗಂನೇ ನಂಬರು ಬಂಜರುಜಮಾನಿನಲ್ಲಿ ಬಿದ್ದಿರುವದು.

ಪ್ರಮಾಣ 3' × 1'

- ¹.....
²ಉಡನಮಗಮಿ
³ದಿವಿ . . ಡಗಲು
⁴ಡನಿಗಿಮೆ . .

- ⁵ಗಣಕಂದ್ರಯ್ಯ
⁶ಕೊಟ್ಟಹೊ
⁷ಲ

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ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕಗಂಗೂರು ಈಶ್ವರದೇವಸ್ಥಾನದ ಹಿಂದೆ ಸಿರಿಯಪ್ಪನ ಗುಡಿಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 1' 6"

- ¹ಶುಬಂಮಸ್ತು ! ನಮಸ್ತುಂಗಸಿರಶ್ಚುಂಭಿಃ|ಚಂದ್ರಚಾವುರಚಾರವೇ(ತ್ಯೈ)
- ²ತ್ಯೈಶೋಕ್ಯನಗದಾರಂಬಮುಲಸ್ತುಂಬಾಯಸಾಭವೇ(ಶೈ)ಸ್ವಸ್ತಿಶ್ರೀ
- ³ಜಯಾದ್ಭುತದಯಸಾಲಿವಾಹನಸಕವರುಶಂಭೋ ದನೆಯದಂದಾಭಿಸಂ
- ⁴ವಚ್ಚರದಆತಾಡಶುಂಭ ಕುಕ್ಕುವಾರದಲುಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜಾ
- ⁵ಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರಧಾಪಶ್ರೀಸದಾಃವಮಹಾರಾಯರುಸುಖಸಂಕಥಾವಿನೋ
- ⁶ದದಿಂಪುಷ್ಪೋರಾಜ್ಯಂಗಳೈಉತಯಿರಲುಆಯ್ಯನಮಲುಕವೊಡೆಯರಿಗಿದುಂವಿಸೀ
- ⁷ಮೆಯನುಅಮರಕೆಪಾಲಿಸಿಯಿರುತಿರಲುಆಯ್ಯನಮಲುಕರತಾಣದಾರ
- ⁸ದಿಲಾವರವೊಡೇರುರಾಜ್ಯದೊಳಗೆಗೌಡಪ್ರಜೆನಾಯಕಮಕ್ಕಳೆಉಪಹತಿ
- ⁹ಯವಾಡಲಾಗಿಸಂಘೇಜೆಂನೂರಹನುಮೇನಾಯ್ಕರಮಕ್ಕಳುಪಿಲಪನಾಯ್ಕರೂ
- ¹⁰ದುಂವಿಸೀಮೆಯಸ್ತುಳಕೆಸಲುವಚಿಕ್ಕಗಂಗೂರಗುಡಯ್ಯನೂಮಲುಕವೊಡೆಯರ
- ¹¹ಪಾದ(ದ)ಬಗೆಕಳುಹುತಿರಲಾಗಿಅಚಿಕಗಂಗೂರಗುಡಯ್ಯನುದಿಲಾವರನುಯೆಡ
- ¹²ದಾರೀಲಿತಲೆಯನೂಹೊದ್ದಶುದಿನಮಲುಕವಡೇರುಕೇಳಿತಮ್ಮಊಳಿಗದಚಿಂಮನವೊ
- ¹³ಡೆಯರಲಿ . . ನಜೋವನವರಕ್ಕೈಯ್ಯಸಂಘೇಜೆಂನೂರಪಲ್ಲನಾಯ್ಕರಿಗಿದುಂವಿಸೀಮೆಯನೂಪಾಲಿಸಿ
- ¹⁴ಮೊದಲಿದ್ ದಿಲಾವರನೆಂಬತಾಣದಾರನೂಆಗನೋಯಿಕ್ಕಿ ಚಿಕ್ಕಗಂಗೂರಗುಡಯ್ಯನುಗಚ್ಚಿ ಗಂಗೂರಸ್ತುಳ
- ¹⁵ದಲಿಪುತ್ರಫಲಾತ್ರಪಾರಂಪರಯಾಗಿನೆತ್ತರುಗೊಡಿಯಾಗಿಯಿಗುಡಯ್ಯನಮಕ್ಕಳಿಗೆ
- ¹⁶ಪಾಲಿಸಿದುವಿರೆಹೋದೊಳಗೆ ೧೨ ಮನಜಿನಹೋದೊಳಗೆ ೧೩ ಉಭಯ ೧೪ ದಹೋ
- ¹⁷ಲನುಚಂದ್ರಸೂರ್ಯರುಳ್ಳಂತನಕಾಉಂಡುಅನುಭವಿಸಿಕೊಂಬುದೆಂದುಪಾಲಿಸಿದರು
- ¹⁸ಯಿದಕೆಆವನೋರ್ವತಪಿದರಮಾತುತು ೨ ಗೋಬ್ರಹ್ಮರನುಕಾಸೀಲಿಕೊಂಡವಾ
- ¹⁹ತಕ್ಕಕ್ಕೆಹೋದರುಅವಗೆಕತ್ತೆ . . ಕಲ್ಲುಪ್ಪುತಿದನಮಾನಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಲಕ್ಷ್ಮೀಸಾಗರ ಗ್ರಾಮದ ಹನುಮಂತದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ೧ ನೇ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 3" x 3'

- | | |
|---------------------------------------|------------------------------|
| ¹ ನಲುಪ್ಪುಸಂವಚಾರದಭಾ | ³ . ಸೀಮರಾಮನಾಯಕನಮ |
| ² ದ್ರವದ . . ಗಲವಾರಶ್ರೀಮತು . | ⁴ ಗ . . ನಾಯಕರ . . |

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ೨ ನೇ ಕಲ್ಲು .

ಪ್ರಮಾಣ 6' 6" x 1'

- | | |
|---|-----------------------------------|
| ¹ ಧಾತುಸಂವತ್ಸರದಮಾಘಬ ೫ ಲು | ⁴ ಗಪನುಂಮಳಿಲಕ್ಷ್ಮುಸುಸಾಗ |
| ² ಹೊದಿಗರೆ ಸೀಮನಾಡಿಗಾಬಂಕೀಪುರ | ⁵ ರದಗ್ರಾಮ |
| ³ ದಮಲ್ಲಪ \| ತಿಂಮಪನಮಗರೆ | |

ಉಬ್ರಾಣೀ ಹೋಬಳಿ ಕಲ್ಲುಕೆರೆ ಗ್ರಾಮದ ಜಲ್ಲೇಶ್ವರದೇವಾಲಯದ ಮುಖಮಂಟಪದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 6' 6" X 3' 8"

- ¹ ಸ್ವಸ್ತಿ ಜಯಾಭ್ಯುದಯ || ನಮಃಸ್ತುಂಗಿರಾಸ್ತುಂಜಿಚಂದ್ರಚಾಮರಾಜಾರವೇತ್ಯುಳೋಕ್ಯನಗರಾರಂಭಮೂ
- ² ಲಸ್ತುಂಭಾಯಶಂಭವೇ || ಶ್ರೀಮತ್ತ್ಯುಳೋಕ್ಯಪೂಜ್ಯಾಯಸರ್ವ್ವಕರ್ಮ ಸುಸಾಕ್ಷಿಣೇಫಲದಾಯನಮೋನಿತ್ಯಂ
- ³ ಶಂಕರಾಯನಮೋಸ್ತುತೇ || ಸಞ್ಜನಿಂಛುರ್ಬೀಶನೋರ್ವ್ಯಂಶಕಪುರದವಾಸನಿ ಕಾದೇವಿಯನಿಶ್ಚಳ
- ⁴ ಚಿತ್ತಮಾಣದಾರಾಧಿಸುವೆಡೆಯೊಳದೊಂದುಗ್ರಾಹಾರ್ಥಿಗಳ ಮುಚ್ಚುಪ್ರಾಂಖಳಕಾಯಂಪಾಯೆಪಾರ್ಶ್ವಸ್ಥಿತ
- ⁵ ಜಿನಮುನಿಮಂಕುಂಚಮಂಕೊಟ್ಟುನೀನೀನಳೆಯಿಂ(ದಂ)ಶಾರ್ದೂಳ ಮಂಹೊಯ್ಯಳಯೆನೆಬಳಿಯಂಹೊಯ್ಯಳಭೂಘ್ನಪರಾದರೂ ||
- ⁶ ಅಂದುಮೊದಲಾಗಿನೆಳೆಪುಲಿಹಿಂದೊಳಿರೆಪೊಯ್ಯಳಾಸ್ವಯಂಬ್ಬೂಪಾಳಪ್ಪಿಂದಂಸೆಳೆವಿನವೆರಳೆಗಳಂದದಿನೋಡು
- ⁷ ವರರಾತ್ರಿಪರಾಹವದೊಳು || ಜಗತೀಕಂಟಕಕಾಶಿಕಬ್ರಜಮಂಡಂಗಲುವಿಷ್ಣುಜೇತಸ್ತಮಂಜಿಗುಂಗಲ್ಲರಾರಾಜಮಂ
- ⁸ ಡಳಮತೀವಂಕುಂದಲುಗ್ರಾಹಿದೈತ್ಯಗಣಂಪೆಳ್ಳು ಉಲಿಂತುಹೊಯ್ಯಳಕುಂಭದ್ವಂಶೋದಯಾದ್ರಿದ್ರಿದಿಂದೊಗದಂತೇ
- ⁹ ಜವನಪ್ಪುಕೆಯ್ದು ವಿನಯಾದಿತ್ಯಂಜಗಲೋಚನಂ || ಅವನರಸುಗೆಯ್ದು ನಲ್ಲಿಂದವನಂತರವಾತನಂಭವನೆಜಿ
- ¹⁰ ಯಂಗಂಧವೆಳಚ್ಚೆತ್ತ್ರಾಪ್ಪಾಯೆಯೊಳವನೀತಳವೆಲ್ಲಮಂಕುಳಿಲ್ಲೋಡಿಸಿದಂ || ಅಂಗವಿಳಾಸದರತಿವಿಜಿಯಂಗಂವಿಭವಾತಿಶ
- ¹¹ ಯದೆಳವಿಜಿಯಂಗಂತುಂಗಭುಜಬಳದೆಸಿರಿವಿಜಿಯಂಗಂಮಿಗಲೆನ್ನಿಸೊಗಯಿಸುವನೆಜಿಯಂಗಂ || ಪುಲ್ಲಶರರೂಪರಪ್ಪ
- ¹² ತಿವೆಲ್ಲಸ್ಸಗತ್ವತ್ರಾರಾದರೆಜಿಯಂಗಮನೋವಲ್ಲಭೆಗೇಚಲದೇವಿಗೇಬಲ್ಲಾಳಂಜಿಟ್ಟದೇವನುದಯಾದಿತ್ಯಂ || ಪುರಹರನಮೂಱುಕಣ್ಣ
- ¹³ ಳೊಳುರಿಗಣ್ಣು ಪ್ರತಿಮವಾದವೊಲ್ಲಾತ್ರವಸ್ತ್ರೋದರರೋಷೈಕ್ರಮದೊದವಿಂದರಸಾದಂವಿಷ್ಣು ಮೂರ್ತಿವಿಷ್ಣು ನರೇಂದ್ರಂ || ಮೊದಲೊಳು
- ¹⁴ ಹೊಯ್ಯಳರಾಜ್ಯಲಕ್ಷ್ಮೀಯೊದವಂತೋಳ್ವಲಿನಿಂತಾಳ್ದುತನುದಯಂರಂಜಿಸೆತನಬಲೊದವೆತನ್ನಾಪ್ಪೇಜಿತಂನಾಜ್ಞೆವಿ
- ¹⁵ ಜಿರಿವಾಚಕ್ರವನೊತ್ತಿ ಕೊಂಡುತಳೆ ಕಾಡಂಗಂಗರಾಜ್ಯಕ್ಕೆ ತಾಂಮೊದಲಾದಯದುಂವಂಶವರ್ಧನಕರಂಪ್ರೀವಿಷ್ಣು ಭೂ
- ¹⁶ ಪಾಳಕಂ || ಅವಿಷ್ಣುಗವಾಲಕ್ಷ್ಮೀದೇವಿಗುಬದಿಯ್ದನಂಭವನಂಭವಂದೀವಿಭ್ರಮಮಾದೊಡಮಿನಿತಾವೆಡೆಬಲಿನ್ನಿನಾರಸಿಂಹನರೇಂದ್ರಂ
- ¹⁷ ಅಳಾವ್ವುದಾತನ್ನ ತೇಜವರಿಮಂಡಳದಿಂಪುಸೈನ್ಯವಾಂಸದಿಂತಳಿವ್ವುದಾತನಖಿಲತೆಮೈರಿಯಂಪೆಡಿರಸುಯ್ಯಗಾಳಿಯಿಂಮಿ
- ¹⁸ ಳಿವ್ವುದಾತನ್ನ ಕೇತನಪಟಂದರತನ್ನ ಸಿತಾತವತ್ತದಿಂಕುಳಿವ್ವುದಿದೇನಮಾನುಷಮೊರಾಜಗುಣಂನರಸಿಂಹದೇವನ || ಅನವದ್ಯೇಕ್ಷ
- ¹⁹ ಣಮತ್ಸೈನ್ಯಂಘ್ರಿಕಮಂಕ್ರೀವಾವರಾಹಂನುಮದ್ಭನೈಸಿಂಹಂಕ್ಷಿತಿಮಂಡಳಾಕ್ರಮಣಕೇಳೇವಾಮನಂಶತ್ರುಶಾಸನರಾಮತ್ರಿಯಂ
- ²⁰ ಸ್ವಯೋಗಬಳಬುದ್ಧಂದಾಪ್ರಜೋನ್ಮಾತಕಲ್ಲಿನಿಜಾಧೀಶದಶಾಪತಾರನೊಗದಂಬಲ್ಲಾಳಭೂಪಾಣಿಕಂ || ಮಗರೆಗನಾಜಿಯೊಳುಸು
- ²¹ ಗಿದುಕೊಟ್ಟಿಭವಿನ್ತಿ ಉಚೋಳನಟ್ಟಿದಾನೆಗಳೆಲುಪಾಂಡನಂಸೇಡು ಕಾಡವರಾಯನುವಿತ್ತ ಮತ್ತಹಸ್ತಿಗಳೆವುನೋಡಿದೊಂದುನರಸಿಂ
- ²² ಹನಬಲೈಗೆಮೇಚ್ಚೆನೋಡುವರ್ವಗೇಯೊಳಗಾಳಿ ಸಿಂಹಣನಲಾಳನಗಾಳನರಾಯಭಾರಿಗಳೊ || ಅನೆಯನಾಯಕಂಗೆನೆಡದಾನೆಯನಾಯಕು
ನಲ್ಲದಾನ
- ²³ ನೆಂಬೀನುಡಿಯೇಉದೆಂದನರಸಿಂಹಮಂಟಪತಿನೊಣುಗಾವುದಂತಾನಿರದೆತ್ತಿ ಮೂಡಣದಿಶಾವರದ್ಧತರಂಪೊರೈನೂ
- ²⁴ ಹಾನೆಯನೊಡ್ಡಿ ದಾಮಗರನಾನೆಗಂಪಿಡಿತಂದನಶ್ವದಿಂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂಪ್ರೀಪ್ರಿಪ್ರೀವೆಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಂಪರ
- ²⁵ ಮೇಶ್ವರಂಪರಮಭಟ್ಟಾರಕಂಶತ್ರುಶ್ರಯಕುಳತಿಳಕಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿಸರ್ವಜ್ಞಚೂಡಾ
- ²⁶ ಮಣಿಮಲಿರಾಜರಾಜಮಲಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡಗಂಡಭೇರುಂಡನಸಹಾಯಶೂರನೇಕಾಂಗವೀರಶನಿವಾರಸಿದ್ದಿಗಿರಿ
- ²⁷ ದುರ್ಗಮಲ್ಲಜಲದಂಕರಾಮಮಗರಾಜ್ಯನಿಮ್ಮೂಳನೇಶೋಳರಾಜ್ಯಪ್ರತಿಷ್ಠಾಚಾರ್ಯಾನುಂಪ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲನಿಸ್ಸಂಕಪ್ರತಾಪ
ಚಕ್ರವರ್ತಿಹೊಯ್ಯ
- ²⁸ ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರಸಪ್ತಾರ್ಧಲಕ್ಷ್ಮಿಪ್ರಿಯನಾಚಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಂಮೇಕಚ್ಚೆತ್ತ್ರಾಪ್ಪಾಯೆಯಿಂಸುಖಸಂ
- ²⁹ ಖತಾನೋದದಿಂರಾಜ್ಯಂಗಿಯುತ್ತುಮಿರೆ || ತತ್ಪಾದಪದ್ಮೋಪವೇದಿ || ವಿಜಯಂಗರಸನಕಾಲದೊಳಿಗದರಾತಿಗಳಬಲಿನಿಂದಲಗಿಸು

³⁰ವಂಛುಣದಾನ್ತರಾತಿಗನ್ತ ಕನಱಿಯಿರೆವೈಜರಸನಂಮುಹೀಮಂಡಲದೊಳು || ಬೇಡರಬಂಕಿಯಂಬವನದನ್ತ ವನಗ್ಗ ದರಾಯನೋಡಿಹೆಂ
ಮಾಡಿಯಮು

³¹ನೆ ಬಿಲ್ಲುಬಿರುದಂಕದಪಣ್ಣ ಲೆನೊಂದೆಕೋಲಿನೊಳುನೀಡಿರದಂಬರಾಂತಹದಲಾಡುವದ್ದಿ ನೊಳೊಂದೆಕಣ್ಣು ಮಂನೋಡಿದವರ್ಗ್ಗ ಸಂಕೆವಿಗ
ಲೆಚ್ಚನೆಗತ್ತೆ ಫಯವೈಜ

³²ಭೂಮಿಪಂ || ಕಣ್ಣುಂಬುಂಬಿಪುದಾದವಯ್ಯ ಣ್ಣಿಸಂಗಾದಂಗನಾಕಾನ್ತೆ ಗಂಬಣ್ಣಿ ಸ್ವಂಗಸಸಾಧ್ಯವಾಗಲೊಗೆದ್ವೇನಾಥಭೂಪಾಳನಾ

³³ದಣ್ಣು ಗಂಸತಿಯಾದನಾಗಲೆಮಹಾಶ್ರೀಕಾನ್ತೆ ಗಂಪುಟ್ಟಿದಂಕಣ್ಣು ಮೂಱುಪವೇವನಿತ್ತ ವರದಿಂಪ್ರೀವಯ್ಯ ಭೂಪಾಳಕಂ || ಎನಗಬುದೆಯ್ಯ

³⁴ನಮ್ಮ ಕುಲಕಂಚಲಕಂಬಲ್ಲಿಂಗಬವ್ವಪೇಳ್ಳ ನುಸಮವಯ್ಯ ಮಂಡಳಿಕಗಂಸತಿಯೈಜಲದೇವಿಗಿಂಬುದುಅನುದಿನತಮ್ಮ ದೆಯ್ಯಪದ್ಮಾವ

³⁵ತಿದೇವಿಯಿನಿಚ್ಚ ವಚ್ಚಿ ಸಲ್ಲ ನಮೋಸೆದಿತ್ತ ಳಾಕೆವರಪುತ್ರಕನಂಕಲಿಬಮ್ಮ ಭೂಪನಂ || ಅರಿವರ್ಗ್ಗಂರಾದ್ರಮಾಗ್ಗಂಪೆರಸುದಶಶಿರಾಕಾ

³⁶ರದಿಂದಾಜಿಗಮ್ಮ ಲುಕಿರಮಂತದ್ವೇಗದಿದಾದಶರಥತನಯಂಪೂಜಲೆಚ್ಚನೆ ಮಾಣಾನ್ತರಿಯಂಕಣ್ಣುಂಬಿನಾತಂಪುಷಿರೆಉರುಳಲುಗಂವೀರಾ

³⁷ಜ್ಞಾನನಂಗರಧೀರಂಥಿಪ್ಪನೆಚ್ಚಂಜಯವಧುನಲವಿನರ್ತಿಸಲಬಮ್ಮ ಭೂಪಂ || ಎನದಿದ್ದ ಫಬಮ್ಮ ಭೂಪನವಶವರ್ತಿ ಎನಿಪ್ಪಗಂಗಮಾ
ದೇವಿಗೆತಾಂಜಸೆಯಿಂಪು

³⁸ಪ್ಪದನದಟಂವಿಕಸನದೊಳುಶತ್ರುದಲ್ಲಳಂನರಸಿಂಹಂ || ಕರಿಪತಿಯಪ್ಪಮಾಳವಮುಹೀಪತಿಬಿಂಟಿನಲಾಱಭೂಮಿಪಂತುರ

³⁹ಗಜಯಂಗಳಿಂದೆಸಿವಗೂರ್ಜ್ವರಭೂಪತಿಚೋಳಭೂಭುಜನೆರೆದಿದಿದಾನ್ತು ತಾಗೆರಣರಂಗದೊಳೊಪ್ಪನೆಕಾದಿಗಲ್ಬ ನೀನರಪತಿಬಿಲ್ಲಭೂಪನ
ಪಸಂಬಡದೀನರ

⁴⁰ಸಿಂಹಭೂಭುಜಂ || ಪ್ರತಿಸಕ್ಷಪ್ತಿದಿಕ್ಷದಕ್ಷಿಣಭೂಜಾದಂಡಾರಿದಂಡಾವಿದಾರಿತಸತ್ಪ್ರತಿಪಂಕುಳಂಗಳೆನಸುನ್ನೀ ಬಂದನೀಬನ್ನನೆಂದತಿವಿಭಾ

⁴¹ನಿ ಯಿಸುಗ್ರಮಂಡಳಿಕರನ್ತಲ್ಲಲ್ಲಿಗಂತಂತೆಬಿಚ್ಚ ತವಿರ್ಪುಭೃಜಸಾಳಿಬಮ್ಮನಿಸೊಳ್ಳಾಪಾಂಪರೇಭೂಭುಜರೂ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ವಸ್ತು

⁴²ತೀತಳಖ್ಯಾತಗಂಗಾಂಸ್ವಯಪ್ರಸೂತಕೊಂಗುಳಿದಮ್ಮ ಫಮ್ಮ ಮಹಾರಾಜಾಧಿರಾಜಕೋಳಲಪುರವರಾಧೀಶ್ವರಂ || ಪದ್ಮಾ ವತೀದೇವಿಯ
ಲಬ್ಧಿ

⁴³ವರಪ್ರಸಾದನುಂಗಂಗಂಗೀಯನುಂಜಯದುತ್ತರಂಗನುಂಪ್ರತಾಪಮಹೇಸ್ವರನುಂನನ್ನ ಗಿರಿನಾಥನುಂಮನುಜಮಾಂಧಾಂತನುಂಪರಿ

⁴⁴ಪನ್ನಿ ಪಾತ್ರ್ ನುಂಗಂಡರತಾತ್ರ್ ನುಂಅಣಿವೊಡೆಗಂಡನುಂರಣರಂಗಧೀರನುಂಬಿಲ್ಲಂಕಕಾಱನುಂಕಣ್ಣುಂಬಿನಾತನುಂಎಸುವರಾದಿತ್ಯನುಂ
ಆಹವ

⁴⁵ಜತ್ತ ಲಟ್ಟುನುಂವೈರಿಘರಟ್ಟುನುಂಕರಣಾಗತವಜ್ರಪಂಜರನುಂವೈರಿದಿಕುಕುಂಜರನುಂಪರಬಳಭಯಂಕರನುಂಬಂಟರಬಾವನುಂತಪ್ಪ
ವನುಂಮಗು

⁴⁶ಳ್ಳಡೆಜಿಪ್ಪುವನುಂಅಂತುಪೊಪ್ಪುವನುಂಯಿನೀನಾಮಾವಳೀಪ್ರಸನ್ನಿ ಸಹಿತರಪ್ಪಪ್ರೀಮನ್ನಹಾಮಂಡಳಿಕವೈಜರಸದೇವನುಸುಖಸಂಬಿತಾವಿ

⁴⁷ನೋದದಿಂಅಸಂದಿಯನೆಲೀಡಿನೊಳಾಚಂದ್ರಾಕ್ಷಿ ತಾರಂಬರಂದಾಜ್ಯಂಗಿಯುತ್ತಮಿರೆ || ತತ್ಪದಸದ್ಮೋಪಜೀವಿ || ಗುರುಭೈರವಿಯಿನಮ್

⁴⁸ಸ್ವಸ್ತಿಪ್ರೀಮನ್ನಹಾನಾಳ್ಪ ಭುಹಿರಿಯಬಿಣಗಾವೊಡಗಂಕೇತಗೌಡಗಂಪುಟ್ಟಿದಾಸಮಸ್ತ ಗುಣಸಂಪನ್ನ ನಪ್ಪನಾಳ್ಪ ಭುಆದಿಗೌಡಗಂಮಾ

⁴⁹ಕಗವೊಡಗಂಪುಟ್ಟಿದಾಸಪುತ್ರಕುಲದೀಪಕನೆನ್ನಿದಸಮಸ್ತ ಗುಣಸಂಪನ್ನ ನಪ್ಪಬಳಗುಡಗಂಬಾಗಗೌಡಗಂಪುಟ್ಟಿದಾಸಪು

⁵⁰ತ್ರಕುಲದೀಪಕರುಮಪ್ಪದಿಗುಡರಾಮಗುಡಕಂನಗೌಡಬಮ್ಮಗುಡ . . ಗೌಡಎಂಬತನೂಜರಾದರು || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಭಾಮಂ
ತೋ

⁵¹ತ್ಪಾಹಕ್ತಿತ್ರಯಗುಣಸಂಪನ್ನ ನುಂಪರಾಂಗನಾಪುತ್ರನುಂಗೋತ್ರಪವಿತ್ರನುಂಬನ್ನ ಜನಮನೋನಯನಮುಕುಳವಿಕಸಿತಕಶ್ಚಂದ್ರನುಂ

⁵²ಅಭಿಮಾನಮಂದರಗೀರದ್ರನುಂಮಜಿವೊಕ್ಕ ರಕಾವನುಂಆಶ್ರಿತಜನಕಲ್ಪವಿಕ್ಷನುಂಕಾಮ್ಯುಬ್ರಹ್ಮತಿಯುಂಗಡಿಯಂಕಭೀಮನುಂಶ್ರೀ

⁵³ಪಳೇಶ್ವರದೇವರದಿಬ್ಬೀಪಾದಪದ್ಮಾ ರಾಧಕನುಂಪ್ರೀಮನ್ನಹಾನಾಳ್ಪ ಭುಕಲ್ಲಕೆಪಿಯಂಕನಗೌಡನುಸಕವರ್ಷದ ೧೧೩ನಿ

⁵⁴ಯವಿಕ್ರಮಸಂವತ್ಸರದವೈಶಾಖಸುಧ್ಧ ೫ ಆದಿನಾರದಂದುಶ್ರೀಪಳೇಶ್ವರದೇವರಸವಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂವಾಲಯಮಂಮಾ

⁵⁵ಡಿಲುತ್ತರಾಯಣಶಂಕ್ರಮಾಣಸೋಮಗ್ರಹಣವೈತೀಪಾತದಂದುನೋಮೇಶ್ವರಗುರುಗಳಕಾಲಂತೊಳದುಧಾರಾಪೂರ್ವಕಂಮಾಡಿದೇವರ್ಗ್ಗ

⁵⁶ನಂದಾದೀವಿಗನೈವೇದ್ಯಚೈತ್ರಪೃತ್ರಕ್ಕೆ ಕೊಟ್ಟಗದ್ದೆ ಪೂರಿದಂಕಾಶಾನ್ವದಮರುಣನಹಳ್ಳಿ ದಬ್ಬಿಯಲುಸ ೪ ಅಲ್ಲಿಂಬಡಗಣಪದ್ವಲೆಸಾವೆಯ
ಬೀಜಸ ೬

⁵⁷ಗುಣವಲಿ ೩ ಸ್ವಸ್ತಿಪ್ರೀಮತುಆಸಂದಿಯವಿತ್ತಿ ಯಹೆಬ್ಬರಿಯವೊರೊಡೆಯಮಾಕ್ರ್ ಗಂಡದೇವಕಲಕೆಪಿಯಬಳಗೌಡ

- 58 ಮುದುಗೆಜಿಯರ ಮಗೂಡನು ವನಹಾಳ ಕಡಬಗಲಿಡತಡಗದಕಂಬಗೂಡನಿವನು ಕಲ್ಲಗೂಡದೊಂದೂರಗಂಗಗೂಡ ಕಣಬ ಗಟ್ಟ ದ
ಹೊನ್ನಗೂಡ
- 59 ಆನಂದಿಯ ಬಮ್ಮಿಗೂಡಮುಖ್ಯವಾದನವಸ್ತ ಪ್ರಭುಗೂಡುಗಳು || ಹೊಳಲಕೆಜಿಯವಿತ್ತಿ ಯಗುಂಡಿಯಮಡುವಿನಪೊಪ್ಪಗೂಡದಂವಿ
ಯಬಾಚಗೂಡನು
- 60 ಅಯನೂರಕೇತಗೂಡಆಡನೂರಬಮ್ಮಿಗೂಡಕೇತಗಿಟ್ಟದನೆಯಮಗೂಡಅಜಿಯಹಟ್ಟಣದಹೆಗ್ಗಡೆಪೊಮ್ಮೆಯ್ಯನೊಳಗಾದನವಸ್ತ ಪ್ರ
ಭುಗವ್ವಡುಗಳಬಡನಹಾಳಮೊಲಹಾಳಕಲ್ಲಕೆಜಿಯಸೀಮಾಸಂಮಂಧಕ್ಕೆ ತೊಡಕ್ಕಿ ದೇವನಸವಿಾಪಕ್ಕೆ ಹೋಗಿದೇವನುಸಿಲುಗೋಡಿನಲು
ಹೊಣಬೀ
- 62 ಡಬ್ಬಟ್ಟದಲ್ಲಬಲ್ಲಾಣದೇವನುಂಪಂಚಪ್ರಧಾನರುಂದಿದ್ದಿದಕ್ರಮಾವಂತೆಂದಡೆನೋಣಂಬವಾಡಿಗಂ(ಗಂ) ಬಗ್ಗವಾಡಿಯವರಡುನಾಡಸೀಮೆಗಂವಾ
ಡಿಗೊಳಿಯಕಲ್ಲಹಾಡಂಗಿಯ
- 63 ಡಬ್ಬ ಹಕಿಯದೊಣೆತೆಯಕಟ್ಟಪರಚ್ಚೇದಿಗಿಹರಿದಬಿದಿರಹಟ್ಟಹೊಲಸೀಮೆ || ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಂಜುಕಬಂಮರಸದೇವನುಶ್ರೀ
ಶ್ವರದೇವಗ್ಗೇಅಂ
- 64 ಭೋಗರಂಗಭೋಗಿಖಣ್ಣ ಸ್ಥುತಿತಜೇನ್ನೋದ್ಧಾರಚಕ್ರಪ್ರವೃತ್ತನೈವೇದ್ಯನಂದಾದೀವಿಗಪಾತ್ರಪಾವುಣಿಯಿನ್ನಿತಕಂಬಿಟ್ಟ
- 65 ದತ್ತಿ ಪುಣಿಯಾಡನಹಳ್ಳಿಯಯೊಳಗೆಗೂಡಂಗೆಕೊಡಗಿಹಟ್ಟದಗದ್ದೆಸಲಗಿಹತ್ತು ಬದ್ಧಲೆಸಲಗಿಹತ್ತು ಆವೂರಚತುಸೀಮಾಸಂಮಂಧ
- 66 ಹಕಿಯವಳ್ಳಿಯಹಿಂದಣಬಿಟ್ಟಹಳ್ಳಿಯನಟ್ಟಕಲೊಂದುಆವೂರಿಂತೆಂಕಣಹಳ್ಳದಬಳಿಯನಟ್ಟಕಲೊಂದುಕರಿಯಕೆಜಿಗೆಹವಕಾನಿಯಬ
ಳಿಯ
- 67 ಬಡಗಣನಟ್ಟಕಲೊಂದುಹೆಗ್ಗಡೆಮಾಚನಹಳ್ಳಿಯಮಣಲ... ಮುಗ್ಗುಡಿಯನಟ್ಟಕಲೊಂದುಹಳೆಯಹಾಣಗುಡಿಯಬಡಗದೇನೆಯ
- 68 ನಟ್ಟಕಲೊಂದುಆಜೆಯನಕೆಜಿಯಮೂಡಣಕೋಡಿಯಲುನಟ್ಟಕಲೊಂದು... ಲದತೆಂಕಣದೇನೆಯಲುನಟ್ಟಕಲೊಂದುಹಕ್ಕಿ ಯಹಳ್ಳಿಯಪ
ಡುವಣ
- 69 ಬಟ್ಟದಪಡ್ವದೇನೆಯನಟ್ಟಕಲೊಂದುಆ . ಉರಚತುಸೀಮೆಮಂಗಳವಹಾ || ಶ್ರೀಸಕವರ್ಷ ೧೧೪೪ ಕ್ಕನೆಯವಿಶುಸಂವತ್ಸರದದ್ವಿತೀಯ
ಬೇಷ್ಯದಮಾ
- 70 ಆನೆನೋಮವಾರ . ಸೂರ್ಯಗ್ರಹಣದಂದುಶ್ರೀಮನು... ದಿಯ . ಂಕೃಭಂಡಾರಿಸಲಗಯ್ಯಂಗಳುಕಾಧಿಕಾರಿಜೇತಯ್ಯ.....
..ದೇವರಶ್ರೀ ನಂದಾದೀವಿಗೆನೈವೇದ್ಯಕ್ಕೆ ವರ್ಷನಿ
- 71 ಬಂದಿಯ ಯಿದಂಮವನಾವನ
- 72 ಧಿಕಾರಿಪ್ರತಿ ದೇವನಯಿ
- 73 ದಮ್ಮ ದವನು ||
- 74 ಸ್ವದತ್ತಂ

(ಮುಂದೆ ಕಾಣುವದಿಲ್ಲ)

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲೇಶ್ವರದೇವಾಲಯದ ರಂಗಮಂಟಪದೊಳಗೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" × 1 10"

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ)

1 ದ್ಯುಮಣಿಸಂಮುಖ್ಯ

2 ಡಗಂಡಪ್ರಚಂಡಗಂಡ

3 ಗ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕಸ್ರತಾ

4 ಯಸಮುದ್ರದನಲವೀಡಿನೊಳುದುಪ್ಪು

5 ಕಥಾವಿನೋದಧಿಂರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವಿಧಿ ...

- 6 ರಂಬರಸಲುತ್ತು ಮಿರೆಯಿರೆ || ತತ್ಪದಪದೋಪ...
- 7 ರಥರಂಭುಜವೀರ್ಯೈನಿಜಪ್ರತಾಪಸಂದೋಹದೊಳ...
- 8 ಸೈನಿ . . ಬ್ರೂಹಮನಾವಗಂತರುಪ್ಪಂಡಸರಾಕ್ರಮ(ಮಂ)ನೆಂದೋಡಿ...
- 9 ನಾತಕ್ತ ಬಲ್ಲುನಿಪ್ರಪಾಳನೊಳಾರಿದಿಚ್ಚು ವರು || ಸ್ವಸ್ತಿ ಸಮಸ್ತ...
- 10 ತಳಬ್ಯಾತನುಂಗಂಗಾಸ್ವಯಪ್ರಸೂತನುಂಕೊಂಗುಳಿವಮ್ಮಧಮ್ಮ
- 11 ಮಹಾರಾಜಾಧಿರಾಜನುಂಕೋಳಾಬಪುರವರಾಧೀಸ್ವರನುಂಪದ್ಮಾ ವತೀದೇ
- 12 ವೀಲ್ಬು ವರಪ್ರಸಾದನುಂಗಂಗಾಗೇಯನುಂಜಯದುತ್ತ ರಂಗನುಂವಂದಿಜ
- 13 ನಕಲ್ಪಭೂಜನುಂಪ್ರತಾಪಮಹೇಶ್ವರನುಂನಂದಗಿರಿನಾಥನುಂಮನುಜಮಾಂಧಾ
- 14 ತನುಂಪರಿಪಂತಿ ಪಾಥ್ಯನುಂಗಂಡರತೀರ್ಥನುಂಮದಗಜೇಂದ್ರಲಂಚನನುಂವಿ
- 15 ನಿಯೋಗಕಾಂಚನನುಂಗಂಗಕುಲಕಮಳಮಾತ್ಮಂಡನುಂಆಳೋಡೆಗಂಡನುಂರ
- 16 ಣರಂಗನೀಲನುಂಬಿಲ್ಲಂಕಕಾಣನುಂಕಣ್ಣಂಬಿನಾತನುಂವಿಸುವರಾದಿತ್ಯನುಂಆಹವ
- 17 ಜತ್ತ ರಟ್ಟನುಂವೈರಿಘರಟ್ಟನುಂಸರಣಾಗತವಜ್ರಪಂಜರನುಂವೈರಿದಿಕು
- 18 ಕುಂಜರನುಂಪರಬಳಭಯಂಕರನುಂಸತ್ಯರತ್ನಾ ಕರನುಂಬಂಟರಬಾವನುಂ
- 19 ಮುಜಿಯೋಗಕಾವನುಂತವೈತಪ್ಪವನುಂಮಗುಳ್ಳಡಹಿಪ್ಪವನುಂಅದೆಂತು[ಂ]ವೊ
- 20 ಪ್ಪವನುಂಯಿಂತೀನಾವಾದಿಪ್ರಸಸ್ತಿ ಸಹಿತರಪ್ಪಶ್ರೀಮನು
- 21 ಮಹಾಮಂಡಳಿಕಬಮ್ಮರಸದೇವರುಆಸದಿಯನೆವೀಡಿನೊ
- 22 ಳುದುಪ್ಪನ್ನಿಗ್ರಹಸಿಪ್ಪಪ್ರತಿಪಾಳನಂಗೈಯ್ದು ಸುಖಶಂಕಧಾವಿನೋದದಿಂರಾಜ್ಯಮು
- 23 ತ್ತರೋತ್ತರಾಭಿವಿಧ್ವಿಪ್ರವರ್ಧ ಮಾನಮಾಚಂದ್ರಾಕ್ಷ ತಾರಂಬರಸಲು
- 24 ತ್ತಮಿರೆಯಿರೆ || ಪ್ರತಿಪಕ್ಷಕ್ಷಿತಿಹೃದಕ್ಷಿಣಭುಜಾದಂಡಾರಿ[...]ವಿದಾರಿತಸತ್ತು
- 25 ಕ್ಷಿತಿಹಂಕುಳ[. .]ನೇಯೇಬಂದನೀಬಂದನೆಂದತಿಬ್ರಾಂತಿಯಿನುಗ್ರಮಂಡಳಿಕರ[...]
- 26 ಲ್ಲಿಗಂತಂತೆಚ್ಚುತಿ[.]ಪ್ಪಬ್ಬುಜಸಾಳಿ(ಗಂ)ಬೋಮ್ಮನ್ನಿಪನೋಳುಮಾಹಾಂಸರೇಭೂಭುಜರು ||
- 27 ಆತನತನಯಂಜಗವಿಖ್ಯಾತಯ[. .]ನರಸಿಂಹ್ವಭೂಪನತಿಬಳರೂಪಂ
- 28 ವೀತರಿಪುನಿಹವನಖೀರ್ವೀತಳನ್ನಿಪಮಸ್ತಕಾಗ್ರಮಣೀಯನೆನೆಗಳ್ಳಂ || ಸ್ವಸ್ತಿ
- 29 ಶ್ರೀಮತುಮಹಾನಾಳ್ವಭುಹಿರಿಯಪಳಗಾವುಂಡಗಂಕೇತಗಾವುಂಡಿ
- 30 ಗಂಪುಟ್ಟದಸಮಸ್ತಗುಣಸಂಪ್ಪನ್ನನಪ್ಪನಾಳ್ವಭುಆದಿಗಾವುಂಡಗಂವಾ
- 31 ಕಗಾವುಂಡಿಗಂಪುಟ್ಟದಂಸುಪುತ್ರಕುಲದೀಪಕನನಿಸಿದಸಮಸ್ತ
- 32 ಗುಣಸಂಪ್ಪನ್ನನಪ್ಪಪಳಗಾವುಂಡಗಂಬಾಗಾವುಂಡಿಗಂಪುಟ್ಟದಸುಪುತ್ರಆದಿ
- 33 ಗಾವುಂಡಗಂಮಾಕಗಾವುಂಡಿಗಂಪುಟ್ಟದಕಾಮಗಾವುಂಡನೋಳಗಾದಸುಪುತ್ರಬಾಂ
- 34 ಧವರ:ಕಲ್ಲಕೆಹಿಯಲುಶ್ರೀವ:ತುಆದಿನಾಥದೇವರ:ವಲಿಂಗಪ್ರತಿಷ್ಠೆಯಂವಾ
- 35 ಡಿಕೆಹಿಯಂಕಟ್ಟಿಸಿದವಾಲ್ಯಮಂನಿತ್ತಿ ಹಿದೇವರಯಂಭೋಗರಂಭೋಗಖಂಡಸ್ಥ
- 36 ಟತಜೇನ್ನೋರ್ಧಾರನೈವೇದ್ಯಕಬಿಟ್ಟಸಕವರುಸದ ೧೧೦೮ ಯಸಾವರ್ವರಿಸಂ
- 37 ವತ್ಸರದಚೈತ್ರಸು ೧ ನೋಮವಾರಸೂರ್ಯಗ್ರಹಣದಂದುಶ್ರೀಮ
- 38 ತುಕರಿಯಗುರುದೇವರಪದಪ್ರತ್ಯಾಳನಮಾಡಿಧಾರಾವ್ಯಾಪ್ತಕಂಮಾಡಿ
- 39 ಬಿಟ್ಟವುರಿಯಿಸಾನ್ಯದಮುದ್ದಗಾಂಡನಕೆಹಿಯಕೆಳಗೆಗದ್ದೆ ಸಲಗೇಯ್ದು ಸ ೫
- 40 ಅಲ್ಲಿಮೂಡಬದ್ದ ಲೆಗಂಗನಮತ್ತ ಲೆರಡು ೨ || ಅಲಿಂಮೂಡಬಿಟ್ಟದಗೋದಿ

- 41 ಯಬೆದಲುಮತ್ತ ಲೊಂದು ೧ | ಅನ್ನು ಮತ್ತ ಮೂರು ೨ ನಂದಾದೀವಿಗೆಗಾಣ ೫
 42 ದಲರವನ ಎಣ್ಣೆ ದೇವರಾಯನಾಡು ಬಿಟ್ಟ ದಮ್ಮ ಹೇಜಿಂಗೇಮೂಲೆವತ್ತ ಬಳ್ಳಬಂದು ಉಪ್ಪುಮಾ
 43 ನಬಂದು ಎಳ್ಳು ಮಾನೆಯೆರಡು ಎಲೆ ಹೇಜಿಂಗೇನೂರು ||
 44 ಸ್ವಸ್ತಿ ಪ್ರೇಮತು ಆಸಂದಿಯಿತ್ತಿ ಯ ಹೆಬರಿಯ ಉರೊಡೆಯ ಮಾಕ್ಕು ಫಂಡದೇವ
 45 ಕಲ್ಲಕೆಜಿಯ ಬೆಳೆ ಗಾವುಂಡರಾಮ ಗಾವುಂಡಕಡ್ಡ ಗಾವುಂಡಕಂಚಿ ಗಾವುಂಡಕಲ್ಲ
 46 ಗಾವುಂಡಗಂಗ ಗಾವುಂಡಹೊನ್ನ ಗಾವುಂಡ ಆಸಂದಿಯ ಬಮ್ಮ ಗಾವುಂಡನೊ
 47 ಳಗಾದ ಸಮಸ್ತ ಪ್ರಭು ಗಾವುಂಡುಗಳೊಳಗಾದ || ಹೊಳಲಕೆಜಿಯಿತ್ತಿ ಯಗುಂಡಿ
 48 ಯಮಡುವಿನ ಬೊಪ್ಪ ಗಾವುಂಡದುಂ ಮಿಯ ಬಾಚಿ ಗಾವುಂಡನುಲಿಯನೂರ
 49 ಕೇತ ಗಾವುಂಡ ಆಡನೂರ ಬೊಮ್ಮ ಗಾವುಂಡ ಕೆರಸಿಗಟ್ಟ ದಬೆನೆಯ ಮಗಾವುಂಡ
 50 ಅಜಿಯ ಹಟ್ಟಣದ ಹೆಗೆಡೆ ಬೊಮ್ಮೆಯ ನೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಭು ಗಾವುಂಡ
 51 ಡುಗಳ ಬಡ್ಡ ನಹಾಳು ಮೊಲಹಾಳು ಕಲ್ಲಕೆಜಿಯ ಸೀಮಾ ಸಮಂಧಕ್ಕೆ ತೊಡ
 52 ಕಿದೇವನ ಸನಿಪಕ್ಕೆ ಹೋಗಿದೇವನು ಸಿಲುಗೋಡಿನ ಲುಹೊರ ಬೀಡ ಬಿಟ್ಟ ದಲ್ಲಿ ದೇವನುಂಪಂ
 53 ಚಪ್ರಧಾನರುಂತಿದಿದಕ್ರಮವೆಂತೆಂದಡೆ ನೊಣಂಬವಾಡಿಗಂಗವಾಡಿಯ ಎರ
 54 ಡುನಾಡ ಸೀಮೆಗಂಗವಾಡಿಗೊಳೆಯ ಕಲ್ಲಹಾಡಂಗಿವೆಟ್ಟ ಪಕ್ಕಿ ಯದೊ
 55 ಣಿತಳಿ ತಳಿಯ ಕಟ್ಟ ಪರಿಚ್ಛೇದಿಗೆ ಹರಿದ ಬಿದಿರ ಹಳ್ಳ ಹೊಲ ಸೀಮೆ || ಸೀಮೆ || ಸ್ವದತ್ತಂ
 56 ಪರದತೆನಾಯೋ ಹರೇತಿವ ಸುಂಧರಾಂ ಸಪ್ಪಿವ್ವರುಷನ
 57 ಹಸ್ರಾಣಿಯಿಷ್ಟಾ ಯಾಂಜಾಯತೇಕ್ರಿಮಿ ||

73

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ದೇವರ ಹಿಂದಗಡೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' x 1'2"

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ)

- | | |
|--|---|
| 1. ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಚತುರಮುದ್ರಾಧಿಪತಿ | 11. ಗಣಬೀಜವರಗ್ರಾಮ...ನಲುನಾಗುಳೂರಿಂತೆಂ |
| 2. ವಿಜಯಬುಕ್ಕ ರಾಯಮಹಾರಾಯರ ಕುಮಾರ | 12. ಬೀಜವರಿನಾಗುಳ ಬಯಿರವದೇವರಿಗೆನೆಯಿವೇದ್ಯಕೆ . |
| 3. ಶ್ರೀವೀರಪ್ರತಾಪದೇವರಾಯಮಹಾರಾಯರಮನೆಯಹೆಗ್ಗಡೆ. | 13. ಹೊಲದಿಂಮೂಡತೆಂಕಲುಗ್ರಾಮಬಿ . |
| 4. ರಂಣ...ನಾಯಕರ...ಉಬಳನಾಯಕಗೆ | 14. ಆವನೊಬಸಾಳಿಸಿದಾತಂಗಿ . ಗಂಗಾತಿರೆ . |
| 5. ತನಕೆಕೊ ೧೩೫೩ ನೆಯಪರಿಧಾ | 15. ಬ್ರಾಹ್ಮರರಕ್ಷಿಸಿದಪಲವನೆ |
| 6. ವಿನಂತರದಶ್ರವಣರು ೧೦ ಅದಿವಾರದಂದು ಶ್ರೀಹನುಮಂ | 16. ದಾತಂಗಿ |
| 7. ತದೇವರ ವೈಯನುಮಾಡಿಸಿದೇವಾಲಯವನುಮಾಡಿಸಿದೇ | 17. |
| 8. ಗದ್ದೆನು ಯಕ ಯಹಿಂದೆತಿರುಮಲದೇ | 18. ವಸುಂಧರಾಂಪ |
| 9. ಗಲು ಕಾರ್ಜುನದೇವರಗದೆಯಿಂಪಡುವ | 19. |
| 10. ಗದೆಯಿಂತೆಂಕಲು ರಹೊಲದಿಂಮೂಡಲುಯಿಚತು | (ಮುಂದೆ ಹೋಗಿದೆ) |

74

ಅದೇ ಹೋಬಳಿ ತಾವರೆಕೆರೆ ಗ್ರಾಮದ ನೀಲಕಂಠೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' 6" × 2'

(ಮೇಲ್ಭಾಗದಲ್ಲಿ 4 ಪಂಜಿಗಳು ಹೋಗಿವೆ)

4 ಪ್ರರವರಾಧೀಶ್ವರಂಯಾದವಕುಳಾಂಬರಬ್ರಹ್ಮಮಣಿಸವ್ಯಕ್ತ ಚೂಡಾಮಣಿಮಲಸರೂ

5 ಮಹಾಮಂಡಳೇಶ್ವರ

.....
9 ತತ್ಸತಂಶ್ರೀಮಃ

10

11 ಕೊಂಗುನಂಗಲಿ

12 ಶನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲ

13 ನಿಷ್ಕಪೂಯ್ಯಳವೀರಬಲ್ಲಾ

14 ಪೊಕ್ಕಂತವೀರ

15 ತೃತೀಯ

16 ಲೆ ಬಾಹಾಬಳದಿಂ .. ಜನ .. ಎನಲು ..

.....

23 ಸಂಪನ್ನರುನಿನಯ... ಚರಿತಬ್ರತಂ

24 ದಿನಿತುಂಕರದೇವನಾವನಿತೆಸುಗ್ಗ ವೈತತ್ಪರಿಯ

25 ಸೊಗಯಿಕುಂ ವಿನೇಯೊ ರಿಂತು ... ಜಗ

26 ಸಾಯ್ಯಾರ್ಥರೂರಮಣರು || ತಾವರೆಗೆಜಿಯೊ

27 ಭಾವಂಪೊಗಳೆತ್ತಿ ನೆಗೆಳ್ಳೆಂ

28 ಸಿಯವೆಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣಮಾನಾನುಷ್ಠಾನಜಪ

29 ಗುಣಸಂಪನ್ನರುಂ ! ಅವುಪಾಸನಾಗ್ನಿ ಹೋತ್ರಿಯರುಂ

30 ತಾಪೂಜಾ ತತ್ಪರರುಂಮಾತೃತ್ವಂ ಜೋ ಜ್ವಳಕೀರ್ತಿ

31 ಯಜನಯಾಜನವಧ್ಯಯನ ಪ್ರತಿ

32 ಕರ್ಮಗನಿಯತರುಂ ಪವಿತ್ರೀಕೃತ

33 ಸಕನ್ನೆಯ ಕರ್ಮಪಣ್ಣುಖರುಂ

34 ಕನ್ನಿಯ

35 ಯಕೆಜಿಯದು ಸ್ವಸ್ತಿ ಶ್ರೀಮತುಸಕವರಿಪ

36 ದೆಸಾಸಿರದತೊಂಬತ್ತಾ ಅನೆಯಸರ್ವಜಿತುಸಂವತ್ಸರದಸಾಲುಣ

37 ಸುದ್ಧ ಪಂಚಮಿಬ್ರಹ್ಮವಾರ ಪುಷ್ಯನಕ್ಷತ್ರದಂದು

38

39 ದೇವರ .. ಕಲ್ಯಾಣ

40 ಮೂಡಲುಚಿಕಕೆಜಿಯು ಚಗಗಂಗನಘ

- 41 . ಕಟ್ಟಿದಕೆಹಿಯಕೆಳಗಣಗದ್ದೆ ಕಂಬಹದಿಮೂಟು
 42 ಬೆದ್ದಲೆಕಂಬ ... ತೊಂದು ... ಮೂವತ್ತಾರು
 43 ದೇವರಿಗೆ . ವೇದ್ಯಕ್ಕೆ
 44 . ಧರ್ಮಮಂಪ್ರತಿಪಾಳಿಸಿದವರುಗಂಗೇವಾರಣಾಸಿಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗ
 45 ಅರ್ಘ್ಯತೀರ್ಥದಲಿಶತವರ್ಷದವರಗರಪ್ಪಬ್ರಹ್ಮಣರಿಗೆನಾಯಿರಕವಿತಿ
 46 ಯಂಯಥಾವಿಧಿಯಿಂಕೊಟ್ಟು ಇಂತೀಧರ್ಮಮನಳಿದವಂಆತೀರ್ಥದ
 47 ಉಕುಟಿಯೆಂಬಬ್ರಹ್ಮಣರವಧಿಸಿದದೋಷಮಕ್ಕು || ಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
 48 ಯೋಹರೇತಿವಸುಂಧರಾಪ್ಪವ್ಯವಸ್ಥೆರಿಪನಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯ
 49 ತೇಕ್ರಿಮಿ || ಮಂಗಳಮಹಾಶ್ರೀ ||

75

ಅದೇ ದೇವಾಲಯದೊಳಗಿನ ಕಂಭದಲ್ಲಿ.

¹ ಸಬದೇವವಿಷ್ಣುರದಲೋ² ಬಿಂಬದತಾಣಗುಂದೂರಿಂದ ||³ ಬರದಸೇ ನಜೋವನಾಗಯ

76

ಅದೇ ಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' 6" × 1' 10"

¹² ನಮಸ್ತುಂಗಕಿರಬ್ಬುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೇ³ ಚಾರವೇತ್ರಯಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತು⁴ ಛಾಯಾಶಂಭವೇಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದ⁵ ಯಶಾಲಿವಾಹನಶಕವರುಪ ೧೪೬೮ ನೆಯ⁶ ಸಲುವವರ್ತಮಾನವಿಶ್ವವ[ಸು]ಸಂವತ್ಸರದಭಾದ್ರ⁷ ಪದಕು ೧೦ ಉಚಿದಿತ್ಯವಾರದಲುಶ್ರೀವೀರಪ್ರತಾ⁸ ಪಸದಾಚಿವರಾಯಮಹಾರಾಯರಕಾರ್ಯಕೆ . .⁹ ರಾದರಾಮರಾಜೋಡೆಯರುನಾಯಿಂದರಕೊಂ . .¹⁰ ಟರುದೇಶದನಾಯಿಂದರಿಗೆಕುಳಿತೆಹಿಗಿಸುಂಕ . .¹¹ ಸರ್ವಸ್ವಾಮ್ಯವಾಗಿಕೊಟ್ಟರು | ಯಿದಕ್ಕೆ ಅವ¹² ವಾರಣಾಸಿಯಲಿಕೊಂಡ . .

77

ಅದೇ ಗ್ರಾಮದ ನಾಗಮಂಗಲದ ಸಿದ್ಧಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' 6" × 1' 8"

¹ ನಮಸ್ತುಂಗಕಿರಬ್ಬುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇತ್ಯೇಶೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತು

ರಾರಂ

² ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರ.³ ಯಾದವಕುಲಾಂಬರದ್ಯು

⁶ . ವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲಜಲದಂಕರಾಮನಿಸ್ಸಂಕಹೊಯ್ಯ

- ⁷ಲಚಕ್ರವರ್ತಿವೀರಬಲಾಳದೇವರುನಿಜಯಸಮುದ್ರದನೆಲವೀಡಿ
ನೊಳುಸುಕಸಂಕ
⁸ಥಾವಿನೋದದಿಂ . . ಗೆಯ್ಯುತ್ತ ಮಿರೆಯಿರೆ . . .
⁹
¹⁰ ಸ್ವಸ್ತಿ ಸಮಸ್ತ
¹¹
¹² ಶ್ರೀಮತು
¹³ಆಸಂದಿಯ ಥಾವಿನೋ

- ¹⁴ದದಿಂ ಬುಗೆಬೆ
¹⁵ಳಸಿವ ಪ್ರೊಲದೊ
¹⁶ಳ . . . ಪೊಡೆ . . . ಯಪಚೆಯ
¹⁷ಬಾರಿಸು ಆಡಿಸಿದನಾ
¹⁸ಹವದೊಳುಭೂಭುಜನಂ || ಆತನಪುತ್ರನ
¹⁹ಪಮ್ಮೆ ಯಂಪೇಳ್ವೆಡೆ || ಗಂಗೆಕುಳಾಂಬರದ್ಭೂಮಣೆಯೆಂದು
(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ)

78

ಅದೇ ಗ್ರಾಮದ ಮೊತದ ಮುಂದೆ ಇರುವ ಕಲ್ಲು.

- ¹ . ಗುರ . . ಬಾಳು . . .
² ಪಸಾ . .
³
⁴ ಸ್ವಯ . .
⁵ . . . ಸಾಭಾಗ್ಯನಿಪ್ಪತ್ತಿ . . .

- ⁶ ಜಾಂಗಲು . .
⁷ ಗಜಿಂನೇಶಾವರಿ
⁸ಆ . . ಜಬಿ ಎ ಆದಿತ್ಯ
⁹ ಸ್ವಾಮಿ . .

79

ಅದೇ ಹೋಬಳಿ ಮಸಳಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಬಡಗಿ ಈರಣ್ಣನ ಹೊಲದ ಬದುವಿನ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1' 6" × 9'

- ¹ಶರ್ವಚಿತುಸಂಹೃತ್ಯ ಧಾಲು
²ಮಾದನಾಕಪ್ರೋಡೆಯರಮ
³ನುಷ್ಯರಾಳುತೆಯ್ಯನುತವಾ
⁴ರೆಯಕೆಜಿಯವೀರಬದ್ರ
⁵ದೇವರತೇರಗಸಿಬಡಗಿಬಿ

- ⁶ವರೆಯಗೆನವಿಗೊಂಡಕುದುರೆಸತ್ತಿಗೆ . .
⁷ಕ್ಕೆ ಕೊಟ್ಟುಹೊಲನೂ | ಯವನೂ
⁸ಅಳಿದೋನುವಣರಶಿ
⁹ತಂಮತಯಿತಂದೆತಯಕೊಂದವ
¹⁰ಶ್ರೀಮಂಗಳ

80

ಅದೇ ಹೋಬಳಿ ಮಸಳಕೆರೆಗೆ ಶೇರಿದ ಪದ್ಧತಿಗೆ ಬಿಟ್ಟದ ಮೇಲೆ ಮಳೇಮುಲ್ಲೆ ಶ್ವರದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಬಂಡೇ ಮೇಲೆ.

¹ಪ್ರನುದುತುಸಂವತ್ಸರದಾಪುಸ್ಯ

²ದನು ೧ ಸೋಮವಾರದಲು . .

³. ಮಳ ದದಬಳ

⁴ನಹಳಸಿದ್ಧ . ಚಹ

⁵ರು ಶಕವೀಸ

81

ಅದೇ ಹೋಬಳಿ ಮುಗುಳಹಳ್ಳಿ ಗ್ರಾಮದ ಕಲ್ಲೆ ಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕ್ಕೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1' 9" × 1' 10"

(ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ)

¹²ದಲ್ಲಿನಹಸ್ಯ

¹³ಚತುರ್ವೇದಪಾರಗರಪ್ರಬ್ರಾಹ್ಮಣಗ್ಗಿ ಕೊಟ್ಟುಳವು

¹⁴ಕ್ಕು ಈಧರ್ಮವನು | ದಂಸಹಸ್ರಕವಿಲೆಯಂನಹಸ್ಯ

¹⁵ಬ್ರಾಹ್ಮಣರಂ ಕೊಂದಮಹಾಪಾತಕನಕ್ಕು ||

82

ಅದೇ ಗ್ರಾಮದ ಪಟೇಲನ ಉಂಬಳಿ ಹೊಲದಲ್ಲಿ.

ಪ್ರಮಾಣ 1' 9" × 1' 10"

¹ಗಿರಿಯಮಲಿ

²ಕಾರ್ಜುನದೇವರಾ

³ಮುತ್ತ ಪಡಿಯಗ

⁴ದೆಯಿದಕಳುಪಿದ

⁵ವರು . . ಗೋಹತ್ಯಾ

83

ಚನ್ನಗಿರಿ ಕಸಬಿಯಲ್ಲಿ ಇರುವ ಕೊರಟಗೆರೆ ಸಿದ್ಧಪ್ಪನ ವಶದಲ್ಲಿ ಇರುವ ತಾಮ್ರಶಾಸನ.

೧ ನೇ ಪತ್ರದ ಮುಂಭಾಗ

¹ಶ್ರೀಧಿವಿಜೇಂದ್ರವಂಧಿತಪಾಂಡಾಂಬುಜನತಹ್ರಪಯೋಜಮಿತ್ರೋದಾಯ

²ಗತ್ಯುನ್ನತೋಚನದಾರ್ವಸುಧದ್ವಿಪುರ್ಣಕೇಂದ್ರೋದಾಯನದನಧಿಪರ

³ಮೇಶ್ವರನೀಲಾದೇವಿಗೇಷ್ವರ ಸಿದ್ಧಿಯಂ | ಶ್ರೀಹಂಪಿವಿರುಪಕ್ಷನೆಗತಿಯಂ

- ⁴ದುಸ್ತ್ರೀಹರಹರಲಿಂಗನಪದವೆಗತಿಯಂದುಯಿಸನನವಬರಲುದಕ್ಕೆ ಸು
⁵ಬನುಸ್ತು ದ್ವಪರವದಕಲಿಸ್ರಮಣದಲಿಜಂಬುದ್ವೀಪವನಾಳಿದಾರಾಯರ
⁶ಹೆಸರುಗಳಾದರೂನಾನವರುಸ್ವರ್ಗಕ್ಕೆ ಪೋಗುವಗಸರಿಹ್ನರಾಯಗೆ
⁷ಪಟವಕಟಹೋದಮೇಲಿಸರಿಹ್ನರಾಯನಾಳಿದವರುಶ 30 ಅನನಮಗಜ
⁸ನಮಿಜಯರಾಯನಾಳಿದವರುಶ ೩ ಮೇಲೆಅವರವೆಂಟುಶನಿರ್ವಲುಸ
⁹ಅವರಲುಳಿಗದವರುಚಂದಗುಪ್ತ ರಾಯನಾಳಿದವರವಲುಶ ೫೦೦
¹⁰ವಿಕ್ರಮರಾಯಅಳುವಧಿನದಲಿಮೇಧಿನಿಬಿಲಳನೋಮಗೊಂ
¹¹ಡಗಾಡನಮಗಳುಚೆಳುಗುರಚೆಲ್ವೆಸುಗಂಧಿಯೆಂವೆಕರು
¹²ಅಹೆಣಿನಕಳಂತ್ರಕ್ಕೆ ಬಹಗಕಂಪಳಕೆಆಡಿಕವದಜ
¹³ಂಬುದ್ವೀಪಕೆಕುಲಕಲಕೆಪ್ರಮಾಣುಳವೀರಗೋಲಳಚೆಳು
¹⁴ಗುರಚೆಂದಮುತೆ ರಾಜನುಅತನತಮುಖುಲಮುತೆಪದ್ಧ
¹⁵ಣನಾಯಕಬುಮನಾಯಕಯಿಂತೀಸಹಸಲುಳಸ
¹⁶ಪನುಗ್ರಸಮರ್ತರುಸಹವಗಿಮನ್ಯಮರ್ತಂಡರೂಕುಡಿ
¹⁷ಬೂಮಿಯತೆರಳಿಸಿಕೊಂಡುಬಂದವಿವರಯಂತೆಂದ
¹⁸ಡೆಮುಂದೆನಡವವಿಸ್ತ ರಲುಂಮುಂದೆಬುಮಿಯತೆರಳಿಸಿ
¹⁹ಕೊಂಡುಹೋಗುವಸುಧಿವಿಕ್ರಮಗಿಮುಟಿಲುಹೋದರೆಯ
²⁰ಪ್ಪುಸುಧಿನಂನೀಮೆಯಹಧುಕಾಗೆಯಕಾರಕೊಂಡು
²¹ಹೋದನೆಅಹೆಣನುಬಿಡಿಲಿಕೆಸಮಂದವಿಲ
²²ಬಟೆಗಿನುದಿಯಹೇಳಿಅಬಟಿಯುಲೋಕಕ್ಕೆ
²³ಬಹುದುರ್ಜನದಬಳ್ಳಿಯಯಿತುಯೆಂದುಅ
²⁴ವರುಸಮಸ್ತ ರುತಿಳಿದುಯೇಚಿಸಿವಮತಗಡಲು

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- ²⁵ಯಿಪಪಕ್ಕೆ ನಾಲುಬೀಳ್ವದುಲುಚಿತವಲಅವವಬ
²⁶ಗಿಯಲುಲುಳಿದುಹೋಗುವದೆಮೇಲುಬುಧಿಯೆಂದು
²⁷ಗಾಲುಡಗಿಹೇಳಲುಗಾಲುಡನುಮನಸಿಗಿಹರುಶ
²⁸ವಾಗಿತನೇಅಣತಮಗಳತನಹೊಂಧಿಹೊರದಂ
²⁹ತವರಕಾರಸಿಯಿಗಲೆಮನೋಬೇಗದಲಿಹೊರಡು
³⁰ವದುಯಿಜಂಬುದ್ವೀಪಕ್ಕೆ ಹೆಶರಮಡಿದರೆಯನ್ನ
³¹ಕುಲಕ್ಕೆ ಕ್ಷೀಣನೆನಿಯಿಹಣಕೊಟರೆಬಂಣಕ್ಕೆಸ
³²ವಿರತುರುವಹೊಡಸಿದರುಅಸುಧಿಗಾಡಗಿತುರು
³³ವಿನಕೇತಗೊಂಡಸುಧಿಯಹೇಳಿದಕೋಪರುಡನಾಗಿ
³⁴ಕುಣಿದಲುಮಿಶಿಕಂಗಳುಕೆಂಪಡದಗುಅಣದಲು
³⁵ಹುಬುಗಳುಅಮೇಲೆಅಗ್ನೇಗದಲಿಯಂನಪೆ
³⁶ನಕಟಾರುವವರುಬಂನಿಬಾರದವರುನಿವು
³⁷ಬುಧಿಯಿದಹಗಿನಡಕೊಳಿಯಂಬಮತ್ತಿ ಗೆಹಧಿ
³⁸ನೆಂಟುಜತ್ತಿ ನುರೊಂದುಕುಲವೊರದೆಧಿತುಬಂಧಿ

- 39 ಯಜ್ಞೋದಿಸಿತುಬಂದಿಜ್ಞೋಡು ೩೦೦ ಗ ೩೫ ಕಂಪ
 40 ಳ ೩೦೦೦ ಕುರಿಯಕಂಪಳ ೩೦೦೦ ಸಹಯಿತಿದರೆಮೋ
 41 ಗಳುವಬ್ರಹ್ಮತೆರಳಿತುಯಿಂತ್ತಿ ಮನ್ಯಮರ್ತಂಡರವಿ
 42 ವತಮುಟ್ಟುಗರಗುಡದತ್ತಿ ಮಪಲಕಿಮೇಲೋರಮರಿಲಕ್ಕೆ
 43 ಯಕಂಚಿರರಾದೋಡಸತ್ಯಪಕೊಟಗರತ್ತಿ ಮಣನ
 44 ಯಕದಡಿಗರಂದೋಡಕೆಂಚಣ

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- 45 ಯಿಂತ್ತಿ ಪ್ರಜೆಸಮಸ್ತ ರವಿವರಬಳದದಾಮಗಾ
 46 ಉಡಅವನುಕುಳಬಂಡಿಸೆಯಿಗ್ನ ಕನಾಗಿಯಿಧ
 47 ನುನೋಗಡನೋರವೀರಣಗಾ ಉಡಹುಳನೋಡ
 48 ರಮಲಿಣಗಾ ಡಹಟಿಕಾರರಾದಾನಪಗಾಡ
 49 ಗಾಡನುರಬನವಿಗೊಂಡಗಾ ಉಡಾಯಿಂತ್ತಿ ಹನೆ
 50 ರಡುಮಂಧಿಅಯಗಾರರಾವಿವರಸೇನಪೋಗಖ
 51 ಮರಿತ್ತಿ ಮಪಲವನಬಂದುಗಸಹಕಾಂವಾರರಾ
 52 ಮಲೋಜಅವನಬಂಧುಗಸಹಬಡಗಿರಪೊಂ
 53 ಪವರುವಜಅವನಬಂದುಗಸಹಅಕನಲೆ
 54 ರಕಾಳ ಪಾಅವನಬಂದುಗಸಹಕೆಲಸೆರದೊ
 55 ಧನಾಂಕವನಬಂದುಗಸಹನಿಂಗವಂತಅಗಸರ
 56 ಉಜಪನಬಂದುಗಸಹಲಕಿಮೆನೋರತಾ
 57 ಳವಾರಮರಿಲಕ್ಕೆಯನಬಂದುಗಸಹ
 58 ಮಧಿಗರಹಟ್ಟಿ ಕಾರಾತ್ತಿ ಪದಾಣನಬಂಧು
 59 ಗಸಹತುಂಬರರಾಪೊಂಮಿಸಟ್ಟಿ ಯಾಬಂದು
 60 ಗಸಹಯಿಂತ್ತಿಅಯಗರರುಗಾ ಉಡನಸಮಿ
 61 ಪದಲಿನಡದರುಯರೀತ್ತಿ ಯಲಿಸಮಸ್ತ ರುಬುಂಮಿ
 62 ವಡಕೊಂಡುತಿರಳಿತುಕುಳಬಂಡಿ ೩೦ ಅಬ
 63 ಡಿಗಿಬಾಳದಾವರಮೊಕಂತ್ರಹದುಕಾಗೆವೇ
 64 ಳವೇಳೆಕುಳಾಕೆಲುತಬಂದರುದರೆಯು

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- 65 ಯಿಭಾಗಲಗವಂತೆನಡದರುನಡದುಬಗೀರ
 66 ತ್ತಿ ಯಸಮಿಸಪಕ್ಕೆ ಬಾವವೇಳೆಗೆರಾಯಗೆಸು
 67 ಭಿಸಂಚಿಲುರಾಯಾಬಹುಕೋಪಾರೂಡಾನಾ
 68 ಗಿಮಂಧಿಮುರ್ಬಲಕ್ಕೆ ಅಪಣೆಯಯಿತ್ತುಬಿ
 69 ಡಲಿಕೆಸಮಂಧವಿಲ್ಲಯಂದುತಡುದುಹಿಡಿತ
 70 ಹೋದಂಯೆಂದುನಿರಪಣೆಯವಲಿಸಿದನುಅಸು
 71 ಭಿಯುಬಟ್ಟಿ ತೀಬ್ರದಲಿನದಿಯಹಧುಹೋಗಂದುಸು
 72 ಭಿಕಳವಿಧಾನುಅಸುಧಿಯಕೇಳಿಜನಪರಿವಾ

- 73 ರಾಹಸುಲುಸಿಸುಲುಬಡವರುಯನ್ನಿಂದಸೆರೆಹೋ
 74 ಗುತಾರೆಯೆಂಬುಬಿಳಬಿರಿದಿನಪ್ರಚೇಂಡ
 75 ತಾಂನಾಸವೊಗದವರಕರಕೊಂಡುಮಹನಿದಿಯ
 76 ಸನ್ನಿಧಿಗಿಬಂದುಹಚಡವಾಹಸಿಯೆನಲುಳಿ
 77 ವಿತೋರುಯನ್ನ ತಾಯಿನಿನ್ನ ಮರೆಯಬಿಡೆನುನೀನು
 78 ಕರುಣಪಾಲಿಸೆಂಬವೇಳೆಗೊಯಾರವೆಸುಸಿಹರುವಾ
 79 ಮಾಹನಿಧಿಯಿದಾರಿಯ ಕೊಟಳುಹಾವಾಸಮೆ
 80 ಯಕ್ಕೆ ರಾಯನಾಮರ್ಬಲಬಂದುತುಡಿಕಿತುಕದನ
 81 ಪ್ರಚೇಂಡಸರ್ವಜನರಕ್ಷಪಾಲಕಾದುರಧೀರಬಿ
 82 ಲಳನುಯಿಧಿರಾಗಿನಿಂದನು ೪ ದಿವಶಕಾಧಿತು
 83 ರಾಖಂಡಿಪ್ರಜೆಸಹಸಾಗಿತುವೀಬಲಧಲಿಬೀ
 84 ಳ್ವರುಬಿದುರಕ್ತದಕೋಡಿಮಹನಿಧಿಯಕುಡಿತು

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- 85 ಅಮೇಲಿಕಾಳಾರಾತ್ಕಾಂನಮಬೈಯಿರೊದೇವರುಕಾಂ
 86 ಪಾಳಾದಾಪೋಬುಳಾದೇವಾರುಚಿಕ್ಕ ದೇವಾರುಬಾನಾದಾಸಂಕರಿ
 87 ಕಾಳಾಂವ್ತವೀರಾಹನುಮಂತದೇವಾರುಯಿದೇವಸ್ತನದಕ್ಕುಪೆ
 88 ಯಿಂದನುಕಿಬಾಂದಾರುನುಕಿಬಾಂದುಯಿಳುಬಾಬಯಅರಸಿ
 89 ಕೊಂಡರುತಾಂವ್ತಗುರುತಿನಮಂಧಿಮಕಳುಅರಸಿದರುಅದೇ
 90 ಗ್ರಮವಕಾಟ ಹೆಶರುಅರಸಿಕರೆಯೆಂದುಹೆಶರುಮಡಿ
 91 ದರುಅಲಿಂದಮುಂದಕ್ಕೆ (ಅಲಿಂದಮುಂದಕ್ಕೆ) ಯರಡುಬಾಗಾ
 92 ನಾಧಿತುಪದ್ಮಣನಾಯಕಬಾಲನಾಯಕಸರ್ವರುವಿಬಗಾ
 93 ವಾಗಿನಿನ್ನನಗಿರಿಯಮುಲಿಗೆತೆರಳಿತುನೋವುಗೊಂಡಗಾ
 94 ಉಡಚೆಳುಗುರಚಂದಮುತೆಅವರತಾಮುಕೆಂದುಳಾದುಂ
 95 ಮರಾಜಯಿಂತ್ತೀಸಮಸ್ತರುಪ್ರಜೆಸುಜನ್ಯರುಯೇಳುವವೇಳ್ವಧಿ
 96 ಬೈಯಿರುವದೇವರಅಲಿನಿಂತಿತುಅಲಿಂದಮುಂದಕ್ಕೆ ತೆರಳಿ
 97 ತುಮುರುದಿನದಸಯಿಣವವೆಂದುದಿನಕ್ಕೆ ಬಂದುಯಿಳುದುಡೊಡಿಯ
 98 ಹಾಕಿದರುಮುಂಗರುಮುಂಚಿತುಕೋಗಿಲುದ್ವನಿದೋರಿತುಅ
 99 ದೇಹಶರುಕೋಗಲುರುಯೆಂದುಕಟ್ಟಿ ಗ್ರಮವಾಮದಿದರುಅಲಿಯಿಂ
 100 ದಯಿದರತ್ತಿ ದೇವರಿಗೊಪವಾಹಕಿದರುಅದೇ ದುಪದವರುಡಿಲುಂಡೆಲಿ
 101 ಬಿದಬೈಯತಾಣೆಗೆರೆಯೆಂದುಗ್ರಮವಮದಿದರುಅಗ್ರಮಕ್ಕೆ
 102 ಹಂಡೆನೋವೈಯಅವಾನುಗಾಉಡನಹಶರಟ್ಟಮಗಅಲಿನಿಂತ
 103 ನುಕೋಗಲರಿಗೆಕೈವಾಡಬಡಗಿಕಾಮರಅಕಶಲೆಮುರುತುಬೊಂ
 104 ಜಸರುವೋಜಸೇನಾಬೋಗಕಾಮರಿತ್ತಿ ಮಪತಾಳಾವರಲಕಿಮೆ
 105 ನೊರಮರಿಲಕ್ಕಿಯಕೆಲಸರಾದೊಡನಕಪಲಗಸರನಿಂಗವಂತ
 106 ಉಜವಮದಿಗರಹಟಕಾರಕದಾರುದಾಖಾಯಿಂತ್ತೀಕೈವಾಡನ

107 ಹಬಿಲಳಸೋಮಗೊಂಡಗು ಉಡಕೋಗುಲುರಗ್ರಮವಾಮಾಡಿ

108 ತಾನತಮನಬೀಮಗೊಂಡನಯಿಟುಮುಂದಕ್ಕೆ ತೆರಳಿದರುಯಿ

109 ಬಾಗವಾಗಿ ತೆರಳಿದಾರುಕುಳ ಬಂಡಿನಿಂತಬೈಯಕಾಕಾನುರುಯಿಂ

110 ಬಗ್ರಮವಮಾಡಿಬಾಳದೋರಿಗೆ ನೇಮಿಸಿದಾಯಿರೀತ್ತಿ ಯಲಿಚೆಳು

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111 ಗುರಚಂದಮುತೆಕೆಂದುಳದುವು ರಾಜನುಯಿರೀತ್ತಿ ಯಲಿಸವುಸ್ತು ರುಕು

112 ಡಿಮತಾನಡಿಅದೆನ್ನಿತಿ ಗೆರೆಯಂಬಗ್ರಮವಮಾಡಿಅದಕ್ಕೆ ಸೊಗಡನೊ

113 ರನೇಮಿಸಿಕಾಂಪಳವತೆರಳಿಸಿಕೊಂಡುಬಾಹವೇಳೆಗೆರಜಲಿಂಗುಯಳಿದು

114 ಅಲಿನಿಂತಿತುಯನುಕರುಣಯಳದುಯಂಬವೇಳೆಗೆಚೆಳಗುರಚಂದ

115 ಮುತೆನಹೆಂಡತಿಬೆಣನದಳು | ಅವಳೆವುಕಳಬಾಗಿರತ್ತಿ ಯಹೆಣಕ

116 ರದರುದೊಡಗಂಗೆಚಿಗಂಗಲದೆಹೆಣರನಿಗ್ರಮವಮಾಡಿರುಹಿ

117 ರೆಗಂಗುರುಚಿಗಂಗುರುಅಗ್ರಮಗಳಹುಳನೊರಮುಲಣಗುಡಗೆನೇಮಿ

118 ಸಿದರುಮುಂದೆಯೆಂದೊಡೆಗೆಬಿಲಳಸೋಮಗೊಂಡನುತಾನಂತಮಗಳೊ

119 ಯೇಳುವಂದಿಸಹಕ್ಕೈಯಿವಡಸಹದೊಡೆಗೆನಡದರುಅದೆಯೆಮಿಗನು

120 ರುಯಂಬಗ್ರಮವಾಮಾಡಿರುಅದೇಸ್ತು ವರನಾಗಿನಿಂತರುಮುಂದೆಗ್ರಮವಡಿ

121 ಗ್ರಮಗಳಕಟಿದರುಕಾಳರತ್ತೆಕಂನಂಮನಿಂತು ಸ್ತು ವರದಲಿಕಾಳ

122 ಗಟಿಯಂಬಗ್ರಮವಮಾಡಿರುಹಿರೇಮಗಹಿರಿಲುರುಯಂಬಗ್ರ

123 ಮವವ: ಡಿದನುತರುಲುಮೊಗಳೆದಲುಬಿದಬೈಯಭಾಡಾಯಂಬ

124 ಹೆಣರುಅಗ್ರಮಕ್ಕೆ ಕೆಂಗುರಿಯಕುರುಬರಕೇತಗು ಉಡನನೇಮಿ

125 ಸಿದರುಮುಂದೆಬಾರಗುಡಬಿದಬೈಯಬಾರಗುರುಯಂಬಗ್ರಮವಮ

126 ಡಿಹಟೆನೊರಿಗೆನೇಮಿಸಿದರುಕೆಂದುಳದುವುರಜನಹೆಣರಿಲಿದುಮಿಯಂ

127 ಬಗ್ರಮವಮಾಡಿರುಗುಂಜಿಗನುರುಸಹಯಿಗ್ರಮಂಗಳೆಗೆಬಿಲಳ ಸೋಮಗೊಂ

128 ಡಕ್ಕೈವಡಸಹನಿಂತರುನಿಂತುಯಿರುತ್ತಿ ರಲುಶಾಲಿವಹನಸಕದ

129 ದ್ವರಜ್ಯವನಾಳಿದರಾಯರುಗಳ ಹೆಣರುವಿವರವಂಪೇಳು

130 ವೆಸಿಂದುಬಾಳಾನಾಳಿದಅವನಹಿಂದೆವೀರಬಾಲಳನ

131 ಳಿದಯಿಂತಿ ನಾವಬಾಲಳರುಅಳಿದಾರುಅವರಹಿಂ

132 ದೇಳಿದಾವರುಸಿವರಾಯನಾದಕ್ರಿಟ್ಟ ರಯನಾಳಿದಾಲ

133 ಚುತಾರಾಯನಾಳಿದಾದೇನಾರಾಯನಾಳಿದಮಲರಾಯಾ

134 ನಾಳಿದಾಚೋಳಾರಯನಾಳಿದಾಬಿಲಮರಾಯನಾಳಿದಾ

ADDENDA ET CORRIGENDA

Introduction

- page 4 line 20 Peacock crest. (I see from an inscription at Dâvangere, No. 1, that the Châlu-
kyas claim to have received the flag of a peacock's tail from Kârttikêya).
- 4 note 4 Pulomâyi. (With the aid of other similar coins the legend has now been
fully read as *Sadakana Kaḷalâya Mahîraṭhisa*, but it belongs to the
same period, and Sâtakarnî Kaḷalâya, who was a Mahârâṭhi, was
probably a subordinate governor. See *Ep. Ind. VII*, 51.)
- 11 1 19 for Mayta and Tayta, read Mayla and Tayla
- 21 „ 10 Alampura. (There is an Alamparva (Sewell), Alamparai (Hunter's Atlas)
on the east coast, at the junction of the Chingalpat and South Arcot
Districts, somewhat south of the mouth of the Pâlâr.)
- 27 „ 3 for Gorvappa read king Yôga
- 34 „ 44 after name insert given by Hara, omitting Haraviṭa and
- 35 „ 23 for Harasam read Aiharasam
- 38 „ 34 „ Phanîṣitu „ Phanîṣitâ

Roman Text

- p. 10 1 4 for Madarkkale read Marandale
- 14 „ 5 after Mâdhava insert nṛipâḷ and unite with ânvayam
- „ 8 for laḷânvayadoḷ read [Hoy]saḷânvayadoḷ
- 17 „ 13 „ malini „ mâli ni[ja]
- 22 „ 3 „ Gannara „ Gaṅgannara
- 30 „ 9 „ kurular-ôjigam „ kurula-râjigam
- „ 13 „ kiḷva-nâmada „ kiḷvan â mada
- „ 18 „ .. ruga „ Bûtuga
- 39 „ 45 „ chandrâtapô „ chitram tapô
- 58 „ 22 read on back of the seal, and carry from S'rim to next line
- 62 „ 5 for smâd Avani read smÂdavani
- 200 „ 6 „ niśchitaika „ nichitaika

Translations

- p. 5 1 8 for daughter's read beloved
- 12 „ 28 „ Gannara „ Gaṅgannara
- 32 „ 14 after had insert Sapâda's army of, omitting and an army
of foot
- „ 16 read Kandanavôḷi
- 35 „ 9 omit had
- 41 „ 11 add (signed) Ari-râya-tala-prahâri
- 45 „ 7 for safe &c read from antashkaram and forced labour
- 52 „ 14 „ a fiend to „ Nṛisingha to the fiend, omitting to
- „ 15 omit the Nṛisingha-kula
- 58 „ 20 for Châtyebha read Châye-bhaṭṭa
- 71 „ 7 „ Vidyâdharana „ Vidyâbharana

p.	98	1	10	for	Ayavâdi	read	Nayavâdi
	102	"	1	"	fought	"	set out alone, as if to fight
			1	"	defeated &c.	"	defeat him, and make him give
							tribute,—this universal emperor.
	109	"	16	"	ganḍa	read	Ganga
	116	"	28	"	980	"	1040
	136	"	30	"	Gorvappa	"	king Yôga
			33	"	Mayta and Tayta	"	Mayla and Tayla
	147	"	41	"	Ambinayita	"	Binayita
	148	"	2	"	Tribhuvanamalla	"	Jayasingha
	154	"	8	"	worshipper &c.	"	Niḍudôḷ-Sinda was ruling
							the Karahāḍa kingdom
		"	"	"	Kali-bhaṭṭa's son	read	Chaṭṭarasa
		"	9	"	Mallalipâla and Harasam	"	Malla-uripâla and Aiharasam
		"	33	"	paridhi	"	parise
	163	"	16	"	Harasa	"	Aiharasa
	171	"	16	"	Harabara	"	Kumâra-Bîra
	189	"	26	"	who was in the form	"	by order
	191	"	6	"	1100	"	1340
	192	"	25	"	that I am called &c.	"	that only a master of elephants can stand
							before one who is a master of elephants.

Kannada Text

Corrections included in the Roman Text, &c.

ALPHABETICAL LIST OF TOWNS AND VILLAGES

where the inscriptions were found.

Name.	Taluq.	Inscrip- tion No.	Name.	Taluq.	Inscrip- tion No.
Abbaranakatte	..	Sh. 60	Dêvanagere	..	Sh. 121-123
Ablagere	..	Sh. 106	Didagûru	..	Hl. 5
Abbikoppa	..	Sk. 39	Doddêri	..	Sh. 46
Aḍagante	..	Sk. 83-85	Donḍragatta	..	Ci. 45
Alahalli	..	Sh. 96-97	Dônêhalli	..	Ci. 68
Alakanālu	...	Ci. 64	Dummaḷli	..	Sh. 63
Anapûra	..	Ci. 34	Gâjanûr	..	Sh. 11
Anavêri	..	Sh. 102, 103	Gâma	..	Sk. 9-11
Antaragange	..	Sh. 34	Gauj	..	Sk. 45-51
Arakere	..	Sh. 22, 23	Goddanakoppa	..	Sk. 313
"	..	Hl. 107-114	Gogga	..	Sk. 316-321
Arasanagere	...	Sk. 25	Gollarahalli	..	Ci. 31
Arasanakatte	..	Sh. 104	Gondichattānahalli	..	Sh. 12-14
Astāpanahalli	..	Ci. 39	Gônîbîḍu	..	Sh. 50
Astāpura	..	Ci. 38	Goppēnahalli	..	Ci. 67
Ayanûr	..	Sh. 124-125	Gôvinakôvi	..	Hl. 15
Bābanahalli	..	Sh. 48	Guṇḍichattānahalli	..	Hl. 79-80
Baḍêsâbi	..	Ci. 43-44	Guttanahalli	..	Sk. 43
Ballêsvara	...	Hl. 16-17	Haḷe Annâpura	..	Ci. 63
Bandalike	..	Sk. 219-250	" Kattalagere	..	Ci. 2-4
Banukere	...	Sh. 99-100	" Amatikoppa	..	Sk. 310-311
Barûr	..	Sk. 44	Hanagavâḍi	..	Hl. 117
Basavana Gaṅgûr	...	Sh. 5	Harakere	..	Sh. 6-7
Bêgûr agraḥâra	..	Sk. 12-23	Hāranahalli	..	Sh. 128
Beḷagâmi	..	Sk. 87-170	Harige	..	Sk. 211-213
Beḷagere	..	Ci. 1, 83, 323	Hârôbenavalli	..	Sh. 61-62
Beḷagutti	..	Hl. 35-51	Hârômuchchadi	..	Sk. 281-282
Bêḷimallûru	..	Hl. 97-100	Hebbande	..	Sh. 89
Beṅkikere	..	Ci. 65	Hire-Hâraka	..	Sk. 36-38
Beṅkîpura	...	Sh. 30-31	" Jambûr	..	Sk. 74-78
Bhairekoppa	..	Sh. 24	" Kôgilûr	..	Ci. 21-26
Bidare	..	Sh. 55-56	" Mâḍâlu	..	Ci. 46-50
Bîlaki	..	Sh. 90	" Maḷali	..	Ci. 57
"	..	Sk. 82	" Uḍe	..	Ci. 33
Billahalli	..	Ci. 36-37	Hîrî-Beḷuguṇḷi	..	Ci. 42
Bommanahalli	...	Ci. 29-30	Hiriyûr	..	Sh. 36-45
Byâḍara Hosahalli	..	Sh. 105	Hittala	..	Sk. 26
Chamaṭihâlu	...	Sh. 47	Hodigere	..	Ci. 66
Châmênahalli	..	Sh. 116	Hoḷalûr	..	Sh. 91-93
Channagiri	..	Ci. 59-62, 83	Holatihâlu	..	Sh. 111
Chatṇahalli	..	Hl. 74-76	Hoḷehatti	..	Sh. 101
Chennâmbâpura	..	Hl. 104	Hoḷe Honnûr	..	Sh. 109
Chikka-Beḷugunji	..	Sk. 40-41	Honnâḷi	..	Hl. 1-4
Chikka-Gaṅgûru	..	Ci. 69	Hosahalli	..	Sh. 8
" Gôṇigere	...	Hl. 101-102	"	..	Hl. 115, 116
" Goppēnahalli	..	Sh. 49	"	..	Ci. 42
" Hâlivâṇa	..	Hl. 92-95	Hosûru	..	Sk. 314-315
" Jambûr	..	Sk. 79	Hutta	..	Sh. 32
" Kôgilûr	..	Ci. 27	Îsalâpura	..	Sh. 87
" Mâgaḍi	..	Sk. 196-207	Îsarâpura	..	Sh. 126
Chikkamarasa	..	Sh. 117	"	..	Hl. 84
Chikka-Yerehalli	..	Hl. 25-32	Îsûr	..	Sk. 5-8
Chîlûr	..	Hl. 18-19	Itige	..	Ci. 56
Chinikatte	..	Hl. 82	Jôge	..	Hl. 81
Dâsarahatti	..	Hl. 34			

Name.	Taluq.	Inscription No.	Name.	Taluq.	Inscription No.
Kadenandihalli	..	Sk. 67	Nalkudure	..	Ci. 52-55
Kaḍḍokallu	..	Sh. 16-17	Nelavāgilu	..	Sk. 24
Kaggatūru	..	Ci. 32	Nerlaguṇḍi	..	Hi. 119
Kallāpura	..	Sh. 110	Nêrlakere	..	Sh. 33
Kallukere	..	Ci. 72-73, 73a	Nidigi	..	Sh. 57-58
Kallūrguḍḍa	..	Sh. 4	Nitageri	..	Ci. 28
Kapasōge	..	Sk. 214-215	Nyāmati	..	Hi. 64-69
Kaṇṇichaganahalli	..	Hi. 72-73	Padmagiri (Masalike)	..	Ci. 80
Kaṇṇūr	..	Sk. 62-65	Pillaṅgere	..	Sh. 59
Karaḍihalli	..	Sk. 287	Punēdahalli	..	Sh. 312
Kārigaṇūr	..	Ci. 5-6	Puralē	..	Sh. 64-67
Karinele	..	Sk. 80-81	Rāmapura	..	Sh. 127
Kāṣipura	..	Sh. 18	Sakrēbail	..	Sh. 28-29
"	..	Ci. 40	Sālūr	..	Sk. 283-286
Kattige	..	Hi. 33	Saṇḍa	..	Sk. 301-309
Kauli	..	Sk. 216-218	Saṅgaṭigere	..	Hi. 96
Koḍamoge	..	Sh. 112	Sannivāsa	..	Sh. 119
Kōḍihalli	..	Sk. 208-210	Sāntagere	..	Sh. 120
Kōṭe-Gaṅgūr	..	Sh. 25	Santē Bennūr	..	Ci. 10-13
Kuḍagere	..	Sk. 29-35	Santegaḍūr	..	Sh. 88
Kūḍli	..	Sh. 68-86	Sāsuvehalli	..	Hi. 85-86
Kūlambi	..	Hi. 120-123	Saulāṅga	..	Hi. 60-63
Kuḷlahalli	..	Hi. 54-59	Sāvagaṇḍanahalli	..	Sh. 98
Kumsi	..	Sh. 114-115	Shikārpur	..	Sk. 1-4
Kundūru	..	Hi. 105	Shimoga	..	Sh. 1-3
Kuṇigalughaṭṭa	..	Hi. 90-91	Siddāpura	..	Sh. 51-53
Kuṇihosūr	..	Sh. 118	Siddaramaṭha	..	Ci. 19
Kuṇkōva	..	Hi. 77-78	S'ilavantanakoppa	..	Sk. 300
Kuruva	..	Hi. 14	S'irālakoppa	..	Sk. 86
Kuruvadagaḍḍe	..	Hi. 6-12	Sirēhalli	..	Sk. 171-172
Kuskūru-agrahāra	..	Sh. 19-21	"	..	Sh. 251-252
Kyāsanakere	..	Hi. 103	Sōgāne	..	Sh. 54
Lakshmisāgara	..	Ci. 70-71	Saraṭūru	..	Hi. 21-24
Mādanabhāvi	..	Hi. 20	Sūgūr	..	Sh. 94
Mādaravalli	..	Sk. 27	Sūlēkere	..	Ci. 41
Mādēnahalli	..	Hi. 13	Surahonne	..	Hi. 71
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Maḷavalli	..	Sk. 263-271	Taḍagaṇi	..	Sk. 66
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Maṇḍalimaṭha	..	Sh. 9	Tālagunda	..	Sk. 176-195
Maṇṭarughaṭṭa	..	Ci. 35	"	..	Sh. & 322
Maradi	..	Ci. 20	Taṇigere	..	Ci. 14-16
Masalikere	..	Ci. 79	Taralagaṭṭa	..	Sk. 28
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Mattūr-agrahāra	..	Sh. 26	Timmalāpura	..	Sh. 35
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Māyitammana Machchadi	..	Sk. 272-280	Togarse	..	Sk. 253-262
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Mūgūlagere	..	Sk. 288-290	Uḍuva	..	Ci. 51
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Muktēnahalli	..	Hi. 106	Vaḍērahattūru	..	Hi. 83
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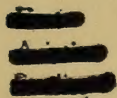
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